

## BOOK REVIEWS

**AMOS: A NEW TRANSLATION WITH INTRODUCTION AND COMMENTARY.** By Francis I. Anderson and David Noel Freedman. *Anchor Bible*. New York: Doubleday, 1989. Pp. xlii + 979. \$30.

This major contribution from Anderson and Freedman is exactly what we would expect. In their *Anchor Hosea* (1980) we already witnessed their massive learning and erudition, patience with textual details, attentiveness to historical and comparative matters, and sensitivity to theological issues. Now, in conversation with the major contributions of Wolff and Mays, they have written a major commentary on Amos that will surely endure for a long time. Their work is judicious, cautious concerning textual matters, and moderate on critical issues. For all its length, this commentary is quite "main stream," containing few surprises or venture-some proposals. The massoretic text is taken as it stands, with exceedingly few emendations proposed.

A. and F. divide Amos into three parts: the Book of Doom (chaps. 1-4), the Book of Woes (chaps. 5-6), and the Book of Visions (7-9). Although a tripartite division of Amos is normal, theirs is unusual in recognizing a major break after chap. 4, but only a secondary break after chap. 2. The Book of Doom interests them most; their commentary on it extends for 275 pages. Particular attention is given to what they term "The Great Set Speech," the highly stylized oracles against the nations. It is suggested that the list of "seven nations" is crafted to replicate the old list of seven nations from the conquest tradition. The oracles are understood not simply as political commentary but as a serious, evocative theological urging. The Book of Woes and the Book of Visions are handled with exhaustive thoroughness. At times there is attention to the placement of a text in the career of Amos (which is hypothetically reconstructed) and at other times it is the claim and power of the text itself that is featured, thus reflecting the unstable relation of literary and historical questions that vexes us all.

The extended introduction covers all the bases. The most original and perhaps most significant element in the 178-page Introduction is a discussion of "Amos' geopolitical terminology." This consists in a careful review of the names for the community, e.g. Israel, sons of Israel, Joseph, Jacob, and Judah, and their location and function in the text. The issue is enormously complex, and the authors are at their best in showing how persistent teasing of the text can open fresh understanding. A special feature of the book is the remarkable excursus (638-79) in relation to the assertion of 7:3, 6, that "God repented." These pages contain a complete and comprehensive treatment of the theological problem, a judicious

reflection on all the pertinent texts, and a careful weighing of their theological import.

The book offers an encyclopedia of data on everything conceivably pertinent to the text of Amos, a rich reference resource that is reliable and done with expertise and finesse. That happy acknowledgment, however, must be accompanied by a more critical comment. Though A. and F. express their intention not to repeat the "good work already done by others," my impression is that they have indeed reiterated and repeated—often to the point of exhaustion. Good careful editing could have cut redundant discussions by perhaps a fourth. The argument is sometimes difficult to follow because of the profusion of subsections and subheadings variously identified as "introductory comment, notes, comment, summary, concluding comment," which can scarcely be distinguished from one another.

Moreover, upon the larger interpretive questions, the tone of the book borders on the pretentious. Thus, the excursus on the repentance of God reviews the material from the ground up, as if this were a new question never before considered, and the conclusion, while important, seems incongruous after such an ambitious articulation. I submit that our understanding of Amos would have been helped if A. and F. had restrained both their erudition and their enthusiasm so that the main points of criticism and interpretation would be more visible.

The authors are not the only culprits. Publishers have the obligation to make better books. It may be that the commentary genre will reach a crisis point from sheer volume of material. When a text is for the most part not obscure—and that is the case with Amos—is so much extended assistance needed for its reading? Positively, I should note that this volume reflects a technical advance, because the book is on better paper and much clearer print. It is easier to read and more attractive in its presentation than previous volumes in the Anchor series.

A. and F. continue their work on the prophets. Their next project in the Anchor series is *Micah*. We will continue to expect from them state-of-the-art commentary. We might hope at the same time that they will discipline their energy so as to produce work more accessible and less burdensome.

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WALTER BRUEGGEMANN

ORACLES OF GOD: PERCEPTIONS OF ANCIENT PROPHECY IN ISRAEL AFTER THE EXILE. By John Barton. New York: Oxford University, 1988. Pp. 324. \$29.95.

To educated Christians, prophets challenge the world. To most people, they predict the future. To Jews, they are accredited teachers of the

moral law who hand on inspired commentary on the Torah. None of these definitions of a prophet was held by postexilic Judaism (including NT Christians) according to Barton, lecturer in OT at Oxford, in this erudite and demanding book. They read the prophets not as forthtellers, foretellers, or moral teachers but as "oracles of God."

The major obstacle to B.'s thesis is the modern consensus on the formation of the tripartite Hebrew and Greek canons with its clear distinction between Torah, Prophets, Writings. It suggests that the postexilic shapers of the canon, like moderns, saw the prophets as a separate class and authors of distinctive books. B.'s first task, therefore, is to show the inadequacy of the consensus. After reviewing the modern consensus (mostly by commenting on the works of A. C. Sundberg and S. Z. Leiman), he subjects it to a searching critique. Several facts fit uneasily with the consensus position: the NT customary designation of the Scriptures as "the Law and the Prophets" and Josephus' phrase "the laws and the allied documents" (*Against Apion*) presume the Scriptures are bipartite, not tripartite; Daniel is called a prophet by the NT but is ranked among the Writings; the rabbis sometimes applied the term "prophet" to any non-Torah book. B. formulates his view: (1) the classification of scriptural books was bipartite, not tripartite, and a "Prophet" was any book with scriptural status outside the Pentateuch; (2) the word "canon" is inappropriate for the Scriptures of Jews and Christians in the first few centuries of our era, since it connotes an exclusiveness not verified for the postexilic period; (3) the books of Scripture were not arranged in any theologically significant order; the order became theologically significant only with the Greek Bible and the dominance of the codex over the scroll. Patristic listings of books do not regard the order of books as significant.

B.'s own view of the canon is prelude to his main point—the NT-era view of prophets. Only a few details from the rich chapter can be given here: the prophets were regarded primarily as authors of Scripture and as arresting personalities around whom legends grew; the dictation theory of inspiration caused the prophets to be regarded as close to scribes; there was not a dichotomy between Torah and prophets, since people went to the Scriptures for different kinds of information, e.g. the Torah for halakah and the prophets for arcane knowledge.

The prophets in the postexilic era were read in four ways, to each of which a chapter is devoted: (1) for halakah or ethical instruction; (2) for foreknowledge of the present day, eschatological information; (3) for general understanding of the future, distinguished from the preceding heading in that there is no expectation of an imminent end; (4) for information about the heavenly world and the being of God, or the prophet as theologian and mystic.

*Oracles of God* is mind-stretching, provocative, and demanding. Casual observations, opinions, and qualifications often deflect the reader from the main argument. Sometimes traditional positions are questioned on the basis of only one text. In at least two cases B. needs to offer more evidence. His emphasis on antiquity as a source for the authority of sacred books is surely correct, but only a partial answer to the question why this book becomes authoritative. The discussion on apocalyptic, though valuable in emphasizing that prophecy as well as apocalyptic literature was valued for arcane information, is unnuanced and neglects some important recent discussion.

Despite these qualifications, the book successfully explores the postexilic understanding of the prophets and challenges many preconceptions. There is a wealth of interesting comments. B. makes his case with enormous erudition; he is familiar with ancient and modern authorities.

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RICHARD J. CLIFFORD, S.J.

**HEAR THEN THE PARABLE: A COMMENTARY ON THE PARABLES OF JESUS.** By Bernard Brandon Scott. Minneapolis: Fortress, 1989. Pp. xii + 465. \$29.95.

There has been no comprehensive recent commentary on Jesus' parables in the context of his teachings. Now, through a combination of literary criticism and social analysis, S. addresses this lacuna with insight, originality, and scholarly depth. He defines a parable as "a *mashal* that employs a short narrative fiction to reference a transcendent symbol." Common to all the varied uses of *mashal* in the Hebrew Bible is that it is "connotative language, something hidden [which] always needs interpretation." "Referencing" describes the metaphoric process of the parables. S. draws on Norman Perrin's description of kingdom of God as a "tensive symbol" to explain how kingdom is the original hermeneutical horizon for the parables. At the same time, Jesus' parables subvert the metaphorical structure of power and strength associated with kingdom.

Unlike classifications of parables according to their setting in life or theological themes, S. bases his classification on three elementary aspects of Mediterranean social life and culture. Ancient society was divided along a horizontal axis of social exchange and a vertical axis of power relationships between patron and client. One set of parables falls under the horizontal axis, which moves out from family to village and city and beyond, while a second set, dealing with masters and servants, falls under the vertical axis. The third group invests the artifacts of daily life with metaphorical and symbolic significance. Each major section is introduced by a sketch of the social map of the particular cultural sphere.

The bulk of the book consists of commentary on individual parables.

After offering a literal translation of the originating structure, S. discusses the "performance" (or later redaction) of a given parable, then offers a "reading" of the parable. The method is literary, much in debt to Wolfgang Iser, and stresses how the reading structures the expected response of the implied reader. The reading "will draw out the narrative's juxtaposition to the kingdom, from which emerges the parabolic effect" (74). These commentaries offer a treasure of information and insight that will make the book an important reference work for years.

Most often the parables reference kingdom by subverting the hearers' expectations of what kingdom should involve. In "A Man Had Two Sons" S. argues that the elder brother, far from being rejected, inherits all. Here Jesus rejects apocalyptic notions of one group being chosen at the expense of others. "A Man Gave a Banquet" subverts the system of honor, since the rich man whose invitation is rejected joins the poor by being dishonored. "Two Men Went Up to the Temple" subverts the metaphorical structure that sees the kingdom of God as temple. "From Jerusalem to Jericho" subverts the effort to order reality into the known hierarchy of priest, Levite, and Israelite, thus rejecting any notion that the kingdom can be marked off as religious; "the map no longer has boundaries" (201).

While S.'s work is one of the most significant books on parables in recent decades, it raises certain problems. His quest for the originating structure is elusive. The linguistic categories (*langue, parole*) and the use of folkloric studies, i.e. a repertoire of traditional motifs which is then performed, would suggest that the originating structure is a list of motifs or conventions rather than a reconstructed text, which ends up looking very much like reconstructions of Jesus' parables attempted by more traditional historical-critical methods. The formal category of *ipsissima structura*, in practice, is not much different from *ipsissima verba* or *vox*. Some of these originating structures are also questionable. While the majority of commentators admit that applications are generally added to a more original parable, S. often ends the parable at surprising places. Since it is the reconstructed originating parables which reference the symbol of the kingdom, the validity of S.'s presentation of Jesus' kingdom proclamation may hinge too much on problematic reconstructions.

The Jesus who emerges from S.'s work is very much a Jesus who challenges religious and cultural conventions of his day. The word "subvert" appears regularly. A Jesus who speaks in parables which are unlike any form found in the Hebrew Bible or early rabbinic literature and who "subverts" the religious and social expectations of his hearers is a Jesus who may be too easily divorced from his Jewish history and heritage, as well as from the Synoptic picture of him. This Jesus is also antiapocalyptic and antiwisdom, since "both apocalyptic and wisdom seek to resolve the tension between our experience of life and God's sovereignty."

Whereas wisdom “invokes the fantasy of the perfect life and apocalyptic dreams the fantasy of a future or another world, Jesus’s parables reject both these options” (423). Yet the parables are not “simply against.” Their positive stance is the vision of a king who is missing from the world of the parable; the God of the parables is one who “intervenes, but not so as anyone would notice,” and who “engages in radical solidarity with folks” (ibid.). While such a Jesus and such a vision of God fit in with contemporary postmodern sensibilities, it is debatable whether such interpretations present an adequate reading of the NT evidence, especially if Jesus’ other kingdom sayings, as well as his actions, are taken into consideration.

The book contains an excellent bibliography and helpful indices. In addition to being a work of creative and detailed scholarship, it is a fine example of the application of recent methods of literary criticism and social analysis to biblical texts. It is also eminently readable and thought-provoking.

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JOHN R. DONAHUE, S.J.

**BINDING THE STRONG MAN: A POLITICAL READING OF MARK’S STORY OF JESUS.** By Ched Myers. Maryknoll, N.Y.: Orbis, 1988. Pp. xxxiii + 500. \$29.95; \$16.95.

A passionate book, and a scholarly one. The socioliterary reading strategy and much of the exegesis were originally worked out in a master’s thesis at the Graduate Theological Union, Berkeley. The undergirding passion for nonviolent political action evident here finds fuller expression in Myers’ work as a peace organizer and activist. This episode-by-episode commentary draws insights from sociological exegesis, narratology, and materialistic criticism, and seeks to make them available to lay readers as well as scholars and to challenge both to *practice* radical discipleship.

M. deals first with matters of text and context, establishing his reading of Mark as “an ideological narrative, the manifesto of an early Christian discipleship community in its war of myths with the dominant social order and its political adversaries” (31). He argues that Mark was written in Galilee *during* the Jewish revolt. The commentary proper presents an outline of Mark’s twofold structure, with some thought-provoking new categories: two “direct action campaigns” (1:21—3:35 in Capernaum; 11:1—13:3 in Jerusalem), followed by two “sermons on revolutionary patience” (4:1-36: parables; 13:4-37: apocalyptic as social protest), and two samples of the “construction of a new social order” (a miracle cycle, 4:36—8:9; and a teaching cycle, 9:30—10:52). The weakest element of the outline is M.’s decreased attention to diachronic or sequential evidence from 6:1 to 8:22, in deference to synchronic or thematic concerns.

Implications of the gospel for radical discipleship in Mark's time and in ours, which are central throughout, are summarized in closing. A helpful appendix reviews recent sociopolitical readings of the Jesus story, with special acknowledgment to the work of Horsley, Kee, and Belo.

M.'s political exegesis is filled with challenging insights that guarantee, as Daniel Berrigan notes in his foreword, that things will never be quite the same. Step by step he uncovers socioeconomic realities presupposed (and challenged) by the text. Mark's Jesus enacts solidarity with the poor and direct but nonviolent opposition to "the strong man," "the powers"—both the Jewish and the Roman political-economic establishment. M. focuses on the temple cult as an oppressive economic system, and Pharisaism as an exclusivistic social system. Mark's Jesus challenges both the debt (and honor) system and the purity code.

M. rightly objects to the spiritualizing of elements of Mark's story, but one might object to his overmaterializing certain elements as an overreaction. Occasionally a possible economic/political reading precludes *entirely* a potential literary/metaphoric one that has narrative support. Thus, the poor widow who gives two coins, "her whole life," in the temple is only an exploited victim, not a precursor of Jesus' willingness to give his whole life; the scribe who is "not far from the kingdom," the centurion who calls Jesus "Son of God" at his death, and Joseph of Arimathea who buries Jesus remain discredited enemies, and not even ironic witnesses, because they are part of the oppressing classes. Not that M. is opposed to metaphoric readings elsewhere: concerning the sea voyages and land journeys of chapters 4–8, he is willing to ignore geopolitical markers of the text to emphasize the metaphorical meaning of Jesus' challenge to Jewish exclusivism (even when attention to these markers would strengthen his argument). Whether a metaphoric or more literal meaning is explicated seems to depend primarily on which can most easily support a political/economic reading.

Perhaps the exegetical positions that will be most debated are M.'s insistence that the foretold coming of the Human One (Son of Man) in glory and power (8:38–9:1) is fulfilled *completely* in Jesus' death on the cross, and that the white garments of Jesus at his transfiguration, of the "young man" who runs away naked, and of the "young man" at the empty tomb are martyrs' robes (as in Revelation). These conclusions, of course, are consistent with M.'s affirmation of nonviolent direct action as the only viable means of overturning the domination of the powers—in first-century Palestine or 20th-century El Salvador or the U.S.A.

M.'s book invites comparison with Belo's *Materialist Reading of the Gospel of Mark*. There is no comparison in terms of readability; Myers' book is as free as possible of the technical language that keeps Belo's from reaching a broader audience. Only its imposing length and a degree

of repetitiveness tax M.'s readers. I judge that M. has also been more successful in combining the sociological and narrative analysis of a gospel scholar with the passionate pleading of a modern-day disciple.

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A COMMENTARY ON THE EPISTLE TO THE HEBREWS. By Harold W. Attridge. Edited by Helmut Koester. *Hermeneia*. Philadelphia: Fortress, 1989. Pp. xxviii + 439. \$39.95.

This volume may represent a significant step forward in the *Hermeneia* series. I have complained that most previous NT volumes were translations of older German commentaries, often dated and tendentious, almost as if the purpose of the series was to preserve the memory of significant past achievements. In judging the value of a set of commentaries (as distinct from isolated monographs), I think of students and clergy who need a wide survey of pertinent information and current trends so that, even if the commentator's personal views are debatable, a volume is still useful for study and preaching. Moreover, *Hermeneia* should have been encouraging writing by Americans who exemplify the enormous development of biblical scholarship in this country in these last decades. At last this volume represents much more closely what a commentary series published in the U.S.A. should aim at.

