

## BOOK REVIEWS

**JONAH: A NEW TRANSLATION WITH INTRODUCTION, COMMENTARY, AND INTERPRETATION.** By Jack M. Sasson. *Anchor Bible* 24B. New York, Doubleday, 1990. Pp. xvi + 368. \$28.

Because interpreters of the Bible work within the framework of assumptions, insights, and interests peculiar to their own moment in history, the task of explaining a book of the Bible is always an ongoing one. It is illusory, therefore, to expect that any given explanation will be definitive. Granted this, Sasson has outstripped all preceding commentaries in his painstaking, detailed analysis of this artistically crafted and theologically profound little book. Almost 400 pages are expended on the four short chapters of *Jonah*—which total 689 words! The danger, of course, is that the reader will get lost in the minute philological details, for no one will question S.'s assurance that he has evaluated "every word, every idiom, every phrase, every clause, and every sentence within the book" (xi). In fairness to others S. has weighed earlier views on almost every controversial question raised by the book. Such opinions can be found in the extensive bibliography which covers over thirty pages and is conveniently arranged alphabetically and chronologically.

Independent translations are one of the more welcome and important features of the Anchor Bible. I suggest that the complete translation should be highlighted by a bolder type face. S. has opted for a translation which is idiomatic rather than literal but which sticks very close to the Hebrew text. This is a praiseworthy decision, and so is his refusal to prune away accretions to the "original" *Jonah* on the basis of certain ancient witnesses. This attachment to the Massoretic text does not spring from religious orthodoxy but from the conviction that commentators serve best in clarifying what lies before them instead of explaining what they imagine to have existed (13). In a few places, however, I found the translation anything but idiomatic. The opening, "When the Lord's command to Jonah the son of Amittay was," is not acceptable English. The translation of 1:16 is no better: "The men were seized by a powerful fear of the Lord then." In weighing modern translations S. often refers to the New English Bible. A more appropriate reference would be to the REB (Revised English Bible), published in 1989.

The relationship of the poem at 2:3–10 in the Massoretic text to the rest of the story has long intrigued commentators. While admitting that the whole book is far from homogeneous in style or content, S. argues effectively that the psalm, even if it is an insertion into the prose narrative, is well suited to *Jonah*. It may surprise some readers that S. consistently translates the Hebrew verbal perfects of the poem into the

English present, arguing that this does not contravene the rules of Hebrew grammar. He may be right.

With so much attention being paid today to archaic Hebrew poetry (Early Iron Age) and its beauty, the following comment merits reflection: "It may also be opportune to reflect on an obvious partiality commonly shared in contemporary scholarship for poetry produced in early Israel. I do not think that there is anything intrinsically 'better' about a Hebrew poem launched about 1200 B.C.E. than one first surfacing seven hundred years later. Quality, we might all agree, depends on the genius of poets and not on the antiquity of their production" (212).

I think the general reader would have preferred to see the "Interpretations" placed immediately after the "Introduction" instead of at the end of the volume, although I appreciate S.'s arguments for placing them after the detailed commentary. They become more meaningful in that context. It is in the interpretations, however, that many of the common questions addressed to the book arise, especially the theological values which are subtle and provocative, often emerging with humor and irony. The view of God is not one which seems to have been especially popular in postexilic Judah. I doubt that the first listeners to the story enthused over an idea of God which set a higher priority on that which joined them to alien men and women—their shared humanity—than on what made them a people set apart by covenant with a God who had chosen them for His own mysterious purposes.

The book is beautifully printed and well indexed; misprints are practically nonexistent. But surely S. would want to be the last to mislead his readers by referring to the Second Ecumenical Council instead of to the Second Vatican Council (29).

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FRED L. MORIARTY, S.J.

THE NARRATIVE UNITY OF LUKE-ACTS: A LITERARY INTERPRETATION 2: THE ACTS OF THE APOSTLES. By Robert Tannehill. Minneapolis: Fortress, 1990. Pp. x + 398.

Tannehill's commentary on Acts complements his earlier volume on Luke (1986). T.'s thesis is that Luke's Gospel and his Acts of the Apostles form a single narrative in two parts. T. set out to write a new type of commentary that would be attentive to the narrative shape of the material. The result is a successful study of Luke-Acts that will stimulate imaginative readings to a greater degree than ordinary commentaries, and a suggestive example of how future commentaries might be written.

The commentary format developed during an era with a very different theory of texts. It suited an approach that located meaning in words and sentences rather than in the narrative shape of the text. Most modern readers do not concentrate on isolated words and sentences. Yet piece-

meal reading of the Bible is still common in churches, and the narrative shape of texts and the implications of form for interpretation are still new to many readers. Further, a "literary" approach to the study of the Scriptures has had to make headway against studies that locate meaning outside the narrative—in historical events, in the "mind" of the community that handed on traditions, or in the "mind of the author."

Those who go to commentaries to find historical information may be disappointed with T.'s volume, though it still contains useful historical data. Those preoccupied with historical questions will also be disappointed. E.g., the tensions between Luke's account of the so-called Apostolic Conference in Acts 15 and Paul's version in Galatians are nowhere referred to in the discussion of 15:1–35. Galatians 2 is quoted only once, when T. contrasts Paul's call to "Gentiles, kings, and the children of Israel" in Acts 9 with Paul's own sense of call to Gentiles as expressed in Galatians 2.

T. introduces readers to a narrative by taking them through it, pointing out what is important, recalling echoes of what has preceded, and forecasting what is to come. The task is not to get behind the narrative, as in more usual commentaries, so much as to get into it. What is required is the awakening of imagination to the movement of the story, which is achieved by highlighting significant features and major themes. The goal is to open readers to the impact of the grand story that sweeps from humble origins in Judea to the imperial city of Rome.

A major theme in both volumes is the importance of God's promises to Israel (Luke 2; 4; the speeches in Acts). A generation ago interpreters scarcely paid attention to them. T. repeatedly calls attention to this theme and its variations. Now that we are aware of its presence, few will ever again read Acts as a story unfamiliar with, and disinterested in, Jewish matters. T. and others argue effectively that the whole story is about God's promises to Israel, the People of God. Little knowledge of matters external to the narrative is necessary to appreciate the argument. Listening to the play on those initial promises, appreciating the intricacy of scriptural interpretation in Acts and the place of OT images in the story, observing the repeated encounters between Paul and Jewish leaders—all serve as an effective demonstration that standard readings of Acts by Conzelmann and Haenchen require a major corrective.

The commentary raises some questions. T. may seem too preoccupied with distinguishing his literary approach from the historical. The remark that "some of [his] readers may be disturbed by [his] appeal here to knowledge of an extratextual event" (95 n. 45) plays to an audience with an exaggerated concern for purity of method. T. is aware that authors can allude to matters or events known to their audience "without disrupting the characters' world with intrusive statements" (95). Even such

a statement, however, underestimates the role of historical study in interpreting biblical literature. The plausibility of proposed readings must be tested against what is conceivable in the world in which the narrative was composed; new data about that world can open possibilities in our reading that could not occur earlier. Any study of the history of interpretation must be impressed by how closely readings of Luke-Acts can be correlated with shifts in reconstructing the history of the first century. Further, while the truthfulness of the narrative cannot be reduced to its historicity, avoidance of such questions fails to do justice to the distinction between biblical narrative and fiction—a matter explored in Meir Sternberg's *The Poetics of Biblical Narrative*.

