

BOOK REVIEWS

THE BOOK OF GOD: A RESPONSE TO THE BIBLE. By Gabriel Josipovici. New Haven: Yale University, 1988. Pp. xvi + 350. \$24.

Josipovici wishes to build on the significant contributions made by such contemporary literary critics of the Bible as Auerbach, Frye, Alter, Sternberg, and Kermode. What distinguishes his ambitious volume from those of other literary scholars is its scope—nothing less than the entire Bible is viewed as one literary masterpiece. He approaches the question of understanding and appreciating the Bible from the conviction that it is more like a single book than a collection, more a unity than isolated literary types or historically developed levels that can be examined individually. Above all, he sees literary analysis as more than narrative analysis. The Bible text must be taken at face value and as a whole for what it claims to be as literature: a theology of God. But does J. succeed in such a wholistic reading? Only partially.

He develops his arguments clearly enough and according to a pattern that interrelates different books and literary genres effectively. Above all, he perceives a *rhythm* of time and narrative established from Genesis onwards that links particular stories and blessings to still-hidden larger patterns to be revealed subsequently. This rhythm can flow, become static, and even falter (as in Judges), waiting for a new opening, new revelation, new rhythm. The idea of a moving rhythm permits us to view different types of biblical material (narratives, prophecies, wisdom aphorisms) as dynamically interrelated and enhancing each other without being trapped by expectations that any given book has to be fully consistent with what has already been said.

J. also studies the power of *speech* in the Bible, especially under the aspects of dialogue, memory, and repetition, all joined to a future orientation and creative thinking. This suggests that we should not be locked into one center of meaning for the biblical message, but realize its multiple shifts of perspective. The Bible favors dialogue, according to J., and this heightens both the nearness of God and the distancing experienced when prayer or speech seems not to be answered fully. A final topic is the analysis of *character*. What profound insights the story of David offers by not trying to sum up the bad and good in the hero's life! It illustrates how life always runs ahead of meaning. So, too, for Paul or, for that matter, the Jesus of the Gospels. Paul's radical conversion on the road to Damascus becomes paradigmatic for his radical theology of God's grace for us, while the Gospels provide four narrative accounts that invite us to become involved with Jesus and not mere spectators.

J. reaffirms a significant difference between the Hebrew Bible read by the Jews and the Christian Bible (which is ordered differently for the OT and includes the books of the NT). The first always centers on remembering, the second on seeing and knowing. The first remains more open to dialogue, the second is single-minded and insistent on communicating a specific message.

J.'s final chapter returns to the opening question: What effect does the gathering of diverse books into one have on the reader (or believer)? He concludes that it is indeed powerful because of the dynamic interplay between reading and response that has been set up. By concentrating on concrete biblical texts and going through them step by step with the reader, J. indeed succeeds in opening up new vistas for the meaning of the Bible and breaks out of a recent concentration on only the story narratives. It is even a fun book to read, providing the joy of discovery as well as learning.

On the other hand, despite his disclaimers, J. still seems tied to either stories or autobiographical narratives as the real locus of revelation for us. Wisdom sayings or the clear educational points made by Paul are either ignored or slightly disparaged. In fact, Paul and his theology are treated as developments of the story of his conversion, and no serious attempt is made to deal with his writings as real letters. The Gospels are also suspect because the evangelists added so many theological reflections to the traditional narratives. And most telling is his constant implication that only the Hebrew Bible really satisfies the possibility of humans seeking God; the Christian Bible with its panoramic ordering makes the communication of the message too constricted for J. What this amounts to for this reviewer is not a wholistic reading of the Bible but an ideological argument against doctrinal and ecclesial possession of the Bible. This is buttressed by J.'s total neglect of the only historical traditioning agents and possessors of normative authority as interpreters of the text: the Church and Synagogue. These play almost no role in J.'s interpretational matrix. As a result, although he has written a book well worth reading, he ultimately leaves out the most vital factor that has, through the centuries, made the Bible "the Book of God."

Washington Theological Union, Md.

LAWRENCE BOADT, C.S.P.

EZRA-NEHEMIAH: A COMMENTARY. By Joseph Blenkinsopp. Philadelphia: Westminster, 1988. Pp. 366. \$29.95.

Biblical studies of the last decade have seen a revision of views about the "late OT" period, from the sixth-century B.C. Exile to the time of Jesus. Because of the dearth of hard historical information about the

period especially in its early phase and its importance as the seedbed of Christianity, Christian scholars have often reconstructed a legalistic and religiously superficial society to serve as a foil to the NT. In *Prophecy and Canon* (1977) and in the later chapters of *A History of Prophecy in Israel* (1983) Blenkinsopp has pioneered in the rendering of a fairer picture of torah and prophecy. This commentary in the prestigious Old Testament Library series continues his earlier interests and sympathetically portrays early postexilic religion on its own terms.

Ezra-Nehemiah is the most important biblical text for the Persian period (539-333 B.C.) and one of the most important for "early Judaism," a term preferable to "late OT." "With all of its problems, some insoluble, Ezra-Nehemiah is the indispensable source for our knowledge of that period which links Israel with that of emergent Judaism" (38). With Chronicles it makes up the second great historical corpus in the Hebrew Bible; B. holds they are by one author (= C). The first, Genesis to 2 Kings, tells the story from creation to the catastrophe of the sixth-century Exile. Chronicles and Ezra-Nehemiah tell the same story but go beyond catastrophe in describing the creation of a new community around a rebuilt sanctuary. B. identifies the major theological concerns of C and situates Ezra-Nehemiah clearly within that framework. C follows the essential plot of the first corpus but with distinctive techniques, e.g. using the narrative technique of genealogies (borrowed from the Priestly source) to cover the period from creation to the monarchy, bringing in the exodus-conquest pattern at the end in Ezra-Nehemiah. C emphasizes individuals who preserved the order established in creation by their active concern for worship: David, Hezekiah following Ahab, Josiah following Manasseh and Amon.

B.'s commentary follows the standard commentary format of a general bibliography, an introduction (36 pages), and then individual units each with its own bibliography, fresh translation (with spare textual notes), and unified commentary. His interests are literary, historical, and theological rather than philological and textual. The bibliographies are rich and up to date and, especially important for this period, include works in modern Hebrew. B. is well informed, judicious, and sensitive to the modern implications of his text, e.g. "This indissoluble association with land remains a crucial and immensely problematic issue in Jewish self-understanding, and therefore also in Jewish-Christian relations" (84).

B.'s discussions of controverted points are fair and his conclusions usually cautious. In dealing with the persistent problem of establishing the historical sequence of events, he appeals to C's tendency to shorten or telescope events. E.g., C brings together Sheshbazzar, a figure only of the first return under Cyrus, with figures of the return under Darius I, Zerubbabel, and Jeshua. The same tendency brings together

Ezra and Nehemiah and accounts for the direct genealogical connection between Ezra and Seraiah, last pre-exilic high priest (Ezra 7:1; cf. 2 Kgs 25:18–21), thereby creating some of the chronological problems that have plagued commentators even from antiquity, e.g. Josephus. An analogous impulse inserts 4:6–23, a summary of the opposition during the reigns subsequent to Darius I, i.e. Xerxes I and Artaxerxes I, almost as part of that under Darius I. On the vexed question of the relative dates of the activity of Ezra and Nehemiah, B. finds the case for reversing their chronological order unproven; he assumes with the tradition that Ezra arrived in the seventh year (458) and Nehemiah in the 20th year (455) of Artaxerxes I Long Hand.

Judiciousness and familiarity with the field, literary and theological sensitivity, are not the only virtues of this commentary. It is sufficiently brief for the biblical narrative to hold the reader's attention. B. has resisted the urge to write an encyclopedia based on the text. The commentary will be useful to the scholar for its up-to-date conclusions and to the student for its undivided attention to the biblical text.

Weston School of Theology, Mass.

RICHARD J. CLIFFORD, S.J.

FROM JESUS TO CHRIST: THE ORIGINS OF THE NEW TESTAMENT IMAGES OF JESUS. By Paula Fredriksen. New Haven: Yale University, 1988. Pp. xii + 256. \$22.50.

M. Dibelius and G. Bornkamm began their classic books on Jesus with a discussion of the relation of faith to history. Both issued a caveat about attempting to investigate early Christianity's historical understanding of Jesus apart from faith: faith and history combine in such an enterprise. Fredriksen explores NT images of Jesus with this in mind, concluding that faith and history are inseparably joined in NT presentations of Jesus, precisely because these Jesus pictures are Christianity's responses to history, his and theirs.

F. attempts two things: to describe the NT portraits of Jesus and to account for their development and diversity. These she accomplishes successfully in a work that will delight specialists and nonspecialists alike. Those already familiar with the issues and questions in NT Christology will appreciate her re-examination of the evidence in a new light. Reading this book is like viewing the restoration of Michelangelo's ceiling in the Sistine Chapel: the colors are brighter, depth and dimension stand out, perspective is regained. Newcomers will be equally pleased to follow her expert guidance through the gallery of Jesus portraits that frequently bewilder those discovering it for the first time.

The book is sensibly structured to provide information along the way

that is necessary to appreciate F.'s developing discussion. NT texts are read "in three cycles: descriptive, historical and explanatory" (x).

Part 1, "The World of the New Testament," sets the canonical images of Jesus against the background of Hellenism. The treasure of this first part is the summary of Jesus renderings in the Gospels and Paul, presented very wisely in reverse chronological order to avoid misleading the reader into thinking that they developed organically out of one another. Each author wrote with the tradition as guide, but each wrote individually. Knowing this helps to account for the diversity of images which remains.

Part 2, "The World of Judaism," explores the evolution in Judaism that culminated in apocalyptic eschatology, "that singular Jewish response to the problem of evil" (xi). This serves as a backdrop against which F. locates her reconstruction of the historical Jesus. By examining NT images of Jesus in the historical context of his life, she concludes to the certainty of two events: his baptism by John the Baptist and his crucifixion by Pilate. F. is optimistic in her reconstruction of Jesus' life between these two events. She evaluates Jesus and his mission according to chronological and cultural possibility and probability. The resultant picture shows him located squarely in the milieu of first-century Judaism.

Part 3, "The Christs of the Churches," reconstructs the developing images of Jesus between the time of his death and the writing of the NT. In this section, texts and authors are treated chronologically to show how the tradition grew to meet the new challenges Christianity faced in its evolution out of Judaism. Here F. is careful to show the continuity between Jesus' life, the primitive Christian kerygma about him, and the proclamation of the earliest Christian communities' responses to the resurrection, as they awaited the Parousia. The marriage of the implicit theodicies of Jewish apocalyptic eschatology and Greek metaphysics created the possibility of articulating, with renewed confidence in history, the meaning of Jesus' life and mission: "that the horizontal plane of the human and the vertical plane of the divine met at the cross of Jesus of Nazareth" (215).

Several features make this book appealing: it is readable, balanced, and thoughtful. What makes it especially compelling is that it shows how early Christians took history and God's intervention in it seriously. According to F., the variety of NT images of Jesus attests to that fact as they recount the meeting of faith and history in the first two centuries of the common era. Her reconstruction of the process by which Christianity moved from Jesus to Christ is exciting and plausible.

JOHANNINE FAITH AND LIBERATING COMMUNITY. By David Rensberger. Philadelphia: Westminster, 1988. Pp. 168. \$14.95.

AN IDEOLOGY OF REVOLT: JOHN'S CHRISTOLOGY IN SOCIAL-SCIENCE PERSPECTIVE. By Jerome H. Neyrey, S.J. Philadelphia: Fortress, 1988. Pp. xii + 260. \$24.95.

In recent years Johannine studies have received a new look, thanks to the seminal works of W. Meeks, L. Martyn, and R. E. Brown, each of whom has investigated the social setting which gave birth to the Fourth Gospel. Rensberger and Neyrey represent a younger generation of scholars who are contributing to and advancing this new look. Both studied at Yale and acknowledge their debt of gratitude to Meeks. Both focus upon John's high Christology and agree that this Christology resulted in the alienation of the Johannine community from the world. Despite these similarities, their works are very different.

Rensberger seeks to interpret the Gospel in light of its social and historical setting. To accomplish this, he focuses his attention upon characters such as Nicodemus and the man born blind. He argues that they represent different kinds of believers and the choices of faith they have made. Nicodemus stands for cryptobelievers who have not given full allegiance to the Johannine community because of its high Christology, whereas the man born blind portrays those believers who have given full allegiance to the community at the cost of being expelled from the synagogue. For R. the hostility between the Johannine community and the synagogue results from the high Christology. Those who choose to enter the community must accept Jesus as the one who comes from above. In this setting baptism and Eucharist have a social dimension. Baptism represents a change of social location from the synagogue to the Johannine community, and Eucharistic participation becomes a criterion for inclusion in or exclusion from eternal life.

R.'s analysis of the social setting is heavily dependent upon Brown and others. Nonetheless, he manages to bring fresh insights to the text. E.g., while many commentators have argued that John is antisacramental, R., on the basis of his sociological approach, makes a strong case for a positive view of sacraments in John. Furthermore, his final chapters provide a helpful theological reflection on the political and liberating dimensions of John's Gospel today. The scope of this study is somewhat narrow, however, since its conclusions depend on investigation of a few, select chapters. Furthermore, one wonders if John was as concerned with addressing cryptobelievers as R. seems to think. Nonetheless, this is an eminently readable work, an excellent choice for someone seeking an introduction to the new look in Johannine studies.

Neyrey, too, is interested in the relationship between the Gospel's

social setting and its high Christology, but his book is more complex and broader in scope. He begins by exegeting a series of texts which express the Gospel's high Christology. Instead of focusing upon the traditional loci Jn 1:1-2 and 20:28, he devotes his attention to a number of texts in chapters 5, 9, 10, and 11 which portray Jesus as equal to God, i.e. as enjoying God's creative and eschatological power. N. argues that one can distinguish between different levels of redaction in these chapters and that the later additions (5:17-18, 19-29; 8:21-30; 10:17-18, 28-38) portray Jesus as equal to God. Moreover, he maintains that the remarks about Jesus' eschatological power in 5:21-29 function as a topic statement which is argued and demonstrated in chapters 8, 10, and 11, thereby giving coherence to this section.

Not content with a traditional exegesis of these texts, N. asks how this high Christology is to be understood. The theology of the Incarnation is the traditional answer; Johannine Christology is a marriage of heaven and earth (1:14; 20:28). But N. points to other texts (6:63; 8:23) which suggests that this Christology is a divorce between heaven and earth: a division between spirit and flesh, world above and world below. It is this division which is reflected in the stance of the Johannine community vis-à-vis the world.

After employing the tools of traditional exegesis, N. takes up a social-science model provided by Mary Douglas in order to interpret the data. Douglas' model consists of two variables: *group* (the degree of societal pressure to conform to society's definitions) and *grid* (the degree of socially constrained adherence given by members of a society to the prevailing symbols). By employing this model, social scientists seek to provide a description of a particular society. In the case of the Fourth Gospel, N. posits four stages of development: (1) an early stage of missionary propaganda; (2) a middle stage which acclaimed Jesus as the replacement of Israel's institutions; (3) a later stage during which a high Christology emerged; (4) a final stage characterized by Jn 21 and the moderation of earlier tendencies. The third stage, high Christology, is the primary object of N.'s investigation. According to Douglas' model, the community at this stage can be described as "low group, low grid," i.e. a society in revolt against the wider community. Thus John's high Christology is also the ideology of a community in revolt against the synagogue and certain apostolic churches.