Attridge's research is impressively comprehensive; his evaluations are succinct and clear; his disagreements with other scholars are expressed graciously and supported by reasoning. A. is adept in retaining what is good from views he does not accept, and so frequently he offers readers a broad, centrist interpretation, escaping idiosyncrasy—a charge that has been leveled against the contribution on Hebrews by G. W. Buchanan in the Anchor Bible. E.g., A. supplies a concise summary of the important structural analysis of Hebrews by Vanhoye, discussing its strengths and weaknesses, and then offers his own outline of the work that is less forced, even if it agrees with Vanhoye's proposals in many details. The introduction to the commentary is admirable in refusing to force the evidence: no date more precise than 60-100 can be decided on; as for the addressees, the external evidence favors Rome; the epistolary postscript is genuine but the work is predominantly homiletic; there are parallels to the thought of Philo, of the Dead Sea Scrolls, of Paul, and of Stephen in Acts, but no clear direct dependence on any of those works or figures; rather, Hebrews draws on a broad spectrum of Jewish traditions.

In the instance of a highly rhetorical writing like Hebrews, a commentary might easily become bogged down in discussing stylistic techniques. A. does not neglect those techniques, but his main interest is in the



author's thought and theology. While there is much obscurity about the writer and the addressees, there is no doubt that Hebrews expounds a rich Christology in the course of encouraging fidelity in readers who have shared in what Christ has done; and A. gives major attention to that. He also offers many examples of nuanced judgment. E.g., he does not fall into the trap of interpreting the virtual silence of Hebrews about the resurrection as rejection of that idea; rather, he proposes that the author conceived of exaltation and resurrection as one event—something I think true of many NT authors. Again, A. refuses to read Heb 1:4 (“having become . . . superior to the angels”) to mean that the writer thought Christ became divine Son only at the exaltation; see A.'s wrestling with pre-existence and exaltation in relation to divine sonship (54-55). Wisely, A. resists modern attempts to argue that Heb 4:15 is self-contradictory in attempting to join sinlessness and unimpaired humanity; that represents a mentality quite foreign to early Christianity. I like particularly the observation that the prayer of supplication attributed to Jesus by Heb 5:2, while it does not completely match the Gethsemane prayer of Mark, is connected with the passion and “may allude to various prayer experiences of Jesus, including his prayers on the cross” (148). In my own work on the passion I have come to exactly that conclusion, which is important in establishing the antiquity of elements in the passion account found in Mark.

Precisely because A. offers rich discussions of the theology of Hebrews, he invites debate with the views he expresses here—a legitimate function of a good commentary. While perhaps only an unhappy word-choice may be involved, the statement that the high pre-existence Christology based on the wisdom tradition “first emerged” in hymns (41) claims more than can be proved. What is factual is that the oldest preserved NT testimony to this Christology is in hymns; we do not know how it emerged. A. recognizes that the description in 10:32-33 of how in previous days “you endured a great contest with sufferings, . . . being made a public spectacle” (298) recalls Tacitus' description of Nero's persecution of the Christians in Rome in A.D. 64. Yet he contends that such correspondence is ruled out by 12:4 (“You have not yet resisted as far as blood”), which cannot be reconciled with martyrdom under Nero. In his comment on the latter passage, however, A. acknowledges that there is strong emphasis on the current situation of the addressees “now depicted with a new set of images” (360). If Hebrews were written in the 90s, while 10:32-33 made reference to a past persecution under Nero including martyrdom, could not 12:4 have been addressed to the new generation 30 years later who had not yet resisted to the point of martyrdom (as did the preceding generation)? The issue of Jesus' sacrifice in Hebrews is difficult. It certainly took place on the cross; A. wisely recognizes, however, that it

had a consummation in the heavenly sphere. Yet interpreting that in existential terms, he *seems* to collapse the heavenly into the earthly because it is a bodily sacrifice (216, 269). Does not the author of Hebrews think that Jesus went bodily into heaven so that a sacrifice begun on earth and continued in heaven could be bodily? It then could be part of the perpetual intercession of Jesus the high priest (7:25), so that the "once and for all" of the sacrifice need not mean that sacrifice is ended but that it endures eternally and thus renders repeated sacrifices unnecessary. The issue is not without relevance to the theology of how the Mass is a sacrifice.

These and other points of debate reflect my judgment that this is a commentary worthy of serious discussion—the best that exists in English and a respectable rival to Spicq in French and Michel in German.

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THE SEARCH FOR THE CHRISTIAN DOCTRINE OF GOD: THE ARIAN CONTROVERSY, 318-381. By R. P. C. Hanson. Edinburgh: Clark, 1989. Pp. xxi + 931. \$69.95.

It is commonplace to say that the history of doctrine and theology in the fourth century needs to be rewritten; categories and judgments decreed by Harnack and other historians require revision. Such a review is being carried out, and interest in the Arian controversy has been intense in recent decades. Some works are especially worth noting. Three recent books deal with Arius himself. Rudolf Lorenz, in *Arius Judaizans? Untersuchungen zur dogmengeschichtlichen Einordnung des Arius* (Göttingen, 1979), despite the misleading title, concludes that the source of Arius' thought is Origen's Christology. Robert Gregg and Dennis Groh, in *Early Arianism: A View of Salvation* (Philadelphia, 1981), focus attention on Arius' doctrine of salvation while interpreting Arius as an adoptionist. Rowan Williams, in *Arius: Heresy and Tradition* (London, 1987), locates Arius in a philosophical or school tradition and sees him, rightly, as theologically conservative. Other authors recount the history of the controversy. Manlio Simonetti's *La crisi Ariana nel IV secolo* (Rome, 1975) is a trustworthy survey. Thomas Kopecek's two volumes, *A History of Neo-Arianism* (Cambridge, Mass., 1979), offer more than the title suggests. He surveys most of the controversy and translates and interprets many documents. At least one key figure in the controversy, Athanasius, still needs much work. The last critical edition of many of his writings appeared in 1698, and the German institute commissioned to edit them has not published anything since 1941. Still, Charles Kannengiesser, in *Athanase d'Alexandrie, évêque et écrivain* (Paris, 1983),

provided a literary and theological analysis of the crucial *Orationes contra Arianos*.

The time was ripe for a synthetic history, and Bishop Richard Hanson has written it: a massive survey of 60 years of controversy. His book is not an argument *ex parte* (though he ably defends some important interpretations) but a distillation of the best of the literature, based on a rereading of the sources. H. treats his subjects in exacting but balanced detail. While his main interest is the history of doctrine, he includes short biographies of the many writers he considers, treats questions of authenticity and dating, and sketches the history of councils and creeds. In other words, the book stands on its own.

Part 1, on origins, treats Arius and those who sympathized with him, and the Council of Nicaea; the chapter on the attitude of Arians to Arius is noteworthy. Part 2, "The Period of Confusion," recounts the history of creed-making from the Dedication Council (341) to the Synod of Nice (359) and treats figures like Eustathius of Antioch, Marcellus of Ancyra, Photinus of Sirmium, Eusebius of Emesa, and Cyril of Jerusalem, as well as the earlier career of Athanasius. In Part 3 "the rival answers emerge." They stem from Athanasius, Western pro-Nicenes, the Homoeans, and the Neo-Arians. H. has three good chapters on the Western pro-Nicenes, of whom Hilary and Marius Victorinus are the most interesting; the others are Eusebius of Vercelli, Lucifer of Calaris, Phoebadius of Agen, and Gregory of Elvira. Part 4 sees the controversy resolved: by Athanasius and his heirs, by the Cappadocians, and by the Council of Constantinople. Again, H. integrates Western authors into the account and includes Ambrose along with Didymus the Blind and Epiphanius of Salamis in the chapter on Athanasius' heirs. A long chapter on the influence and interpretation of Scripture is distinctive and useful. H. lists all the biblical texts—some of them quite unlikely—that were invoked during the controversy and shows how they were interpreted. Students who wonder what caterpillars and grasshoppers (Joel 2:25) have to do with the deity of Christ can find out here.

In agreement with much recent research, H. realizes that the "Arian" controversy was not about Arius; hence his title and subtitle. He also contends, rightly, that the controversy was a quest rather than the defense of an established doctrine; no one in A.D. 325 knew for sure that God is well described as one *ousia* in three *hypostaseis*. Arianism is a doctrine arising from the difficulty of conceiving an eternal generation in God, in which the Son is both distinct from the Father and equal to Him (84). The Son, for Arians, is a reduced God and a suffering God. H. makes the "suffering God" the keystone of his analysis of Arianism and contends, with good reason, that the orthodox long found it difficult to deal with this concept.

H.'s interpretation of Athanasius will be disputed. After the romantic enthusiasm for Athanasius in the 19th century, fostered by Newman, Gwatkin, and Möhler, Eduard Schwartz in the 20th (followed by Richard Klein and Timothy Barnes) tried to show that Athanasius used doctrine and theology only to further his political ends. H. steers a middle course: "Athanasius, though an unscrupulous politician, was also a genuine theologian" (422), perhaps more like his successor Cyril than is generally recognized. When he comes to the question of a human soul in Christ, H. does not follow Grillmeier and others, who believe that Athanasius is silent on Christ's human soul simply because the issue was never raised. H. notes, rightly, that the Arians explicitly denied that Christ had a human soul. Athanasius attacked many of their teachings, but never this one, so that his silence was clearly more than an oversight.

Elsewhere H. contends that the Homoeans represented a true theological school and not just political compromise, and makes a good case for this view. H.'s judgment in the conclusion, that the ultimate authority in doctrine was the will of the emperor, is deliberately provocative.

H. makes a theological judgment that is crucially important, one that might be called the principal thesis of the book. Athanasius, he writes, "placed the mediating activity of the Son, not in his position within the Godhead, but in his becoming incarnate" (424). This idea H. rightly called "new, indeed revolutionary." In the same vein, Athanasius and the Cappadocians abandoned the Logos doctrine, the "concept of the pre-existent Christ as the link between an impassible Father and a transitory world"; this was "a return to Scripture rather than a development of dogma" (872). Elsewhere H. writes that Gregory of Nazianzus, when he denied that the Son and the Holy Spirit were God's instruments, created so God could create, "was joining Athanasius and Basil in demolishing a tradition of thought which could certainly be called time-honoured and might well have been regarded by many before the middle of the fourth century as Catholic" (714). What H. realizes is that orthodox theology in the fourth century succeeded in breaking the Great Chain of Being, the old Greek assumption that deity and humanity could be bridged by inserting enough intermediate steps, and teaching, forcefully and determinedly, that the only possible bridge is the free act of a loving Creator. There can be no grades of deity, and God needs no intermediary to protect Himself from the world or the world from Himself. The Arian Christ is neither true God nor true man; Chalcedon will teach definitively, through the double *homoousion*, that Jesus the Christ is both. In a sense H. is saying that Athanasius and the Cappadocians recovered the historicizing theology of Irenaeus and others, which Loofs called the "theology of Asia Minor."

To say that a book 950 pages long should be longer may sound perverse; but H. lacks a chapter on Apollinaris of Laodicea. This man, the link between Athanasius and the Cappadocians, was a key figure in the development of doctrine in the fourth century. Recent fantastic attempts to attribute new works to Apollinaris are not helpful. Perhaps the chapter could not yet be written; but H.'s view would have been intriguing.

H.'s humor is also manifest. Ursacius and Valens are the Laurel and Hardy of Arianism. Some scholars consider Gregory of Nazianzus no more than a Great Communicator. Jerome gives Ambrose's *De Spiritu Sancto* a beta minus. Pope Damasus' writings, like Queen Victoria's, are rendered remarkable by their author, not their content. H. can also be sharply critical: Lonergan's *Way to Nicaea* has some useful things to say, "but is marred by the fact that the author does not possess a proper knowledge of the texts involved" (873).

H.'s book is well organized and clearly divided. He translates all the Latin and Greek that he quotes, so that graduate students need not despair. It is also the kind of book that professors can take in hand on Sunday evening to prepare a lecture for Monday. What Alois Grillmeier did for Christology in *Christ in Christian Tradition* H. has probably done for the Arian controversy. The book should get the use it deserves.

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JOSEPH T. LIENHARD, S.J.

**IONA, KELLS, AND DERRY: THE HISTORY AND HAGIOGRAPHY OF THE MONASTIC *FAMILIA* OF COLUMBA.** By Máire Herbert. New York: Oxford/Clarendon, 1988. Pp. xiii + 327. \$72.

Recent research into medieval Irish history has prompted rethinking of many widely accepted impressions of the so-called "Celtic Church." Building on the pioneering work of earlier medievalists, a new generation of scholars in Ireland and England is shedding important light on the most anomalous church in the West. Herbert's meticulously researched book is an outstanding example of the new approach. Her focus is the hagiographical literature about one of Ireland's great churchmen, St. Colum Cille or Columba (ca. 521-97), that was produced by his own monastic *familia*, the Columban federation. She seeks to reveal the messages about the Irish Church, its structures and mentalities, that are encoded in three distinct Columban Lives, each of which is associated with a different time and locale: Iona (7th century), Kells (10th), and Derry (12th).

In response to the usual reasons against using hagiographical sources for historical purposes, H. proposes a methodology for exploiting these

often neglected resources to reveal information specifically about the worlds in which they were compiled rather than about their holy subjects. For, argues H., Irish saints' Lives were produced not only to depict the subject's holiness but also to promote the monastic foundation associated with his or her name. Accordingly, she contends that each Life bears "an encoded message about the milieu in which it was composed or received," and that these messages are particularly important given the limited amount of information otherwise available about the organization of the Church in Ireland before the Norman invasions at the end of the 12th century. H.'s method for revealing the messages involves a "reciprocal illumination" of textual, linguistic, and historical analyses, each approach modifying the hypotheses formulated by the others. This circular method is similar in its application to that used in social analysis. Her book is divided into three parts, with the reciprocal methodology evident throughout: a history of Columban monasticism from the 6th to the 12th century; an examination of the Columban Lives compiled during this same period; and H.'s "interpretative analysis," in which she explains conclusions contained in the other parts.

To execute her project, H. had to establish the first critical edition of the Life of Colum Cille (Betha Coluim Cille). The vernacular Irish text, with full critical apparatus and an English translation, is provided in Part 3. This alone is a significant scholarly contribution. Critical editions already exist for the other two hagiographical resources: Adomnán's Life of Colum Cille (*Vita Columbae*) and the Life of Colum Cille's biographer, Adomnán (Betha Adamnán).

The validity of H.'s insights into the Irish Church at different periods depends upon her having correctly ascertained the time and milieu in which each Life was composed. She marshals formidable evidence for the date and provenance of each Life, and in doing so she deliberately departs from the positions of several other scholars. For the *Vita Columbae*, she argues that it was produced shortly before 700. Moreover, H. claims the Life had both Scottish and Irish audiences in mind, reflecting its origin at Iona. For the Irish Life of Adomnán, H. cites linguistic and internal evidence for dating it at 956-64 and locating Kells, the "new Iona," as its place of origin. H. departs most significantly from her predecessors on the dating of the Irish Life of Colum Cille, arguing convincingly for a Derry locale and a mid-12th century date of composition, just after Derry had succeeded Kells as the principal Columban monastery. In all three cases H.'s well-argued conclusions are sure to be the reference points for future debate.

From the Iona text, H. brings to light some of the vicissitudes confronting the Columban federation towards the end of its first century, when

some Roman observances were introduced. Likewise, she decodes messages in the Kells text that show how this Irish monastic community viewed its position at the height of the Celtic-Viking conflicts. And from the Derry text, H. sheds light on the role of Columban monasticism in Ireland's 12th-century reformation.

Some of H.'s illuminations on the early Irish Church reflect and confirm views that are now accepted: e.g., the prevalence of hereditary, noncelibate church leadership; the unique Irish practice of land tenure and its influence on church structures; the importance of familial groups or clans in both church and political affairs. Other insights are new: e.g., the apparent lack of importance given to asceticism in Columban monasticism; the complex secular and ecclesiastical roles of the Columban "abbots" (comarbai) before and after the diocesan system was introduced into Ireland by the Synod of Ráth Breasail in 1111; the collaboration between Celtic high kings and monastic leaders in the pre-Norman reformation; the equal importance accorded bishop, priest, and lector or chief scholar (fer léiginn) in the Irish Church. Indeed, Part 1 of the book, supported by an excellent 21-page bibliography, should serve as a new *status quaestionis* on the world of Columban monasticism and a catalyst for ecclesiological reflection.

In time, H.'s insights, as well as her method itself, might best be further tested using the method on some other Lives, especially those of St. Patrick (+ca. 460) and St. Brigid (+ca. 523).

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JOSEPH McLAUGHLIN, S.S.E.

CHRISTIAN DOCTRINE AND MODERN CULTURE (SINCE 1700). By Jaroslav Pelikan. Chicago: University of Chicago, 1989. Pp. xlix + 361. \$29.95.

This concluding volume of Pelikan's *The Christian Tradition* series carries on the high quality and depth of scholarship that have led to descriptions of his other volumes as "magnificent" and "magisterial." Here the Sterling Professor of History at Yale University considers the path of Christian doctrine in the rapidly changing era of Western culture from 1700 to Vatican II.

P. has distinguished between his work as a "history of Christian doctrine" and either a "history of modern theology" or a "history of Christian thought" in general. Thus he writes about what the Church believed, taught, and confessed rather than specifically about the theological systems or trends of the recent centuries.

The modern period in the history of Christian doctrine may be defined, says P., as "the time when doctrines that had been assumed more than

debated for most of Christian history were themselves called into question: the idea of revelation, the uniqueness of Christ, the authority of Scripture, the expectation of life after death, even the very transcendence of God." His six chapters cover the crisis of orthodoxy facing both Eastern and Western churches at the beginning of the 18th century; the challenges posed by the Enlightenment and Pietism as they questioned the authority of the Church and its beliefs; 19th-century assaults on "the foundation of the Christian world view"; attempts to define how Christian doctrine developed; 20th-century's concern to understand the doctrine of the Church. Through all these periods Pelikan points out how theologians frequently "confessed" more than they believed, and perhaps more than they taught.