The ending of Acts stubbornly resists consensus among interpreters. T. rightly insists that the ending does not achieve closure. It freezes life, anticipating more to come while inviting analysis of what has preceded. But if the narrative is about God's keeping his promises to Israel, can it conclude with a genuinely unresolved tension with regard to that basic theme? Does the concluding reference to "some" among the Jews in Rome who do not believe Paul's preaching (Acts 28:28) imply that, for Luke, there still remains a question about God's fidelity to Israel, and that he feels an anguish akin to Paul's in Romans 9–11? T.'s reading would imply that the question in which the whole narrative is invested ("Does God keep promises?"), along with the implied question ("Is there reason for confidence in the future?"), must be answered with an uncertain "Perhaps." That seems unlikely. Luke reports that myriads of Jews became believers (Acts 21:28); that may have been enough for Luke. It is not enough for interpreters like T., who hear a "tragic tone" in Luke-Acts (348) and feel deeply, as Paul did in Romans, the separation within the people of God.

T.'s two volumes represents an important accomplishment both in form and substance. Interpretation of the Bible is shifting focus, and the form of studies to assist interpreters must likewise change. T.'s experiment is a breath of fresh air in a field increasingly overburdened with commentaries that lack a clear agenda. It represents an important scholarly contribution to the interpretation of Luke-Acts. The breadth of T.'s reading, the clarity of his prose, and the depth of his insight mark this new commentary as a singular contribution to those committed to "examining the scriptures . . . to see if these things were so."

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DONALD JUEL

EXEGETICAL DICTIONARY OF THE NEW TESTAMENT 1: AARÖN—HENÖCH. Edited by Horst Balz and Gerhard Schneider. Grand Rapids: Eerdmans, 1990. Pp. xxiv + 463. \$39.95.

The Eerdmans Publishing Company has again put all English-speaking New Testament students in its debt in providing a translation of the valuable German *Exegetisches Wörterbuch zum Neuen Testament* (3 vols.; Stuttgart: Kohlhammer, 1980–83). In the past decade EWNT has become the indispensable dictionary for the study of the NT because of its up-to-date discussion of the Greek vocabulary in its writings. And so we are grateful to see the first volume now in English.

Neither EDNT nor EWNT will replace the famous ten-volume Kittel-Friedrich, *Theological Dictionary of the New Testament* or *Theologisches Wörterbuch zum Neuen Testament*. For TDNT and TWNT supply rich studies of the backgrounds of NT vocabulary, from the Old Testament, the Septuagint, and Hellenistic Greek settings. EDNT presupposes all that, but presents the NT vocabulary according to the Greek alphabet, as did TDNT, and builds on its discussion of the NT passages where the word occurs. The word “exegetical” is important in the title, since the dictionary professes to discuss all the passages (to the extent that this is possible) where the word occurs, recording its different meanings, theological significance, and the problems of interpreting the texts.

EDNT also supplies brief, but important, bibliographical references to secondary literature on the words discussed. Again, because vols. 1–4 of TWNT/TDNT were written before World War II, the bibliography supplied in those volumes is now out of date. This problem found something of a solution in vol. 10 of TWNT, but which was, unfortunately, not translated and did not become part of vol. 10 of TDNT. Hence, for the words from *αὐ* to *νόθρος*, more than half of the alphabet, the bibliography alone in EDNT is invaluable. Again, the secondary literature on NT words has unfortunately been severely curtailed in the new, sixth edition of W. Bauer, *Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen Literatur* (ed. K. and B. Aland; de Gruyter, 1988), to make room for new word-entries. This fact will make the bibliographies in EDNT all the more valuable.

The contributors to EWNT are topnotch NT scholars, both Protestant and Catholic, from many countries of Europe. Only three are from outside of Europe, one from Australia, one from Brazil, and one from the U.S. (H. D. Betz). Of the editors, one is a Catholic, G. Schneider of the Catholic Faculty of the University of Bochum; the other, H. Balz, is a Protestant, also a professor at the University of Bochum. Thus the ecumenical thrust of the endeavor differs from that of TDNT, where the vast majority of the contributors were Protestant.

Each entry gives the word in Greek, then in a roman transcription

with an English meaning. This makes it possible for the Greekless reader to consult the discussion with not too much difficulty. When Greek is used in the text, it is usually translated into English. In the case of longer articles a statistical summary of the word's occurrence in the NT is given first, then a discussion of the range of meanings and of the variety of usages found in the NT; finally a treatment of the exegetical and theological significance of the word in different blocks of NT literature. Names of persons and places are included, with notes on their significance. Abundant cross-references are indicated by an arrow (→).

The first volume of EDNT contains the important articles on such words as *agapē* ("love"), *alētheia* ("truth"), *hamartia* ("sin"), *anastasis* ("resurrection"), *apostolos* ("apostle"), *baptizō* ("wash, baptize"), *basileia* ("kingdom"), *graphē* ("writing, Scripture"), *dikaïosynē* ("righteousness"), *dikaïoun* ("justify"), *egeirō* ("raise [up]"), *ekklēsia* ("church").

The first volume of EWNT has been translated by Virgil P. Howard, of the Perkins School of Theology, Dallas, and James W. Thompson, of the University of Texas, Austin. They have provided an important introductory article that explains the features of the dictionary. They have rightly substituted the titles of English translations, when available, of books and articles cited in German in the original and have occasionally added references to other helpful works in English. They have wisely broken up long German paragraphs into smaller units. Many spotchecks of their translation have made a good impression and reveal it to be trustworthy. And so they are to be congratulated for a job well done.

They might, however, have been more careful in the construction of the list of contributors, which does not agree in all details with the German list (e.g., H.-W. Kuhn, author of the article *abba*, is omitted; also A. Strobel). Some Festschriften are not included in their list (e.g., A. Schlatter [used on p. 2]; K.-H. Schelkle [181]; and A. Debrunner, J. Lortz, K. D. Schmidt, L. L. Morris [16, 111, 127, 138, but also omitted in EWNT]). These, however, are minor defects that do not detract from an otherwise good publication.

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ATHÉNAGORE D'ATHÈNES: PHILOSOPHE CHRÉTIEN. By Bernard Pouderon. *Théologie historique* 82. Paris: Beauchesne, 1989. Pp. 354. Fr. 195.

All apologists stand on the borderline between Christianity and culture, but some more so than others. Among the apologists of the second century Justin the Martyr is most widely read; yet if one wishes to see how deeply Greco-Roman culture could penetrate into Christian thinking Athenagoras is the person to read. Not the least merit of this encyclopedic monograph is that it will enable students of early Christian literature and thought to read Athenagoras with a much fuller awareness of the

intellectual setting of his work.