N. is the first, to my knowledge, to interpret the exegetical data of this Gospel in light of an established social-science model. But his methodology raises questions. The relationship between Douglas' model and N.'s exegesis is not clear to me. At the conclusion N. asserts that Douglas' modeling "cannot reconstruct history, for it is a static photograph of a

society and does not yield the particularity of experience that constitutes data for the writing of history" (210). But earlier N. gives the impression that it is Douglas' modeling which helps him determine the stages in the growth of the Johannine community: "The use of Douglas's basic group/grip model indicates that the Johannine group went through several stages of development, representing three different world views and social contexts" (148). Is it the model which allows N. to determine stages of growth in the community, or does he arrive at this independently of the model? If the answer is the latter, as I suspect it is, then I am not sure why the model is necessary. One might also ask if the high Christology is in as much tension with the rest of John's Gospel as N. suggests. The Gospel contains many levels of tradition, as N. correctly notes. But if the high Christology is in tension with the earlier Christology, it is surprising that the editor who introduced this high Christology did not do away with those statements and concepts that were in tension with it.

N.'s work is at the cutting edge. He is to be commended for investigating the question of Jesus' divinity in a new and refreshing way: as equal to God but not of this world. And he is to be applauded for his bold new methodology. Despite questions and shortcomings, his project is well begun and worth pursuing. He deserves an attentive and critical reading among Johannine scholars.

Catholic University of America

FRANK J. MATERA

ERIUGENA. By John J. O'Meara. New York: Oxford/Clarendon, 1988. Pp. x + 237. \$65.

THE PHILOSOPHY OF JOHN SCOTUS ERIUGENA: A STUDY OF IDEALISM IN THE MIDDLE AGES. By Dermot Moran. New York: Cambridge University, 1989. Pp. xviii + 333. \$54.50.

Valuable books by two Irishmen about a third whose very name, "Eriugena," means "of Irish birth." Working on the Continent between 850 and 870, he became the most adventurous theologian/philosopher of the early Middle Ages. Moran presents a philosophical reading of his major work; O'Meara's approach is that of a historian and translator.

O'Meara has contributed enormously to the revival of interest in E. He founded the Society for the Promotion of Eriugenian Studies (SPES), published previous studies of his fellow Irishman, and recently revised I. P. Sheldon-Williams' complete translation of *Periphyseon* for publication. He describes his present book as a "general survey of Eriugena's work and the state of its study" (viii). With one notable exception, he accomplishes this project well.

O. first sketches what little we know about E.'s life, focusing on his knowledge of Greek, rare in the Carolingian West, and his role in the palace school of Charles the Bald. He then follows E.'s career through his works. He describes Martianus' *De nuptiis Philologiae et Mercurii* and E.'s often bold glosses on it, as when he claims that "No one enters heaven except through philosophy" (30). O. discusses the ninth-century controversy over predestination, and notes how E.'s *De divina praedestinatione* grounds the issue in God's simplicity: since in God being, knowledge, and will coincide, there can only be one "predestination"—that of the elect. E.'s early Martianus glosses and *De praedestinatione* already suggest a rational and Platonizing "cast of mind" that was intensified by his discovery of the Greek Church Fathers. He translated all the writings of Pseudo-Dionysius, as well as works by Maximus the Confessor and Gregory of Nyssa. O. gives a clear account of these Greek sources, but sometimes approaches direct repetition of others' commentary. A note acknowledges that the discussion of Dionysius is "much indebted" to R. Roques (60), and indeed it is largely translated excerpts from Roques's articles in the *Dictionnaire de spiritualité*.

The exception to O.'s careful historical approach comes at the book's center, where he presents E.'s *Periphyseon*. Here he discusses none of the commentary this important text has received, nor does he provide an interpretation of his own. Instead, he gives a summary of the work, where "much use is made . . . of I. P. Sheldon-Williams's translation" (80). In fact, O. simply edits this translation to condense E.'s sprawling masterwork to 75 pages. This abridgment distorts *Periphyseon* by omitting its dialogue form. The teacher-and-student's conversational probing of issues and authorities is lost, and what remains is a dense, highly technical treatise and some very difficult reading, especially in Book 1's discussion of nature's "divisions" and Aristotle's categories. This approach works against O.'s aim of making E. accessible to new readers, who may need a commentary as well as a translation to understand this difficult work.

In later chapters on E.'s biblical exegesis and poetry, O. concisely sets these works in context and translates two poems and the influential *Homily on the Prologue to the Gospel of John*. The lucid translation of the *Homily*, the first in English, is especially welcome, since this brief, often lyrical work contains many of E.'s basic themes and is a good introduction to his thought. The final chapter and epilogue describe E.'s influence in his own time and into the later Middle Ages.

Moran's volume, originally a dissertation (Yale, 1986), is a landmark study in English. M. argues that E.'s "idealist system is consistently the most radical in ancient or medieval philosophy" and can be compared to Berkeley and Hegel. Similar interpretations have been common among

German commentators since Hegel himself, and M. places his work within this tradition. But he also goes beyond it in two respects: by using recent historical research on Carolingian intellectual life, and by arguing for E.'s relevance to a Heideggerian "deconstruction of ontotheology."

M.'s early chapters review E.'s career, works, and sources. M. claims that "Eriugena totally transformed and transcended the limits" of his Latin Carolingian tradition and of his Greek patristic sources (92–93). He also discusses *Periphyseon's* many revisions and dialogue form, and emphasizes its mystical approach to philosophy as "a vehicle for travelling on the road towards spiritual enlightenment, and ultimately gaining unity with Truth itself, which is God" (68).

Following an idealist itinerary, M. then tracks E.'s journey from dialectic and the liberal arts, through human nature and self-knowledge, and finally into being, nonbeing, and the division of nature. Dialectic unfolds the mind, which in defining itself becomes "the *place* of the universe" (199). Central to M.'s analysis is E.'s radical version of the *imago Dei* theme, where God and humanity become "paradigms of each other" (161). While M. indicates the Trinitarian and Christological aspects of this reciprocity (172), he concentrates on its common feature: "infinite subjectivity." Since it has no beginning, end, or limits, infinity sets the divine and human minds beyond knowledge—and beyond being as well. Here E. breaks with the metaphysics of substance and being, and develops a "meontology" or doctrine of nonbeing, as he attempts "to think infinity through the concept of negation and otherness, identity and difference" (227). In themselves God and humanity *are not*, yet both create being as they move into otherness and self-disclosure. Hence "Creation *ex nihilo* means God's own self-creation," i.e. creation out of "the infinite richness of God before He manifests Himself" (236, 239). Similarly, the human mind creates the external body as "its own self-manifestation" to compensate for the Fall (174–76). These considerations lead Moran to reinterpret E.'s familiar divisions of nature. The fourfold division—creating/not-created, creating/created, not-creating/created, not-creating/not-created—becomes a product of contemplative vision, "a pattern or an icon, which transmits divine infinite theophanies to human minds" (241). Enlightened vision plays among God's self-revelations and finally returns to divine unity beyond being.

M. challenges us to look afresh at the history of medieval thought. For a critique of *Periphyseon's* "pantheism" echoes through this history, while M.'s fairer account emphasizes the "negative dialectic" that preserves difference and divine transcendence. But is there an idealist revolution in *Periphyseon*? The main lines of this idealist portrait of E. are accurately drawn, but I am less sure about his radical novelty. R.

Schürmann's Heideggerian work on Eckhart informs M.'s analysis of E.'s rupture with tradition: his meontology, "anarchic" view of subjectivity, and deconstruction of ontotheology. While these contemporary themes suggestively update E., two points may be noted. (1) M.'s study is solid enough historically to stand without the support of Heidegger, Derrida, and Schürmann. (2) W. Beierwaltes and others believe E. fits more seamlessly into the Neoplatonic and idealist traditions. In this light E. appears less a solitary breakthrough thinker than a representative of the Christian Neoplatonic tradition whose radical nature we have just begun to recognize in Pseudo-Dionysius, Eckhart, and Cusanus.

As O. notes, "To theologians he [E.] is too philosophical; to philosophers, too theological" (vii). M. addresses his book to philosophers, but it may find more sympathetic readers among historical theologians. These will note, however, that M. slights the *Homily* and *Commentary* on the Fourth Gospel on the assumption that E. is "really" building a philosophical system and everything else—exegesis, etc.—is secondary (68, 80). This neglect may be the price M. pays for an idealist reading of *Periphyseon*, where the rational rather than the revealed or symbolic becomes the real. But with this limitation in mind, M.'s book retains its speculative power and broad historical implications. It can, moreover, be balanced by O.'s evenhanded account of E.'s other writings and translation of the *Homily*.

Gwynedd-Mercy College, Pa.

DONALD F. DUCLOW

THOMAS VON AQUIN: GRENZE UND GRÖSSE MITTELALTERLICHER THEOLOGIE. By Otto Hermann Pesch. Mainz: Grünewald, 1988. Pp. 452.

An extended introduction to the Angelic Doctor's thought. Its orientation is historical and its content is purely theological. Since the Neo-Thomistic movement has ceased to be a force, Pesch believes that St. Thomas should no longer be approached as the founder of a school or a tradition. He should be studied as an individual theologian in the historical context of his own time. Yet even that historical approach to Thomas, P. has discovered, is difficult today. Thomas worked in an intellectual milieu which is very different from the milieu in which contemporary theologians do their work. This means that, when 20th-century students first meet him, Thomas strikes them as a strange and distant figure. This then means that the first task of an effective introduction to Aquinas is to overcome that impression of remote strangeness. Until that task is accomplished, today's students cannot appreciate the contribution which Thomas still can make to their own thought.

As a professor at the Lutheran Faculty of Theology in Hamburg, P. is

interested in bridging the gap between 13th-century Catholicism and 20th-century Lutheranism. That ecumenical task is the far from hidden agenda of this work. The audience to which its chapters were first directed was, in the main, young North German students, alienated from Thomas by their contemporary culture, their Protestant theological training, and their Lutheran distaste for the sort of metaphysical theology with which the name of Aquinas has been traditionally associated.

P. carries off this daunting task with surprising success. A few opening chapters, drawing on contemporary Thomistic research, locate Aquinas in the intellectual climate of his time. Then the rest of the book focuses on classical themes which should be of interest to Lutheran students of theology—among them, faith and reason, predestination, justification, acquired and infused virtues, man as image of God, Christology, and soteriology. In other words, P. introduces his reader to Thomas through the device of an extended dialogue between the historical Aquinas and the historical Luther. This is a task for which P. is particularly well equipped, since, besides being an expert on Aquinas, he is a recognized authority on Luther.

As a German introduction to Aquinas directed principally to non-Catholic readers, P.'s book is strikingly effective. English-speaking theologians might have some reserves about it as a general introduction, since their theology is less focused on the Catholic-Lutheran dialogue. English and American disciples of Thomas would applaud P.'s determination to provide a much-needed introduction to Aquinas' theology rather than one more introduction to his philosophy. They might wonder, however, whether a very pronounced either-or approach does proper justice to Thomas' own thought. After the work of Gilson and Chenu no one doubts that important differences can be found between Thomas' own theology and the scholasticism of his baroque interpreters. But can a true picture of Thomas really be presented by ignoring the Thomistic tradition entirely? Distasteful as it may be to the Lutheran reader, is the baroque tradition totally wrong, or has it become totally irrelevant? These are some of the interesting questions raised by P.'s original and stimulating introduction to Aquinas. Another might be whether, in his laudable endeavor to make Aquinas attractive to Lutheran students, P. may have been tempted to highlight the similarities he finds between Aquinas and Luther and soften the differences.

Despite these questions and reserves, English-speaking readers can learn a great deal about Thomas and Luther from P.'s careful exposition of their positions on a number of central theological issues. Working in a different religious and cultural climate, English-speaking disciples of Thomas might go about this sort of ecumenical introduction to Thomas in a different way. But they could learn much from this endeavor by a

first-class theologian to present a 13th-century Catholic thinker to an audience of 20th-century Protestant students. It takes quite a bit of courage to try and a good deal of skill to succeed. Pesch has both.

Fordham University

GERALD A. MCCOOL, S.J.

SACRED BIOGRAPHY: SAINTS AND THEIR BIOGRAPHERS IN THE MIDDLE AGES. By Thomas J. Heffernan. New York: Oxford University, 1988. Pp ix + 333. \$34.50.

A challenging and substantive contribution to the growing discussion of the lives of the saints among scholars in both the humanities and the social sciences. Heffernan's methodology is literary: he is interested primarily in the development of rhetorical strategies within the hagiographical tradition. He argues that medieval lives of the saints constitute a unique genre marked by an identifiable body of rhetorical strategies and is persuasive in his contention that the genre is central to an understanding of the Middle Ages.

In his first chapter H. sets up his rhetorical theory. He discusses the way in which the stories of holy men and women have become texts that reflect the faith of a community and that reinforce that faith through imaginative persuasion and cultic power. Chapter 2 examines the philosophical assumptions and methods used in writing and interpreting modern biography—what H. calls the empiricist tradition of history and historical criticism. For H., it is the vast gulf which separates this modern tradition from the world view reflected in the saints' lives that prevents the contemporary reader from appreciating and understanding medieval sacred biography, important as it is. He proposes that an understanding of the various rhetorical strategies common to medieval writing in general and to sacred biographies in particular will enable the reader to bridge that gap and to understand these long-neglected works.

Chapter 3 seemed the strongest and most insightful. In the discussion of the *Vita sancti Aelredi*, written by his friend and monastic companion Walter Daniel, H. brings to bear the full weight of his understanding of medieval textual complexity. He demonstrates the careful way in which Daniel has woven together a veritable tapestry from scriptural allusion and citations of earlier texts to pack his biography with meaning and to create layers of meaning from complex textual interdependencies. He exposes the biographer's self-consciousness about his own method. H.'s reading is not eisegesis but is completely consonant with the stated intentions of the author and with the hermeneutic theories that informed his age and his culture. He uses this biography well to exemplify his thesis that the saints' lives were complex literary documents the truth of which is to be found in something other than the facticity of their stories.

Certain pitfalls attendant upon a project as ambitious as this, however, become evident in chapter 4, in which H. attempts to "illustrate . . . the role played by the doctrine of *communio sanctorum* in the use of sources" (124). His theory is accurate, I think. A particular understanding of the notion of sanctity determined how a biographer like Daniel would select and utilize the textual possibilities of the tradition in the complex composition of his narrative. But H. allows himself to be influenced here by the assumption that there are two traditions in the theology of the "communion of saints": one learned and one popular. He attributes to the latter (the work of, among others, "monks more pious than thoughtful") an overly simplified understanding of the doctrine that led biographers to reduce their individual saints to holy stereotypes, mere abstractions of the conventional virtues (131-32). H. does not give textual examples to illuminate the distinction between these two traditions. Indeed, so close upon his detailed analysis of Daniel's narrative (surely a monk both pious and thoughtful and, according to H.'s own evaluation, a sophisticated author), the distinction lacks credibility and pertinence.

A second, unacknowledged assumption seems to be that the biographical texts which H. analyzes can be understood through their rhetorical strategies alone without a nuanced concern for particular historical contexts. The example I found most bothersome was H.'s study of the *Vita sancti Wilfridi* by Eddius Stephanus (ca. 715). His discussion of Eddius' use of sources does not address the question of what actual sources might have been available to him at this early date in the remote monastery of Ripon. A quick glance at Laistner's article on "The Library of the Venerable Bede" (*Bede: His Life, Times and Writings*, ed. A. Hamilton Thompson, 1966) shows the value of raising this historical question in medieval literary analysis. Further, in comparing the work of Eddius with that of Reginald of Canterbury (ca. 1095), H. does not take cognizance of the different cultural contexts (nor of the different dates) of the two biographers. Reginald came to Canterbury from France, undoubtedly as part of the influx of Normans that followed William and brought with them not only new architectural ideals and the building stone of Caen but also a theology that had been deeply influenced by the Gregorian Reform. This had a bearing, I am quite sure, on Reginald's understanding of human sanctity, the *communio sanctorum*, and hence on his appropriation of sources.