One theme to trace through this story, punctuated throughout by countless citations from P.'s prodigious reading, is the tale of the ongoing crises over the issue of authority and their repercussions in dividing members of the body of Christ from each other. This unrest is set in the context of contended questions such as the relationship of the authority of Scripture to the authority of the Church; the nature of the Bible's authority, including questions of infallibility, inspiration, and inerrancy; papal infallibility; the nature and function of human reason; and the experience of the Holy Spirit. Each of these topics can be traced through the centuries and each issue itself connects either directly or indirectly to the other Christian doctrines P. deals with in his narrative.

One senses the hope for a better day with P.'s final chapter, "The Sobornost [Universality] of the Body of Christ." It begins by stressing that in our century "ecumenicity was the great new fact in the history of the church, and hence also in the history of Christian doctrine." This meant that the doctrine of the Church became "the bearer of the whole of the Christian message for the twentieth century, as well as the recapitulation of the entire doctrinal tradition from preceding centuries." Whereas the 18th and 19th centuries featured an individualism stressing the relationship between "God and the soul" and "the soul and God," in the 20th century a deeper awareness that individuals are "never isolated from one another but always participated in various communities had its counterpart in a growing recognition of the specifically social character of Christian teaching and life." Theological resources supporting the unity of the Church were uncovered and with them a concern for "making a contribution to the construction of a more humane and moral social order." The image of the "kingdom of God" fueled the fires of the social-gospel movement and the recognition by Walter Rauschenbush that "our denominational divisions are nearly all . . . from a controversial age . . . [whose] real significance has crumbled away." P. says that this made



"the quest for the social significance of the gospel a major force toward Christian unity." The documents of Vatican II reached toward this unity in the Decree on Ecumenism, which defined the unity of the Church as both a divine gift to be gratefully received and a task of "the restoration of unity (*unitatis redintegratio*) among all Christians." Though he does not further explore its ramifications, this statement provides P. with the opportunity to close his account of the development with the *credo* with which he began his first volume: "Credo unam sanctam catholicam et apostolicam ecclesiam."

By helping us comprehend more fully the development of Christian doctrine, P. has made his own contributions to ongoing expressions of the unity of the Church. This volume and his entire series enhance our understandings, provide a rich well from which future scholars will drink deeply, and bring before us more clearly both the changes and the continuities of Christian doctrine from the earliest times to the modern day.

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DONALD K. MCKIM

THE LIMITS OF 'LOVE DIVINE': JOHN WESLEY'S RESPONSE TO ANTI-NOMIANISM AND ENTHUSIASM. By W. Stephen Gunter. Nashville: Abingdon, 1989. Pp. 368. \$15.95.

The "Methodist captivity" of Wesley is at an end. A modern critical edition of the works of John Wesley heralds a flood of critical Wesley studies. What might best be called "the Wesley tradition" has been purged of a great body of legendary material, leaving a less colorful but more credible Wesley. Gunter's book represents yet another development: a sound and balanced critical reconstruction not of the Wesley "tradition" but of John Wesley himself as represented by foe, friend, and self. The result is a more compelling if less "perfect" Wesley. From a thorough knowledge of Wesleyan sources G. has undertaken a fresh reading of the mass of controversial literature that challenged Wesley's activity.

The charges brought against early Methodists finally boil down to the reproach of "enthusiasm." G. shows the significance of this charge of religious fanaticism in the context of post-Puritan England. Enthusiasm was presumed to lead inevitably to the destruction of the legal foundations upon which social order was believed to depend. In short, enthusiasm brought antinomianism as an inevitable consequence. G. presents the charges made against the Methodists by Wesley's opponents and then proceeds to interpret Wesley's own development as shaped by his response to challenges of critics and behavior of friends. His endeavors

to elude the charge of enthusiasm and the reality of antinomianism reveal Wesley in a new and dramatic light. Despite his reputation as a "practical divine," Wesley tended to represent his own development and activity as founded on principle alone. This contention has been adopted by Wesley interpreters, and his representation of opponents has generally been rated "fair" if not "charitable." Scholars have often accepted Wesley's highly argumentative, even prejudicial representation of opponents as simple fact. G. presents Wesley as a relentless controversialist unwilling to assume any blame for his disputes.

John Wesley emerges from this treatment as a genuine human being with normal powers of self-deception, a judgment accompanied by strong suspicion that, at least in controversy, he is capable of sophistry—even deception. His struggle with enemies and friends regarding enthusiasm and antinomianism casts his theological development in a more colorful and credible light. This "occasional theologian" is here depicted against the "occasions" which gave rise to his theological activity. In short, this is a splendid, sound, and significant book.

The reader is, however, left with some puzzles. Examination of the moral lapses of associates and relatives is open and straightforward, but why no examination of similar charges made against Wesley himself by foe, friend, and family? Why no mention of the Wesleys' responses to Luther's commentary on Galatians, which might provide some kind of litmus test relative to pitting gospel against law in interpreting *sola fide*?

Finally, in light of Wesley's long and intense engagement with the Moravians, it is hard to avoid a degree of disappointment at the way their role is represented in this work. To be sure, G. disclaims any intention to represent them with authority. Wesley scholarship exhibits a long, unbroken (even by Schmidt) tradition of nontreatment or mistreatment of the Moravians. The chief problem seems to lie in an inclination to accept Wesley's representations as fair and accurate. Far more complete records exist for the description and interpretation of that movement than for Wesley and Methodism. Unfortunately, the English records G. cites have little or no bearing on possible Moravian influence on Wesley before his split with them. More to the point, one with a thorough knowledge of Moravian practice in Europe and in Georgia would hardly conclude, as G. does, that a "comparison of the historical records, and more especially an analysis of the 'fundamental rules,' reveals that Fetter Lane began as a Church of England society" (62). Clearly it was an Anglican society, but the rules in question reflect several strongly and specifically Moravian features. It should be noted that the use of the term "band" (rule 2), then in common usage among the Moravians, is distinctive enough that this particular text is quoted in the *OED*. Also, rules 8 and 9 regarding love feasts and days of intercession

reflect antecedent Moravian usage with specific detail. Finally, representation of Molther as a "quietist," though a Methodist commonplace, goes even beyond Wesley's usage and misrepresents what extant sources reveal as Molther's intention to give *sola fide* its first fair hearing in England. G., however, cannot be held responsible for our lack of knowledge of the Moravian side of the story. That responsibility lies with scholars who know that tradition and have for whatever reasons failed to enter the debate.

Despite such unfinished business, this important work contributes significantly to our understanding of John Wesley and represents a new level of maturity in Wesley scholarship.

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JAMES D. NELSON

**LIVING STONES: THE HISTORY AND STRUCTURE OF CATHOLIC SPIRITUAL LIFE IN THE UNITED STATES.** By Joseph P. Chinnici, O.F.M. *Bicentennial History of the Catholic Church in America.* New York: Macmillan, 1989. Pp. xxiv + 278.

Chinnici has written an account of American Catholic culture which is based on a formidable array of primary sources and takes the rubric of "the spiritual life" as its organizing principle. His account spans the 200 years since the American Revolution, is divided into five chronological periods, and is represented by a dozen or more topological voices. All of these voices but two, Orestes Brownson and Dorothy Day, are voices of the clergy. C. makes a convincing case for representing the culture of American Catholicism in this fashion.

In the national period John Carroll stands as the type of republican Catholicism. Using his sermons and letters, C. relates Carroll's views on religious liberty, nature and grace, ecclesiology and Christology, and he includes a memorable account in which the bishop uses the bleeding woman in Mt 9:21 as an example of Christian rationality. His depiction of Carroll's politics, ecclesiology, and spirituality highlights the resources Carroll offers for the post-Vatican II church, whose future and well-being is the motive for C.'s study.

In the ante-bellum period of American democratization and immigration, three men share C.'s attention. He weaves the voices of Martin Spalding, John Hughes, and John Neumann into an account of the corporate and hierarchical ideal that replaced the republican church of Carroll and the Maryland gentry. It was a church whose resources were heavily taxed in the effort to accommodate large new Catholic populations and large new Protestant anxieties. The nativism of the period clearly focused the minds of these Catholic leaders, and C. documents responses ranging from control of church property and finances to the

development of countercultural practices like the devotion to the Sacred Heart.

The countercultural coherence of this immigrant church gave rise to new voices which argued for a more integrated model of the relationship between church and culture. In the view of these Americanists, the great age of opposition to culture on the part of the Church was over. C. does a fine job of synthesizing the issues raised by the Americanist controversy and placing those issues in the context of the more dominant papal and immigrant models of the Church.

His guiding metaphor for the outcome of that controversy is "the fractured inheritance." The reader will have to pay close attention here to decide just what the inheritance is and to determine how to construe the fracture. One possibility is that the fracture itself is the inheritance, i.e. that Catholics of the 20th century inherited a fractured culture in which the questions of Catholic and American identity failed to be coherently resolved.

Whatever the nature and extent of the fracture, important aspects of Catholic spiritual and institutional life endured the break and were carried forward into the modern period. C.'s treatment of this period emphasizes the dualism of John A. Ryan's anthropological and political views. Body and soul, church and state occupy "separate spheres" here, and Ryan is much preoccupied with the question of how Catholics are to be instructed to bridge the distances.

Ryan's concerns set the stage, and C.'s talent for making cultural connections fills in the period between the two World Wars with analyses of the Eucharistic and retreat movements. In the Eucharistic movement an extensive network of publications, societies, and congresses championed an embellished role for the clergy, while in the retreat movement clerical leaders worked with members of the laity to create an ecclesiastical identity for the laity. In reviewing both movements, C. raises intriguing issues of polity, institutional control, and devotional and social practice which invite further scholarship.

In his final section C. offers a reading of the lives and work of Virgil Michel, Dorothy Day, James Keller, and Thomas Merton as counterpoint to the corporate, juridical, and dualist identity of mainstream Catholic culture in the period before Vatican II. These four figures, in Chinnici's view, led the way to a new ecumenical openness, to principled responses to the demands of political and social life, to a communal ecclesiology of the Mystical Body, and to a renewed appreciation of the contemplative tradition in Catholicism. They thus provide compelling alternatives to the fractured American church of the 20th century.

The reader of this review will perhaps have discerned from this brief

summary that C. has undertaken a very large project here. He is offering a rereading of American Catholic history based on a creative synthesis of older scholarship and fresh presentation of archival sources and methodologies. It is no surprise to learn that the work was ten years in the making. The sheer extent of C's effort requires him to work hard at controlling his text. The reader will find that he takes pains to offer clear outlines for his arguments and to indicate the limits and omissions of his research. Even so, the developmental arguments were not always clear to this reader, who was sometimes unable to see major differences, particularly in ecclesiastical outlook, among the various clerical figures who constitute the bulk of the book. The "living stones" of this account are churchmen for whom a commitment to the institution of Catholicism in American culture is the keystone.

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ELIZABETH MCKEOWN

**PATTERNS OF EPISCOPAL LEADERSHIP.** Edited by Gerald P. Fogarty, S.J. *Bicentennial History of the Catholic Church in America*. New York: Macmillan, 1989. Pp. xlvii + 306. \$29.95.

About a thousand bishops have served American Catholicism between 1789 and the present. The task of making historical sense of this episcopal ministry is enormous, and this book of 14 independently authored essays on 16 individual bishops presents only a few representative vignettes of various styles of leadership. The essays reveal that the changing social contexts in which the bishops lived and worked significantly influenced how they conceived of and exercised their roles in American society.

A general introductory essay focuses primarily on the changes in selecting American bishops, the episcopal collegial tradition, and Vatican-American relations. The body of the book is divided into three sections that outline the major changing emphases the bishops placed upon their leadership roles. During the Anglo-French domination of the episcopacy (1789-1850), bishops were primarily preoccupied with planting and building the new foundations. John Carroll and those apostolic bishops who immediately followed him emphasized the oneness of the episcopacy, the values and corresponding rights of the national church, and a Catholic rapprochement with American culture.

Throughout the period of the Immigrant Church (1850-1910), the bishops tended to become insular, concentrating almost exclusively upon the religious and social needs of the large influx of European immigrants and acting as apologists for the Catholic faith. By the late-19th century, a new breed of bishops, whose youth had been spent in the Civil War era, saw themselves as national and international ambassadors of a

Catholic Americanism, demonstrating the mutually beneficial and supportive relationship between Catholicism and the American ethos. Whether Americanists or not, they all shared the ultramontanist of the post-Vatican I era and tried periodically to use Rome to win their own wars on pastoral practices in the U.S.

In the third period, characterized as Romanization and Modernization (1910-1960), an increasingly Roman-trained episcopate emphasized the Roman nature of Catholicism and the compatibility of Roman and American loyalties. They were consolidating and triumphalist bishops, establishing large centralized diocesan administrative bureaucracies and demonstrating that Catholicism had "made it" in American society. After Vatican II, as is evident in the story of Bishop Hallinan, the bishops began to see themselves as ecclesiastical and social reformers, leading the Church into the modern world and applying the message of the gospel to new needs.

The essays also reveal some continuities within the American episcopacy. Throughout, the bishops have assumed the central role in building, unifying, and recruiting personnel and financial resources for the local churches. The unity they built was not without a considerable amount of conflict—among the bishops themselves, between the bishops and their priests, religious, laity, Rome, and American Protestants. The story of conflict and diversity, financial failures, large debts, ethnic tensions, and the inability to maintain unity and peace is a recurring theme of personal episcopal suffering that is symbolic of the Church's experience. Another constant was the motif of adaptation and the struggle to balance Americanism and Catholicism.

This book, like others of its kind, has weaknesses. The individual essays share no common format and the authors do not ask the same questions. As a result, focus and continuity suffer, making it difficult for the reader to make many valid comparisons among the bishops. With the exception of Clyde Crews's essay on Flaget, most of the essays pay little attention to the bishops' personal spirituality. Perhaps the most significant lacuna, at least in terms of the history of Christianity, is the complete absence of any comparison of American Catholic leadership roles with those in the other American churches, or with those among contemporary European Catholic bishops. These weaknesses reflect an agenda for future historical scholarship more than they do criticisms of this book.

Despite these weaknesses, the book is an excellent introduction to the American episcopacy for those who do not have the time or interest to read the much larger biographies and studies upon which these essays are primarily based. It represents some of the best critical historical

research, assessing the bishops' personal and governing strengths as well as weaknesses. The bishops selected for study, moreover, are representative of the various periods, geographical areas, ethnic backgrounds, and ideological and pastoral perspectives. The essays are written with sympathy, understanding, and criticism, revealing the eschatological nature of the Church in very concrete ways. Because it has a useful index and provides a good survey of the most recent historical scholarship, the book should be in every college and university library. It will be helpful not only for the current American Catholic bishops but for all others interested in Catholicism, theology, and religious studies in America.

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PATRICK W. CAREY

**KEEPING THE FAITH: ESSAYS TO MARK THE CENTENARY OF *LUX MUNDI*.** Edited by Geoffrey Wainwright. Philadelphia: Fortress, 1988. Pp. xxv + 339.

1989 marks a milestone in the development of Anglican theology. Charles Gore, then principal of Pusey House, edited a series of reflective essays written by his fellow Oxford theologians, Henry Scott Holland, Edward Stuart Talbot, Robert Campbell, R. C. Moberly, and Francis Paget among others, in a single volume entitled *Lux mundi: A Series of Studies in the Religion of the Incarnation*. Gore's purpose was "to put the Catholic faith into its right relation to modern intellectual and moral problems." Gore and his contemporaries commenced the measured appropriation of modern historical biblical criticism and post-Kantian Continental European theological reflection into the Anglican theological tradition. Though greeted by a storm of protest on its publication, *Lux mundi* and its theologians shaped for more than half a century the theological outlook of those in the Anglican communion who identified themselves as heirs to the Oxford Movement of the mid-19th century.

The current volume, published to celebrate the centenary of *Lux mundi*, shows the development of Anglican theology and especially its ecumenical impact on contemporary theological reflection. The volume is edited by a Methodist, and it contains valuable contributions from Roman Catholic, Lutheran, and Reformed theologians. The purpose of this volume is the same as that of *Lux mundi*: to interface the Catholic faith with modern intellectual and moral problems. *Keeping the Faith* consists of 14 excellent essays and a bibliographical epilogue which traces the influence of the later Oxford Movement on theological thought. Each essay is stimulating, critical, and exciting academic theology written at the growing edge of every topic which the essays treat.

Stephen Sykes begins the essays with an exegetically sound treatment

of biblical faith, and Robert Jenson follows with a masterful essay on the Christian doctrine of God. Brian Hebblethwaite delineates options in dealing with the problem of evil in contemporary philosophy and theology, and Richard Norris contributes an original and sensitive sketch on theological anthropology. Alasdair Heron's contribution on Christology revises the contributions of Talbot, Illingworth, and Moberly to *Lux mundi*. Relying on the post-Chalcedonian patristic developments in Christology, Heron rejects the middle-Platonist concept of God's impassibility and presents a truly brilliant Christology. Paul Avis takes over Heron's major insight and drafts his essay on the atonement by interweaving almost meditatively themes from Trinitarian, sacramental, and liturgical theology. David Power, using the same methodology as Avis, summarizes much of the theology of Congar and Dulles on the work and mission of the Holy Spirit in Scripture and tradition. George Lindbeck develops his essay on ecclesiology by seeing the Church as the messianic pilgrim people of God. Underlying Theodore Runyun's treatment of the sacraments is the ecumenical agreement reached in the World Council of Church's Faith and Order document *Baptism, Eucharist, and Ministry*.