From earlier editions and studies, it is apparent that Athenagoras was deeply immersed in the popular philosophical culture of his day, the doxographies and florilegia, the writings of contemporaries such as Albinus, or earlier writers, e.g. Plato, but Pouderon provides extensive documentation of his use of Greek philosophical sources. The book is so filled with parallels from Greek philosophical authors and analysis of terms and ideas in the text, that it reads more like a commentary than a monograph. Had it followed the form of a commentary—a genre that is seldom practiced in patristic scholarship—it might have been more useful. Yet the table of contents is detailed (there are no indexes) and the practiced reader, with text in hand, will have no difficulty seeking out the relevant passages.

P. also provides a thorough discussion of questions of authorship, dating, provenance, etc. Two works are traditionally assigned to Athenagoras; the *Plea* and the *Treatise on the Resurrection*. They are found in a single manuscript from the tenth century, but each dependent, it seems, on a different textual tradition. On grounds of style, as well as philosophical and theological content, the latter treatise is sometimes considered inauthentic, but P. defends Athenagoras's authorship—not so much by new arguments as by refining the standard arguments. Both treatises, in his view, stem from Athenagoras, a philosopher from Athens who converted to Christianity. The *Plea* was written ca. 177, and the *Treatise on the Resurrection* several years later.

In spite of, or perhaps because of, P.'s industry in cataloging the parallels to Athenagoras' treatises and showing similarities and differences with other Christian apologists, I wondered at times whether learning crowded out insight. The discussion of Athenagoras' use of the Bible is very brief, no doubt because Athenagoras makes little use of the Scriptures. Yet the paucity of scriptural references can hardly be accounted for by saying that he was not writing to Christians. Other apologists, notably his contemporary Justin, took a different tack, and pagan intellectuals, let it not be forgotten, did read the Septuagint and were beginning to read the Christian writings. One point that has intrigued me about Athenagoras, but which P. does not discuss, is that when he cites words of Jesus, he does not attribute them to Jesus, whom he never mentions, but simply identifies them as the "teachings on which we were nurtured" (citing Matt 5:44-5, 39-40, etc.).

In places P. is uncritical about his own categories of analysis. He says, e.g., that Athenagoras believed that the truth is not only communicated by revelation but can be perceived by reason (286). Athenagoras, however, had no theology of biblical revelation, and talk of contrast between revelation and reason strikes me as anachronistic in the second century.

In his final summary P. says that Athenagoras was moved by a desire for "accommodation" or "tolerance" and that he rejected nothing of "his faith nor of the great philosophical principles" that had formed him. Given the long history of debate over the "hellenization of Christianity" centered on the apologists, really a discussion whether there were any critical principals at work in the appropriation of the Greek philosophical tradition, this is a rather pallid and lackluster conclusion in a major work on one of the most prominent early Christian apologists.

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**SUMMA THEOLOGIAE: A CONCISE TRANSLATION.** Edited by Timothy McDermott. Westminster, Md.: Christian Classics, 1989. Pp. lviii + 651. \$78.

In this century, the Dominicans in Great Britain have provided us with two English translations of Aquinas's *Summa*. The first appeared in the 1940s. During the time when Aquinas served almost exclusively as the standard author for Roman Catholic theology, this manual edition met the needs of philosophy and theology students in Catholic colleges, seminaries, and elsewhere. In general, the corporate translators—"the Fathers of the English Dominican Province"—assumed that the anglicization of Aquinas's technical Latin vocabulary required neither apology nor explanation. Accordingly, they produced a straightforward translation which took few liberties with the *Summa*'s Latin. The edition also included interpretative essays which, in some instances, merit attention even today. Eventually, certain critics argued that the adopted translation of one or another term betrayed the "real meaning." But this honest effort still managed to get the basic message of Aquinas's masterpiece across to many people who otherwise would have been unable to read it.

In 1964 the English Dominicans inaugurated a new 61-volume translation. Under the general editorship of Thomas Gilby, O.P. and the American T. C. O'Brien, this edition relied on the translating and editorial skills of scholars (many of them Dominicans) from around the English-speaking world. However, an innovative concept of how teachers could employ the *Summa* in presenting theology directed this effort. The editors broke down the 1,500,000 words of the Latin edition into textbook-size pieces so that each volume treated a specific theme or topic. In addition, the individual editors contributed introductions, explanatory notes, and appendices to their translations. Each volume also includes the Latin original. Although changes in theological styles after the Second Vatican Council threatened to deter this ambitious undertaking, the general editors managed successfully to complete the project. Of course, the translations in each volume reflect the personal preferences and even the idiosyncratic views of individual scholars. As a result, the finished



series lacks uniformity, even if a good number of the volumes, such as those by Gilby, O'Brien, and C. E. O'Neill, O.P., represent a very high standard of translation and commentary.

McDermott's "concise translation" continues this tradition of British scholarship. M. belonged to the English Dominicans between 1946 and 1970. His subsequent research in the theory of computer language and artificial intelligence undoubtedly contributed to the superior quality of the volume's presentation, especially the indices and cross-references.

M. refers to his work as a "translation," but acknowledges that it differs from previous translations in three ways: in concision, in trying to avoid technicality, and in format. M. clearly explains his conception: "My aim was to try and say all that Thomas wanted to say, in his own words, but in a text condensed to about one-sixth of its length" (xiii). So M. identifies himself as an editor. Still, space limitations allow only a preface—"What the *Summa* Is About"—and short introductory comments at the head of each of the 15 chapters which comprise the main divisions. "The book is not intended as a commentary," he asserts, "only as a useful translation for first reading" (xiv).

To give some idea of what condensation implies, we can look at the titles which put Aquinas's familiar *quaestiones* into contemporary format. M. labels Aquinas's three major divisions: "God," "Journeying to God," "The Road to God." The *prima pars* includes the following chapters: What God is Not; God's Life; Father, Son and Holy Spirit; Creation; Man's Place in Creation; Running the World. The following titles summarize the content of the *secunda pars*: Human Life as a Journey to God; Living Well and Living Badly; Law and Grace; Living with God—Faith, Hope and Love; Living in the World—Moral Virtue; Special Walks of Life. Finally, the *tertia pars* considers: Jesus Christ—God and Man; The Life of Christ; Living in Christ.

One could easily take issue with a number of choices M. makes in order to introduce Aquinas "to any reader—professional or amateur, philosophically or theologically inclined—who would like to lift the *Summa* from his shelf as a unit" (xxii). I do not think, however, that a reader (or reviewer) can approach this sort of book with an eye towards discovering to what extent it faithfully represents the original. Why? Because M. does not translate the *Summa*; rather, he abridges it. When one chooses an abridgement of a classic, one does not expect to find a faithful rendition of the original. An abridgement gives us some idea about whether or not we might like eventually to pick up the unabridged version, even in translation. As an abridgement, M.'s volume deserves commendation.