Despite these assumptions, H.'s work can be recommended for its wealth of information and for its multitude of suggestions that should reinvigorate and redirect the reading of these texts by others interested in the field.

ILLUSIONS OF INNOCENCE: PROTESTANT PRIMITIVISM IN AMERICA, 1630-1875. By Richard T. Hughes and C. Leonard Allen. Chicago: University of Chicago, 1988. Pp. xviii + 296. \$29.95.

We are much indebted to Hughes and Allen for a powerful demonstration of the extent to which religion in America, especially the distinctive American Protestant sectarian movements, have been dominated by primitivist motifs. The received tradition of interpreting American religion has tended to focus on millennialism and future orientation as the most prominent features. But the authors show that the theme of restoration and return to a primordial sacred time is at least equally important and is closely intertwined with that futurism, for "the millennium typically constituted a restoration of the primordium" (20).

Drawing on Dwight Bozeman's impressive demonstration of the extent to which Puritans (as well as Enlightenment thinkers, though in different ways) were preoccupied with "the quest for the primordium," for "restoring early times" or the "true antiquity," H. and A. trace this concern with extensive documentation through two and a half centuries of American religious history: in the Bay Colony, in Roger Williams and Puritan dissent, in the Baptist tradition down to James R. Evans and the Landmark movement, in the "Christian" movement in the West, in the Disciples of Christ, and in the early development of Mormonism. Throughout we find the recurrent motif of restoration of normative primitive patterns, or recovery of a "universal" in contrast to particularities (a theme shared by natural religion's search for the universal). H. and A. see in this a "sense of historylessness" (121) or a "sidestepping" of history (107). It might be better, however, to speak of a competing view of history, i.e. a rejection of certain patterns of historical development (the "fall" of the Church) in the interest of restoration of other, normative patterns.

In the outworking of the primitivist motif, H. and A. are concerned also to trace out an internal dialectic of freedom and constraint, or dissent and conformity. Restoration, they show, is an open-ended concept. Again and again we see what starts as an appeal to freedom, a rejection of dominant forms (creeds and polity structures), developing into a new kind of conformity, e.g. in the "highly particularized orthodoxy" of the Landmark Baptists. The "universal" to which appeal is made (whether with millennialist, ecumenist, or primitivist emphasis) is specified in new particulars. And these particulars are then cloaked in the rhetoric of ancient faith, whether it be the faith of the primitive Church, as in Roger Williams' (and others') restriction of the archetypes to the NT, or the faith of the radically different "early times" of the Mormons, with a correlative cosmic scope for the restoration envisaged.

As an element in the fluctuation between freedom and conformity in the restorationist motif, the authors trace out an ambivalence toward religious pluralism. Pluralism could often be affirmed in the interest of religious freedom and competition. But when the restoration ideal became the defining characteristic for a group (as for Mormons, Separate Baptists, Shakers, Disciples, and New Light "Christians" of both East and West), it could subsequently be rejected in principle.

In most of their book H. and A. focus directly on the way the restoration ideology has worked in the conceptions of the Church among the sectarian dissenters. In chapters 8 to 10 they move to the related theme of national and cultural sectarianism, i.e. to the impact of the appeal for restoration of the primal, natural order of things upon the vision of America's role in a pluralistic world, with a shift from the idea of primitive Church to that of Protestant nation. E.g., in Alexander Campbell, whose multiple millennial pursuits appear repeatedly in the book, "Protestant America steadily displaced the primitive church as midwife for the millennial age" (172). "Common Christianity" (=Protestantism) was to be enthroned in the government itself and spread around the globe through American expansion. Or in Benjamin Palmer the Confederate South could be depicted as the new Israel, the true recovery of first times, and "the last, best hope for primordial, republican government" (203). Both of these, however, are but dramatic examples of a venerable American tradition of identifying particular dimensions of the national life (esp. Protestant Christianity, but also eventually industrial capitalism) with the primal natural ground for the universal, which could thus lead to triumphalism and imperialism. Innocence (or the myth of primordial innocence) and illusion are thus intricately interwoven in the confusion of particular national interests with universal ideals.

Finally, the enduring character of the primitivist ideology in the American mind, even into the late 20th century, is illustrated in a devastating Epilogue on Allan Bloom's *The Closing of the American Mind*, which is shown to be one more restorationist treatise, whose appeal is precisely to the American primitivist motif that H. and A. have traced in such detail through the 18th and 19th centuries.

Graduate Theological Union, Berkeley

CLAUDE WELCH

DARWIN AND THE EMERGENCE OF EVOLUTIONARY THEORIES OF MIND AND BEHAVIOR. By Robert J. Richards. Chicago: University of Chicago, 1988. Pp. xviii + 700. \$29.95.

For over a century poets, philosophers, and theologians like Tennyson, Bergson, Whitehead, Teilhard de Chardin, and Thomas Berry have tried

to put a spiritual interpretation upon the theory of evolution. According to Richard Lewontin and other historians of science, however, such an interpretation neglects basic logical features of evolutionary theory. Authentic Darwinism, they say, not only rejected the Lamarckian assumption of intrinsic natural progression toward perfection, but also embraced a thoroughly materialistic, mechanistic, hedonistic, and atheistic view of reality. In this context man must be seen as completely material, determined by his history and environment, competitively isolated and amoral, with a brain that requires no guiding mind, a reason that cannot transcend its simian origins, and religious aspirations that cannot withstand scientific scrutiny.

But is this "received view" of the Darwinian revolution accurate? In this sparkling, award-winning, monumental work Richards claims that the received view is a concoction of 20th-century social scientists and does not resemble that image (of man) shaped by Darwin, Spencer, and the Darwinians writing toward the end of the 19th century.

R. grants that Darwin was guilty of a certain "benign and inconsequential materialism," to the extent of implying an intimate connection between mind and brain. But if "materialism" means that all is matter, and that mind is simply a fixed function of matter or a mere property of the material body, then, R. concludes, neither Darwin nor his disciples were proponents of materialism. For the metaphysical monism of spirit and personality that eventually came to prevail in their circle was actually inimical to the same.

R. also admits that Darwin embraced a certain determinism, in Abercrombie's sense of actions being "determined under law," and that his disciples generally "believed that the properties of mind could be explained by the same principles as those governing organic evolution." But if by "mechanism" is meant that human freedom is altogether illusory, or that in the evolutionary process mind must be derivative and phantasmal, rather than directive and real, then "the leading Darwinists of the later 19th century were the very opposite of mechanists," since "each found a role for mind in guiding evolution."

R. is at his best in documenting and elaborating the evolutionary ethics of Darwin and his followers. He argues that far from claiming ethical judgments are inescapably subjective and selfish, these early evolutionists conceived of natural selection as favoring communities that displayed altruistic behavior, and found therein some semblance of divine activity.

Finally, R. demonstrates that Darwinism did not represent the replacement of an "ideology of God" by a scientific agnosticism. He admits Darwin's open scorn for Wallace's conversion to spiritualism, and the tendency of Darwin and Spencer to seek the origin of religious sentiments

in the animal kingdom, as in the devotion of a dog to its master. He grants that early on they were at best deistic, being inclined to view evolution as "divinely established," and in the end were little more than "politely agnostic." And he concedes that along one of Darwinism's "descending branches," the Huxleyian one, can be found a line of hardcore atheism. But the main branch, he claims, gives a totally different picture. Darwin's disciple G. Romanes and Spencer's devotee B. P. Webb actually returned to religion toward the end of their lives. And evolutionary thinkers like C. L. Morgan, J. M. Baldwin, and William James came to view the evolutionary process as a "reflection of God's purpose" or a "manifestation of God as Spirit," and conceived of religion in the final analysis as a variation of human idealism especially favored by natural selection (even while rejecting the view of the Roman Catholic thinker St. George Mivart that a "superior intelligence," or divine Creator, was necessary to account for the emergence of mind and morality).

Representatives of 19th-century established religion like Bishop Wilberforce and Pius IX get only passing notice here as the obscurantists that they were. Defenders of religious orthodoxy, therefore, will find no more consolation than fundamentalists. But if R.'s underlying thesis is valid—as I think it is within the well-defined limits of his understanding of "Darwinism," "materialism," etc.—then "spiritual evolutionists" like Teilhard or Berry have received major new support which no theologian can afford to overlook, even though their theories might owe more to the Leibnizian/Lamarckian "vitalist" tradition than to Darwin's own emphasis upon natural selection. Furthermore, R. offers a veritable cornucopia of theological food for thought, ranging from an intriguing morsel about "supernatural selectivity" to a more substantial discussion of the subjective foundations of religious belief, a lengthy critique of Thomas Kuhn's Gestalt model of historiography recently embraced by Hans Küng, and, most importantly, a description of his own natural-selection model, which might, as already demonstrated in the case of James, serve well in any attempt to explain the origin and nature of the world's religions.

Vincennes University, Ind.

BERNARD J. VERKAMP

CHRIST WITHOUT ABSOLUTES: A STUDY OF THE CHRISTOLOGY OF ERNST TROELTSCH. By Sarah Coakley. New York: Oxford/Clarendon, 1988. Pp. ix + 214. \$49.95.

Where may one look for creative new directions in theology, especially as they bear on the relationship of theology to philosophy, ethics, and the social sciences? One may look to this modified dissertation written

in 1982 at Cambridge on Troeltsch by someone who is presently a lecturer in religious studies at the University of Lancaster. Simply to read Coakley's analysis (esp. 6-23) of the kinds of relativism that have developed in modernity, and of their possible combinations—epistemological, ethical, metaphysical, religious—with her cogent assessments of their various degrees of coherence or incoherence is worth the high price of the book. But to see how these relate to modern understandings of the Jesus of history, the Christ of faith, and the history of modern Christological debates is an additional reward. Similarly, her careful sorting (104 ff.) of the conflicting ways in which the term "Incarnation" has been defined in contemporary theology, and the possible logical ways in which the idea may not end up in automatic self-contradiction, allows every theologian to avoid commonplace confusions.

The fact that she deals with these matters by examining the Christological formulas of Ernst Troeltsch and the various critiques of his efforts is significant. C. has recognized that Troeltsch—rebellious son of Schleiermacher, Ritschl, and Harnack, teacher of Otto and Tillich, and condemned enemy of Barth, Bultmann, and the heirs of both the "right-" and "left-" Hegelians—stands at the juncture of the debates that have been decisive for our century. There has been for some time, of course, a modest resurgence of Troeltschian scholarship; but I know of no more careful, discerning mind at work in clarifying exactly what Troeltsch said when, where, and why, and how this counts in regard to the numerous comments about, endorsements of, or charges against his work. Several internationally regarded thinkers of our time will be embarrassed by their views if they read this book carefully.

Not that C. is uncritical of Troeltsch. In fact, she thinks that he is sometimes superficial, often confused, frequently inconsistent, and occasionally so sympathetic to friends or polemical against opponents that he distorts his own best positions. She is also alert to the specific context in which he wrote. E.g., Troeltsch seems to have found most of the concepts of the resurrection with which he was familiar simply an embarrassment, and he never quite overcame this. Dimensions of his thought that could have approached a "process" interpretation of the matter, with which he might well have felt some congeniality, remained undeveloped—although a "process" doctrine of resurrection is still a weak position. Nevertheless, C. believes Troeltsch identified an approach and certain themes that leave us with one of the most promising, if still undeveloped, legacies for Christological understanding in an age heavily influenced by historicism and given to sociological and psychological correlations. She believes he anticipated certain moves that may be necessary in an age in which many experience a "loss of faith in an

identifiable, distinct, metaphysical entity (. . . *Geist Christi*),” but *not* “a loss of faith in a God who works in history in ‘Christ-like ways’ . . .” (183). As she spells this out, she shows that his tendencies of thought display an “appeal in doctrinal matters both to a form of correspondence theory of truth where historical work is concerned, and to a pragmatist theory where individual doctrinal decisions are concerned” (*ibid.*).

One of the intriguing resources for C.’s work comes from her dependence on Basil Mitchell’s idea of the “cumulative case.” Most positions in theology are not established by “knockdown” arguments, but by clustering a great variety of particularly strong and persuasive bits of probabilities. That means, for one thing, that theological dialogue is almost never finished or finally settled in history. It also means that every theological judgment of substance involves a measured assessment of many aspects of a total argument, with sharp criticism of some parts of it without denial of the validity of other parts or even the whole without the disputed part. C. not only applies this method to her assessment of Troeltsch with considerable effectiveness; she also thinks that he anticipated that kind of thinking and that his capacity to include, balance, and maintain discussion with numerous factors in the weighing of each serious historical, sociological, psychological, and especially theological claim is what makes him still one of the formative theologians for the future.

There are few faults I can find with this study. I would have liked more use of materials from Troeltsch’s *Social Teachings*, for that is the volume that has had the greatest impact on American Christianity, especially because of its decisive influence on many of the greatest theological ethicists of the previous generation. I also believe that Troeltsch’s understanding of the Spirit of Christ in relationship to the movements of the Holy Spirit is in the *Social Teachings* more than in his explicit doctrinal writings. I suspect that it is possible to find a commonality of Christological motifs (in contrast to C.’s treatment of Troeltsch’s “many Christs”) in his understanding of ecclesiology. But I have not demonstrated this, and it would take another book of this quality to find out whether these suspicions are valid.

Andover Newton Theological School

MAX L. STACKHOUSE

EINE THEOLOGIE DES LEBENS: GRUNDZÜGE IM THEOLOGISCHEN DENKEN KARL ADAMS. By Hans Kreidler. Mainz: Grünewald, 1988. Pp. 344. DM 48.

Karl Adam (1876–1966) was a widely-read author between the two World Wars, best known for *The Spirit of Catholicism* and several books on Christology. In recent years he has attracted less notice, and until

now no full-length study of his thought has appeared. In this slightly revised version of a Tübingen dissertation directed by Walter Kasper, Kreidler seeks to alleviate this neglect by presenting the main lines of Adam's thought in his chief fields of interest: the theology of faith, Christology, and ecclesiology. Adam's extensive studies of the history of dogma, especially in the patristic period, receive less attention.

K. begins with a survey of past studies of Adam, a sketch of his career as professor at Munich, Strasbourg, and Tübingen, and an initial justification of the identification of "life" as the characteristic reference point of his thought. The first theme discussed at length is faith, the topic of Adam's much-discussed inaugural lecture at Tübingen in 1919. Influenced by Max Scheler and hostile to the Enlightenment, Adam combined a phenomenological approach with neo-romantic inclinations. His treatment of faith weighed psychological factors as well as rational arguments, and stressed the presence of intuitive elements in human knowledge of God. K. details Adam's ensuing debates with Engelbert Krebs, Joseph Geysler, Erich Przywara, and Johann Baptist Stufler. Focussed in part on Adam's use of the term "irrational," the controversy led to altered vocabulary and greater stress on the rational underpinnings of faith in his later publications.

After briefly examining the concept of revelation reflected in Adam's writings (he stressed objectivity of content while using personal categories), K. turns to Christology. In popular works of considerable rhetorical force, Adam developed an incarnational Christology which emphasized Jesus' integral humanity and made extensive use of psychological observations. More traditional in content than in style, Adam joined Christology and soteriology more intimately than most Catholic authors of his day and drew heavily on biblical material, though in a fashion which would not now win exegetical approval. K. defends Adam's Christology against Robert Krieg's criticism (*HeyJ* 25 [1984] 456-74), but seems in substance to concede the legitimacy of Krieg's comments.