Five outstanding essays complete the volume. Keith Ward offers the imitation of Christ as the basis of a genuinely Christian ethic, and Duncan Forrester returns to a sophisticated Augustinianism as the key to the relationship between Christianity and politics. Daniel Hardy begins a dialogue between Christianity and science through a subtle analysis of rationality and wisdom in what is certainly the most creative essay in the collection. Leslie Newbegin positions the Christian faith and world religions by gently but firmly raising the issue of the unique truth-claims made by Christianity. Geoffrey Wainwright concludes the collection with an essay on the development of eschatology as a major theme in theological thought since the appearance of *Lux mundi* a century ago. Dikran Hadidian's epilogue gives the history of the impact of *Lux mundi* on the Oxford Movement and academic theology.

*Keeping the Faith* is a major contribution to contemporary academic theology. In 14 vital areas of theology it clearly states the *status quaestionis* for theology in our time.

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HERBERT J. RYAN, S.J.

**THE DESIRES OF THE HUMAN HEART: AN INTRODUCTION TO THE THEOLOGY OF BERNARD LONERGAN.** Edited by Vernon Gregson. New York: Paulist, 1988. Pp. xiv + 309. \$12.95.

This volume sets itself limited but important goals and achieves them admirably. Readers familiar with the complexities of Lonergan's thought



might feel tempted to smile at the thought that any introduction to his work could content itself with only limited goals. A theologian of great nuance and complexity, L. has written extensively in virtually every field of speculative theology. His early philosophical work *Insight* ranks as a classic in epistemology. A theologian's theologian, L. devoted his later years to reflecting on theological method. The essays in this volume introduce the reader to all of L.'s works published to date.

Nevertheless, the authors of this volume have set themselves limited goals in three ways. First, they acknowledge that they have provided the reader with only a provisional introduction to L.'s thought because they make no attempt to deal with L.'s unpublished papers, in process of being edited and published. Second, these introductory essays make no systematic attempt to criticize the limitations and oversights in L.'s system. Third, this volume addresses the lay reader who has had no prior acquaintance with L.'s work. Consequently it offers a somewhat more popular introduction to L. than a book like David Tracy's *The Achievement of Bernard Lonergan*. Even the limited goal of introducing the lay reader to L.'s published works poses, however, challenge enough, a challenge the authors meet with clarity and scholarly competence.

Editor Gregson has written the first essay in this collection (on the subject of intellectual conversion) and two essays on theological method and theological collaboration. The other contributors, all of them Lonergan scholars in their own right, range in their essays over the whole of L.'s published writings. L. himself judged that his work in theological method constituted his greatest contribution to contemporary theological speculation. Quite correctly, therefore, the authors devote most of their attention—five of the 14 essays—to this aspect of the mature L.'s thought. The other essays deal with L.'s philosophical writings, the dogmatic treatises he published while teaching at the Gregorian University in Rome, and the social and political dimensions of his thought. Since this volume seeks to introduce the ordinary lay reader to L.'s thought, all the essays make an effort to avoid needless technicalities and stress major themes in L.'s work.

Besides restricting itself to L.'s published works, this introduction limits itself in another way: it presents L.'s position without criticism. No doubt the authors felt that one must appreciate the position of a great thinker before one attempts to criticize it and that an introduction to L. ought to dispose the lay reader to an initially friendly interpretation of the great man's work. While I can sympathize with such an editorial decision, it has the effect of alerting the reader to L.'s insights but not to his oversights. In *Inculturating North American Theology: An Experiment in Foundational Method* (Scholars, 1988) I attempted to articulate my own perception of what those oversights might be. Among other

things, I argued that far from yielding a privileged insight into the metaphysical structure of the human spirit, L.'s transcendental method yields only a fallible hypothesis about human knowing that needs revision at several points. I suggested that close scientific studies of how humans think call into question the unrestricted desire to know that L. and Joseph Maréchal have celebrated. I questioned whether transcendental method does indeed provide one with a necessary and unrevisable starting point for philosophical and theological speculation. I pointed out that L. fails to deal adequately with intuitive insight and that he fails to recognize that one grasps reality with judgments of feeling as well as with inferential judgments. As a consequence, he also ignores the need to co-ordinate these two kinds of judgment. Finally, I suggested, with help from liberation theology, that the turn to the subject fails to provide an adequate foundation for the pursuit of foundational theology in L.'s sense of the term because conversion remains incomplete until one turns to "the others," to the poor, the marginal, and the oppressed.

One will find no hint of such speculative reservations in this particular collection of essays, even though the authors do hint from time to time that they might want to qualify L. on this or that point. One will find, however, a readable and lucid introduction to L.'s work that can also serve as a first-rate college text. By making the work of a major thinker available to a wider audience, the authors have done a signal service to the theological community.

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DONALD L. GELPI, S.J.

YVES CONGAR. By Aidan Nichols, O.P. Wilton, Conn.: Morehouse-Barlow, 1989. Pp. xx + 204. \$19.95; \$12.95.

Part of a projected 12-volume series which purports to provide clear, authoritative, and critical accounts of outstanding Christian thinkers past and present. Nichols has admirably achieved that purpose. His theological portrait of Congar is thorough, thoughtful, and sympathetic, giving an enlightened appreciation of both the man and his theology.

One sees in the changing fortunes of C.'s career something of a microcosm of the larger Church at the time: the fear of "semimodernism" before World War II and Roman suspicion of French theology after it. The latter resulted in C.'s removal from his teaching work in France by his Dominican superior and his foreign sojourns first at the Ecole Biblique in Jerusalem and then at Blackfriars in Cambridge. All this was to change, however, with the accession of Pope John XXIII in 1958 and his calling of an ecumenical council, for which C. was named a consultant to the preparatory commission. He confessed to being "filled to overflow-

ing" at the prospect of seeing so much of his historical work bearing fruit in the documents of the council. It was in such historical work, in a return to the sources, that C. hoped to arrive at "a concept of the church which is broad, rich, living, and full of biblical and traditional sap." Such a concept was the key both to the needed reform of the Church itself as well as to its missionary outreach to the modern world and the success of its ecumenical endeavors.

If Catholic unity is to be found in "reconciled diversity," many different images can and must be used to describe the reality of the Church. If the biblical image of the People of God expresses equality within the Church and its continuity with Israel, the notion of sacrament of salvation brings out the discontinuity and the necessary Christological dimension. In a laudable effort to clarify and systematize the richness of images, C. introduced the distinction between the "structure" and "life" of the Church, criticized by some as overly schematic. The former refers to the institutional elements of the Church, the deposit of faith, the sacraments, and the historic threefold ministry, and is associated with its founding by Christ, while the latter refers to the communitarian life of its members and is associated with the charisms of the Spirit.

C. devoted special attention to this "life" element by developing a theology of the laity, which he saw as "a supreme concern of the hour." Not satisfied with defining the laity in a negative way as those who are neither clergy nor religious, he insists that they are "called to the same end as clergy or monks—to the enjoyment of our inheritance as sons of God." But they have to pursue this end without lessening their involvement in and responsibility for the world, "the realities of the primal creation," sharing in the disappointments and achievements of "the stuff of history." In performing this task, the laity exercise their share in the threefold (priestly, royal, and prophetic) office of Christ.

Among C.'s many contributions to our understanding of the "structural" element in the Church, two are still of central concern in ecumenical discussions. He tried to reconcile Catholic insistence on apostolic succession with Protestant insistence on apostolic doctrine or apostolic word, carefully avoiding either defining the Catholic position *over against* the Reformers or simply collapsing the one perspective into the other. Both perspectives belong to genuine apostolicity. Likewise, on the reciprocal relationship between episcopal collegiality and papal primacy, C. points out that the bond linking pope and bishops represents a differentiation *within* the single apostolic ministry and that the "primate is required not by law but by the demands of communion" to seek the cooperation of the episcopate in the very exercise of his primacy.

Despite the continuing disunity of the Christian churches, sustained

not least by the sheer duration of the divisions, C. sees hope in the ecumenical movement. The key to a possible solution lies in the distinction between faith, the totality of believing, and a faith-value, a positive spiritual impulse at the root of each division. Catholic ecumenism consists "in co-learning with one's separated brethren how to subordinate these particular values" to the God-given faith which should unite us all in God. Certain principles or ways towards unity are elaborated, including the "re-reception" or renewed understanding of doctrine and the "hierarchy of truths." C.'s seeming acceptance of the "alarmingly radical" proposals of Karl Rahner and Heinrich Fries for a strategy of reunion provokes one of the few but gentle criticisms from Nichols. Surveying the possibilities of reunion with Anglican, Lutheran, and Orthodox Christians, he finds the latter offering the best hope.

Nichols also gives detailed summaries of C.'s three volumes devoted to pneumatology: the Spirit in Scripture and tradition; the Spirit in the Church; the Spirit in East and West. This last includes C.'s insightful contributions to a resolution of the *filioque* controversy. Finally, Nichols treats C. as church reformer, mentioning his disappointment at excessive postconciliar "horizontalism," and as historian of theology, showing that it is as a historical rather than systematic theologian that C. has made his great contribution. An extensive bibliography is a valuable aid to further study of the many topics so admirably treated here.

*Fordham University*

WILLIAM V. DYCH, S.J.

ON THE WAY TO GOD: AN EXPLORATION INTO THE THEOLOGY OF WOLFHART PANNENBERG. By David P. Polk. Lanham, Md.: University Press of America, 1989. Pp. xiv + 333. \$28.25.

Expository and critical studies of Munich theologian Wolfhart Pannenberg are warranted, says John Cobb in the Foreword, because Pannenberg is "the one twentieth-century theologian to have successfully renewed the nineteenth-century project" of relating "theology to the whole of human knowledge" (xi). In this book we have a clearly written exposition of the various strands of the Pannenberg project that tie together at one point: the eschatological reality of God. This readable volume is a revised dissertation by former Cobb student David Polk, who currently teaches at Texas Christian University's Brite Divinity School.

Polk pushes Pannenberg on the relationship between divine power and human freedom. After a scrupulously careful and clarifying analysis of key concepts such as the futurity of God as the all-determining power, Polk criticizes Pannenberg for unnecessary determinism. Finding a possible ambiguity in Pannenberg's position, Polk distinguishes between two ways to interpret the matter: either via "soft determinism," according

to which the eschatological reign of God will ascertain the *meaning* or the essence of previous history but not determine its existence per se; or via "hard determinism," according to which the power of God's future is the genuine force of creativity out of which history is fully and concretely constituted (271 f.). Polk quickly transcends his own helpful distinction, however, throwing up his hands to say, "cutting through all the agile mental gymnastics, no other power than God's is ever explicitly acknowledged by Pannenberg" (279). The problem this creates for Polk is that we humans lose our freedom to engage in evil and "effectively to thwart the power of the future" (278).

What Polk is dissatisfied with is Pannenberg's confidence in the reconciliation of the world with God. The eschatological reign of God, Pannenberg says, will overcome evil, provide fulfilment for the world, and establish God, divinity. Evil is historical; reconciliation is eschatological. Evidently Polk is not satisfied that evil be confined to history. By the use of the term "effectively" he seems to want evil to have eschatological endurance. For Polk, human freedom requires that we have the power to resist God ultimately, not just temporarily.

Polk charitably wants to make human freedom flower within Pannenberg's existing garden. He finds the seed in a protean passage of Pannenberg's *Theology and the Philosophy of Science* which indicates that divine power is not subject to the determination of anything else, unless God determines that it should be determined by something else. What Polk spots here is a tendency in classical theism to describe God as self-limiting, as denying divine power so that human power can exercise itself. Calling this a "significant breakthrough," Polk wants Pannenberg's God to give up divine power as a gesture of love so that we humans will then be able "effectively" to resist the ultimate future of God.

The problem I see in the Polk argument is the fallacious assumption regarding the nature of power. He is working with what I call the fixed-pie model. This assumes that there exists a fixed amount of power in the universe. God has some; we humans have some. If humans are to have freedom, they must have a reasonably large slice of the power pie; and this means that God's piece becomes smaller.

Yet Pannenberg does not generally work with the assumption that to give humanity power means we have to deny it to God. Rather, he argues that the very way in which God's power works in the world is to give us power. Power produces power. God's power empowers us. This is grace. For you or me as humans to choose to resist God and to live a life of evil is to try to steal power for selfish, and hence temporary, ends. To sin is to cut oneself off from the divine source of power. It eventually leads to destruction, weakness, and death. To conceive of sin, as Polk appears to do, as a sign of the ultimate or everlasting exercise of human power seems

to miss the fundamental understanding of how God's power works, as well as the whole promise of the gospel.

This disagreement I have with Polk, as deeply as it cuts, by no means constitutes a demur regarding the value of the book. *On the Way to God* may be the most illuminating secondary source on Pannenberg's theology published to date.

*Pacific Lutheran Theological Seminary, Berkeley*

TED PETERS

**GOD AND THE PROCESSES OF REALITY: FOUNDATIONS OF A CREDIBLE THEISM.** By David A. Pailin. New York: Routledge, 1989. Pp. x + 235. \$42.50.

In the face of widespread indifference to the reality of God in the ordering of human life even among churchgoing Christians, a concept of God and the God-world relationship must be developed which is consistent both with the scientific understanding of the processes of reality and with the biblical conception of a personal God who is actively involved in the world of creation. Such a concept, says Pailin, senior lecturer in the philosophy of religion at the University of Manchester, can only be derived from the process-relational metaphysics of Alfred North Whitehead and Charles Hartshorne. For traditional Western concepts of God are either too abstract (e.g., Anselm and Aquinas) or too simplistic (being based on an uncritical reading of key scriptural passages) or an inconsistent combination of piety and metaphysics. The bipolar understanding of God within process metaphysics, on the other hand, allows God to be both perfect and personal, i.e. to possess the metaphysical characteristics of absolute being and the personal attributes of the biblical God. Furthermore, neither pantheism, which affirms the identity of God and the world, nor classical theism, which overemphasized their separateness, but only panentheism as developed by Whitehead and Hartshorne allows the world to exist in God and yet be ontologically independent of God.

P. tries to move beyond both Whitehead and Hartshorne in reaching a concept of God and the God-world relationship which would be acceptable to a scientifically trained human being in today's world. He argues, e.g., that in an evolutionary process governed by chance and natural selection, God should not be seen as providing "initial aims" to lower-order "actual occasions" which make purely unconscious "decisions" with respect to their self-constitution. Similarly, with respect to human beings, it is sufficient that God should exercise a generalized providence over the pattern of human choices: "[I]nstead of expecting God to present each person with a particular lure appropriate to her or his immediate situation, divine activity in, on and through the process of history is to be

understood in terms of an overall influence which stirs people with a general dissatisfaction at what already has been achieved and, as its obverse, a perpetual desire for what is enrichingly novel" (172).

The problem with this position is that P. has thereby inadvertently slipped into a quasi-deistic understanding of God and the God-world relationship which undermines much of the traditional claim of process-relational metaphysics to present God as truly personal and deeply involved in the affairs of this world. P. himself seems to recognize this problem when in his final chapter he acknowledges "the absurdity at the heart of theistic faith—that each individual 'exists *before* God . . . on the most intimate terms'" (211). He then goes on to speak of God as cherishing each individual (217) and exerting "ceaseless pressure" on human beings and other creatures to produce "further expressions of value" (214). Yet, if all this is true, why not continue to believe with Whitehead and Hartshorne that God somehow supplies an initial aim to literally every actual occasion? The effort to produce a "reasonable" concept of God, in other words, though commendable in itself, may end up defeating its own purpose by making God virtually indistinguishable from an *élan vital* inherent in the creative process itself. Apart from this reservation, however, I found P.'s case for a new process-relational approach to God and the God-world relationship clear and insightful.

*Xavier University, Cincinnati*

JOSEPH A. BRACKEN, S.J.

**BUILDING UNITY: ECUMENICAL DIALOGUES WITH ROMAN CATHOLIC PARTICIPATION IN THE UNITED STATES.** *Ecumenical Documents* 4. Edited by Joseph A. Burgess and Brother Jeffrey Gros, F.S.C. New York: Paulist, 1989. Pp. xii + 499. \$19.95.

In the quarter century after Vatican II, so many ecumenical statements have appeared that even dedicated ecumenists have had trouble keeping track of them all. Tracking has been difficult also because ecumenical documents have been published in a variety of places, sometimes in denominational journals, at other times as pamphlets, in effect in the type of publications that even university libraries do not always have.

Paulist Press, then, is to be commended for making such material conveniently accessible in its series of *Ecumenical Documents*. The present volume collects statements issued at the national level by various dialogues in which Roman Catholics have participated under the auspices of the Bishops' Committee on Ecumenical and Interreligious Affairs.

Undoubtedly the best known of these conversations is the Lutheran-Roman Catholic Dialogue, whose earliest statement, on the Nicene Creed, predated the final session of Vatican II. This dialogue has also been the

most productive, both quantitatively (its statements account for 40 percent of the pages in this volume) and thematically (its initial statement on the Creed was followed by others on baptism, the Eucharist, ministry, papal primacy, authority and infallibility, and justification by faith). In addition to these agreed statements, this dialogue has also produced numerous papers and studies, which have had considerable influence on ecumenical discussion both nationally and internationally.