Since M. provides such a fine abridged version of the *Summa*, it is not clear why he chose to call it a "concise translation." The title somewhat

misleads the public concerning the real contents of these nearly 700 pages. Nonetheless, I am confident the volume will eventually fall into the hands of those for whom it is intended. It should also find its way onto the bookshelves of professional theologians, who will discover that M.'s ability to condense Aquinas's teaching in clear English sentences can serve as a model for writing up their own research. However, these same readers—professional or amateur—will want to exercise a certain caution in using M.'s "editorial comments." These more often than not reflect his own value judgments concerning what contemporary theology either can or cannot accept in Aquinas's thought. Such mini-essays, moreover, require a different sort of evaluation from the type which one gives to "concise translations." Indeed, Aquinas's ability to survive centuries of contemporary theology probably accounts for why M. judged it best to use his talents to abridge the *Summa* instead of trying to do the same for Karl Rahner's *Collected Writings*.

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ROMANUS CESSARIO, O.P.

**EUCARISTIE: GESCHICHTE, THEOLOGIE, PASTORAL.** By Hans Bernhard Meyer, S.J. *Gottesdienst der Kirche, Handbuch der Liturgiewissenschaft* 4. Regensburg: Pustet, 1989. Pp. 602. DM 68.

The Council of Trent's decree on the Eucharist observes that the "Church is sundered in many and various parts," due in no small measure to disputes over the Eucharist, which "Our Saviour left in his Church as symbol of its unity and love . . ." Indeed, in no other liturgical activity is the heavy burden of history of the divided churches of East and West so apparent. However, the modern ecumenical dialogues on the meaning and structure of the Eucharistic celebration, supported by scholarly research, have shown that this subject need not remain an obstacle to church unity. The question of the contribution made by liturgical studies to this growing consensus, as well as to the ongoing renewal of forms of celebration of the Eucharist in various churches, is answered in this comprehensive study of Professor Meyer, of the faculty of the University of Innsbruck. His report on the state of research of liturgical scholars concerning all aspects of the Eucharist is enriched by extensive bibliographical material not confined to the German language.

The history and modern forms of eucharistic celebration of churches of the East and West is complemented by the introduction of anthropological, theological, and pastoral themes. The treatment of the latter subjects establishes principles and criteria for evaluating past and modern forms of Eucharist, as well as guidelines for anticipated future developments. In keeping with the plan of this handbook, special attention is given to the history and present form of the Roman Mass, as well as to the question of an ongoing liturgical renewal that will be open to the

ideal of a pluriformity of the one Eucharist in the communion of churches of the Roman liturgical tradition.

On the subject of New Testament witness to the Eucharist, M. explains that there are "good grounds" for basing the continuity between the Last Supper and Lord's Supper on Jesus' intention to institute a "sacramental meal," as memorial of his self-offering for the many, to be celebrated until the eschatological fulfillment. This conclusion does not adequately express the current stand of critical-historical exegesis, but it does not affect M.'s formulation of unobjectionable NT criteria for evaluating developments in the eucharistic celebration of the post-apostolic period.

The outline of the history of the transition from Lord's Supper to Eucharist over the first four centuries and onward in the Eastern and Western non-Roman liturgies contains a concise and accurate account of the present stand of scholarly research. The detailed history of the Roman Mass carries through to the reform of Vatican II and the Roman Missal of Paul VI, and can serve as a companion volume to J.A. Jungmann's *Missarum Sollemnia*. The chapter on the subject of Lord's Supper in the churches of the Reformation and ecumenical contexts is the work of Irmgard Pahl, a specialist on this subject.

Systematic theologians will be especially interested in the section (441-47) which describes liturgical theology's methodological access to the liturgy, and applies this to the question of the shape of meaning (*Sinn-gestalt*) of the eucharistic celebration. The problem of employing the eucharistic liturgy as source of theology, and integrating the data of this *lex orandi* into the *lex credendi*, is a perennial one. M.'s masterful outline of the contribution that liturgical theology can make to a comprehensive systematic theology of the Eucharist shows how this task can be made less difficult, and what practical consequences follow for the eucharistic celebration.

His grasp of the shape of meaning and shape of celebration (*Feiergestalt*), which provides the basis for his treatment of the variety of traditional theological and pastoral questions, can be quickly summarized. (1) The shape of meaning is "blessing-remembrance," a motion derived from theological reflection on the Eucharist as institution of Jesus celebrated by the Church. The ancient Christian notion of "blessing" (*eulogia*) can refer to God's sanctifying activity or the community's response of praise and thanksgiving. "Blessing of God" can take on the meaning of either subjective and objective genitive. It can include the concepts of action in word, gesture, and the notion of gift, the latter being open to a specific eucharistic interpretation. The Eucharist is a blessing in this twofold sense: the Father's self-gift through Christ in the Spirit (*katabatic*), which enables our self-gift with Christ in the Spirit to the Father (*anabatic*).

(2) The Eucharist, as blessing-remembrance, is a divinely instituted symbolic action, which, as memorial of the Christ-event, gives us new access to God's gift in Jesus Christ and his saving work. Since we enter into the event of Christ's self-offering to the Father and "for the many," the eucharistic celebration includes the self-offering of the liturgical assembly. Along with the aspect of *sacrifice* there is also that of *communio*. For the covenant between God and his people is realized as the meeting between the movement of God toward believers (sanctification) and the movement of believers toward God (glorification).

(3) The shape of the celebration, which expresses the shape of meaning of the Eucharist, can be described as follows: The community assembled in the name of Jesus proclaims the Passover Mystery, recalls in praising-petitioning prayer the meal gifts of Jesus and his saving work, petitions for *communio* with the Lord's body, both head and members, and obtains this in the sharing of the sacraments of his body and blood.

This liturgical-theological interpretation of the Eucharist furnishes the basic orientation for the development of a new systematic theology of the Eucharist that transcends, and at the same time incorporates, enduring elements of the traditional scholastic dogmatic synthesis. M.'s clarification of the classical theme of the efficacy of the Eucharist can serve as an example. Every Eucharist, as actualization of the new covenant for the liturgical assembly in the mode of sacramental symbolic action, is efficacious *ex opere operato*. The effects given are all those implied in the actualization of the new covenant, and spelled out in the liturgical texts. But these effects are bestowed in the measure of involvement of the participants (*ex opere operantis*). The measure of openness is dependent both on the grace-grounded habitual dispositions of believers and on the influence of the form of celebration.

In short, the presuppositions for the efficacy of the celebration are not reducible to conditions necessary for a "valid" Eucharist and a "fruitful" reception of the sacrament. The interpersonal and symbolic understanding of the eucharistic celebration requires that the shape of the celebration express all that is constitutive for the shape of meaning. For the measure of the efficacy of the celebration depends on whether and to what extent the shape of meaning is expressed symbolically in the celebration, or becomes "event" for the liturgical assembly in the celebration itself. This explanation resonates with the new and deeper meaning assigned by modern systematic theologians to the scholastic axiom *sacramenta significando causant*, with the turn from an impersonal cause-effect scheme to an interpersonal and symbolic interpretation of sacramental efficacy.

**THE DÉVOTES: WOMEN AND CHURCH IN SEVENTEENTH-CENTURY FRANCE.** By Elizabeth Rapley. Montreal: McGill-Queen's University, 1990. Pp. xxvii + 283. \$29.95 Can.