The last major topic is Adam's ecclesiology, chiefly expressed in *The Spirit of Catholicism*. In keeping with Tübingen tradition, Adam contributed to the revived understanding of the Church as the Mystical Body of Christ, envisioning it in organic terms as a continuation of the Incarnation. K. treats sympathetically Adam's defense of his ecclesiology against M. D. Koster, but also notes modifications of misleading formulations in later editions of Adam's works.

The book concludes with an excursus on Adam's relationship to ecclesiastical authority and an overall assessment of his theology. The Holy Office scrutinized his writings closely. While at times reliant on defective Latin translations of German texts, its evaluations were atten-

tive to the literary genre of his works and seem primarily concerned with possible pastoral repercussions of imprecise theological formulations. (Passages redolent of a mystical ecclesiastical triumphalism are among those criticized.) Adam often revised his wording in response to its critique. K.'s final comments summarize Adam's achievements, but also note defects in his work: lack of methodological stringency; a tendency to synthesize uncritically heterogeneous positions; obscurity in his conception of faith and its foundation; inclinations to false mystification in Christology and ecclesiology. On balance, however, his judgment of Adam's theological and pastoral contribution is positive.

K. presents the main themes of Adam's theology accurately and thoroughly; copious citations convey the flavor and content of his work. The analysis of Adam's thought is weaker, since K., like his subject, does not always probe matters to sufficient depth. On the whole, Adam emerges from this study as a less significant and less interesting theologian than his great 19th-century Tübingen forebears. Still, K.'s work provides a reliable and informative account of a theological voice influential in the first half of the present century.

Catholic University of America

JOHN P. GALVIN

THEOLOGIK 3: DER GEIST DER WAHRHEIT + EPILOG. By Hans Urs von Balthasar. Einsiedeln: Johannes, 1987. Pp. 421 + 98. DM 50 + 18.

This 15th and final volume of Balthasar's trilogy, *Herrlichkeit-Theodramatik-Theologik*, treats of the Holy Spirit precisely as the "Spirit of truth" promised by Jesus, who would lead disciples into the fulness of truth. The work of the Spirit, the divine witness and therefore infallible interpreter of this truth throughout history, is not so much textual exegesis as it is existential eisegesis: enabling believers to see Christ's death and resurrection as the revelation of God's glorious, self-surrendering love and leading them into its reality, making it the dramatic form of their own lives.

This volume brings no surprises to those who know B.'s theology. Apart from a few minor points (he views H. Mühlen more critically and quotes Rahner more approvingly) and some stronger emphases (his pneumatology seems more decidedly Christocentric; his elucidations of the common concerns and complementary approaches in the *Filioque* dispute and arguments for its suitability and logical necessity seem more insistent), there has been little change in B.'s pneumatology over the years. Showing an astounding breadth and depth in his use of the tradition, B. is profoundly inspired both by classical theologians (Augustine and Thomas, of course, but even more so Gregory of Nyssa and

Richard of St. Victor) and by more recent kenotic theology (especially S. Boulgakof).

The origin and development of Trinitarian language of persons (*hypostasis*, *prosōpon*, *persona*) has become a theological issue again. B. makes several important points. (1) The meanings of these terms have little to do with what is commonly meant by "person" today. (2) Although ordinary grammar and usage almost inevitably suggest the opposite, the term "person" is not a concept which can be applied univocally to Father, Son, and Spirit. E.g., Scripture and (with rare exception) the Church's liturgy show that the Holy Spirit is not someone who is (to be) addressed, either by Jesus or by us. We do not pray *to* the Spirit but *in* the Spirit. As B. suggests, it is the peculiar "personhood" of the Spirit to be faceless and without a proper name. In this way both the ever-greater mystery of God and the utter "selflessness" of the divine love come to particular expression. (3) As much as the language of three persons intends to express the reality of "difference" or "multiplicity" in the one God, neither oneness nor threeness refers to something arithmetically countable. Are these unnecessary problems resulting from Trinitarian theology's preoccupation with the immanent Trinity?

One final observation. B. clearly sees the Spirit at the beginning, middle, and end of salvation history and, in a certain analogy to the early Apologists, referring to the Spirit's universal presence and action, speaks of *pneuma spermatikon*. In earlier writings and even after Vatican II B. insisted on the fundamental unity of nature and grace and the presence of the Spirit beyond the boundaries of the visible Church. Calling the Spirit the "Unknown One beyond the Word," he warned against (even a divine) "literalism," especially as it tended to appear in a "Christomonist," exclusive, and triumphalist ecclesiology. But later writing, especially smaller, more popular, and polemical books, revealed his growing sadness and disappointment at what was happening in the "poor church." In this last great work he clearly distances himself from other contemporary theologians with whom it once seemed he had much in common. Are we seeing with greater focus and clarity what was always present or has a previous vision and openness been narrowed? It is hard to tell.

Irenaeus' image of the two hands which always work together has become the leitmotif of B.'s pneumatology. Christ alone may be called God's revelation, and there is no Spirit at work except the Spirit of Christ. Although B. distinguishes the Holy Spirit from the spirit of Christianity (in its concrete historical influences), one senses that the *pneuma spermatikon* is really only a question of the latter. In place of Rahner's anonymous Christians, we hear of an "anonymous leavening of all cultures" with Christian (or biblical) substance. At the end, B.'s

theology seems to exhibit much of the "Christological constriction" which he had earlier lamented in Barth. It is Barth together with de Lubac who interpret for us B.'s theology of nature and grace, in response to Hegel. While this book is obviously important in its own right and does present a "systematic" view of B.'s pneumatology, I would nonetheless recommend B.'s earlier collections of essays, *Spiritus Creator* and *Pneuma und Institution*, to the interested reader.

Epilog is an apologia for, and a retrospective reflection upon, B.'s trilogy and its unique structure and method. It first considers the fundamental religious questions posed by the human condition. It then presents an "epiphanic" theory of being, focused upon the different (transcendental) aspects of its appearance. As self-disclosing: beauty which evokes wonder; as self-bestowing: good which elicits thanks; as self-communicating: truth which invites belief. Finally, it considers the utterly free revelation of God (as self-disclosure, bestowal, and communication in Christ and Spirit), the mystery which neither the religious questions of humanity nor its "natural" philosophies could imagine, but which once given has the power to "answer" and "integrate" what before remained questionable and fragmented.

Skeptical in the Introduction that his undertaking could mean anything to a generation which demands a lot of TV and settles for a "little coffee-klatsch, zen and liberation theology," B. ends this beautiful little volume with a theme which grew ever more insistent and powerful in his writings: Christian hope. With a wisdom that reminds one of Aquinas' final observations about theology, B. encourages us, where our knowledge cannot bring us farther, to hope. With Rahner, he calls it our duty to hope for the salvation of all. With Herman-Josef Lauter, he reminds us that love "cannot do otherwise than to hope for the reconciliation of all in Christ." Christian hope is without restriction. It is "not only allowed but commanded."

Weston School of Theology, Mass.

JOHN R. SACHS, S.J.

L'EXPÉRIENCE HUMAINE DU DIVIN: FONDEMENTS D'UNE ANTHROPOLOGIE RELIGIEUSE. By Michel Meslin. Paris: Cerf, 1988. Pp. 421. Fr. 179.

Over 15 years ago Meslin recognized a need to shift from the history-of-religions approach in the study of religious phenomena to the perspective of religious anthropology (*Pour une science des religions*, 1973). He argued that the sacred never appears in any pure form but always within human existence and thus subject to the finitude of experience and expression of human beings. This work considers in greater detail the persistent question of religious anthropology: Why and how do people

approach "superior powers" in whose existence they believe? Interested in studying religious experience cross-culturally, M. draws from a rich diversity of sources in examining this basic question.

M.'s discussion has three parts, and each part three chapters. Part 1 considers three foundational aspects of religious anthropology: the significance of religion, the dialectical environment of the sacred, and the meaning of religious experience. M. offers a broad overview of the phenomenon of religion as personal belief and institutional expression uniting the human and divine. His personal conviction suggests that a religion consistently appears within a threefold matrix: "as a Law held to be sacred because it provides moral rules for living in accord with the divine will; as a Community uniting the faithful; as a Way enabling humanity to transcend the finite condition in order to be united to God" (44). M. is aware that in contemporary Western culture, due to the diminution of the experience of the Transcendent, religion does not appear to be the cohesive force it once was in society. In his chapter on the sacred he demonstrates its dialectical character by drawing upon contrasting images in Iranian, Latin, and Greek sources. The sacred points to what symbolizes divine presence as well as to what is prohibited to human contact. The sacred emerges in contrast to the profane as well as in the dialectic of the pure and the impure. M. views magic as a degradation of the sacred and sacrifice as a symbolic action enabling contact between the sacred and profane. He suggests that with the rise of secularization the sacred appears less as a quality applied to objects and more "a subjective experience of self-transcendence" in concern for the well-being of the oppressed, prisoners, ecology, etc. M.'s chapter on religious experience rejects the pure empiricist approach of the days of rationalism; it underscores the significance of religious faith to religious experience, the context of "feeling" as a form of knowing, and the need for conceptualization, a community of faith, and a doctrinal magisterium in safeguarding the authenticity of religious experience.

Part 2 reviews the cultural expression of religious experience. While the first part dealt mostly with individual religious experience, this portion of the work seeks to understand communal activity in relationship to the divine. A chapter on ritual studies four expressions: the sacralization of time, cultic/sacred space, rites of initiation, and an engaging reflection on religious pilgrimage. A chapter on religious symbols offers cross-cultural appearances of recurring symbolizations of the divine presence: the eye, the mirror image, the heart, the center. A lengthy chapter on religions and cultures covers issues of acculturation whenever a religion is introduced to new circumstances. A special section examines "popular religion," which M. holds is too easily identified with social class and deprived status.

Part 3 is devoted to an examination of the relationship between psychology and the experience of God. This material emerges from M.'s conviction that in representing religious experience people work out of a cultural heritage, a particular educational and historical background, as well as from personal gifts of imagination, intelligence, desire, and affectivity. M. develops those psychological elements which appear to assist the process of experiencing God. One chapter discusses the father image in relationship to divine paternity as universal and fundamental to religious experience; it draws extensively from the Scriptures. M. does not entertain the difficulty for religious experience arising from the life situation of those who have not known father love or have strong negative feelings toward paternal relationship. A chapter on memory and the divine discusses the varied functions of memory in psychological equilibrium and celebrates the cultic aspect of memory in nourishing the lives of the faithful. A final chapter examines the meaning of the human person in relationship to religious experience.

In sum, the anthropological thrust of this study attempts to show that religious presence emerges and finds expression through cultural and psychological resources. M. works methodologically from semantic and historical studies, phenomenological and cultural analyses. A recent work, more philosophical in argument, which might serve as a judicious dialogue partner to M.'s study, would be John Hick's *An Interpretation of Religion* (Yale University, 1989).

Immaculate Conception Seminary
Seton Hall University, N.J.

JOHN F. RUSSELL, O.CARM.

PATIENCE AND POWER: GRACE FOR THE FIRST WORLD. By Jean-Marc Laporte, S.J. New York: Paulist, 1988. Pp. iv + 297. \$14.95.

Segundo and Boff offered theologies of grace from standpoints within the Third World. Now comes Laporte with a fresh theology of grace emerging out of First World concerns. His work is a remarkable retrieval of profound anthropological insights that stud the sweep of the traditional theology of grace and a constructive transposition of those insights into a contemporary psychological key. Healing and elevating grace, justification and sanctification, actual and habitual grace, operating and co-operating grace, nature and the supernatural, all these classical categories come wonderfully to life here.

L.'s opening chapter focuses on the plight of the First World and on new avenues of transformation accessible to it, avenues which are genuine pathways of grace; for no matter how wrapped in technological glitter, all human activity is contextualized within God's enduring self-communication. The task is to detect the visage of God's self-offering in First

World experiences. The sin of the First World is its embrace of the illusion of technological power, which can yield only moral impotence. To expose the powerlessness and hope of the First World, L. draws upon its critics: T. Roszak, P. Slater, M. Ferguson, J. Rifkin, M. Berman, et al. L. detects a paradigm shift and a new order a-borning from the ashes of the old. A mechanistic world view is giving way to an organismic view, isolated components to interrelated components, self-sufficiency to interdependence, competitive individualism to ecologically sensitive and co-operative personalism, and domination to integration. As this "Aquarian con-spiracy" moves toward a more organic and relational view of the universe, L. sees a need to renew the Western theology of grace. Personal/interpersonal models are inadequate insofar as they do not include sociopolitical, even planetary realms in which we sense the absence of grace. We are persons-in-relation, but also persons-in-community. Healing integration of the inner self contributes to the healing of oppressive institutions which define human relations. Every realm of graced activity ripples into all other realms. The effect of grace is not merely reconciliation within one realm, but integration of all realms. The garment of grace is not only patchless but seamless.

L.'s second chapter provides a comparative analysis of First-, Second-, and Third-World theologies of grace. In subsequent chapters L. seeks to recover the authentic Western tradition and move it forward in response to postmodern needs. In the dynamics of oppression and liberation, ranging back and forth from a heart in need of conversion to a world in need of transformation, L. finds new possibilities for formulating a theology of grace that can ground the Aquarian conspiracy. Even if one finds the Aquarian vision too roseate, the chapters on Paul, Augustine, and Thomas are a solid historical-dialectical study that pierces to the heart of their thought and renders them intelligible in terms of humanistic psychology. The structural parallels unearthed in Paul's justification and sanctification, Augustine's *libertas* and *liberum arbitrium*, or spontaneity and choice, Aquinas' *voluntas ut natura* and *electio*, and modern psychology's willingness and wilfulness are crucial to understanding grace. While Paul's doctrine of justification/sanctification/salvation served as a unifying structure for the dynamic of grace, Augustine transposed it into a triadic pattern of his own: the restless heart foundational to all grace, the grace that beckons from without, the grace that transforms within. Thomas, moving into a world of theory, offered a set of distinctions between grace and nature, grace as healing and elevating, grace as movement within, and grace as transformative. Thomas' is a clarity unmatched, though later victimized by undue simplification. Bipolarities and a rhythm not of our making emerge: grace tacit/thematic, inner/outer, healing/elevating, actual/habitual, powerful/patient. E.g.,

grace empowers, but the ambiguity of action and the fact that its fulfilment is with a whole that God alone orchestrates summon patience. The graced person is patient in the midst of strenuous effort and heart-rending disappointment, and reflects the long-suffering of God, who waits for the propitious moment.

L.'s historical, dialectical, and systematic skills have once again given us a work of substance. Clearly written, tightly organized, abounding in pedagogically helpful diagrams, this excellent book brings together in mutually enriching conversation Third World liberationists, First World social critics, and the classical theologians of grace. Strategies for action are not prescribed, but a theological undergirding is offered. My one demur concerns the Aquarian move that L. reads in postmodernity. His optimism does not seem to weigh adequately the awful power of evil. One example: narrow nationalism may be dying, but the regional power blocs now in embryo may prove more menacing than anything we have known. And the nuclear nightmare we shall have with us always. "Look, Lord, and see both Adams met in me." Nonetheless, this is an enriching, model work that will reward students of theological anthropology attuned to the need for creative reflection on the implications of the theology of grace for First World concerns.

Loyola University, New Orleans

STEPHEN J. DUFFY

WOMEN IN THE PRIESTHOOD? A SYSTEMATIC ANALYSIS IN THE LIGHT OF THE ORDER OF CREATION AND REDEMPTION. By Manfred Hauke. Translated from the German by David Kipp. San Francisco: Ignatius, 1988. Pp. 498. \$19.95.