The Anglican-Roman Catholic Dialogue is represented by two reports, the first a now-dated survey of 12 years of its work (1965-77), the other a still useful consideration of the methodology of ecumenical dialogue. Methodological concerns were also the focal point of a statement issued by the Oriental Orthodox-Roman Catholic Dialogue in 1980; this dialogue later published an agreed statement on the Eucharist (1983). A much more diversified set of agreements has emerged from the Eastern Orthodox-Roman Catholic Dialogue: mixed marriages (1970, 1980, 1986), the sanctity of marriage (1978), respect for life (1974), the Church (1974), the principle of economy (1976), and apostolicity (1986).

A similar variety in topics appears in other discussions. The Presbyterian and Reformed-Roman Catholic Dialogue has discussed such issues as women in the Church (1971), "the unity we seek" (1976), ethics (1980), and peace and education (1985). A comparable diversity is found in the variety of topics considered by the United Methodist-Roman Catholic Dialogue, which moved from a discussion of education (1970) to "Holiness and Spirituality of the Ordained Ministry" (1976) to Eucharistic celebration (1981); this dialogue's recent statement on "Holy Living and Holy Dying" appeared too late to be published in this volume.

The Disciples of Christ-Roman Catholic Dialogue has focused on three themes: sharing the Eucharist (1968), mutual understanding (1973), and "Apostolicity and Catholicity in the Visible Unity of the Church" (1982). The Eucharistic emphasis in this dialogue may come as a surprise to some Catholics; unlike many other Protestants, the Disciples celebrate the Eucharist every Sunday.

Yet, whatever the extent of agreement achieved by these ecumenical conversations, dialogue remains difficult, especially when the partners come from widely different backgrounds. As the Baptist-Roman Catholic Dialogues illustrate, it is difficult for two quite different denominational traditions to find an appropriate language in which to discuss their commonalities, much less their differences. Such difficulties are compounded when the conversation is multilateral, as is the case with Roman Catholic participation in the Faith and Order Commission of the National Council of Churches. If some consensus can be achieved on a topic like "conciliar fellowship" (1981) and if there are unexpected opportunities for dialogue with Pentecostals (1986), no more than "a call to responsible



ecumenical debate" seems possible on such controversial issues as abortion and homosexuality (1979).

On the whole, this volume is so useful that one hesitates to criticize it; however, several comments may help in the preparation of future volumes in the series. (And future volumes are necessary insofar as those that have appeared are already outdated by the appearance of new ecumenical documents.) There are a few editorial oversights: e.g., the endnotes sometimes give references to other articles "in this volume" when the volume in question is not this one, but the one in which the agreed statement originally appeared. Most of all, it would have been helpful if the editors had provided more information on the history of each dialogue, so that readers would have a better sense of why a particular dialogue chose to discuss the specific topics that it did, or why, e.g., the Lutheran-Roman Catholic Dialogue has been so extraordinarily productive, while other dialogues have seemingly struggled to achieve a minimal amount of consensus. Such histories (which need to be written in the near future, while the participants are still alive) might explain the apparently different dynamics at work in different dialogues. A better knowledge of such dynamics might help ecumenical conversations in the future.

*Catholic University of America*

JOHN T. FORD, C.S.C.

**OUT OF CHAOS: REFOUNDING RELIGIOUS CONGREGATIONS.** By Gerald A. Arbuckle, S.M. New York: Paulist, 1988. Pp. vi + 201. \$9.95.

**VOCATION FOR MISSION: THE CHALLENGE OF RELIGIOUS LIFE TODAY.** By Marcello Azevedo, S.J. New York: Paulist, 1988. Pp. xv + 188. \$10.95.

The post-Vatican II Church has witnessed many efforts at the renewal of religious life. The process has been difficult, passing through many stages. Yet there has been progress, and the effort is continuing. Arbuckle describes these stages very well: the questioning of the meaning of religious life, the departure of many religious from their communities, the sense of confusion, drifting without proper sense of corporate identity, shallow community life, self-centered, preoccupied communities, then the discovering of their inner desperate need of the Lord, passing through some deep personal spiritual revitalization process and rediscovering the creative power of Christ in their lives, looking for refounding persons to revitalize their congregations, and finally finding a life style in accord with the Beatitudes and the respective charism of the congregation with an apostolic social-justice concern for the poor.

These two books approach the renewal of religious life from different perspectives. Arbuckle focuses on the special role of "refounding person,"

while Azevedo focuses on the centrality of mission at the heart of religious life today. Both aim at a renewal of living the gospel message in the spirit of the founder while responding to the special needs of the present world. Arbuckle more explicitly uses cultural anthropology and management studies, integrating them with biblical studies to examine how refounding persons will lead religious communities out of chaos. Azevedo focuses more on actualizing the preferential option for the poor and what this means for religious life today.

Arbuckle presents a good analysis of the dynamics of different types of leaders in religious life: the pathfinder, the problem solver, and the implementor. His analysis of the different models of culture adapted to religious congregations and how they will respond to refounding persons as more or less open to change is very helpful in understanding the resistance to renewal among many religious communities. The qualities Arbuckle gives of the refounding person are clear and accurate. The refounding person may be a major superior or not, but if he/she is, he/she should be freed from administrative details to allow for more creative leadership. If the refounding person is not a major superior, the relationship between the two is critical, because the facilitating and sanctioning of the efforts of the refounding person by the major superior are essential for any effective renewal of the religious community.

The greatest strength of Azevedo's book lies in his insights on the vows while explaining consecration for mission and the revelation of God among the poor. In analyzing the vow of poverty, he states that poverty of being, the emptying of power and prestige, is made specific in the poverty of having. This gospel poverty has special meaning in responding in mission to the needs of the poor. The vow of chastity is always to be lived with a profound interior poverty which is the fruit of the consciousness and experience of one's own frailty. In the vow of obedience the religious is expected to face the Lord in the most intimate depth of his heart before searching for the will of God with the superior and community. Obedience is, above all, sharing in the mission of Christ.

Ultimately, the renewal of religious life calls for facilitating leaders who will lead religious to become more in touch with themselves, united with the Lord and one another, discerning God's will in community as they respond in mission to the cry of the poor. Arbuckle focuses more on the process that this facilitating inspiration and/or leadership must take, Azevedo on the spiritual dimensions this process will encourage. Each book makes a distinctive contribution to the ongoing process of renewal so essential for the survival of religious life.

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

**THE INNER EXPERIENCE OF LAW: A JURISPRUDENCE OF SUBJECTIVITY.** By David Granfield. Washington, D.C.: Catholic University, 1988. Pp. vii + 301. \$39.95.

The title of this book, authored by a professor of criminal law and jurisprudence in the School of Law at the Catholic University of America, indicates its unusual content. While law in common parlance means an external norm imposed by a legislator, Granfield speaks of the inner experience of law. While the philosophical explanations of law usually flow from an abstract system of metaphysics, G. proposes a jurisprudence of subjectivity, i.e. a philosophy of law that is grounded in the concrete operations of the human spirit. His primary aim is not to get into an argument with anyone (nor to refute all adversaries) but to present his findings, insights, and judgments in such a way that they can prove their worth and validity by their cohesion and harmony.

Not that he forgets about the great thinkers of the past who struggled with the question of the ultimate meaning of law. Throughout the book, as the subject matter warrants it, he refers to the doctrine of Plato and Aristotle, Augustine and Aquinas, Hobbes and Hume, Kant and Hegel, Holmes and Hart, and many others, so that readers can see for themselves the similarities and divergences between their ideas and G.'s position.

G. takes his inspiration from Lonergan's *Insight*. As Lonergan invited his readers on an introspective journey to discover, understand, and articulate the process of knowing, G. invites his own public to a more specialized adventure into what he called the "Nomosphere," the realm of law, which is that sphere of our internal world where we experience the presence of law. There G. guides us, step by step, through four subdivisions, each progressively richer than the preceding one. He names each of them after the specific type of activity we experience there vis-à-vis the law.

In the "Monosphere" we stand alone, as if no other person existed in the universe. Alone, we experience an internal drive toward meaning and value, as well as the fact that our actions have consequences; we are driven by eros and instructed by nemesis, avenging or rewarding. This process brings home to us the truth that there are norms by which we must live: as soon as our spirit begins to operate, we find ourselves in the world of law. There is no escape from that condition.

In the "Isosphere" we meet face to face with another subject; now we are two in the universe. Inevitably we become aware that good things (values) ought to be shared according to some measure, which (we discover) must be the measure of justice. This leads to the acknowledgment of the need for wise and fair norms acceptable to both parties. In other terms, two persons cannot come together and live in peace without surrendering to the rule of law.

In the "Koinosphere" we perceive ourselves as members of a large community, a political unit, formed for the common good of the citizens. The experience of law takes on new dimensions: it appears as a stabilizing agent by providing structures for the group, and it reveals itself as a dynamic force by prompting the people to reach out for values. The inner adhesion and dedication to a commonwealth, large or small, is an inner experience of the indispensable role of law.

In the "Theosphere" we search, as individuals and as communities, for the ultimate meaning of the law. There we discover that unless law is anchored in the Absolute, ultimately it has no meaning at all. This leads once again to the consideration of the classical issue of natural law, but G. is able to handle it in a fresh and nuanced way. The journey is completed: the inner experience of law should lead to the inner experience of the divine.

From all of this a unified vision of law emerges: all legal operations, in theory and in practice, have a meaning because we experience them as ultimately grounded in the divine, from which flows not only justice but also love, compassion, and mercy.

Skeptics will probably shake their head, but before they do so they should at least make an effort to follow G. in his arduous journey into the inner realm of the human spirit. Then and only then will they be in position to explain with equal thoroughness at what point precisely the guide has taken the wrong turning. This reviewer, however, found the report on the journey critically well documented.

G.'s study proves also what a powerful instrument for new discoveries Lonergan's method is, not only in the field of theology but, in this case, in legal philosophy. But method alone could not have done it; G. knows how to fill it with content. His erudition in the history of philosophy is remarkable; his capacity for creative insights (above all, in conceiving the project) is exceptional; his critical bent in testing theories recommends his conclusions.

G.'s book is not easy to classify. It is much more than a manual of jurisprudence. It is an all-encompassing treatise in philosophy—under the unifying aspect of law. With few changes in the philosophical reflections (but, of course, with significant changes in the historical references) it could easily be presented as a treatise in ethics. A reader so inclined could take it and use it as a guidebook toward the articulation of the inner experience of moral (as distinct from legal) norms.

G.'s work could be used also, *mutatis mutandis*, as a model for a better understanding of the meaning of law (positive law) in the life of the Christian community, i.e. canon law. The journey would be more complex, since the inner experience of law would have to be explored within the inner experience of faith and revelation. But it would be worthwhile:

sound foundational studies are the best protection against the dangers of formalism and legalism to which, as history testifies, all religions are exposed.

It is not too much to say that G.'s book should be a steady companion for lawyers, practitioners or students, who are seeking a deeper meaning in the law. The Catholic University Press deserves credit for its publication and for its pleasing layout. Unfortunately, the price is so high that many, especially students, will be deterred from buying it. Yet the light must not be hidden under a bushel; a paperback edition could easily remedy the situation. The legal community simply needs this type of book.

*Catholic University of America*

LADISLAS ORSY, S.J.

WOMEN AND EVIL. By Nel Noddings. Berkeley: University of California, 1989. Pp. 293. \$25.

In *Caring*, Noddings began a "feminine" approach to ethics by looking at a phenomenology of caring, particularly the caring of mothers for their infants. Arguing that caring is both a natural and an ethical sentiment, she argued against principles or rules in ethics and for an appreciation of the role of feelings. *Women and Evil* continues this agenda by undertaking a phenomenology of evil from the perspective of those who have traditionally been responsible for caring: women. N. proposes that evil from women's perspective consists of fear of pain, separation, and helplessness. In such a view, suffering is neither retribution for sin nor a road to salvation. It is evil and is to be eradicated. While pain, separation, and helplessness are not unambiguously evil, failure to combat natural catastrophes is evil, and wilful induction of them would be unregenerate evil. Thus the moral question is how to relieve pain: "When we set aside propositions about God, sin, and science, we find at the bottom of each suffering event pain that cries for relief, a threat of separation that triggers an increased need for connection, and dread of helplessness that begs for empowerment."

The power of N.'s work, both here and in the earlier and more tightly argued *Caring*, lies in its challenge to traditional ethical systems. Many of her insights hit home. She taps, in a way that traditional ethical systems often do not, both the outpouring of care and support for victims of natural disasters such as earthquakes, and the outpouring of horror, rage, and grief in response to human-made disasters such as torture or child abuse. There is something sensible, immediate, and profoundly thought-provoking about her claims.

And yet, for a book that purports to speak of evil from women's perspectives, I find it troubling that rape or spousal abuse does not head

the list. I find it troubling that N. turns to literature rather than real-life stories to support some central claims. I find it troubling that she calls her work a "feminine" rather than a "feminist" ethic.

But perhaps this last is a clue to the underlying difficulty: N. fails to account for the social construction of reality. She recognizes that "sex and gender are not mere differences" and that "gender is a hierarchy marked by male dominance." She further recognizes that the structures of this dominance pervade our entire society. Yet she appears to seek a phenomenology of women's experience as though experience is somehow unaffected by that gender hierarchy. For instance, it is the gender hierarchy that has traditionally put women in the role of care-givers. This N. appears to recognize. But what she does not address is whether care-giving itself is distorted in such a culture. She appears to assume that there is a pure phenomenology of care-giving, or of evil, from women's perspective, free from the taint of sexist culture.

Herein lies my central difficult with N.'s work. Although ostensibly a book based on the assumption that the social construction of reality has given us a "masculine" ethics and that a recovery of "feminine" ethics is therefore needed, in fact I do not find much attention to the social construction of reality in either this volume or the previous one. In N.'s desire for an ethics based on feelings, there appears to me to be a lack of attention, on the one hand, to the fact that feelings are themselves shaped by culture and social structures, and, on the other hand, to the need for checks and balances that go beyond individual feelings.

For example, a Jew confronts a young, dying Nazi who asks for forgiveness. N. argues that if the Jew had simply followed his feelings of caring, he would have offered forgiveness. But this is far too simple. Feelings of compassion and caring are not the only feelings the Jew would have upon confronting a Nazi, even a Nazi begging for forgiveness. Feelings are not just immediate interpersonal happenings; they are themselves socially constructed. Women come to "feel" caring in part because of the social roles of care-givers into which they have been thrust. So, on the one hand, N. ignores the significance of community, history, and story in the construction of feeling responses.

In parallel fashion, N. appears to retreat into a privatized and even privatistic world: if everyone "cared" about those closest to them and took steps to relieve what pain, separation, and helplessness they could, there would be no need for principles, laws, or social structures. This is a relational ethic that does not capture the truth of the feminist dictum that "the personal is political." Nowhere is there here a genuine apprehension that personal fears, pains, and separations are themselves the products of social events and constructions, and that therefore laws, rules, and principles are very necessary for an adequate ethics.

This is a challenging book and deserves attention. But the larger agenda of the construction of women's ethics remains.

*Pacific School of Religion, Berkeley*

KAREN LEBACQZ

**TRAGIC METHOD AND TRAGIC THEOLOGY: EVIL IN CONTEMPORARY DRAMA AND RELIGIOUS THOUGHT.** By Larry D. Bouchard. University Park: Pennsylvania State University, 1989. Pp. vii + 284. \$24.95.

This well-crafted and thoughtful book traces the interplay between tragedy and theology with regard to the problem of evil. Tragedy is described as a method of inquiry into the tragic; tragic theology is the confrontation with the limitations of theodicy. Following Krieger and Ricoeur, for whom tragedy as dramatic spectacle is prior to theodicy, Bouchard argues that tragedies are symbolic representations of the enigma of evil. Theodicies, on the other hand, neither explain nor justify the ways of the gods. They manifest the resistance of the tragic to thought. Evil and radical negativity are irreducible elements of human experience and therefore cannot be explained and rendered comprehensible by any conceptual scheme.

B.'s analysis considers the interpretive nature of tragedy as an art form that invites religious reflection. First, he discusses tragedy as a method of inquiry. Focusing on three issues—the "wicked God," ambiguity of human experience, and interpretive nature of tragedy—B. argues that tragedy is transformative. The works of Ricoeur, Dufrenne, Gadamer, Redfield, Nietzsche, and Krieger are discussed with regard to the function of tragedy as a genre that refigures the tragic elements of experience and thereby creates the conditions for conversion. In Greek tragedy B. finds a wealth of tragic themes that invite religious questions. The questions raised by tragic theology, particularly as they are treated by Ricoeur and Girard, lead him to a closer examination of Christian theodicies.

Next, B. pursues the resistance of evil to thought in his analysis of Augustine on the question of sin and the subjective will, Niebuhr on the problem of the existential and historical experience of moral evil, and Tillich on the ontological and universal significance of evil. He asks whether the limitations of theodicy do not, paradoxically, increase the awareness that evil is incomprehensible. He suggests that since theology is as much artifice as it is a set of intellectual propositions, like tragedy, theology discloses the tragic.