Many historians have isolated the years 1550 to 1650 as critical ones in the evolution of gender relations in European society; yet 17th-century French women have received far less historiographical attention than those of adjacent periods. Rapley's work on the role of women in 17th-century French religious reform therefore examines an historiographical issue of utmost topicality.

R. makes an excellent case for the central role of lay women in the dramatic changes in French Catholicism between 1600 and 1685. Her insistence that the reversal of numerical preponderance among female and male religious was *not* "an integral part of the tridentine reform" and that this "burst of feminine energy was neither foreseen nor welcomed" (21) by the church hierarchy is entirely convincing. The Tridentine reformers, far from encouraging the efforts of women who wished to transform radically the role of women in the Church, sought at every turn to thwart these efforts. The final victory of these women was due to their obvious practical successes. R. properly gives credit for these successes to the women themselves. How wonderful is her quotation from Vincent de Paul. When asked who had made the community of the *filles de la Charité*, he replied: "Not Mademoiselle Le Gras; she never thought of it. As for me, alas! I didn't dream of it." He gave full credit to Marguerite Naseau, "the poor cowherd without instruction," who was the first and model daughter of Charity (83-84; 191).

The recovery of these long-lost, lower-class heroines of the French Catholic Reform is one of the signal contributions of this interesting study. R. offers excellent insights on the centrality of order in early-modern French socio-political (and religious) consciousness and on the distinctive contributions of the *filles séculières*. She rightly sees the escape of these women from the world of cloister as a revolutionary break with French Church traditions. Her point that the "subdivision of the classroom according to levels of achievement . . . laid the foundation for simultaneous instruction" (149) suggests that the Ursulines (and other teaching women) were as responsible for modern pedagogical techniques as the Christian Brothers (de La Salle began his involvement with education when he replaced his friend Nicolas Roland as the protector of the teaching *Soeurs du Saint Enfant Jésus* of Reims). R.'s work is also unusual in that it examines France and New France, a comparison she handles with singular dexterity.

Her most important contribution, however, is the suggestion that 17th-century attitudes and policies toward the poor were a function of gender:

"Consequently, the work was divided into two categories: the business of social control, in the sense of the supervision and training of the able-bodied poor, and charity pure and simple, such as the care of the sick and the obviously helpless. The former became the preserve of men, the latter of women" (77). Alas, R. does not pursue this exciting idea. The isolation of this and other important analytical suggestions is a result of the book's greatest shortcoming: the fact that R. ignores much of the major scholarship on the issues her work addresses. She makes no use of the work of Carolyn Lougee or Ian Maclean on attitudes toward women; she ignores recent scholarship on poor relief (Fairchilds, Norberg, Croix); she eschews parallels between her reformers and Jansenist women (failing to cite either Golden or Sedgwick, to mention only two recent works on Jansenism). Her discussion of cloister and the general concept of *renfermement* never mentions Foucault or the more recent, very suggestive work of Sarah Hanley on statebuilding and enclosure of women.

R.'s suggestion that attitudes toward the poor had less to do with one's religion than with the gender of the impoverished offers an important new approach both to the study of poor relief and to the history of gender. Her material on the struggles between the *filles seculières* and the church hierarchy demonstrates that religious reform in 17th-century France, as Kathryn Norberg has suggested, was led not by the church hierarchy itself but by lay people, most particularly by laywomen. Norberg has shown us the critical role of upper-class Grenobloises. R. completes the picture by showing the social and religious impact of the socially more modest *filles seculières*, whose educational, apostolic, and charitable work forever changed the social landscape of urban France.

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JAMES B. COLLINS

MEMOIRS OF THE ORATORY OF SAINT FRANCIS DE SALES FROM 1815 TO 1855: THE AUTOBIOGRAPHY OF SAINT JOHN BOSCO. Translated from the Italian by Daniel Lyons, S.D.B., with notes and commentary by Eugenio Ceria, S.D.B., Lawrence Castelveccchi, S.D.B., and Michael Mendl, S.D.B. New Rochelle, N.Y.: Don Bosco Publications, 1989. Pp. lxxv + 478. \$29.95; \$24.95.

This book will be welcomed by those already familiar with Don Bosco, the saint and the man, as well as by those who may never have heard of him. With a style and tone which is matter-of-fact despite its often remarkable content, Bosco recounts in 63 brief chapters the establishment of the "festive oratories" from which the Salesian Society arose. After dealing with his boyhood, he develops his account in three periods: his early education (1825-35); seminary training and the period of the wandering Oratory (1835-45); and, finally, the firm rooting of his early

work in Valdocco (1846–56). His death, on January 31, 1888, occurred over 30 years after the events recorded here. Therefore, much of his life and work is not covered in his memoirs. Happily, a six page postscript gives a brief overview of those years.

Preceding the text is an excellent Introduction to the English edition of these *Memoirs*, and following each chapter is a commentary. The reader will not want to neglect either. The Introduction tells of the origins of the text, its contents, importance, and publication history. Especially helpful is the historical background which it gives to the work. The ongoing commentary enriches the work considerably, accomplishing a number of things. It corrects Bosco's often faulty memory of dates and places; it clarifies and elaborates allusions in the text to historical events, doctrine, liturgy, culture, and geography. For Bosco's first readers, members of his Salesian family, these allusions were no doubt familiar, but such is often not the case for today's reader. Finally, the commentary helps to familiarize today's general reader with the history, spirituality, and methodology of Bosco and the Salesians, as well as with general Catholic practice in 19th-century Italy.

Several fuller comments are given throughout on matters of particular importance and interest to Bosco's life, work, and times. Some of the more significant of these comments deal with Bosco's famous dreams, his ordination resolutions, Turin in the 1840s, and the three basic classes of the Oratory boys in the 1840s. Throughout both the text and the commentary there are references to the famous *Preventive Method* of education which Bosco practiced and left as legacy to the Salesians, as well as to others in the spiritual tradition of the Bishop of Geneva, St. Francis de Sales. The three essential components of this method—reason, religion, and loving kindness—are amply evidenced. So is Bosco's principal goal in the ministry, which was to work with the economically poor young men of his day so as to make of them both good Christians and good citizens.

Several appendices enhance this work. One gives the important dates in Bosco's life and the history of the Salesians; another lists the governments in Europe, Italy, the United Kingdom, and the United States which spanned his lifetime; a third gives chapter equivalencies in the three major editions of the autobiography. Maps, photographs, a fine bibliography, along with several indexes, complete this work.

The text itself is very simply written, employing virtually no literary adornment. Nevertheless, one is charmed, even captivated by it, for it reveals a saint who is also an accomplished storyteller, a deft acrobat, a violinist, a truly gifted leader of youth, a skilled negotiator, a builder—the list could go on and on. That he lived through a highly charged period in the history of Italy and the Roman Catholic Church only enhances

interest in both the man and his story. This brief and simple account by one of recent history's most admired saints, together with the fine work of the translator and commentators, make this work well worth reading.

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LEWIS S. FIORELLI, O.S.F.S.