Hauke's thesis is as clearly stated as it is controversial: only a baptized male can be validly ordained to the priesthood is *sententia proxima fidei*.

Central to his argument is an idiosyncratic interpretation of 1 Cor 14:33b-40. Taken to be authentically Pauline, the text is read as forbidding women any kind of official teaching role. The prohibition does not originate with Paul but is a "command of the Lord" (v. 37). H. thinks it highly probable that in the postresurrection period Jesus spoke of the issue of women and the ministry with the apostles and gave them "a specific directive for the future" (389).

While admitting that patriarchal and androcentric attitudes existed in the patristic and medieval periods, H. maintains that they had relatively little influence on the practice of not ordaining women. Decisive were rather the example of Jesus and the words of Paul. For H., the nonordination tradition is so firmly established that (contra Rahner) the onus of proof rests not with its defenders but with those who would change it.

If the command of Jesus and the tradition of the Church justify the present practice, H. thinks it a form of positivism to be satisfied with them. Appealing to the orders of creation and redemption, he attempts to develop arguments of suitability. The biological is emphasized, although the literature referred to in this section is neither extensive nor recent. What to some degree is determined by biology is then found to be reflected in psychology, sociology, and philosophy. Although defending the radical equality of men and women in regard to being and dignity, H. insists at every stage on their differences. The male is related to reason and will, to creativity and action; the female, to understanding and feeling, receptivity and passivity. A favorite contrast is between the outward, thrusting "eccentricity" of the male and the inward-looking "centrality" of the female. The male is related to the "far world," to history and the individual; the female, to the "near world," to nature and the species. H.'s view goes beyond complementarity; the subordination of woman to man is written into the very structure of creation.

H. emphasizes what he calls the symbolic or representative aspects of human sexuality. The male symbolizes transcendence; the female, immanence. Because the biblical God is above all the Transcendent One, it is distorting to think of Him in feminine terms. To suggest that "God is also mother" is indirectly to affirm radical immanentism. The feminine is included in, and is subordinate to, the masculine qualities of God. In Christianity the male represents or "images" God in a unique way; the female is, above all, the symbol of creation.

Although women are said to be "subordinate," they are not "inferior." They are, in fact, more religious than men, more capable of devotion and of mystical prayer. Their unique dignity is reflected in the person and role of Mary. She is the archetype of the Church, and in a particular way of women. Appealing to the bridal imagery for the relation between Christ and the Church, H. argues for the priority of the Marian dimension of the Church over its institutional elements. The desire on the part of women to be ordained implies a denial of their feminine nature. It "ultimately stems—whether consciously or unconsciously—from a Gnostic-like contempt for women" (471).

Originally a doctoral thesis directed by Leo Scheffczyk, this book has been described by Balthasar as "the definitive work available" on the topic. Written in the tradition represented by both of these authors, it will reinforce those who believe that the nonordination of women has a dogmatic basis. Many others will find its attempt to ground the practice in "the order of creation" one-sided and out of touch with most contemporary Western experience. Its almost exclusive insistence on the "structures of creation" does not do justice to human historicity. There is very

little awareness of any need for a critical reading of church history. The preoccupation with sexual imagery and with its application to God, Christ, and the Church is excessive and arbitrary. The NT exegesis is far from convincing; this is partly the result of an almost Monophysite approach to the human knowledge of Jesus. Strangely, given the topic, there is practically nothing on the ordained ministry as such. The category of priesthood is assumed to be central and its meaning to be self-evident. There is no longer any basis for either assumption.

The present edition is marred by a considerable number of errors in translation. The omission of both the bibliography and the key to the abbreviations makes use of the extensive notes difficult.

St. Michael's College, Toronto

DANIEL DONOVAN

JUSTICE, PEACE, AND HUMAN RIGHTS: AMERICAN CATHOLIC SOCIAL ETHICS IN A PLURALISTIC WORLD. By David Hollenbach. New York: Crossroad, 1988. Pp. xi + 260. \$16.95.

A collection of 14 articles previously published between 1977 and 1988. The title indicates the subject matter. The subtitle suggests the particular slant Hollenbach adopts as a leitmotif of his essay: the accommodation of Catholic social ethics and the Church's social mission to contemporary pluralism. The acknowledgment and acceptance of cultural pluralism and the ensuing social conflict challenge the Church and theologians to work out new ways to become engaged in social and political life.

J. C. Murray's thought provides the framework for H.'s understanding of a pluralistic political and social order. Government has the limited task of serving the public order, i.e. justice or human rights, public peace, public morality, and public prosperity. Individuals and the various associations making up civil society have an obligation to pursue the common good, a much more comprehensive concept than the public order. Following Murray, H. affirms that the common good has "material and spiritual dimensions" and "includes all aspects of human living that make for human flourishing." "The common good of society will be fully achieved when society's members attain, among other things, wisdom, knowledge, true belief and faithful worship of God." To claim that government should enforce the obligation of citizens to seek the common good would be "integralism," a perspective not compatible with the acceptance of cultural pluralism.

H.'s understanding of Catholic social teachings leads him to stress the role of the Church in promoting human rights, i.e. the first prerequisite of the public order. Human rights, both civil-political and socioeconomic, provide "a normative framework for a pluralistic world." In other words, despite disagreements about the nature of the good, everyone should

accept rights as moral parameters. H. buttresses his focus on rights by presenting justice as "a form of active participation in social life." Active participation requires the basic necessities of life, i.e. political, civil, and socioeconomic rights. Likewise, H.'s understanding of "social justice" leads to a focus on the two kinds of human rights. The best contribution the Church can make to social and political life is to take "vigorous positions on matters of public policy," not as the only possible moral position but as the "Christian moral perspective." The Church is likely to be most effective serving beneficial change when it proposes arguments acceptable to those outside the Catholic community. Focusing on the concrete choices of public policy enables the Church to promote human rights in the most effective manner possible.

H. discusses at length the U.S. bishops' pastoral letters *The Challenge of Peace* and *Economic Justice for All*. He believes the bishops truly engage the key issues by daring to take specific, even prophetic, positions on public-policy matters. Their letter on the economy also "stresses the importance of personal virtue in any just society." In this reviewer's judgment, the bishops stress policy over virtue. And so does Hollenbach. He does endorse the effort to recover "the primacy of virtue and character" for the moral life, but does not integrate his brief comments on virtue into the principal themes of his social ethics.

H.'s perspective on the Church's relation to civil life is widely shared by many bishops and theologians in the U.S. From one angle of vision the focus on policy to secure civil-political and socioeconomic rights seems effective and wholly appropriate in a pluralistic context. The focus on rights, however, is narrow, because it fails both to address the full requirements of the common good and to make adequate use of Catholic social ethics. H. does not adequately address the contribution of Catholic social ethics and the Church either to the common good or to that part of the public order which Murray called the public morality.

Catholic teaching on virtue, e.g., is an important aspect of Catholic social ethics. Desire for virtue gives a people a reason to respect rights over and above utilitarian considerations. This is very important, because there can be serious tension between acceptance of pluralism and respect for rights. Catholic teaching on virtue also provides criteria for attending to those elements of the common good not attainable by a government, which has as its end the public order; e.g., Catholic teaching on all aspects of justice and prudence provides guideposts for the conduct of one's profession or trade. In addition to virtue, Catholic teachings on the family and education are important components of social ethics; e.g., they are a necessary complement to the concept of justice as participation. Young people without suitable education and stable home life will often not be prepared to fill a job or participate in political and social life.

To attain the common good, civil society needs help from the Church in promoting family life, education, and the teaching of virtue. The discipline of social ethics needs to provide more concrete guidance in clarifying the way individuals, voluntary associations, the Church, and even to some extent the state might contribute to realizing the common good.

University of Scranton

J. BRIAN BENESTAD

EVANGELICALISM: THE COMING GENERATION. By James Davison Hunter. Chicago: University of Chicago, 1987. Pp. 302. \$19.95; \$11.95.

University of Virginia sociologist Hunter has long since established his credentials as the most sympathetically knowledgeable American sociologist studying contemporary evangelicals. An earlier book, *American Evangelicalism: Conservative Religion and the Quandary of Modernity*, already made his reputation by its skilful combination of nuanced survey research and in-depth acquaintance with the theology, history, and institutions of American evangelical and fundamentalist communities. It remains the basic primer for those who want to locate the evangelicals on the religious map of contemporary America.

In this new book (winner of the 1988 distinguished book award of the Society for the Scientific Study of Religion), H. surveys students at nine evangelical liberal-arts colleges (e.g., Seattle Pacific, Westmont, Wheaton) and seven seminaries. He focuses on their theology; their views on work, morality, and the self; their family ideals and their vision of political culture. A dynamic is at work among the coming generation of evangelical leadership which makes them more "liberal" (theologically and culturally) and more accommodating to the modern world than their forebears (documented by using comparative survey data from the 1950s).

Thus H. maps subtle shifts in the theological doctrines of biblical inerrancy and literalism, with nearly 50% of the sample accepting some human error within Scripture or open to a version of evolutionism compatible with creationism. He discusses a new fascination with the social gospel and social ministry among the new evangelicals (thus reversing historic animosities) and treats the adoption of redaction criticism by evangelical biblical scholars such as Bernard Ramm and Robert Gundry. Gundry had to stand trial for heresy for his views at the 1983 meeting of the Evangelical Theological Society.

In a chapter entitled "Work, Morality and Self: Asceticism Revised," H. documents the wholesale decline of ascetical separatist behaviors such as abstention from cardplaying, smoking, use of alcohol, dancing, and theatre attendance. Significantly, the classic link between ascetic Protestantism and work postulated by Max Weber seems to have been broken. "Work has lost any spiritual and external significance and is important

only insofar as it fosters certain qualities of personality" (56). In evangelical publications a new emphasis has emerged on self-esteem, personality fulfilment, and the use of psychology. H. queries: "What is left of the traditional conservative Protestant notion of the self as inherently depraved?" He also wonders what remains of the symbolic boundaries of separation from the world when "not only are the number of traditional prohibitions dwindling but they are not being replaced by others" (72).

Evangelicals have been the cultural mainstay for an idealized, even sentimentalized, picture of "the traditional family" of bourgeois patriarchy with the husband as head and disciplinarian for children. This, too, erodes among the coming generation as acceptance of new egalitarian and androgynous patterns of gender interaction gain ground. Finally, in a finely nuanced chapter on evangelical politics, H. refutes many stereotypes of evangelical attitudes toward the political order as monolithically conservative and antitolerant.

Besides its well-written text, this volume displays many virtues. It is a theoretically informed analysis of operative theology. It combines careful survey research and historical scholarship, which are supplemented by content analysis of evangelical publications. It recognizes that there is no such thing as a static religious or moral tradition. It knows, too, that revitalization movements (especially of orthodoxy) often involve a radicalization and severe simplification of tradition. The heart of the modern evangelicals' dilemma in the situation of modernity is shared by other orthodox movements: separatism vs. moderation through accommodation. H. notes: "Contemporary evangelism contains both sectarian and accommodationist tendencies. There is extraordinary pressure to resist these transformations [toward a modernist techno-rational paradigm] because they have too much at stake to simply give in. Likewise, there is extraordinary pressure to accommodate because, again, they have too much at stake simply to withdraw to an isolated cultural ghetto" (96). At least among the coming generation of evangelical students, accommodation seems, at present, to be winning out. Few theologians or students of religion in the mainline churches pay much attention to the formal theology of evangelicals. They cannot afford to miss this careful sociological study of the operative theology of young evangelicals, the future elites of their church.

Jesuit School of Theology, Berkeley

JOHN A. COLEMAN, S.J.

THE COMEDY OF REDEMPTION: CHRISTIAN FAITH AND COMIC VISION IN FOUR AMERICAN NOVELISTS. By Ralph C. Wood. Notre Dame, Ind.: University of Notre Dame, 1988. Pp. xii + 310. \$32.95.

Wood examines the theologies of Reinhold Niebuhr and Karl Barth in

order to establish the comic nature of redemption, and then uses it as a paradigm for interpreting theologically the fictions of Flannery O'Connor, Walker Percy, John Updike, and Peter De Vries. Efforts to define tragic and comic within the context of the Christian dispensation are not new, nor always successful; but W. does provide fresh and suggestive insights into both the theologians and novelists considered.

W. first establishes theologically that Christian redemption is comic rather than tragic—tragedy being defined as “the notion that human misery has its chief source in life’s own contradictions, and not chiefly in sin and rebellion” (7). In analyzing the socially relevant theology of Niebuhr, he concludes that his sober ethical realism is the fruit of a quintessential liberalism characteristic of nondogmatic American-style theology. As such, it is strongly theistic, but it is weak in its Christology, for its universality vitiates its concreteness. While an adequate tool for confronting modern social and political problems, it reaches barely beyond the tragic in that it suggests no absolute assurance that our efforts will eventuate in final victory.

Comedy, and perhaps black humor most of all, is a better reflection or analogue of the absolute and unparalleled victory of Christ’s redemptive act. “The Gospel itself is comic,” W. argues, “in the singularity of the hope and joy it announces to the world.” And this upsets our “tragicomic equilibrium,” our fixation on the dualism of good and evil. The later Barth, who recanted earlier views expressed in *Römerbrief*, provides a better theological basis for such a comic vision. “The Gospel as Barth reads it is the comic proclamation that God himself has already made the first and final decision about our immediate welfare and final worth” (35). Nature is not thereby rendered irrelevant but it does become a mere arena in which redeemed humanity acts out life led by Christ the Clown, whose once-and-for-all act of obedience allows him to wear the face whose smile does not let us forget the grimace into which it can turn.

Having concluded that comedy rather than tragedy better represents or echoes the divine action of redemption, W. examines the four novelists. Three are “professed Christians”: O’Connor and Walker, who are satirists, and Updike, who is an ironist. Peter De Vries is an “avowed skeptic.” While no attempt is made to rank them according to literary or theological merit, the Barthian yardstick occasionally appears to measure who best represents the comic dimension of redemption. Ironically, it is the skeptic who beats out the believers, verifying Nietzsche’s observation, quoted by W., that “the redeemed ought to look more like it.”

O’Connor and Percy, Catholics in the Southern tradition, are more prone to a darker, dualistic reading of life. O’Connor’s satire particularly excoriates and shocks characters into accepting grace. Percy’s Thomism and Kierkegaardian existentialism are tempered by an inherited familial

"Catonic" skepticism. Updike is an ironist, working out of a strongly Augustinian and Kierkegaardian tradition, whose vision borders on the tragic in his focus on the dualistic struggle between spirit and flesh. It is De Vries, "the humanist of backslidden belief," who more truly echoes the presence of an absolute redeeming grace in the world. In exorcizing his own Dutch Calvinism, he "mocks our cultural mockery of God. He laughs at our laughing riddance of redeeming grace" (230).

W. neatly summarizes his own assessment of the first three writers: "Thus I have sought to show how O'Connor threatens to turn redemption into a baleful cornering by the Hound of Heaven; how Percy dallies with an aesthetic satire that is more Catonist than Christian; how Updike verges on an outright tragic vision where life's oppositions prove irredeemably contradictory and paralyzing" (281). The latter view is confirmed by two of Updike's books which appeared after W. wrote: *Roger's Version* and *S*.

W.'s ultimate purpose here is neither critical nor theological but rather evangelical. In his conclusion he says he has tried to "sketch a new theology of culture that would open a way beyond conservatism and liberalism" (280). While both theologians and literary critics will take issue with aspects of this book, it sheds much light on the writers and provides fresh food for thought about the perennial debate on the tragic or comic nature of the Christian world view.