Turning his attention to the work of three playwrights, B. continues the conversation between tragedy and theology. He notes that tragedies have the power to disclose the most troubling dimensions of our collective historical, cultural, and religious experience. In Hochhuth's *The Deputy* B. explores the religious vocation and radical evil. What is the signifi-

cance of self-sacrifice, he asks. Can we still be held morally accountable in a world where individual integrity as well as the symbolic order that sustains it stand precariously close to the edge of the abyss? Drama about tragedy in a nation's history is also treated in the analysis of Lowell's trilogy about early America, *Old Glory*. Lowell probes the relationship between moral vision and guilt, personal destiny and historical determinism. The plays of Hochhuth and Lowell expose the tragic dimension of experience, interpret its meaning, and raise theological questions about devastation of the symbolic order. In Shaffer's plays *Equus* and *Amadeus* the irreducibility of evil is played out in the experience of alienation, complicity, and confrontation with the injustice of God. In these works B. sees an attempt to gather the broken shards of the old symbols in order to create new ones that by their very existence disclose the tragic sense of life.

B. suggests that in the telling and retelling of the experiences of evil, in the disclosure of the tragic in history, we appropriate what is disclosed and are changed by it. B. concludes his analysis by looking more closely at two issues: the negative implication of tragedy for cultural and theological interpretation, and the ontological status of the tragic as a mode of awareness of the irreducibility of evil and of its resistance to thought. Two symbols of evil, mass atrocity and the cross, bring him full circle. B. reflects on the Christian paradox implied in the symbol of God forsaken and forsaking.

This insightful book is a welcome addition to the study of evil.

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IRENA MAKARUSHKA

**AN ART OF OUR OWN: THE SPIRITUAL IN TWENTIETH-CENTURY ART.** By Roger Lipsey. Boston: Shambhala, 1988. Pp. 518 + 121 black and white illustrations. \$40; \$25.

By undertaking to write about the spiritual dimensions in 20th-century art, Lipsey inevitably goes against at least three camps of resistance: the art historians, who have viewed most art of this century in formalistic terms, referring to any attempts to find hidden meanings as mystification; the commercial "art market" (discussed insightfully in chap. 22); and mainstream theology, which seems at times to have lost appreciation of visual art's important role in the faith experience. Many believe that the art which best reflects a "valid" faith experience was done generations (if not centuries) ago, and view 20th-century art with scepticism, fear, or derision.

As a corrective to those attitudes, L.'s book is most welcome. He has looked sensitively at art works of our times, has seen great signs of hope



and possibilities in them, and has articulated his insights in clear, thoughtful, and unpretentious language. He makes available to open-minded readers art works that previously might have been dismissed, for he explores their philosophical, cultural, and spiritual dimensions, and at his best offers sensitive analysis, linking artists' lives to their words and their art. He covers much the same range as the multiauthored *The Spiritual in Art: Abstract Painting 1890-1895* (see *TS* 49 [1988] 189-91), but includes both abstract and figurative expressions in painting, sculpture, and photography; in addition, L.'s book is more readable.

He begins by trying to describe rather than define the spiritual. He uses such evocative phrases as "inner sound" (Kandinsky), elusive "essence" (Brancusi), "looking beyond [or] more deeply within," knowledge of "this world and another," "invitation to a larger life," "possibility of plenitude," "sense of connectedness," and "the incursion from above or deep within to which the ordinary human being in each of us can only surrender" (10). I think this approach is wise, since the spiritual resists tidy, compartmentalized definitions, though his descriptions may appear too vague or general to those accustomed to understand spirituality in light of a particular religious tradition. With a number of the artists he discusses, L. is consistent in showing how their visions relate to these descriptions of the spiritual. His discussions of Kandinsky, Mondrian, the Russian Avant-Garde, Brancusi, Rothko, and Noguchi are particularly well done.

Admirable as L.'s study is, it raises two overlapping concerns. The first is a matter of clarity. When his description of the spiritual slides from a "sense of connectedness" and "the realm of larger truths surrounding or conditioning our lives or dwelling within" to one that embraces major art movements or figures largely because of their significance and quality, the lack of definition becomes a problem. Second, in order to claim that certain art works are spiritual in content, it is necessary to establish the artists' intentions. L. hopes to discover the spiritual dimension of artists and their work "without violating their art and intentions or making them into something other than what they were." In areas where he is able to document artists' statements about their work and their basic outlook on reality, L. has made solid contributions; he also seems more confident, knowing that there is valid basis for his claims of spiritual content. Elsewhere, as in the sections on Cubism, Duchamp, Matisse, and Picasso, where he relies more on conjecture than on documentation to support his views, he is on slippery ground.

There are some omissions. Georges Rouault and Barnett Newman are summarily written off, though both have been highly regarded for the spiritual content of their art. And L. makes no reference to the widespread

resurgence of interest in the sacred and spiritual here and abroad in the last ten years. He fails to discuss the recent exploration of ritual, as well as the renewed inquiry into the spirituality of the Judeo-Christian tradition that is also widespread among artists. He pays no attention to the emergence of many gifted women artists and ethnic minority artists who have made spiritual content a significant concern. If there ever was an evident return to spiritual explorations through art, it is happening now. With L.'s interest in the spiritual and with his engaging and sensitive style, one hopes that he will eventually give us a study of the contemporary spiritual artistic movement as well.

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## SHORTER NOTICES

**HOLINESS IN ISRAEL.** By John G. Gammie. Minneapolis: Fortress, 1989. Pp. xv + 215.

Since Gammie died on December 26, 1989, this work represents his last major scholarly achievement. I can imagine no better way to prepare for death than to spend one's last days wrestling with the meaning of holiness and researching precisely how that theme is depicted in OT literature.

G. takes as his starting point Rudolph Otto's *The Idea of the Holy*, which points to five characteristics of the human experience of the holy: awe, majesty, vitality, otherness, and compelling fascination. He then carries Otto's insights one step further, suggesting that the experience of holiness calls for the human response of purity and cleanness.

G. contends that holiness is a central theme in the OT, one which finds diverse and complex theological expressions in the biblical texts. To some extent the theological diversity and complexity can be accounted for by the different social locations of the various authors, their particular ways of speaking, and their precise historical experiences. Thus, the priestly tradition requires the cleanness of proper ritual

and the maintenance of separation; the prophetic tradition demands the cleanness of social justice; the wisdom tradition stresses the cleanness of inner integrity and individual moral acts. Yet, despite the diversity of expression, the experience of the holy summons everyone to purity and cleanness. Moreover, even the diversity stands in a fruitful tension. Ritual and separation are not sufficient without social justice, nor is social justice sufficient without ritual.

Although G. does not deal with all of the biblical texts, the texts he has chosen are representative of each of the traditions. He has been successful in demonstrating that holiness is a central theme of the OT, one which should be neither belittled nor ignored by the contemporary scholarly community or by the churches.

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**THE LIVING PSALMS.** By Claus Westermann. Translated from the German by J. R. Porter. Grand Rapids: Eerdmans, 1989. Pp. 320. \$27.95; \$17.95.

For more than 40 years Westermann has been publishing material on the Psalms. And to make the fruits of his

studies available to the wider church community, he often produces popular presentations, such as the present work, which is dependent on his more technical *Praise and Lament in the Psalms*. After a brief introduction a total of 48 psalms, almost one third of the Psalter, are discussed, grouped by literary genres. The text of each psalm is given, followed by short textual comments, discussion of its form-critical structure, and then section-by-section comments.

While many riches are to be found in this book, some problem areas can also be noted. (1) In discussing the relation of the Psalms to the cult, W. defends a view of the cult as the unifying center of all of life over against another view which would see it as an isolated institution, largely the task of cultic functionaries. This sharp polemic seems outdated, in the light of the ecumenical, liturgical renewal of recent years. (2) W. finds the term "poetry" for the Psalms "not altogether satisfactory" (18); comparisons are misunderstood if they are regarded as mere "poetic or aesthetic decoration" (34-35). In the light of recent studies in poetic and metaphorical language and its use as religious language (e.g., the work of Alonso Schökel), W.'s conception of poetry seems anemic.

(3) As for the petition against enemies (the so-called "cursing psalms"), we are told that Jesus' prayer from the cross has "eradicated" such petitions from the prayers of God's people (299-300). One may wonder if this is really adequate. A more positive approach to enemies occurs already in the OT, and a more integrated approach to the role and place of feelings of pain and anger within the Christian life can be developed (e.g., the insightful writing of W. Brueggemann and J. Craghan on these same psalms). (4) While, again, many riches are to be found here, I often found myself disappointed when it came to questions of lived spirituality (com-

pare, e.g., J. Craghan, *The Psalms* [Glazier, 1981]).

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LUKE THE THEOLOGIAN: ASPECTS OF HIS TEACHING. By Joseph A. Fitzmyer, S.J. New York: Paulist, 1989. Pp. xiii + 250. \$11.95.

A revised version of Fitzmyer's Martin D'Arcy Lectures given at Campion Hall, Oxford, in 1987. The eight chapters take up topics only lightly treated in the author's commentary on Luke and go beyond what is found there. "The Authorship of Luke-Acts Reconsidered" responds to some criticisms of Fitzmyer's position offered by John Meier and Christian Beker, continuing to affirm that Luke-Acts was written by a sometime companion of Paul, Luke. "Problems in the Lucan Infancy Narrative" argues that since Lk 1:26-38 is not a commissioning story but an annunciation story, its emphasis is on the child to be born. "Mary in Lucan Salvation History" collects the scattered comments on Mary in the commentary in order to give a coherent picture. "The Lucan Picture of John the Baptist" contends that the historical John may have been connected with Qumran at some point in his early life and that in Luke John is the precursor of Jesus, even if one does not appeal to the Infancy Narrative (so-Lk 7:26-27).

"Discipleship in the Lucan Writings" points to the Hellenistic world as the background of Luke's views. "Satan and Demons in Luke-Acts" treats the temptation narrative, the alleged Satan-free period in Jesus' ministry, and Lk 10:18. "The Jewish People and the Mosaic Law in Luke-Acts" argues that Luke does not advocate abrogation of the law for Christians. "Today You Shall Be with Me in Paradise (Luke 23:43)" is an exposition of this Lucan text. Indices of Scripture references, subjects, and modern authors conclude

the book.

Since it is not a summary of Luke's theology, F.'s volume does not offer an alternative to Marshall's *Luke: Historian and Theologian* or O'Toole's *The Unity of Luke's Theology*. It does offer the reader an opportunity to see the development of F.'s thought beyond his commentary on eight topics. The essays are clearly written, carefully argued, and always interesting.

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PAUL AND HIS CONVERTS. By Ernest Best. Edinburgh: Clark, 1988. Pp. viii + 192. \$24.95.

For this book Best reorganized the material from five lectures given at Union Theological Seminary in Richmond, Virginia, to an audience largely composed of working pastors. The resulting eight-chapter work explores aspects of Paul the pastor, a relatively neglected area in contemporary Pauline studies.

Best finds two pastoral models at work: reciprocal, based on the equality in the Christian community and expressed in the "body" image; and superior/inferior, based on Paul's claim to be apostle (but not as chief authority figure), founder and father of his churches. He uses Romans to illustrate how Paul deals differently with communities not originating from him. Similarly, Best finds that Paul deals with outsiders, especially opponents, more harshly and authoritatively than he does with community members, even when they resist him. Best singles out the father image as key in understanding Paul's relationship to his communities and explains its content in Paul's day to mitigate what appears to modern readers to be excessive domineering by Paul.

The book's indices to "subjects" and "Scripture and other references" facilitate finding information. The author index points the reader to the wealth of recent and solid scholarship on

which Best's study rests and which he digests for the informed but nonacademic reader. A reconsideration of the material on ancient rhetoric might have nuanced Best's 20th-century dismay over Paul's sarcasm, just as use of recent social-anthropological studies might have shed light on Paul's apparently self-interested concern with being shamed by his communities' actions. While Best often places Paul into his cultural context, he frequently compares Paul's pastoral outlook and activity to those of his contemporary, Protestant audience, and thereby reveals "warts" in Paul's pastoral behavior. A methodologically more consistent criterion of evaluation would have to be developed as one pursues the study of the pastoral Paul.

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THE WIDOWS: A WOMEN'S MINISTRY IN THE EARLY CHURCH. By Bonnie Bowman Thurston. Minneapolis: Fortress, 1989. Pp. 141.

An important study of a group of women whose role tends to be overlooked. According to Thurston, the Christian community gave new meaning to women who frequently were left alone and penniless after the death of their spouses. Rather than simply being an object of Christian charity, widows functioned as ministers in the early Church, and even became part of its clerical structure (82). They performed charitable work, engaged in catechizing women, and served as role models for the entire church community. Widows made significant contributions to church life and order, especially during the first three centuries of Christianity. As the Church developed into a larger, more structured institution, however, the order of widows declined in prominence, and the deaconesses, especially in the East, began to dominate female ministry (114). Deaconesses assumed some of the functions which had been performed by

widows, such as visiting the sick and instructing women, and unfortunately the rich tradition of the order of widows faded.

T. provides a fine synthesis of the documentation on widows in the first three centuries. Beginning with NT evidence, she traces the order of widows through the writings of authors such as Polycarp, Hermas, Tertullian, and Origen, and through documents such as the *Didascalia apostolorum*. T.'s treatment of metaphors used to describe widows is especially noteworthy. In particular, she notes that throughout the early literature widows are referred to as the "altar of God," implying that they can serve as "the altar" as a result of their constant prayer and intercession, much as Jesus did (110-11). In general, T. makes excellent use of her sources. She provides a great deal of information in a manner that is clear and concise.

Upon reading T.'s conclusions, I was struck by the amount of work yet to be accomplished. I found myself wishing for further development of the metaphors used to describe widows and other women, and for more information about the relationships between deaconesses and widows in the fourth- and fifth-century Church. T.'s work makes an important contribution to the study of women in early Christianity.

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**THEODORE OF MOPSUESTIA ON THE BIBLE: A STUDY OF HIS OLD TESTAMENT EXEGESIS.** By Dimitri A. Zaharopoulos. Mahwah, N.J.: Paulist, 1989. Pp. 223. \$11.95.

A welcome addition to recent studies which reflect renewed interest in Theodore of Mopsuestia. Zaharopoulos begins with a brief overview of Theodore's life and works as an introduction to the evaluation of his exegetical writings on the OT. Other aspects of his theology (specifically his controversial Christology) are discussed, but Z.'s at-

tention remains focused on the topic at hand. The central chapters provide a close examination of Theodore's biblical exegesis. Z. delineates clearly his Antiochene character and contrasts it with that of the Alexandrians. References to Philo, Origen, and Chrysostom place Theodore into a well-defined context of Christian exegesis. Theodore's important contribution to the history of literal exegesis is detailed clearly and completely, using translations of significant passages. Finally, Z. devotes an entire chapter to Theodore's messianic expectation. This chapter acts as a strong conclusion to this study. Z. has translated key passages from the *Commentary on the Book of Psalms* which illustrate the distinctive character of Theodore's approach. His marked departure from more conventional Christological exegesis of the Psalms is demonstrated.

Readers should approach this fine study with two caveats. Z. clearly shares Theodore's antipathy to the Alexandrian "bias toward allegorism" and support for the "Antiochene . . . dedication to historico-literalism." He also tries perhaps too hard to portray Theodore as the precursor of modern biblical scholarship. Z.'s book shows that an apology for Theodore is not necessary. His "rehabilitation" rests clearly on the merit of his own contributions. Bearing this in mind, Z.'s study provides the scholarly community with a needed addition to the study of early Christian exegesis and to the understanding of a much-maligned theologian.

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**DIE CHRISTLICHEN ADVERSUS-JUDAEO-TEXTES (11-13 JH.). MIT EINER IKONOGRAPHIE DES JUDENTHEMAS BIS ZUM 4. LATERANKONZIL.** By Heinz Schreckenberg. Frankfurt/M.: Lang, 1988. Pp. 710. DM 75.40.

A companion volume to Schreckenberg's earlier work *Die christlichen Ad-*

*versus-Judaeos-Texte und ihr literarisches und historisches Umfeld (1-11 Jh.)*. It begins with a helpful essay on previous scholarly efforts to catalogue, analyze, and set these Christian texts against the Jews in their historical context, focusing in a particular way on more recent undertakings. The volume is basically organized chronologically. But S. provides a table of contents at the outset in which he groups the entries according to type rather than date. Each entry runs two to three pages and generally contains a summary of the text, some history of interpretation, and a select bibliography. In this sense the volume decidedly resembles a dictionary.

The materials include (1) works dealing with the Jewish question by well-known figures such as Peter Abelard, Peter the Venerable, and Joachim of Fiore, as well as lesser-known writers and several anonymously authored tracts; (2) papal, conciliar, and canonical texts that make reference to Jews including, among others, the works of Urban II, Alexander III, documents from the Third and Fourth Lateran Councils and the seminal development of church law by Gratian; (3) a panoply of texts having to do with Jewish rights, Jewish oaths, historical and chronological works by Thomas of Monmouth, John of Salisbury, and others, and spiritual and secular legends and literary works; (4) Jewish responses to the situation of their communities in the Christian world during the Middle Ages; (5) short entries on key iconographic pieces from the period that portray Jews and Judaism in some manner.

This excellent reference volume can serve as a stepping stone to more extensive research on these critical texts in the history of Christian-Jewish relations whose impact on church theology has not totally vanished despite Vatican II's *Nostra aetate*.

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PIERS PLOWMAN AND THE NEW ANTI-CLERICALISM. By Wendy Scase. New York: Cambridge University, 1989. Pp. xv + 249. \$44.50.

Much is known about the anticlerical tradition in the later Middle Ages. Central to the elaboration of the tradition was the theory of "clerical dominion" advanced by Richard Fitzralph (d. 1360). In Scase's opinion, previous studies of this tradition have been overly concerned with the continuity of specific themes, such as satire of the friars and clerical venality, and too little attention has been paid to changes in the nature of anticlericalism in different periods. In current terms, she is interested in a synchronic view of anticlericalism in the 14th century rather than a diachronic view of the transmission of anticlerical *topoi* over centuries.