**THE SPIRIT OF THE OXFORD MOVEMENT: TRACTARIAN ESSAYS.** By Owen Chadwick. New York: Cambridge University, 1990. Pp. ix + 324. \$49.50.

A collection of 15 essays, most of them written between 1954 and 1987 and now revised. "The Mind of the Oxford Movement," originally published in 1960 as an introduction to some selected Tractarian documents, is the lead essay; to make it available once again is the main reason for this collection.

All the essays deal with various aspects of the Oxford Movement and the English Church during the Victorian era. Most concentrate upon the outstanding personalities associated with the Movement, such as Keble, Pusey, and John Henry Newman. At least four of them are predominantly portrayals of Newman, and these are among the best. They throw immense light upon his poem or hymn, "The Pillar of the Cloud" (better known as "Lead, Kindly Light"), as well as his idea of a university, his special genius as a historian, and the many facets of his complex personality. As a brilliant historian himself, especially of religious ideas and practices in 19th-century Britain, C. enlightens us greatly in the other essays about both influential individuals and significant situations. He seems to be at his best, however, telling the fascinating story of the relationships between great persons amidst the vicissitudes of the history that they helped to make together.

An excellent example of C.'s genius in this regard may be found in the masterpiece of this collection, "The Mind of the Oxford Movement." Here he provides a penetrating analysis of the real spirit of the Movement, mainly through a profound characterization of the three men most responsible for it, and superbly summarizes their distinctive contributions: "Newman represented the moral and intellectual force of the Movement, Keble the moral and pastoral, Pusey the moral and devotional" (38). Only coming from a master historian can such a statement escape the charge of being a vague generalization. C. has dealt specifically and concretely enough with the characteristics of each one before asserting it with clear conviction on the basis of his historical evidence.

In his Preface C. is careful to point out that "so miscellaneous a group of essays" is not intended to impart a "systematic treatment of the Oxford Movement in its manifold aspects and its full place in the history of English religion." But he provides a list of titles for further reading on



the subject which should prove very useful. They are the principal works written after his 1960 essay that represent a significant development. The index is also very helpful. While I recommend C.'s collection very highly to all interested readers, it may prove most useful in the hands of a good teacher, who can provide the wider background to guide students towards more intelligent reading of the essays.

Contemporary relevance appears to reach a climax in the concluding essay, "Catholicism," in which C. seeks to illustrate certain consequences of the axiom: "A 'Catholic mind' is a Christian mind with a sense of Christian history" (308). Although the words *Catholic* and *ecumenical* both mean "universal," C. asserts that Roman Catholics have come to like the modern word *ecumenical* better, because *Catholic* carries with it not only the good but the bad of the past. But the contemporary *ecumenical* misses the memory of a Paul and an Augustine. We cannot adequately represent here C.'s reasons for restoring *Catholicism* with its rich meaning and historical heritage in the tradition; suffice it to say that he seems to see in the spirit of Vatican II the promise of reviving the "interior kind of Catholicism: as the inward spirit, or life, or idea, of the historic Church, growing and developing through the centuries" (310), which Newman and Möhler tried to present more than a century ago. I believe Roman Catholic readers will find such ideas quite congenial and provocative of more enriching and effective ecumenical dialogue. At the same time it is surprising that C. refers twice to *Lumen gentium* as an "encyclical" (310) instead of as Vatican II's dogmatic constitution on the Church.

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FREDERICK M. JELLY, O.P.

FROM UNITY TO PLURALISM: THE INTERNAL EVOLUTION OF THOMISM. By Gerald A. McCool, S.J. New York: Fordham University, 1989. Pp. 248. \$32.50.

McCool's overview of the Thomistic revival sparked by *Aeterni Patris* is a useful compendium of information and of ideas and doctrines of some of the revival's European and American leaders. M. judges that the project self-destructed because of an intrinsic flaw: Leo XIII's mistaken monolithic view of the thought of the medieval schoolmen and of their later commentators. Maréchal, Gilson, Bouillard, and de Lubac are said to have opened the door to the more valid pluralism that obtains in Catholic theology and philosophy today. Rahner and Lonergan, M. concludes, have carried the day. The upshot is that, "although the fundamental affirmations of the Catholic faith are immutable, . . . the contingent notions in which faith's immutable affirmations have to be

expressed vary as different philosophies are drawn upon to find suitable solutions" (206). This pluralism is said to be required by Aquinas' own theory of knowledge, in which truth nonetheless remains absolute and not relative, thanks to the intrinsic finality of the human mind toward truth (207).

After first summarizing his earlier *Nineteenth-Century Scholasticism: The Search for a Unitary Method*, M. describes the origins of transcendental Thomism in Rousselot and Maréchal, the epistemology which grounds necessity and certitude in the mind's reflection on itself. M. asserts that Maritain wrongly grounded these in concepts abstracted from sense experience and thus from human history. He then describes Gilson's discovery of diverse medieval philosophies. His final chapter makes the "New Theology" crisis the focal point of the evolution from unity to pluralism, as Bouillard and de Lubac showed 19th-century doctrine on nature and grace to be a post-Thomistic invention. The current "explosion of pluralism" is the result. Thus Leo's dream of restoring a unitary scholasticism foundered on the rock of Thomas' own doctrine and method. Aristotelian logic and the ahistorical metaphysics that it generates are not appropriate for a theology that lives in minds that live in history.

Nuggets of gold lie along this road. M.'s treatment of Rousselot makes us mourn again the premature loss of such a promising mind. The presentation of Maréchal is a little masterpiece which makes his genius evident even to the neophyte. The first and last chapters bring intelligibility to two complicated strands in recent Catholic thought. The book as a whole states its thesis clearly. And its notes and bibliography are a fine service to further research.

But one wonders about reading Leo's project as a restoration of a monolithic scholasticism. His encyclical clearly calls us "to restore the golden wisdom of St. Thomas" by drawing it from its original texts. The establishment of the Leonine Commission (whose work continues), along with references to the deficiencies of the scholastic doctors, argues for a return to genuine Thomism. That project has neither been completed nor supplanted by the work of the thinkers M. cites.

M.'s linking of Maritain, Gilson, and de Lubac with Rousselot and Maréchal as causes of present theological pluralism is also problematic. Until recently, Thomistic pluralism was within a basic unity which accepted realism and metaphysics, used logic as its method, saw theology as the study of God, and required faith in the Scripture, interpreted by the Church, as the word of God for the starting-point of theology. Theologians who now take religion rather than God as their subject matter, who claim academic success rather than faith as their primary

credential, who use various non-probative methods and welcome contradictory epistemological and metaphysical presuppositions, have created a pluralism beyond anything envisioned by Maritain, Gilson, de Lubac, or Aquinas himself.

Finally, to write the obituary of the Leonine revival, and to dismiss the work of Maritain, Gilson, and others not even mentioned (e.g. Fabro and Owens) on the basis of a thirty-year turn to the subject by a few prominent theologians seems premature. A definitive assessment of the truly stunning project of Leo XIII—nothing less than the integration of modern culture—awaits further historical research. Whether theological pluralism is a step in the direction of that integration remains to be seen. The better way may yet prove to be that of the Thomists who see the existential judgment as rooting us in history while allowing us to transcend it, and who identify the truth to which the human mind is finalized with the God of Jesus Christ.