College of the Holy Cross

PHILIP C. RULE, S.J.

SHORTER NOTICES

THE LIBERATION OF CHRISTMAS: THE INFANCY NARRATIVES IN SOCIAL CONTEXT. By Richard A. Horsley. New York: Crossroad, 1988. Pp. xiv + 201. \$18.95.

A fresh insight into the Infancy Narratives with strong focus on the social and political dimensions of the texts. Rejecting a "myth versus history" debate, Horsley argues convincingly that the narratives are theological "legends" that reflect and address the real social history of Jesus and of the Gospel communities. Drawing on his previous studies of sociopolitical Palestine, he depicts the oppression under Roman authority, Herod, and the ruling priest-

ly aristocracy and shows how the Infancy texts proclaim liberation for the subjected peasantry, women, the lower priestly classes, and the shepherds and other marginalized peoples. Separate treatment is given to the political implications of the canticles in the Lucan birth stories. H. concludes first with suggested analogies between the biblical texts and modern U.S.-Latin American relations and then with brief formal reflections on the hermeneutics which underpin his entire book.

H. is in excellent control of much sociological data and offers new perspectives sometimes to challenge and often to complement studies of the In-

fancy Narratives such as those of Brown and Fitzmyer. He presents a balanced case for the importance of historical-critical study, but also for the necessity of a hermeneutics of suspicion which overcomes the gulf between what the text meant and what the text means. This is an exciting book, clear in style, and well argued. It is a pity that the publisher chose to print it in small type that makes each page crowded and burdensome to read.

ANTHONY J. TAMBASCO
Georgetown University

EARLY CHRISTIAN ART AND ARCHITECTURE. By Robert Milburn. Berkeley: University of California, 1988. Pp. xviii + 318.

In many respects one of the finer general treatments of early Christian art and architecture to have been produced in the past 20 or 30 years. The volume has a good layout, is provided with useful maps, and is illustrated with nearly 200 photographs in black and white (one would have wished for an occasional illustration in color, but the absence of such, given the expense, is understandable). The book's chronological range extends from the first century, with the earliest (though doubtful) Christian symbols found in Italy and Palestine, to the middle of the sixth century, with the explosion of artistic expression during the reign of Justinian. Within that period M. covers every significant art form, from church buildings to textiles, coins, and gems.

M.'s purpose, which he pursues in a notably clear and pleasing style, is to survey the monuments of the period in question without, of course, including every possible monument in his survey. M. is fairly uninterested in the more speculative aspects of his subject: he never raises the issue of the absence of undoubtedly Christian artifacts dating from the Church's first two centuries, although that is a famous problem; nor

does he emphasize the relationship between art and theology, although he does not utterly ignore it either. The aim is descriptive, and M. excels in description.

A few errors of fact deserve correction: Clement of Rome wrote at the end of the first century, not at the beginning of the second (35, 38); Sozomen wrote in the fifth century, not in the fourth (104); the monks referred to as anchorites (146) were actually cenobites; the St. Paul mentioned as appearing in a depiction of the Ananias and Sapphira narrative (239) must surely be St. Peter. M. also accepts unquestioningly that the so-called "Trinity sarcophagus" of the Vatican really shows the Trinity (68), although doubt has been raised in this regard, just as there is doubt that the Santa Sabina crucifixion is the earliest portrayal of that event (109) and that the snake on the silver plaque of Simeon Stylites represents the devil (261) and not a serpent that the saint allegedly healed. These observations, however, are made in the context of an appreciation of the book's real usefulness and fine presentation.

BONIFACE RAMSEY, O.P.
Seton Hall University

GOD WITHIN: THE MYSTICAL TRADITION OF NORTHERN EUROPE. By Oliver Davies. New York: Paulist, 1988. Pp. xi + 225. \$9.95.

Davies presents the mystical teachings of Eckhart, Tauler, Suso, the *Theologia deutsch*, van Ruusbroec, Rolle, the author of *The Cloud of Unknowing*, Hilton, and Julian of Norwich. Thus the scope of the book, 14th-century mysticism in Germany, the Low Countries, and England, appears somewhat narrower than the title indicates. But D. offers an overview of developments within the Church in the 11th through the 14th centuries, as well as helpful background details for each of the major figures in the book, and

thus succeeds in sketching a wider portrait of medieval spirituality.

D. manifests a particular view about different forms of mysticism. He identifies three forms (sacramental, visionary, and apophatic) and claims that the third type, also identified as "mysticism of being" (*Wesensmystik*), is the most universal and timeless. This view has apparently led him to focus on most of the figures he has chosen; several cannot be described as examples of apophatic spirituality. D. makes a further distinction: apophatic mystics can either be more intellectual in their approach to union with God (Eckhart) or affective (the love mysticism of Ruusbroec and the *Cloud* author). D. believes the latter is closer to the heart of Christian spirituality, although he shows a great respect for Eckhart's contribution.

D. is familiar with the significant scholarship on each figure. He points out issues involved in authenticity of texts and biographical details. His summaries of themes are well presented, with ample quotations of primary texts in translation. But his presentation does raise questions. The overview of the intellectual influences and climate may be a welcome refresher for some readers, but too short for others. Moreover, not every reader may agree with D.'s opinion that apophatic mysticism is the most universal. While giving the book a certain thrust, this view has consequences for the amount of attention the figures receive. Julian, e.g., gets four pages while the *Cloud* author gets sixteen.

In sum, this volume is well written and researched, and if its particular focus is kept in mind, it can be a fine introduction to a fascinating period in the history of Western spirituality, especially for readers possessing some familiarity with the philosophical/theological context of the time.

JONAS BARCIAUSKAS
Boston College

KANT AS PHILOSOPHICAL THEOLOGIAN. By Bernard M. G. Reardon. Totowa, N.J.: Barnes & Noble, 1988. Pp. ix + 214. \$28.50.

This book is divided into two parts which have quite different tasks. Part 1 is about Kant's critique of rational theology, the relation of this critique to what Kant perceived to be the crisis in metaphysics, his solution to this crisis, and the possibility of a theology based on moral consciousness. It closes with a section on teleology. Considering the scope of this task and the fact that it is confined to a mere 56 pages, the reader is entitled to some pessimistic expectations about the level of insight to be found here. Happily, neither readability nor the depth at which the issues are discussed is compromised by the brevity of the treatment. Indeed, the two sections in pp. 60-67 offer a critique that for clarity and sheer getting to the bottom of things in short order would be very difficult to surpass.

Part 2 is probably the best commentary in English on *Religion within the Limits of Reason Alone*. Reardon has placed each of its sections in its proper perspective, and I find it hard to imagine how this strange work could ever be seen in a better light. He concludes with a critique of Kant's views on the subject of religion that is both meticulously fair and devastating.

In summary, R. has provided us with a contribution of major importance to the study of Kant's philosophy of religion and a fine résumé of those elements in his thought which serve as its context. Even if you already know everything R. has to say, you should read him just for the pleasure of seeing how well it can be said.

JAY REUSCHER
Georgetown University

SCHLEIERMACHER: BRIEFWECHSEL 1796-1798 (BRIEFE 327-552). Edited by Andreas Arndt and Wolfgang Virmond. *Kritische Gesamtausgabe* 5/2.

Berlin/Hawthorne, N.Y.: de Gruyter, 1988. Pp. lvii + 533. DM 258.

SCHLEIERMACHER: SCHRIFTEN AUS DER BERLINER ZEIT 1800-1802. Edited by Günter Meckenstock. *Kritische Gesamtausgabe* 1/3. Berlin/Hawthorne, N.Y.: de Gruyter, 1988. Pp. cxxvi + 603. DM 320.

Two recent installments in the editorial project of Schleiermacher-Archiv which, when completed, will comprise a critical edition of approximately 40 volumes. Although several of S.'s major works have appeared in critical editions in the past 90 years, almost none of the writings in the volumes considered here have ever before received close editorial scrutiny. This is especially true of S.'s correspondence, which, in spite of Dilthey's four-volume *Schleiermachers Leben: In Briefen* (1860-63), have never received the attention they deserve as a specific genre within the collected works.

The volume of letters covers a crucial period in S.'s life and is fruitfully read as propaedeutic to the Berlin writings of 1800-1802. Their choice for publication early in the project falls in line with the publication so far of S.'s *Jugendschriften 1787-1796* (1984) and *Schriften und Entwürfen aus der Berliner Zeit 1796-1799* (1984). The correspondence covers the time from S.'s appointment as chaplain at the Charite hospital in Berlin through his growing association with the Romantic intellectual salon that so influenced his development. One is struck by the degree to which S.'s correspondence in the first weeks of 1798 shifts from letters to family and older friends to exchanges with A. W. Schlegel, F. Schlegel, H. Herz, and D. Veit. Here is captured the excitement of the newly emerging Romantic temperament, the expectations of which are best voiced in the final line of the collection, the closing of a letter (Dec. 1798) from Dorothea Veit to S. which offers the commendation

"Lebt wohl! das heisst: seid witzig!" (451).

Most notable among the Berlin writings are the *Monologen*, which first appeared in a critical edition in 1902, and S.'s personal defense of F. Schlegel's controversial novel *Lucinde*. The collection includes a number of texts—reviews and a dialogue on the theme of propriety—previously accessible as an appendix to the Dilthey edition of correspondence, as well as several writings, most notably the aphoristic *Gedanken* (1800-03), not previously available outside the archives.

Both volumes are prefaced by invaluable introductions that situate the material biographically and historically.

JOHN E. THIEL
Fairfield University

ISAAC T. HECKER: THE DIARY. ROMANTIC RELIGION IN ANTE-BELLUM AMERICA. Edited by John Farina. New York: Paulist, 1988. Pp. 456. \$14.95.

Farina, archivist of the Paulist Fathers, recognizes that some might question the utility of publishing an unpublished diary written by a man in his early-to-middle twenties. But F. argues convincingly for the diary's value. It is more than the story of a soul searching for the ultimate meaning of life. Hecker's diary (1842-45) is a reflection of American culture prior to the Civil War. Of even greater significance, it shows H.'s attempt to create a new symbolic language of religious experience that is "American, Romantic, and Catholic."

The publication also presents an opportunity to emphasize the fact that H.'s first biographer, Walter Elliott, used his deceased friend's diary in an uncritical and an unhistorical way. This added considerably, though indirectly, to the "Americanist" crisis. When Leo XIII condemned certain forms of "Americanism" in 1899, a

cloud fell over the Paulist community.

F. has dispelled any shadow of suspicion about H.'s orthodoxy or his mysticism by providing the critical apparatus necessary for an intelligible interpretation of the diary. The lengthy general introduction, in which F. gives the historical context of the diary, is essential for understanding the nuances of H.'s musings. The copious endnotes detail the various influences on the young seeker.

Though enormously helpful, some notes repeat material in the Introduction; several give incorrect cross references (n. 4 and n. 128). One cannot fault F.'s scholarship, but the same cannot be said for his grammar, sentence structure, and punctuation (e.g., p. 67 alone contains three errors). I found these flaws distracting. As a matter of taste, I took exception to F.'s frequent use of colloquialisms and of an occasional pun (cf. 368, n. 175). Despite these reservations, *The Diary* is a welcome addition to a growing body of Hecker literature.

MARGARET MARY REHER
Cabrini College, Radnor, Pa.

EMERSON'S RHETORIC OF REVELATION: *NATURE*, THE READER, AND THE APOCALYPSE WITHIN. By Alan D. Hodder. University Park, Pa.: Pennsylvania State University, 1989. Pp. xiv + 170. \$23.50.

Oliver Wendell Holmes called "The American Scholar" America's "Literary Declaration of Independence." In it Ralph Waldo Emerson declares that books "are for the scholar's idle times. When he can read God directly, the hour is too precious to be wasted in other men's transcripts of their readings." Hodder's reading of *Nature* correctly underscores the link between Emerson's exegetical energy and his formative Christianity. Though Emerson left his ministry, he reinterpreted his earlier Christianity rather than

abandoning it. His clerical cast of mind, his concern with texts and exegesis, remained. *Nature*, in fact, is mis-titled, as H. points out. It offers an exegesis of the self rather than an exploration of nature, and the tension between the two remains a central concern of American thinkers and writers even today.

Emerson's gradual movement from an early German idealism to what William James later called pragmatism recapitulates, as Holmes's comment suggests, the struggle of the U.S. for literary and philosophical independence. Consequently, H.'s reading of *Nature* against its Christian background demonstrates its centrality to American letters. H. attempts "a fuller recovery of [*Nature*'s] specifically religious dimensions and affiliations." He asserts that "*Nature* grows out of the Bible, recapitulates its structure, and participates in its vision" (5). To a great extent, what H. says about *Nature* also can be said about the dominant American ideology.

H.'s subtitle indicates a connection that one wishes he had attempted. When Emerson asks, to what end is nature? he draws attention to the ambiguously proleptic nature of Christianity itself: in the world, it looks beyond the world to a revelation of its ultimate significance, the *telos* of life. Emerson's revision of Christianity, in *Nature* and elsewhere, moves, as does its biblical model, to a moment of personal revelation. This movement to apocalypse is characteristic, though not always so acknowledged, of much of 19th- and 20th-century American literature. Metaphorically, of course, its founders imagined the New World to be history's final movement, its completion and final revelation. Thus the apocalyptic impulse of this New World, in politics, letters, and philosophy, cannot be overstated. H. rightly places Emerson, the seminal American

thinker, at the center of that impulse.

EDWARD J. INGEBRETSEN, S.J.
Georgetown University

FATE AND UTOPIA IN GERMAN SOCIOLOGY, 1870-1923. By Harry Liebersohn. Cambridge, Mass.: M.I.T., 1988. Pp. x + 282. \$27.50.

Liebersohn begins his study of the birth of the Germanic sociological tradition with the protest that most studies of turn-of-the-century German sociology have tended to (1) oversimplify that tradition by inadequately situating it within the historical, cultural, economic, and political milieu that shaped it, (2) read the tradition through a notion of alienation that leaves unexplained the social activism of the movement's main developers, and/or (3) pay insufficient attention to the role of religious imagery among even those who turned from the conventional Lutheranism that surrounded them. He then takes us on a masterful and intricate reading of Tönnies, Troeltsch, Weber, Simmel, and Lukács, framed against Germany's emerging self-understanding during its three wars of unification and World War I, highlighting the participants' interactive activism and the sources of that activism, and stressing the role of partially secularized religious stances in keeping the tradition in critical tension with modernity.

L.'s recasting of the tradition is born of quite contemporary concerns. He notes sociology's resurgent interest in the German tradition's sense of fatalism, an attitude that corresponds to our own growing sense of the limits of the socially possible. He warns us, however, that a notion of the ideal society (utopia) is at once necessary and dangerous. Tönnies had his ideal of the third age of Joachim. Troeltsch and Simmel set their sights by utopian images formed out of German mysticism. Weber attempted to embody the voluntary associational life of ascetic Protestant-

ism. Lukács envisioned the proletariat in the language of Russian mysticism. Each needed ideal images to both approach and critique modernity. Yet each was also in danger of pulling the ideal toward the real, leaving an opening for totalitarian imposition. Tönnies' *Gemeinschaft*, Troeltsch's privatized Gospel, Weber's alleged value freedom, Simmel's notion of superiority, all put them in danger of settling back into the tribalism of wartime Germany. L. judges that only with Lukács' "unabated longing for transcendence of man's social condition" did the tradition "reach its fullest expression."

L. moves toward a normative analysis of the cognitional structure and dynamics that utopian images can assume in both theoretical and practical deliberations, individual and social. The background he presents and the cognitional geography he suggests deserve further study.