By the mid-14th century, S. argues, the theory of clerical dominion had converted attacks intended to reform abuses into a radical attack on the status of the clergy itself. Clearly, this radical anticlericalism points toward Wyclif and Lollardry in England and, more generally, toward the full-scale attack on medieval and Roman clericalism during the Reformation. S. focuses her argument on *Piers Plowman*. She finds that the three versions of the poem express a progressively more radical anticlericalism in which, e.g., individual conscience displaces clerical mediation in matters of contrition, and "charity" can be understood as "disendowment of the clergy by secular lords" (109). Throughout, discussion of texts is enriched by consideration of evidence provided by manuscript variants, marginalia, glosses, and the like, and by conclusions suggested by the history of the ownership of various kinds of anticlerical manuscripts.

This luminously informed book will be essential reading for those interested in the religious climate of England in the 14th century. It offers major new insights into *Piers Plowman* and its various texts, and it has important

implications for Chaucer's *Canterbury Tales*, to which it often alludes.

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**PREACHING IN MEDIEVAL FLORENCE: THE SOCIAL WORLD OF FRANCISCAN AND DOMINICAN SPIRITUALITY.** By Daniel R. Lesnick. Athens, Ga.: University of Georgia, 1989. Pp. xi + 306. \$40.

What can medieval sermons tell us? This exemplary study demonstrates that careful reading can uncover much on the value systems, goals, purposes, and practices of both preachers and audiences. Florentine society was evolving from a semifeudal commune to a merchant republic with two distinct groups: a rising merchant-banker elite and a large group of lesser rank (artisans, craftsmen, shopkeepers, and professionals). Each group was struggling to adjust, to find its place in the sun, to deal with the traditions of violence, family ties, and other corporate and particularist tendencies. Class and individualist interests were simultaneously coming to the fore. The new orders directed their attention and services primarily to one of these groups: the Dominicans to the *popolo grasso* and the Franciscans to the lower-rank *popolo*. Not surprisingly, each order tended to draw recruits from the same ranks and districts of the city that they served. Each was popular because it met a need and both the message and the format of their preaching were astutely directed to the audience.

The more formal, logical sermon of the Dominicans used abstractions and structure, functioning as a teaching device for the upper class as they evolved a capitalist ideology. The Franciscans, in contrast, employed the more traditional *sermo humilis* with its emphasis on the concrete, the narrative mode, and its aim of exhorting and moving the hearer in the way that an address to a public assembly might sway votes to a particular cause. These preachers

pushed for inclusion of the lower classes into communal politics, urged that violence be avoided, and encouraged co-operative effort. Poverty, tribulation, and charity appear in a surprising way in these sermons. Unlike later medieval society, Florence at this time had a booming economy and expanding wealth; social problems such as real poverty and indigence, therefore, do not appear in the consciousness of the audience nor in the friars' sermons except as means, despite the internal disputes over poverty within their own ranks.

In all, this is a fascinating study; close attention to its detailed argumentation and examples is amply rewarded.

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**THOMAS MÜNTZER: A TRAGEDY OF ERRORS.** By Eric W. Gritsch. Minneapolis: Fortress, 1989. Pp. xii + 157.

Gritsch, internationally respected Müntzer specialist, is professor of church history and director of the Institute for Luther Studies at Lutheran Theological Seminary, Gettysburg, Pa. His book commemorates Müntzer's 500th birthday in 1989. It is the sum of the author's research of almost a quarter century. He was unable, however, to utilize the new English translation of *The Collected Works of Thomas Müntzer*, which was published almost simultaneously (1988).

In G.'s Müntzer biography we encounter a German priest of the first quarter of the 16th century, seeking a faith that would transform the world, who fell victim to a "tragedy of errors." At about 35, the powerful preacher and spiritualist theologian of revolution, who advocated violence in the name of God, was beheaded as the leader of the rebellious "peasants." Originally sympathetic to Luther's ideas, Müntzer drifted away from the more famous and conservative Reformer. They eventually denounced each other as "satanic." Based on extensive research, as the

excellent bibliography of 13 pages and the critical apparatus demonstrate, G.'s book is the best account of Müntzer's life and work in English. Included is an elaborate index of names and of subjects. It is probably not the last word on Müntzer, however, as "there is much that remains unclear about Müntzer's early life, about his relationship to Luther, and about his affinity to or dependence on medieval thought" (128).

As a critical footnote, this reviewer suggests that further study is needed on Müntzer's notion of *Anfechtung*, which appears to be simply the German word for the Latin *temptatio*. Also, it is recommended that Müntzer's indebtedness to the anonymous *Theologia Germanica* be studied further, as G. displays inaccuracies in this regard when he states that it was edited in 1518, and attributed to Tauler by the editor Luther. In reality, Luther only stated a close congeniality to Tauler, and he edited *Theologia Germanica* not in 1518 but in 1516 (see *Weimarer Ausgabe* 2:153) as his first publication. In this connection it must be pointed out that Müntzer's concept of human divinization (*vergottet*) is probably closer to the concept used in *Theologia Germanica* than to the theology of the Greek Church Fathers, as G. claims (79, 114-15).

FRANZ POSSET

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SAN JUAN DE LA CRUZ: POETA DEL AMOR PROFANO. By José C. Nieto. Madrid: Swan, 1988. Pp. 414.

In attempting to discern what makes the *Noche oscura* unique in the poetic corpus of John of the Cross, Nieto discards the theological framework that supports much traditional criticism of the poem, including John's own prose commentary. For N., this poem is unique because John does not here employ the language of human love in a symbolic or allegorical way. It is simply

a song of human love: a woman slips out of the house at night to meet her lover, makes love, and rejoices in the fulfillment of sexual passion. N. believes the poem was composed during John's imprisonment in Toledo and that he later imposed a mystical-theological meaning on what was originally a celebration of sexual love. N. presents evidence that the *Cántico espiritual* was a "cantificación" of the *Noche oscura*, comparing the relationship between the short poem and the longer one to that between Mark and the other Synoptics.

N. finds support for his theory in the observation that John did not describe *Noche oscura* as having been inspired by divine love, as was the case with his other poems. Its immediate inspiration was the profane love poetry of Garcilaso de la Vega, specifically his eclogues. To substantiate this theory, N. turns to an intrinsic analysis of the poem, which is less than successful. E.g., in his analysis of the secret ladder by which the woman leaves her house, N. maintains that the ladder she went down could not have been the mystical one of Christian tradition because the soul goes up the ladder of divine love. However, in *Dark Night of the Soul* 2:18 John explains that he calls contemplation a ladder because by it the soul ascends in love to God and descends in humility within itself. N.'s argument further falters in a confusing discussion on love, and also when he unwisely ventures onto the terrain of feminist criticism.

The appeal of this work may prove limited, because its ideal reader must be well versed in both Spanish literature and mystical theology. Without firm footing in both areas, the reader is apt to slip into the same kind of speculation that left this reviewer uneasy about N.'s premises and methodology. Nonetheless, there is material here for thoughtful debate; an author



who provides occasion for that deserves our gratitude.

MARY E. GILES

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**BELIEVING IN GOD: A PHILOSOPHICAL ESSAY.** By Gareth Moore, O.P. Edinburgh: Clark, 1988. Pp. x + 289. \$32.95.

With an explicit debt to Wittgenstein, Moore sets out to describe and explain how language about God is generally used in the lives of Christians. To illuminate what it is to believe in the Christian God, he employs the device of showing how one would explain Christian belief to somebody who did not understand it. M. insists that religious belief is an authoritative word, a *doctrine* that is taught and learned, not a hypothesis that may be changed if the evidence appears to require it. Christian believers share a way of life, a determination to do certain things and not to do others, to adopt certain attitudes and avoid others.

According to M., orthodox Christians avoid the idolatry of believing there is one more thing in the universe than atheists think. The relation between the word "God" and God is not the relation between name and thing named. The absence of detectable evidence for God's existence gives significance and importance to talk of the presence of God. M. emphasizes how Christians use words in talking about God in ways that are crucially different from the ways they use those words in talking about people.

M. gives special attention to language about God as agent, cautioning against filling in the picture of God's action with elements from our understanding of ordinary agents. God's activity is not behind or beyond what is seen and described; the existence of a thing is an activity of God. The language of command and obedience brings out better than the language of

cause and effect the personal nature of God in Christian belief and worship.

This lively book rewards the reader with many fresh and provocative analyses of particular samples of Christian discourse. The stress on the "negative way" of interpreting language about God calls for a complementary positive treatment of the metaphysics of divine action. And M. needs to confront the shades of conceptual and community relativism which hover about his closing challenge: "People do not discover religious truths, they make them."

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**TOWARDS A THEOLOGY OF RELIGIONS.** By Glyn Richards. New York: Routledge, 1989. Pp. xi + 179.

Richards' purpose is to "examine some of the problems involved in seeking to delineate a Christian theology of religions." He pursues this goal by first outlining the historical causes which have increased awareness of religious pluralism on the part of Western thinkers during the last century or so, and then by giving brief outlines of and critical responses to the main positions taken on this issue by Christian theologians in the 20th century. The positions reviewed include: the neo-orthodoxy of Karl Barth, Emil Brunner, and Hendrik Kraemer; the relativism and inclusivism of Ernst Troeltsch and Arnold Toynbee; the essentialism of Friedrich Schleiermacher; the inclusivism of Hans Küng and Karl Rahner; the typological approach of Paul Tillich; the dialogical approach of John Hick and Ninian Smart.

R.'s own position is to deny that there are tradition-dependent criteria by which apparently conflicting religious truth-claims might be assessed. He also affirms, following Wittgenstein as interpreted by D. Z. Phillips, that the search for them is "mistaken and confused." He does, however, allow

that assessments of truth and falsity may be made on some matters of religious import, especially on historical or "factual" claims. R. then shows by juxtaposition that each of the Christian theological positions outlined in the body of the book can be paralleled with positions taken by adherents of non-Christian religions; he draws his examples largely from Hinduism. He concludes from this that, for Christians, the only defensible theological position to take is some variety of essentialism (following Schleiermacher, Rudolf Otto, Ernest Hocking, and others), with an emphasis on the importance of dialogue (following Hick and others). No new ground is broken, but the author writes clearly and covers the field thoroughly.

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*University of Notre Dame*

**INTERRELIGIOUS DIALOGUE: VOICES FROM A NEW FRONTIER.** Edited by M. Darrol Bryant and Frank Flinn. New York: Paragon House, 1989. Pp. xx + 234. \$24.95.

There are 24 papers in this collection, plus an introduction and a postscript by the editors. Together they provide a lively sampling of the many understandings of interreligious dialogue now current. These understandings include dialogue as part of the contribution of the world religions to the cause of world peace; as a necessary and effective antidote to the dangers of fanaticism; as a way of discovering unity in human religious experience; as a theological imperative, since no religion is absolute in itself and each needs enriching from others; as an anthropological necessity and a model for the religious life itself. It is indeed valuable to have so many witnesses to all these ideas of dialogue, if only to alert those concerned about dialogue to the over-determined nature of the term. Some aid in handling this variety of usage will be found in discussions on "theo-

retical" and "practical" aspects of dialogue. The value of the collection is further enhanced by the inclusion of essays which bring into the conversation voices from some less frequently represented communities, such as the Jain, Shinto, Sikh, and Yoruba.

Many of the papers are written out of personal experience, and a reader cannot help but be impressed by their sincerity. Even so, the questions which a systematic theologian might raise about dialogue—about justifying its practice by reason, Scripture, or tradition rather than just by experience, about establishing criteria for evaluating different religious claims, about the truth of particular portrayals of God—remain largely unexplored here. But perhaps it is a measure of the worth of this volume that some of these very issues are at least raised in papers by a Tibetan Buddhist and by a Muslim.

CHARLES HALLISEY  
*Loyola University, Chicago*

**GOD AND EVIL: A JEWISH PERSPECTIVE.** By David Birnbaum. Hoboken, N.J.: Ktav, 1989. Pp. xxi + 266. \$20.

Birnbaum wrestles with the problem of evil from a Jewish perspective, but provides fresh insights for Christians as well. He explains the scope and necessity of theodicy, and argues that the Jewish theological/philosophical tradition has the resources to develop a coherent and reasonable explanation of evil. Starting from the undeniable human need to grow and develop (the "quest for potential") rather than from the affirmation of certain necessary divine attributes, B. contends that God limits Godself in order that men and women can achieve full potential as free creatures who reflect the divine image. The consequence of this divine limitation, however, is the emergence of evil. The saga of Adam and Eve in Genesis 3 suggests that things could have been otherwise, but the choice of a life of freedom inevitably included

the possibility of evil and suffering as well. It was a good choice ultimately; it was hardly a sin (90). But it exacted what has amounted to a horrible price.

Other theodicies hinge on a reinterpretation of or compromise with divine omnipotence, divine love, or the nature of evil. B.'s hinges on a reinterpretation of divine omniscience and consciousness. Jewish thought cannot dispense with a God of omnipotent love, nor can it deny the reality of evil, but it does have a tradition of *hester panim*, the hiding of God's face and the contraction of divine consciousness. If God actually saw evil being done to men and women, God would have to intervene with loving omnipotence. But then human freedom would be compromised, the nature of the universe would be violated, and cosmic order would fall apart. So, if creation is to reach its "fullest cosmic potentialities," God must hide the divine face.

One might have reservations. Can a 20th-century believer accept the Exodus story literally, as B. seems to? Would God really "intervene" again (as in Exodus) if human freedom began to lead to cosmic destruction? Does divine self-limitation of any kind really solve the problem or just raise new ones? One could also wish the book had avoided the evil of sexist language. But this is a good book, written in faith, and with honesty and passion.

STEPHEN BEVANS, S.V.D.

*Catholic Theological Union, Chicago*

**WHAT LANGUAGE SHALL I BORROW? GOD-TALK IN WORSHIP: A MALE RESPONSE TO FEMINIST THEOLOGY.** By Brian Wren. New York: Crossroad, 1989. Pp. xi + 264. \$18.95.

Does a spoonful of sugar really make the medicine go down? Brian Wren attempts something of that sort. His style is pleasingly creative and imaginative but his message is disturbingly medicinal and curative.

Part 1, "Masculinity as a Theological

Problem," moves from sexism in today's societies to sexism in the Christian churches. W. gives evidence for his indictment of both the societies and the churches. Much of his argument parallels or derives from feminist writers. Part 2, "Language Matters," becomes more subtle. W. explores how thought and reality interrelate through language. Language makes a significant difference in how we think and behave. After discussing language in general, W. focuses on God-talk. Drawing mainly from the Scriptures, he emphasizes God-metaphors. He does so critically, yet in explicating the meaning of the metaphor he is careful not to dissolve it into abstraction. The concreteness of the metaphor is what impacts upon the imagination.

Part 3, "Knowing and Naming Anew," is the book's most creative section. W. is a minister in the United Reformed Church who works freelance as a hymn writer, practical theologian, and worship consultant. He has authored two hymn collections. Here W. does several things: he critiques hymns now in use, especially for their underlying patriarchal mode of thought; drawing upon his own work, he offers examples of hymns which he judges to be more in harmony with a Christian faith purified of sexism; he describes learning experiences in which participants rethink and re-express their imaging of God.

One aspect of the topic which could have received more attention, I believe, is that for many people worship links them with their religious past. Granted that this past needs criticizing and purifying; yet it also needs care and respect, because even in its inadequacy it has nurtured religious experience for so many.

JOHN S. NELSON  
*Fordham University*

**A CHRISTOLOGY OF PEACE.** By James E. Will. Louisville: Westminster

ster/Knox, 1989. Pp. 154. \$11.95.

"Christ is our peace" (Eph 2:14) might have been a better title for this fine, insightful book. Will contends that "only a full-orbed Christology," hence fully Trinitarian, can provide an adequate basis for understanding peace, whether in our personal experience or in our social witness and activity. He is thus opposed to the reduction of the meaning of peace either to the ethical teachings of the historical Jesus or to the mere proclamation of the "social gospel."

Peace is a comprehensive symbol because its meaning is rooted in the concept of personal and social wholeness. After an introductory chapter on the Christological problematic of universality and particularity, Will treats successively "The Jewishness of Jesus and the Struggle for Peace," "The Crucifixion of Jesus and the Dialectic of Peace," and "The Resurrection of Jesus and the Spirit of Peace." These chapters provide the conceptual elements for a more comprehensive understanding of peace. "The spirit of the fully human Jewish Jesus, crucified in and by the demonic conflicts of our peaceless world and resurrected in the trinitarian being of the eternal, creative, and reconciling God, may and must be interpreted as the meaning of, and means toward, universal peace."

The Christian experience of Christ's peace is "objectively grounded in the trinitarian being of God." At this point Will discusses "unity" in terms of the Logos as "creative transformation" (J. Cobb) assimilated to "dialectical panentheism" (J. Moltmann); "community" in terms of the social analogy of the Trinity since peace comes only in "the actualization of community"; and "universality" in terms of the Church's catholicity. This leads into a final ecumenical chapter on the praxis of peace in various denominations. Will's book is sensitive to the complexities of the issues and well balanced. It would be

very useful for study groups and courses.

MICHAEL L. COOK, S.J.  
Gonzaga University, Spokane

TOWARD A CONTEMPORARY WISDOM CHRISTOLOGY: A STUDY OF KARL RAHNER AND NORMAN PITTENGER. By Leo D. Lefebure. Lanham, Md.: University Press of America, 1988. Pp. xvii + 279. \$26.50; \$15.75.