M.'s book is an important first step toward a definitive history of recent Thomism, compiling some relevant information and marking several of the movement's important currents and turns. But further research will have to take account of the ongoing work of those who continue to seek the wisdom of Thomas himself. Coreth's recent massive study of Christian thinkers devotes an entire large volume to the listing, with some brief summaries and interpretations, of the works of recent Thomists still unknown in the English-speaking world—Thomists in Hungary, Poland, Czechoslovakia, and the Third World. Not the least of these is Karol Wojtyla, whose Thomism informs an already remarkable body of papal writings.

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MARY F. ROUSSEAU

**TWO-HUNDRED YEARS OF THEOLOGY: REPORT OF A PERSONAL JOURNEY.** By Hendrikus Berkhof. Translated by John Vriend. Grand Rapids: Eerdmans, 1989. Pp. xx + 315. \$24.95.

Berkhof is an important Dutch Reformed theologian who has had an active writing career and one devoted to ecumenical relations as well. He shares here his perspectives of how theology has developed since Kant. Given B.'s stature, this is indeed a significant book. His question concerns the relationship between the gospel and modern thought. He does not seek to provide the "building blocks of a system," rather, his chapters are like "coral beads on a string—the string being a question which more or less loosely ties them together" (xi).

Chapters are devoted to individual thinkers: Kant, Fichte, Schleiermacher, Hegel, Kierkegaard, Ritschl, Kähler, Hermann and Troeltsch, Bultmann, Barth, and Tillich. In addition, B. considers groups and

movements such as the Anglicans (Coleridge, Maurice, Newman), the Netherlands (A. Kuyper and H. Bavinck), the Social Gospel (in North America) and Neo-Orthodoxy (Reinhold and H. R. Niebuhr).

While definite in his opinions, B. does not hold that his is the only interpretation or that there is nothing to be learned from even problematic theologians. E.g., he concludes that "it is impossible to view Tillich's theology as a genuine bridge between the gospel and modernity," and yet this "does not in the least diminish the significance of this great theologian," because "from one who has attempted with such exceptional constructive power to build that bridge one can learn in a decisive way." This illustrates B.'s basic approach as a theologian and his recognition that "theology is not a heavenly enterprise but a form of the human scholarly quest, and subject like every other discipline to the laws of trial and error" (298).

The relationship between the gospel and the world is dialectic, B. believes, and on the theological journey there is constant need for reassessment, for stopping at "regular intervals to look back and to look ahead and to determine jointly what the direction should be." Different from the natural sciences, where "people start at the point where their predecessors left off," in Christian faith "the truth of the gospel is a road everyone must travel by himself. This road is itself the truth. One does not 'stand' in the truth but 'walks' in it on the way toward the goal that is not attainable this side of eternity" (306).

Walking in the road of truth, the theological journey proceeds through "development, differentiation, and confrontation among schools and trends." The Spirit leads us "toward a crisis in our thinking" and "after the crisis our thought has to and is allowed to proceed under the guidance of the motto, 'I believe in order that I may understand.'" The Gospel is betrayed when it is "turned into a mirror image of our modernity," and then "protest in the name of the true gospel has to arise." Yet "where people have gone to sleep with their heads on the pillow of the 'true gospel,' a new generation which has turned away from it because it seemed to have no bearing on its own experience has to be found where it is at home. Thus the journey proceeds over and over from a stage of being 'before' the crisis to a stage of being 'after' the crisis" (306-7).

For B., a theological system's legitimacy corresponds to "the measure in which it is involved in the double movement toward the crisis and away from the crisis." He faults both liberal theologians of the last 200 years who "in their movement toward the gospel stopped long before they came to the crisis" and orthodox theologians who "detached the gospel from its arena of struggle and began the process of thinking it through at a point beyond the crisis." Despite these extremes, there have

also been "a large number of theologies in which one senses, to a smaller or greater degree, the tension evoked by the crisis." Thus, "the greatest theologians would be those who most deeply and consistently plumbed and pondered the double movement: the one toward the crisis and the one following the crisis" (307).

B. concludes by recognizing the pluralism of contemporary theology and that Western theology will soon lose its predominance. In the end he calls for us to "start within our respective contextualities in order then to fuse our context increasingly with the context of the gospel, in a way such that the message gains superiority over all that which emerges from our situational analyses" (312). His chronicle of theology's last 200 years is both a tribute to those who did theology this way and an indictment of those who did not.

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DONALD K. MCKIM

HOPE AND ITS HIEROGLYPH: A CRITICAL DECIPHERMENT OF ERNST BLOCH'S *PRINCIPLE OF HOPE*. By Richard H. Roberts. *American Academy of Religion Studies in Religion* 57. Atlanta: Scholars, 1990. Pp. xvi + 248. \$20.95; \$13.95.

The value of Robert's book is linked to the value of reading Ernst Bloch. Bloch is difficult; his style and erudition are daunting. He has been dismissed, denounced, and embraced; he has been called the Aquinas of Marxism for his reworking of the thought of his predecessors. The jury is still out on his importance; his "refunctioning" of religion (especially of the Christian doctrine of the Kingdom) and his principles that justify such transformations should interest both those concerned with challenges from Feuerbach, Marx, and Nietzsche, and those who focus on the future in terms of process or pragmatic or liberation theology.

R.'s purpose is to introduce the reader to Bloch's three-volume *The Principle of Hope*, and to be a "guide to the masterpiece of an important, even indispensable, but admittedly problematic writer." "His work is, perhaps, the single most important confluence of Jewish, Christian, and Marxist thought in the twentieth century." R. desires to "let Bloch speak for himself." He summarizes the attention given to (or withheld from) Bloch and surveys Bloch's life and work. The core of R.'s work is devoted to elucidation of the *Principle*, based on its 1986 translation. Much attention—half the book—is given to Bloch's foundational ideas of Volume 1, a single chapter to Volume 2's survey of utopian thought and practice, and two chapters to the treatment of religion in Volume 3. A final chapter offers R.'s own assessment. There is a biographical outline, a selective bibliography, and name and subject indices.

In general, R. is successful in letting Bloch speak for himself. His technique is to offer context, outline, paraphrase, and quotations from Bloch. He includes key German phrases and explains allusions and references to works of B. and others. His procedure is to offer section-by-section commentary, primarily on the foundational chapters and those on religion. Because Bloch is so rich in reference and allusion, neologism and indirect argument, R.'s synoptic presentations require patience. But R.'s guidance is reliable. His book continues to illuminate upon re-reading.