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

THE COHERENCE OF LIFE WITHOUT GOD BEFORE GOD: THE PROBLEM OF EARTHLY DESIRES IN THE LATER THEOLOGY OF DIETRICH BONHOEFFER. By Terrence Reynolds. Lanham, Md.: University Press of America, 1989. Pp. xx + 170. \$23.50.

Reynolds' clearly presented study, essentially his doctoral dissertation written at Brown University under the guidance of Giles Milhaven, contends "that a major shift in Bonhoeffer's thinking occurs after 1939 with respect to earthly life and human longings, and further, and perhaps more importantly, that these changes illustrate deeper shifts in his Christian anthropology and ethics."

R. argues persuasively that prior to 1939 B. emphasizes the fallenness of humankind, the sinfulness of natural human desires, and the danger of worldly entanglements, whereas after 1939, and especially in his letters from

Tegel prison, he affirms the intrinsic value of earthly goods and personal longings in relative independence of Christ. The Christian is urged to live worldly life to the fullest extent, in accordance with the dialectic "before God" and yet "as if there were no God." As in a musical fugue, so long as the *cantus firmus* (love of God) is strong, counterpoint melodies (earthly loves) can be developed to their utmost in relative independence.

In my judgment, R. is correct in pointing out this aspect of what emerges as new in B.'s later theology. However, I would want to underscore the word "relative" in "relative independence." I believe that B. never abandons either pole in his dialectical thinking about the world and God.

Finally, R. bases much of his argument on chronologically discernible developments in B.'s writing of his *Ethics*. Unfortunately for him, the latest scholarly opinion regarding the chronology of those writings will require him to revise much of his argumentation. Nevertheless, I believe his general thesis regarding the change in B.'s attitude toward earthly desires remains valid. But this is only one aspect of those "deeper changes."

JOHN D. GODSEY

Wesley Theological Seminary, D.C.

A QUESTION OF FINAL BELIEF: JOHN HICK'S PLURALISTIC THEORY OF SALVATION. By Chester Gillis. New York: St. Martin's, 1989. Pp. xiv + 186. \$39.95.

This revision of Gillis' Chicago Ph.D. dissertation ably reviews and interestingly criticizes Hick's philosophy of religion. After placing Hick in the spectrum of solutions for the problem of religious pluralism, G. synthesizes and analyzes his epistemology, Christology, and soteriology. G. then provides a useful and clear review of the literature on myth and metaphor preliminary to evaluating Hick's position.

Hick is found deficient on three major grounds. First, he valorizes literal language over mythic and metaphorical language to an extent that renders the nonliteral "less reliable" for conveying truth (166). This position is tenable only if metaphor is reducible to other language forms—a view G. rejects. Second, one can recognize authentic salvation/liberation in various traditions only if one has learned what counts as salvation from a specific tradition. But pluralism cannot privilege any tradition to provide criteria for salvation. But Hick does grade religions, so he must be a soteriological inclusivist (like Rahner or Cobb), although he denies it. Third, Hick inappropriately undermines the significance of the doctrine of the Incarnation, thus misportraying the heart of the Christian tradition.

G. portrays the development of Hick's position clearly and synthesizes his writings fairly. But he unhappily neglects the extensive secondary literature on Hick's pluralism and religious epistemology. Unfortunately, G.'s text was published less than four months before Hick's Gifford Lectures were published. Hick's most recent work is more nuanced on myth and history than G. allowed, is (and has been) far more problematically Kantian than G. recognized here, and yet has become more epistemologically sophisticated than G. acknowledged. G. needs to deepen and sustain his analysis and critique; and clearly he is able to do so. One hopes that the publisher will encourage a revised edition from him.

TERRENCE W. TILLEY

Florida State University

GRACE AND THE HUMAN CONDITION. By Peter C. Phan. Wilmington, Del.: Glazier, 1989. Pp. 317. \$16.95.

Phan has written a good and useful book which, using the notion of image of God as its "architectonic principle," traces the main currents of patristic theological anthropology from the Ap-

ostolic Fathers through the Synod of Orange in 529. By narrowing the scope in this way, he has managed to maintain clarity and focus while surveying a vast and varied array of thinkers. The work competently, if briefly, covers major schools and figures, East and West, making apt and ample use of quotations from the primary sources. Chapters on the Cappadocians, Pelagius, and Augustine are particularly strong.

The book is prone to the weaknesses of any survey: experts will protest the summary treatments of major writers like Origen, the lumping together of disparate thinkers under the same heading (e.g., "pre-Irenean"), or the brevity accorded "Semipelagianism." Further, Phan may tend to read later orthodoxy into earlier texts. But these are quibbles, for the author purposely works with a broad brush and bold strokes, and in doing so does a great service to those who teach courses in grace and soteriology. This book is well worth putting into the hands of advanced undergraduates and graduate students; it exhibits and cultivates sympathy for the deepest theological concerns of the Fathers.

THOMAS A. SMITH

Loyola University, New Orleans

CREATION AND REDEMPTION. By Gabriel Daly, O.S.A. Wilmington, Del.: Glazier, 1989. Pp. 230. \$15.95.

Daly's theology of creation/redemption is one that takes seriously the evolution of all reality. Consequently, the human species is not only the result of the evolution of the material world; it is very much part of the world as well. Because of this, men and women must act responsibly and creatively for the conservation and development of the entire universe.

That humanity, unlike all other created realities, has the possibility not to co-operate with the drive of evolution is both its crowning glory and fatal flaw. The emergence of human auton-

omy represents an advance of creation toward union with God, but it also involves what might just as well be called a fall. This combination of evolutionary progress and loss of innocence—what tradition has called original sin—calls for an expansion of the original creating activity of God which can redirect the potentialities of humanity in a new way. This expanded creativity, however, "is not a new entity, autonomous and unrelated to primordial creation; it is the guiding, healing, and ennobling, in short, the transformation, of primordial creation" (132). In becoming a human person, in other words, humanity is ready for God's gracious invitation to personal communion.

This invitation comes in "all human depth experiences" (195), but it is most clear and most accessible in the person of Jesus Christ. God's word in Jesus, therefore, is the essence of what is meant by redemption. It is the final word of creation which calls humanity to its full self by acting together with God in continuing creation until it reaches eschatological fulfillment.

D. presents fresh interpretations of the doctrines of creation, original sin, and redemption while constantly being responsible to the insights of Christian tradition. While he cautions against "religious imperialism" and is conscious of God's saving presence in all religious ways, his statements about the crucified Christ as the center of the universe and the crucifixion as "a perfect response, a triumphant justification of all that God the creator has in mind for his creation" (93-94) ought to be more nuanced in the light of today's consciousness of religious pluralism. Might not the call for dialogue today be the beginnings of an even newer chapter of evolution, a chapter which will uncover an even deeper dimension of God's creative/redemptive love?

STEPHEN BEVANS, S.V.D.

Catholic Theological Union, Chicago

ANGELS: MINISTERS OF GRACE. By Geddes MacGregor. New York: Paragon, 1988. Pp. xxi + 230. \$12.95.

Everything you always wanted to know about angels and were too lethargic to investigate is to be found here. MacGregor's primary aim is to make us aware of these celestial beings and their possible influence in our everyday lives. What is important is not their wings, their power of traversing space, their androgynous nature, their boy-soprano voices, or their blond hair, but the ontological realities which lie behind these various human picturizations. M. investigates *all* the art forms in which angels have participated (the section on angels in music is especially fascinating) and goes quite beyond the Christian tradition to include all the major religions of the world. More than 40 pictures and sketches illustrate basic themes, copiously provided to provoke further discussion of angelic influences in modern life. The book is a splendid companion piece to Baptist Billy Graham's work on angels and Anglican C. S. Lewis' preoccupation with the "eldila" of his space trilogy, to say nothing of the demonology of *The Screwtape Letters*. Nor does M. neglect the powers of darkness.

Of special interest to this reviewer is the focus placed on the hierarchies of angels and their diverse functions, along with the names of the leaders of each of the nine choirs—Michael, Gabriel, and Raphael being well known, Zadkiel, Haniel, and Chamael less so.

Despite occasional verbosity and a habit of addressing his audience in a somewhat paternalistic manner, M. will arouse modern readers to be more aware of influences in their lives which surpass nature. After all, St. Paul may be right in saying that we do not wrestle merely against flesh and blood but against the principalities and powers of darkness in this world (Eph 6:12).

JOHN RANDOLPH WILLIS, S.J.
Boston College

VAN EVOLUTIONARY APPROACH TO JESUS OF NAZARETH. By Juan Luis Segundo. Edited and translated by John Drury. Maryknoll, N.Y.: Orbis, 1988. Pp. 148. \$16.95.

The fifth and final volume in English of S.'s massive interpretation of *Jesus of Nazareth Yesterday and Today*. It may come as a disappointment to readers of the earlier volumes that the book is not the comprehensive and definitive evolutionary Christology that might have served as a brilliant capstone for the entire work. Rather, it is more of a sketch of recent evolutionary theory, along with a brief but nonetheless important integration of this with theological ideas from the first four volumes. Yet it is important to stress that a major objective of S.'s entire magnum opus is to eschew "definitive" interpretations of Jesus of Nazareth and instead to erect the foundation or framework which will facilitate the construction of the new and creative interpretations that will be indispensable to meet the ever-new challenges of history.

At the same time, S. insists that any interpretation for today must be articulated in evolutionary concepts. This is not an original hypothesis, since it formed the core of the life project of Teilhard de Chardin a generation ago. Yet S. has updated and critiqued Teilhard's analysis, and provides a more profound integration of Scripture and theology within modern currents of evolutionary thought. His major criticism is that Teilhard's epistemology continues to be linear or static, since he lacked an authentic dialectical circuit of entropy/negentropy. This dialectic is essential, S. believes, both for personal spirituality, whose ultimate criterion is "the best energy calculation and integration into a circuit that was possible for love," and for ecclesiology, since he summons the Church to embrace the pre-eminent evolutionary virtue of flexibility instead of its frequent

posture of inflexibility.

The book's most original theological contribution occurs in chapter 4, where S. skilfully integrates scriptural teaching on resurrection with his contemporary analysis of evolution.

ALFRED T. HENNELLY, S.J.
Fordham University

THE CHURCH WE BELIEVE IN: ONE, HOLY, CATHOLIC AND APOSTOLIC. By Francis A. Sullivan. New York: Paulist, 1988. Pp. vi + 241. \$9.95.

The literary genre of this book by the well-known professor of the Gregorian University is that of an introductory treatise on the theology of the Church. It is eminently suitable as a textbook in colleges and universities; moreover, given its sound content and clarity of style, it should attract a readership well beyond the boundaries of schools. To the uninitiated it may even appear simple (How can you possibly handle so many complex issues in such a short space?), but Sullivan's simplicity is that of a reflective scholar who has come to a clarity of vision which enables him to bring forth from a rich fund of knowledge the essentials without the encumbrance of the accidentals—no mean achievement.

S. organizes his material systematically around the four distinctive marks of the Church: one, holy, catholic, and apostolic. His exposition is heavily grounded in Vatican II, and he uses its texts abundantly. But, refreshingly, he is hardly ever content with the mere analysis of a passage; he steadily leads the reader to the understanding of the doctrine of the council in a much broader historical and doctrinal context. The patristic references are especially numerous. Further, the work is penetrated from the first page to the last by an ecumenical spirit.

Of particular interest and importance is the chapter "The One Church of Christ 'Subsists' in the Catholic Church." While S. acknowledges as au-

thoritative the CDF interpretation of Vatican II's "subsists," an interpretation that equates the term with an exclusive "is," he demonstrates convincingly that it does not correspond to the mind of the council. A display of the balanced practice of *obsequium*.

Within its genre this book ought to be classified among the best available in English.

LADISLAS ORSY, S.J.
Catholic University of America

AUTHORITY AND LEADERSHIP IN THE CHURCH: PAST DIRECTIONS AND FUTURE POSSIBILITIES. By Thomas P. Rausch, S.J. Wilmington, Del.: Glazier, 1989. Pp. 158. \$15.95.

The title of Rausch's opening chapter ("Who Speaks for the Church?") provides the broad question for his perceptive study of two interrelated concerns: the range of approaches to authority in the Church and possibilities for the ecumenical future. He pursues those themes within a framework informed by extensive involvement in ecumenical dialogues, thorough grounding in ecclesiology, and insights flowing from sabbatical study at the Ecumenical Institute at Bossey, Switzerland.

R. analyzes the nature and development of authority in the Church, differences between Roman Catholic and Protestant theology and practice, then proposes a general sketch of how authority might be expressed and exercised in the future Church. Though obviously influenced by his Catholic roots and perspective, he nonetheless provides a balanced and nuanced understanding of the traditions and concerns of the Protestant churches.

From a survey of the NT and church history R. draws useful sketches of the principal "models" of church authority: hierarchical, charismatic, and pluralistic. He gives particular emphasis to the insights of contemporary scholarship regarding the evolution of ties between

ministerial office and the exercise of authority. This point is pursued further through an examination of various understandings of authority and ordained ministry in statements emanating from four ecumenical structures.

Arguing that ecumenical dialogues over the past 25 years have led to "considerable consensus" on church authority and its exercise, R. envisions tomorrow's Church as embodying four characteristics. That vision includes a balanced stance between office and charism for safeguarding and teaching the apostolic faith. Within that basic context he foresees a more adequate expression of the theological reality of collegial authority, with shared responsibility and a "renewed" Petrine primacy.

R.'s brief volume is a valuable contribution to clearer understanding of a theme central to ecumenical progress. Especially welcome is his lucid style of exposition.

DONALD J. GRIMES, C.S.C.
King's College, Wilkes-Barre, Pa.

GOD-WALK: LIBERATION SHAPING DOGMATICS. By Frederick Herzog. Maryknoll, N.Y.: Orbis, 1988. Pp. xxxii + 272. \$26.95; \$13.95.

Herzog here outlines the shape of "accountable teaching," i.e. dogmatics, from the "social location" of participation in the divine praxis of justice. Arguing against both neo-orthodox and liberal theology, the text is organized on Trinitarian lines: a description of theo-praxis, christo-praxis, and spirit-praxis. Various topics are addressed, i.e. sin, justification, atonement, baptism and Eucharist, and eschatology, from the perspective of God's praxis of suffering with the world to liberate and transform it. Especially noteworthy is H.'s inclusion of the suffering of nature within the scope of God's, and hence the Church's, praxis.

A leading theme is a polemic against "controlling reason" and the conten-

tion that "conscience" is the locus for the inner voice of God's contact with us, which is the ground of the truth of the teaching arising from that contact. God-walk is verified not through the "head trip" of liberal theology, but with one's feet: discipleship in the service of justice. Ironically, while H. criticizes the revelational positivism of Barth, it sometimes appears that he simply replaces this with a positivism of God-walk. Statements such as "God 'makes sense' to everyone who listens" (169) abound.

This is a provocative text addressed to the Church. Some theologians may object that the achievements of neo-orthodox and liberal theology are simply dismissed, not incorporated. The "cultured despisers" of religion will find little reason to mollify their position and will count the author's piety quaintly naive. Yet the text raises, more successfully perhaps than it answers, a basic question: "If the praxis of justice is not simply an addendum to theology, but is the very heart of Christian faith, then what should dogmatics look like?"

J. A. COLOMBO
University of San Diego

MORAL EDUCATION: SECULAR AND RELIGIOUS. By John L. Elias. Malabar, Fla.: Krieger, 1989. Pp. xiii + 211. \$18.50.