Lefebure examines the relationship between the "trajectory of Wisdom Christology" in Scripture and the Logos Christologies of Rahner and Pittenger. Although neither theologian explicitly appeals to the wisdom tradition, L. makes a convincing case that it provides a strong biblical precedent for their positions. In particular, it provides a grounding for their efforts to "correlate the universal presence of God in human experience with the historical revelation of God in Jesus Christ" (253).

L. acknowledges that retrieving the wisdom trajectory in their Christologies could reinforce latent deficiencies. Liberation theologies raise the issue of possible acquiescence to an unjust *status quo* in the wisdom tradition. Feminist theologies call to mind the literature's pronounced patriarchal bias. The identification of Jesus and God's Wisdom runs the danger of undermining serious interfaith dialogue by fostering reductionistic interpretations of non-Christian religions. L. shows, however, that there are also abundant resources within the wisdom tradition which counter these suspicions and which suggest prospects for a "fruitful re-reading of the wisdom trajectory" in contemporary theology.

The book was originally submitted as a dissertation at the Divinity School of the University of Chicago. Its format is typical of the genre: an overview of recent biblical scholarship on the importance of the wisdom tradition for the emergence of Logos Christology;

successive chapters on Rahner and Pit-tenger; a final chapter examining the difficulties mentioned above. A further link between chapters is provided by brief reflections, inspired mostly by Ricoeur, on the hermeneutic and linguistic issues entailed in these comparisons. Within this limited scope the project is quite successful. As the title might suggest, however, the book's significance rests more in the broader scope and intriguing prospect of a contemporary Wisdom Christology which the analysis itself opens up but does not develop.

ROBERT MASSON  
*Marquette University, Milwaukee*

**THE ECLIPSE OF CHRIST IN ESCHATOLOGY: TOWARD A CHRIST-CENTERED APPROACH.** By Adrio König. Grand Rapids/London: Eerdmans/Morgan & Scott, 1989. Pp. viii + 248. \$16.95.

There is much to be commended in this book by one of South Africa's leading theologians. As a statement on Christian eschatology, it attempts to move beyond the treatment of specific problems and to offer a fundamental reformulation of eschatology. The most obvious positive element in the book is König's attempt to work out the whole of eschatology from a consistent Christological basis. In this respect the presentation is reminiscent of the direction set for Roman Catholic theology by the well-known 1960 essay of Karl Rahner on the interpretation of eschatological statements. A second positive contribution is K.'s sustained attempt to deal with the complex tradition of Scripture. By taking account of the insights of critical exegesis, he has cleaned up many matters in the understanding of biblical metaphors and eschatological symbols. This allows him to distinguish his position from that of dispensationalists and other forms of fundamentalist interpretations.

Unfortunately, K. eschews any at-

tempt to articulate a philosophical framework which would make his argument more intelligible. Without this the argument remains ambivalent. Having left older forms of interpretation that treated the biblical texts as descriptions of final things and events, K. prepares the reader for a more symbolic treatment, only to serve up what appears to be a revised form of event-eschatology. A more explicit awareness of the anthropological roots of symbolic language might provide the basis for a more consistent argument.

A problem K. does not mention is that of the possible relation of this Christ-centered style to a theological understanding of the world religions. One has the feeling that these traditions may be included under the symbol of the Antichrist (173). It is unfortunate that K. gives no hint of this problem at a time in our history when cross-cultural awareness suggests its importance for the broader ecumenical questions and for the sense of Christian mission.

ZACHARY HAYES, O.F.M.  
*Catholic Theological Union, Chicago*

**EUCHARIST: SYMBOL OF TRANSFORMATION.** By William R. Crockett. New York: Pueblo, 1989. Pp. x + 286. \$14.50.

Crockett accurately describes this as a "roots" book which introduces Christians to their Eucharistic heritage. He discusses the Eucharist in the NT, the early Church, and the Middle Ages, and then surveys the Eucharistic theology of Luther, Zwingli, Calvin, the Anglican, Puritan, and Methodist traditions. He concludes with a discussion of contemporary perspectives, presenting a quick summary of the rediscovery of the symbolic in the philosophical and sociological traditions and exploring the social implications of the Eucharist with regard to justice.

C.'s emphasis is historical rather than contemporary. By tracing the various Eucharistic traditions back to the

original unity of symbol and reality and showing how these became separated and consequently subject to polemical controversies, he unveils the excesses to which these traditions were pushed by the polemics of history and offers a basis for retrieving their original complementarity and unity.

A real contribution to Eucharistic study is C.'s inclusion of biblical typology and his identification of it as "the search for correspondences and relationships within the framework of historical revelation" (73) rather than a literary device whose correspondences are nonhistorical. The key to the unity between symbol and reality does seem to lie in biblical typology. The implications of typological relationships for a Eucharistic theology that is both contemporary and ecumenical invite further exploration.

C.'s insights into the transformative character of the Eucharist and the implications of Eucharistic realism for justice are very suggestive, but a more vigorous pursuit of his conclusions and a more specific application of his research to contemporary ecumenical discussions would make a good book even better.

SUSAN WOOD, S.C.L.  
*Saint Mary College, Kansas*

**PRIESTHOOD: A HISTORY OF THE ORDAINED MINISTRY IN THE ROMAN CATHOLIC CHURCH.** By Kenan B. Osborne, O.F.M. New York: Paulist, 1989. Pp. vii + 388. \$14.95.

Although much is being said and written in English on the theme of doctrinal development, there is not an abundance of literature describing the actual historical development of various dogmas. For this reason this study by a professor of systematic theology at the Franciscan School of Theology and the Graduate Theological Union at Berkeley is all the more welcome. It is a substantial introduction into the history of the sacrament of orders, a well-composed manual, to be given to stu-

dents of theology, but equally suitable for any intelligent reader interested in the topic. Its style is clear, very readable, judiciously documented with quotations from original sources but without overloading the narration.

The 12 chapters are well proportioned and pedagogically effective: frequent summaries help readers find their way through a complicated history. And a complicated history it is, especially in the working out (both in theory and practice) of the relationship between the *sacerdotium* and the orders of the episcopate and presbyterate. Moreover, it is an unfinished history, since new questions continue to emerge: one need only mention the issues of recognizing ordinations by non-Catholic communities and of ordaining women.

There is an underlying theological thesis in this history that Osborne stresses quietly: "Christian ministers of all ranks are not self-appointed nor community appointed; rather ministry is a gift, a grace, coming from the Lord" (84, 354). This view leads him to end his study with a caution: historical data should not be absolutized. The task of church officials is to discern Christ's call and remember that the commissioning comes from the sacrament. Christ is the one who ordains. Altogether, a valuable work. Its usefulness, however, could be further enhanced by a well-composed bibliography.

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

**THE PAPACY AND THE CHURCH IN THE UNITED STATES.** Edited by Bernard Cooke. New York: Paulist, 1989. Pp. iv + 220. \$10.95.

The bicentennial of the establishment of the American Catholic hierarchy seems to have been the occasion which drew together a number of bishops, theologians, and historians for a four-day conference at the College of the Holy Cross in Worcester, Mass. This volume includes nine papers pre-

pared for that gathering. Though they cover a broad range of issues associated with papal/episcopal authority, their unifying focus is the context and experience of the Church in the U.S.

While the title suggests an emphasis on relations between Rome and the Church in America, only three essays deal explicitly with that particular set of concerns. Their content takes on added significance and meaning, however, within the broader horizon of lively studies of the pre-Tridentine, Enlightenment, and ultramontanist experiences. Those three contexts provide exactly the breadth of historical perspective within which the fruitful discussion of the exercise of papal and episcopal authority should go forward. And that historical vision allows one to distinguish what is genuinely inherent in the "tradition" of Roman and/or local authority from developments more correctly ascribed to sociological or political influences or accidents.

The final three sections unfold a series of thought-provoking insights and questions flowing from patristic, canonical, and post-Vatican II studies. Each provides perceptive trajectories for exploring inevitable (and healthy) tensions inherent in the theology and practice of authority in a church which is both local and universal.

The scholars who contributed to this volume are among the most respected and acknowledged thinkers in their fields. Thoughtful readers will find their essays informative and stimulating.

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

**THEOLOGY FOR A LIBERATING CHURCH: THE NEW PRACTIS OF FREEDOM.** By Alfred Hennelly, S.J. Washington, D.C.: Georgetown University, 1989. Pp. ix + 207. \$29.95; \$10.95.

An introduction to the fundamental methodological and substantive assumptions of Latin American liberation theology. Rather than simply de-

scribing, however, Hennelly argues that the method and message of liberation theology are relevant to the task of constructing a global liberating theology—a theology that might be considered normative for all Christian communities, particularly those of North America.

Opening chapters develop the concept of Christian freedom as fundamentally relational, transforming, and effective. Using Latin American liberation theology as a touchstone and concrete example, H. goes on to elaborate the essential characteristics of a liberating theology, including a conflictual vision of political and economic reality, an evolutionary vision of history and anthropology, a critical hermeneutic and praxis-centered method, the epistemological and normative primacy of lived reality, and the centrality of conscientization and concrete critical reflection to the establishment of Christian identity. Chapters on the origins and function of base ecclesial communities and on Paulo Friere as liberation theologian provide supporting insights. The final chapter and epilogue argue that the visions of Christian freedom advanced by a liberating theology and recently by the Congregation for the Doctrine of the Faith (in its 1986 *Instruction on Christian Freedom and Liberation*) aspire to the same goal. Here Hennelly highlights the role that a radical Christian spirituality can play in the creation of an ethos of liberation—an ethos grounded fundamentally in "a social attitude or virtue of solidarity" that is understood to embody an ethic of love.

This book is a model of clarity, organization, and breadth. It will be most useful in courses on liberation theology or contemporary theology, and could be used productively in a parish adult education course of three or four hours.

JOEL ZIMBELMAN  
*California State University, Chico*

**SPIRITUALITY OF LIBERATION: TO-**

WARD POLITICAL HOLINESS. By Jon Sobrino. Translated from the Spanish by Robert R. Barr. Maryknoll, N.Y.: Orbis, 1988. Pp. x + 189. \$12.95.

This collection of previously published articles (some revised in part) analyzes the spirituality which is operative in the practice of liberation. Sobrino initially defines spirituality as "the spirit of a subject—an individual or a group—in its relationship with the whole of reality" (13) and then posits certain prerequisites for a liberation spirituality which are fleshed out in subsequent chapters. Particular attention is given to the spirituality of persecution and martyrdom.

S. contends that those who live "with spirit" in solidarity with the poor are exemplars of political holiness; they "reproduce" the life of Jesus. Quotes from Archbishop Oscar Romero are sprinkled throughout the text to illustrate the meaning of political holiness. S. offers a helpful, detailed commentary on Gustavo Gutiérrez' book *We Drink from Our Own Wells* in the chapter "Spirituality and Theology." Here the Ignatian insight on experiencing God through the interaction of contemplation and practice is expressed but not pursued rigorously. The final chapter sows the seeds of a promising "new spirituality" based on the discovery of Jesus Christ as a liberating figure in Latin America.

Throughout, S. distinguishes between "theological" and "theological." Although a brief explanatory note from the editor appears on p. 14, this distinction is never sufficiently explained. Another inherent ambiguity is the relationship between human spirit and the Holy Spirit; the precise distinction between the two is not addressed. S.'s opening "Presentation" expresses the hope that his volume may help "allay suspicions" concerning liberation theology. Although the book is repetitious in content and underdeveloped in some key issues, S.'s passionate apologia for

liberation spirituality is a contribution toward achieving this goal.

PAUL E. RITT  
St. John's Seminary, Mass.

A WRECK ON THE ROAD TO DAMASCUS: INNOCENCE, GUILT, AND CONVERSION IN FLANNERY O'CONNOR. By Brian Abel Ragen. Chicago: Loyola University, 1989. Pp. xix + 226. \$12.95.

According to Ragen, the fiction of Flannery O'Connor is an "incarnational art" which shows God writing straight lines in the crooked flesh of freaks and in the tattoos of disenfranchised loners. R. convincingly describes how O'Connor's male characters often are oddball "American Adams" fleeing to frontier Edens whenever responsibilities to God, women, or society become too burdensome. But their escape route becomes a road to Damascus when, like St. Paul, they are tumbled from their pride into blindness and subsequent conversion.

R. finds the chief exemplar of this pattern in Hazel Motes from the novel *Wise Blood*. Motes initially rails against religion, preaching his "Church without Christ" from the hood of a run-down Essex, and asserting that "Nobody with a good car needs to be justified." He is soon brought low, however, and blinds himself in an Oedipal gesture of repentance and as a means of attaining spiritual vision.

The strength of R.'s treatment comes in his practice of the anagogical level of interpretation, which O'Connor herself identified as the proper means of understanding her fiction, "the level which has to do with the Divine life and our participation in it" (22). He clearly shows how O'Connor uses grotesque characters and violent incidents to awaken a spiritually soporific modern society to the realities of original sin, the Incarnation, and redemption. This affirmation occurs at the level of persuasive storytelling rather than at the level of doctrinal assertion.



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If there is a weakness in R.'s presentation, it is that his focus upon male characters tends to overlook several strong women in O'Connor's stories who also face Pauline issues of conversion. Nevertheless, he perceptively doc-

uments O'Connor's literary road map of religious faith, a route littered with wrecked vehicles attesting to God's redemptive ruptures of human plans.

GERALD T. COBB, S.J.  
Seattle University

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## ***Presenting This Issue***

Our June issue features six articles, dealing respectively with the Holy Spirit as mutual love of Father and Son, the language of mystics, Cardinal Newman on revelation and faith, theology's new conversation with the world's religions, the problem of providential design and our dominant cybernetic model of society, and two approaches to the relationship of science and religion.

**The Holy Spirit as the Mutual Love of the Father and the Son** examines the mutual-love theory of the Trinity in St. Augustine, thus revealing a defective methodology by modern standards. It therefore returns to Scripture to discover the true grounds of the theory, and then considers its rightful place in theology today, claiming for it a crucial new integrative role. DAVID M. COFFEY, S.T.D. from the Catholic Institute of Sydney, teaches systematic theology there, with special concern for the Trinity, grace, Christology, and fundamental theology. His ongoing research includes an effort to understand how the Holy Spirit acts in world and church.

**"To Be God with God": The Autotheistic Sayings of the Mystics** has for springboard the fact that Christian mystics have been criticized, even judged heretical, for language that identifies them with God. Recent psychological studies, however, indicate that such language tends to accompany all human experiences of love, including a mystic's love of God. The ultimate criterion of orthodoxy here is to be found not in the mystic's language but in his or her praxis. JAMES A. WISEMAN, O.S.B., with a doctorate in theology from the Catholic University of America, is assistant professor in the department of theology there. His area of predilection is medieval spirituality. He has recently coedited, with Louis Dupré, *Light from Light: An Anthology of Christian Mysticism* (Paulist, 1988).

**From Images to Truth: Newman on Revelation and Faith**, commemorating the centenary of his death, probes a lifelong preoccupation of the cardinal. Revelation for him was a divinely given idea or impression that could be truly though incompletely expressed in dogmas. Faith was a submission to God's word externally communicated. The believer must have religious dispositions that are the fruit of grace. AVERY DULLES, S.J., S.T.D. from Rome's Gregorian University, is Laurence J. McGinley Professor of Religion & Society at Fordham University. He has made significant contributions to ecclesiology and to the theology of faith, revelation, and ecumenism. His most recent book is *The Reshaping of Catholicism* (Harper & Row, 1988).

**Vedānta, Theology, and Modernity: Theology's New Conversation with the World's Religions** approaches one of contemporary theology's most critical tasks. The essay argues that non-Christian theological traditions have anticipated significant "postmodern" themes and consequently are potentially important allies in efforts to reconstitute philosophical theology today. The thesis is exemplified by close consideration of India's Advaita Vedānta theology. FRANCIS X. CLOONEY, S.J., Ph.D. from the University of Chicago in South Asian languages and civilizations, is associate professor of theology at Boston College. His *Thinking Ritually: Rediscovering the Purva Mimāṃsā of Jaimini* is being published this year by the Indological Institute at the University of Vienna.

**Cybernation, Responsibility, and Providential Design** contends that as a species we are growing both in power to control our future and in fear of such control. To ease our burden of public responsibility, we need a model of divine providence that can be translated into technological categories and then combined with the cybernetic model of society that now dominates political choice. CHRISTOPHER F. MOONEY, S.J., S.T.D. from Paris' Institut Catholique and J.D. from the University of Pennsylvania, is professor of religious studies at Fairfield University, Conn. His *Boundaries Dimly Perceived: Law, Religion, Education and the Common Good* has just been published by the University of Notre Dame Press.

**Science and Religion: Paul Davies and John Paul II** considers the recent retrieval of interest in the co-ordination between religion and science. It compares the settlement proposed in an influential work of Davies with that of the present pontiff in an official letter. This comparison suggests a community of interchange in which scientists and theologians collaborate on subjects of common interest and in which science contributes positively to the conceptual richness and problematic situation of contemporary theology. MICHAEL J. BUCKLEY, S.J., Ph.D. from the University of Chicago, professor of systematic theology at the University of Notre Dame, specializes in philosophical and systematic theology, in historical theology and philosophy, and in spirituality. His most recent book, *At the Origins of Modern Atheism*, was published by Yale University in 1987.

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