According to Elias, the goal of moral education is to develop an approach helpful to both religious and secular education based "on moral principles of religious faith and secular learning." In this task E. has been quite successful. This work offers an accurate and succinct account of historical, philosophical, psychological, and religious approaches to moral education. Admirably, E. does not simply summarize the numerous theories which have contributed to moral-education practice; he also provides insightful and incisive critiques regarding the strengths and

weaknesses of each approach. He rightly points out that any study of moral education requires an interdisciplinary venture. He has gleaned valuable insights from multiple disciplines and distilled them in ways from which the reader (regardless of his or her discipline) can profit.

Moreover, this reader had the impression that E.'s reflections are not merely the product of rigorous study but also drawn from his own everyday work as an educator. This proves invaluable when one considers that a perennial problem in educational theorizing is its abstract nature and idealized understanding of the teacher-student relationship.

Two brief critical comments. First, any understanding of moral education needs to take note of an affective basis for moral growth. In this regard I would like to have seen a discussion of Martin Hoffman's work on empathic development. Second, I think it important to discuss Thomas Groome's Christian-praxis approach, which has had a significant impact on Catholic religious education.

In sum, this is an excellent work which deserves a serious reading by all educators whether they be of a secular or religious orientation. The fact that E. can speak so well to both groups is a credit to his own scholarly life and shows him to be a marvelous educator.

CHARLES M. SHELTON, S.J.
Regis College, Denver

THE EXPERIENCE OF FAITH. By V. Bailey Gillespie. Birmingham, Ala.: Religious Education, 1988. Pp. 263. \$14.95.

Gillespie, professor at Loma Linda University, has authored a phenomenological analysis of religious development which occurs in specific existential situations. His approach integrates biblical and literary citations, Protestant (mostly Evangelical) theology, up-

to-date psychological research on the faith experience, and engaging personal reflections (his own and his students'). He demonstrates just how faith is a holistic experience which each person lives in a different but related way over the entire life-cycle, described as a series of seven faith "situations." Addressing himself to pastors, church workers, and parents in their common role as religious educators, G. vividly sketches the characteristics of each developmental situation, and provides helpfully concrete and richly detailed practical suggestions for facilitating and enhancing faith growth in each age group.

G. transcends Fowler's "stage" approach (with its heavier cognitive emphasis on faith as an intellectual way of construing the world) by giving greater attention to affective and contextual factors in each faith situation. Above all, he proves himself an imaginative synthesizer of the varied theological and psychological sources he so engagingly presents. I cite just three examples. The "borrowed" faith of early childhood, guided by a "theology of nurture," will develop through involvement activities, e.g. religious pageantry. The "reflected" faith of middle childhood will grow through familiarity with Scripture's great heroes and will be challenged through adventure and decision-making. The "resolute" faith of older adulthood is still dynamic, not stagnant, manifests itself in wisdom, a "taste for living," and can serve the entire congregation through intergenerational projects.

Two weaknesses mar an otherwise excellent effort: the many materials in the second overview chapter concerning faith experience are haphazardly piled together with no organizing focus; 12 grammatical and typographical errors distract the reader's concentration.

WILLIAM J. SNECK, S.J.
Loyola College, Baltimore

MINISTRY THROUGH WORD AND SACRAMENT. By Thomas C. Oden. *Classical Pastoral Care 2*. New York: Crossroad, 1989. Pp. ix + 232. \$19.95.

A collection of selections from classical writing about the ministries of word and sacrament as pastoral care. The authors represented range from the patristic to Reformation periods and include various church and theological viewpoints, with preference for earlier texts. Oden has grouped the selections under eight topics, introduced and connected selections within each topical chapter, and provided eight summarizing statements about theory and practice of soul care in pastoral activity directed at the community. A practical comment: the printing technique used to differentiate classic texts (bold print) from Oden's writing (regular print) was not effective in long sittings with the book.

This anthology, and the series of which it is part, clearly has value for pastors, theologians, and ecumenists interested in the historical study of ministry. The brevity of most of the classical selections necessarily identifies this as an introductory anthology, but without obscuring a striking continuity between classical and contemporary pastoral concerns. Chapters on the obligation to care for oneself, the pastor as soul educator, care of the community, and enabling support/limiting abuse resonate with present-day concern over, respectively, "burnout," religious education and spiritual direction, the community as and in socio-political structures, and sexual misconduct and abuse.

On the other hand, chapters on baptism and counseling for confession and Communion focus on the community as recipient of pastoral care or as background for the individual's reception of care. Post-BEM and post-RCIA churches are aware increasingly of the community as actor or agent of the Church's mission and pastoral care,

with mission the preferred term. The selected texts and O.'s summary statements thus imply a discontinuity between classical and contemporary sensibilities—a discontinuity understandable in light of the multiple influences of social-science theories and research and suggesting development, even growth, in Christian self-understanding as well.

MICHAEL J. MCGINNISS, F.S.C.
La Salle University, Phila.

CARING FOR PERSONS WITH AIDS AND CANCER. By John F. Touhey. St. Louis: Catholic Health Association, 1989. Pp. xv + 211. \$27.50.

This revised dissertation focuses on ethical issues in the care of the terminally ill. The analysis is done by developing a holistic understanding of the person and health, by examining various attitudes to death, technical discussions on cancer and AIDS, a presentation on palliative care, and an examination of specific ethical issues on the appropriate moral care of the terminally ill. The most valuable part of the book is the discussion of palliative care. This significant dimension of care for the terminally ill has not received the attention it deserves, and T. helps correct this.

In general, T. primarily summarizes material known to people with some background in bioethics, e.g. material from Kübler-Ross, Ramsey, and Casel. The discussion of a holistic concept of health needs focus and integration. Of interest would be a discussion of the public-policy implications of such an orientation as well as for insurance companies. There is a minimal discussion of the literature and problems associated with the forgoing or withdrawal of feeding tubes. While highlighting the need for medical decisions to be rooted in the family and showing the positive dimensions of palliative care, the book is primarily a summary, rather than a critical analysis, of ma-

terial elsewhere available. Thus the appropriate audience is the newcomer to discussion of these issues.

THOMAS A. SHANNON
Worcester Polytechnic Institute

INTRODUCTORY READINGS IN CANON LAW. By Andrew J. Cuschieri, O.F.M. Lewiston, N.Y.: Mellen, 1988. Pp. xix + 442.

These eleven essays are lectures which C. gives in his introductory course in canon law at the Toronto School of Theology, to persons with some acquaintance with Latin. While this may be the case among students of TST, it would not be so among the great majority of students in other North American Catholic theological schools. Indeed, C.'s use of Latin in the body of the text itself is so extensive that it limits his work's usefulness as "introductory readings in canon law."

C. devotes the first half of the text to an extensive and intriguing discussion of a philosophy (theology?) of law as such and of the concepts of equity, *epikeia*, and dispensation, as well as of custom and public authority. In the latter part of the work he deals quite cursorily with a multitude of canons in the light of the concepts developed earlier. This book is not a commentary on canon law in the classic and usual sense. One would not consult it to discover the sources, the rationale, or the precise meaning and applicability of the canons.

C.'s construct of a systematic theology of law identifies natural law, divine law, and positive human law in such a way that he can speak of every human being qua human being as a member of the Church (16-17). The Church is "nothing other than the crystallization of the 'christologic'ity of human nature in history" (99). "Christologization of human nature" is a central concept in this work. All of this leads to the conclusion that canon law is essentially divine law (101). It is not clear that this is useful

in interpreting and applying modern canon law.

RICHARD A. HILL, S.J.
Jesuit School of Theology, Berkeley

FOR THE SAKE OF THE WORLD: THE SPIRIT OF BUDDHIST AND CHRISTIAN MONASTICISM. By Patrick G. Henry and Donald K. Swearer. Minneapolis/Collegeville: Fortress/Liturgical, 1989. Pp. 256.

This well-conceived, readable essay convincingly makes the title point: that monastic life in both these religions involves a renunciation as much for the world as of the world. Still more thematic are the demonstrations of Dostoevsky's Father Zossima's definition of a monk or nun as "only what all persons ought to be" (13), and of the monastic fulfilment of V. Turner's definition of the religious life as "betwixt-and-between" (14).

"Contemplation and Action," the first chapter, features Thomas Merton and the Vietnamese monk Thich Nhat Hanh as models of monastic commitment lived for the sake of all people. Merton, while well aware of living "in the belly of a paradox" (21), was by no means "a man torn with deep conflicts" (20). Nhat Hanh, professor and poet as well as monk, has a spirituality inner-worldly enough to teach that we must "wash the dishes to wash the dishes" (33), rather than consider it a negative time keeping us from the real.

Each of the next five chapters deals first with Buddhism, then with Christianity. Chapter 2, "The Ascetic Ideal," superbly defines asceticism as "a quest to overcome limitations of the mundane world, in order either to actualize another kind of being or reality, or to transform the mundane so that it properly reflects its transmundane ground" (40). With comparable insight subsequent chapters treat "The Historical Road," "The Rule of Life," "Transformers and Transmitters," and "Monasticism and Modernity." Chapter 7,

"Habits of the Monastic Heart," shows in terms of specific principles how monastics of both religions are challenging and helpful signs of contradiction to the world.

While Buddhism—closely identified with monasticism from the start—seems more interestingly and substantially portrayed early on, Christian monasticism is treated more fully and subtly in the middle and late chapters. And while some valid contrasts are pointed out between the two (55, 133, 221, 225), it becomes most wonderfully clear why Buddhist and Christian monks/nuns intuitively sense their deep unity—grounded in their betwixt-and-between-ness—even though that unity may be best expressed in a "Dialogue of Silence" (217). Recommended both for libraries and for courses.

JAMES D. REDINGTON, S.J.
Georgetown University

TOWARD A THEOLOGY OF INCULTURATION. By Aylward Shorter. Maryknoll, N.Y.: Orbis, 1988. Pp. xii + 291. \$16.95.

Shorter, a White Father, is an experienced missionary in East Africa, an anthropologist, and a lecturer at several theological institutions. His book deals with a topic of critical importance for missiology and pastoral theology.

The treatment is systematic and comprehensive. S. explains how culture and religion relate to each other and how culture changes, noting especially the impact of modernization and technology. He examines recent developments in theology as they bear upon the relations between culture and Christian faith—touching, e.g., current thinking on the necessity of baptism and explicit faith for salvation. He

looks at how inculturation actually worked as the Church expanded. Here he highlights, among other things, the rise of Western Christendom as a culture, the growth of the Eastern churches, and the tragic controversy over the Chinese rites.

He then turns to the Church's growing recognition of cultural pluralism in the present century and to the evolution of its official teaching. This culminates in Pope Paul VI's *Evangelization of Peoples* and Pope John Paul II's discourses during his visits to Third World countries. S. also calls attention, however, to significant reservations in John Paul's statements. Despite the Holy See's verbal advocacy of inculturation, he observes, it has been very slow to encourage practical experiments in this direction.

The book is excellent—clearly written, informative. S.'s judgments on competing considerations connected with inculturation are balanced. His insights are illuminating, persuasive, and often quotable.

Still, doubt lingers. Are African layfolk as eager for far-reaching inculturation as the author suggests? They have long since, albeit unconsciously, shaped the Church's "uniform" rituals in ways of their own. They see the Church's traditional ideas and practices as part of their personal identity. Might there not be a parallel with the Italian, Irish, and Polish faithful who maintain distinctive varieties of Catholicism while remaining emphatically "Roman"? A look at these questions would be a worth-while, perhaps indispensable, complement for S.'s valuable study.

JOSEPH C. MCKENNA, S.J.
Fordham University

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Presenting This Issue

The fourth and final issue of *TS*'s 50th-anniversary volume ties theology to history, spirituality, technology, sociology, and cultures, with an epilogue by the editor.

Fifty Years of Patristics reveals how, in the course of the last half century, patristics became a major trend of European scholarship, a secular retrieving of historical foundations, and a challenging contribution to the continuing quest for a reformulated Christian identity. CHARLES KANNENGIESER, S.J., with doctorates in arts (Sorbonne) and theology (Institut Catholique), holds a chair in theology at the University of Notre Dame. A recognized expert in patristics and Christology, he has recently published *A Conflict of Hermeneutics in Fourth Century Roman Africa* (GTU, Berkeley) and is preparing a biography of Athanasius of Alexandria.

Catholicism in an American Environment: The Early Years illustrates the importance of historical study for an appreciation of authentic tradition by studying the structural life of the Church in the U.S. from the 1634 landing in America to the First Vatican Council. JAMES HENNESEY, S.J., Ph.D. from the Catholic University of America, professor of the history of Christianity at Canisius College, Buffalo, N.Y., specializes in American religious history and modern European Catholic history. Well known for his acclaimed *American Catholics* (Oxford Univ., 1981), and author of recent articles on the U.S. hierarchy and on Roman Catholics in American politics 1900–1960, he is continuing to research the process of selection of bishops as well as the European and U.S. background of Catholic universities.

Spirituality in the Academy, tracing the development of spirituality as a contemporary academic discipline, attempts to define the discipline, to describe its salient characteristics, to situate it in relation to other disciplines including theology, and to assess the current status of spirituality in the academy. SANDRA M. SCHNEIDERS, I.H.M., professor of NT studies and spirituality at the Jesuit School of Theology/Graduate Theological Union, Berkeley, focuses on the NT, biblical hermeneutics, biblical and feminist spirituality, etc. In the midst of articles in several journals, she is readying a book on NT hermeneutics.

Biology and the Future: A Doctrinal Agenda argues that the New Human augured by current biological advance will demand a deeper understanding of the eschatological New Human promised in Christ. A fresh theology of bodied existence is necessary, and the Teilhardian distinction between process and event should prove helpful. ROBERT A. BRUNGS, S.J., Ph.D. in physics from St. Louis University, director of the

Institute for Theological Encounter with Science and Technology, concentrates on solid-state physics and on doctrinal issues arising out of scientific advance. He is currently engaged on a theology of creation and of bodied human existence based on the *una caro* covenantal theme.

Sociology and Salvation: Do We Need a Catholic Sociology? discerns in the past 50 years three types of American Catholic involvement in sociological studies (where each type corresponds to a particular phase of the American economy), and in this context makes a significant theological statement, with the "preferential option for the poor" of central importance. GREGORY BAUM, D.Th. from Fribourg (Switz.), on the faculty of religious studies at McGill University in Montreal, specializes in issues of church and society, of theology and sociology. His book *Theology and Society* was published by the Paulist Press in 1987.

Faith and Cultures: Challenges to a World Church summarizes 50 years of development in the Church's understanding of the relationship between faith and culture, and examines especially the challenges now facing a church that struggles to be genuinely multicultural and faithful to the gospel. ROBERT J. SCHREITER, C.P.P.S., with a doctorate in theology from the University of Nijmegen, is professor of doctrinal theology within Chicago's Catholic Theological Union, with special interest in hermeneutics, cross-cultural studies, and Christology. His most recent book (coauthored with Mary Catherine Hilker) is *The Praxis of Christian Experience* (Harper & Row, 1989).

A Half Century of Theological Studies: Retrospect and Prospect is a set of genial recollections (not genuinely a history) on *TS* editors and their problems, significant articles and their authors, followed by swift musings on how the years to come may learn from and improve on the half century that has fled. WALTER J. BURGHARDT, S.J., S.T.D. from the Catholic University of America, editor of *TS* since 1967, has enjoyed a scholarly love relationship with the Fathers of the Church for more than 50 years, accompanied in the 80s by an intense involvement in homiletics.

An important note. The four anniversary issues of *TS* (moral, biblical, systematic, and interdisciplinary) are available from this office (Theological Studies, Box 1029, Georgetown University, Washington, D.C. 20057) at \$5 each (\$20 for all four issues).

Walter J. Burghardt, S.J.
Editor

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