R. emphasizes Bloch's proposal that *Hoffnung*, rather than the *Angst* of the early Heidegger, is the unalienated fundamental disposition. He makes clear the dialogue Bloch has with Goethe and Hegel, and maintains that the structure and the argument of the *Principle* resemble that of Kant's *Critique of Pure Reason*. He stresses and delineates the manner in which Bloch refunctions religion as a protest against nihilism: *ens realissimum* is rejected as a hypostasis, and refunctioned as *ens perfectissimum*, what humanity can become. He explains how Bloch argues for an atheism not as implied by human freedom but as required for a genuine future, i.e. for an open space ahead; it is characteristic of humanity to transcend, but forward, not heavenward. "Of all the Marxist revisionists," he concludes, "Bloch is the only one to free the religious dimension from its class-determined framework and propound a demythologized, de-ontologized account of its continuing and *fundamental* role in human experience." The final evaluative chapter offers insight into the projects of Bloch and Karl Barth, with Bloch rehabilitating religion by going beyond faith, and Barth doing the converse. R. also addresses the rhetorical style of the *Principle*, with its indirect, often florid, yet as often engaging manner of arguing.

I find R.'s book more helpful on the links to Goeth's *Faust* and Hegel's *Phenomenology* than on major technical categories such as the various kinds of possibility or the difference between the "new" and the "Novum." It is also somewhat weak on explaining just how Bloch argues that Christianity is closest to what religion correctly understood has to offer.

Of the two book-length studies of Bloch in English, this is the preferred guide for those with theological interests. It is stronger on Bloch's literary and religious background than on his style of Marxism, but Wayne Hudson's book addresses the latter and also seems better on B.'s philosophical categories. A number of typographical errors in texts quoted from Bloch, especially in Chapter 8, require consulting Bloch's original for confident clarity. The indices would be better if they were more extensive and included the illuminating footnotes. Though other studies should come, this book is a major resource. At least for the present it is

essential for those who want to consider Bloch when asking what continental tradition of philosophy will have a lasting effect on religious and Christian thought about the future.

*St. Joseph's University, Philadelphia* JOSEPH J. GODFREY, S.J.

**MYSTERIUM PASCHALE.** By Hans Urs von Balthasar. Translated from the German with an Introduction by Aidan Nichols, O.P. Edinburgh: T. & T. Clark, 1990. Pp. xii + 297. \$39.95.

This fine translation makes available to English speaking readers one of von Balthasar's major works, originally written in 1969. B.'s aim is to present "an authentic *theological* deepening of the particular mysteries of salvation in their incarnationally concrete character" (41) in a way which highlights the specifically trinitarian structure of Jesus' life-in-mission and shows the essential unity of the paschal mystery. He accomplishes this quite admirably. B. insists that from the very beginning, God's free self-revelation in the Incarnation is directed toward the passion: not in the sense suggested by those superficial readings of Anselm which would have God ordering the death of the Son in order to satisfy the "requirements of divine justice," but because from the very beginning God is determined to be one with God's beloved creation and that means solidarity with sinners even in their sin and death. B. correctly argues that the Christian doctrine of God can be understood properly only if this divine act of self-emptying love (*kenōsis*), which embraces and saves the world, is at its center. The death of God is the "wellspring of salvation, revelation and theology" (49).

B.'s kenotic christology is in the tradition of patristic theologians like Hilary and Gregory of Nyssa, and more recently, of writers such as the Congregationalist P. T. Forsyth and the Orthodox S. Bulgakov. From the latter, especially, B. receives much of the inspiration guiding his own attempt to speak about God's kenosis in a way which avoids a kind of gnostic mythology on the one hand, and the denial of God's real transcendence, which B. finds in both Hegel and process theology, on the other. Kenotic approaches have always been strongly criticized by traditional theology precisely on the point of divine immutability. And yet B. is right in saying that in order to be faithful to the very biblical experience and confession of God (e.g. Phil 2:5-11), theology must in some sense speak about *God's* mutability (instead of placing emphasis exclusively on the human nature of Christ). I would agree with his contention that both theopaschism and divine immutability as traditionally defined are wrong. Rejecting any attribution of created mutability to God, B. nonetheless grounds the real kenosis of the Incarnation in what may be analogously called the inner-trinitarian kenosis of the Father. In

a novel retrieval of the scholastic notion according to which the *missiones* are the economic expression of the (inner) trinitarian *processiones*, he holds that "the ultimate presupposition of the kenosis is the 'selflessness' of the persons (when considered as pure relationships) in the inner-Trinitarian life of love" (35). Thus B. sees the kenosis of the creation and Incarnation as the free economic expression of the (inner) "Trinitarian Eucharist of the Son" (ix), the "Lamb slain before the foundation of the world" (Rev 13:8). This approach has the advantage (from a traditional point of view) of coherently linking the economic and immanent trinity in terms of self-surrendering love. But one must ask whether it is really necessary, or even possible, to speak of the immanent trinity as B. does.

The most original and unusual aspect of this work is B.'s interpretation of the mystery of Holy Saturday. On the basis of what he judged to be genuine mystical experiences of Adrienne von Speyr, he suggests that the descent among the dead is not the triumphant appearance of (the risen) Christ to the souls of the just awaiting redemption, but the solidarity of the crucified, condemned as a sinner and utterly abandoned by God, with all the dead who have abandoned God in sin. Obedient to God's will, Jesus refuses to abandon sinners, even in their rejection of God ("hell"). Jesus is the revelation of the unbreakable and unconditional love of God. Only in this sense does he "break down the gates of hell" by being a divine "yes" which embraces and suffers every possible "no" of sinners. On Holy Saturday, God erects the cross in hell and therefore establishes a way in which perhaps even the most obdurate sinner might be persuaded to turn to God. B. has developed this theme throughout his writings. While rejecting a doctrine (certain knowledge) of *apokatastasis*, he nonetheless locates the possibility and necessity of Christian *hope* for the salvation of all precisely here.

The closing section on the resurrection and the role of the Spirit is particularly good. The resurrection does not simply overturn or undo this unique death but, rather, reveals it to be the life-giving "love of the triune God for the world" (262). In a completely new way, we see God's glory not as absolute power but as total self-surrender. This self-surrender for the world constitutes the essence and mission of the Church and the true form of discipleship, as is evident in the missioning character of the appearance stories.

While one can disagree with particular points (e.g. B.'s "masculine" and "feminine" personifications of the Church and the theology of institution which it embodies, or the way he often uses Scripture), this is a rewarding book. It is not an easy one to read. It requires study and is far more suited to students of theology than to a general readership. Although Nichols' translation is excellent, it could easily have avoided



much sexist language. He provides a good, short introduction to B. and his theology. Unfortunately, the book is filled with typographical errors. The small size and the poor print quality of the endnotes makes them extremely difficult to read.

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JOHN R. SACHS, S.J.

**LIBERATION THEOLOGY: A DOCUMENTARY HISTORY.** Edited by Alfred T. Hennelly, S.J. Maryknoll, N.Y.: Orbis, 1989. Pp. xxvi + 547. \$34.95; \$19.95.

**LIBERATION THEOLOGY AND ITS CRITICS: TOWARD AN ASSESSMENT.** By Arthur F. McGovern, S.J. Maryknoll, N.Y.: Orbis, 1989. Pp. xxii + 281. \$14.95.

Hennelly and McGovern are consistent and fair interpreters of Latin American liberation theology for North American readers. H. presents a packed dossier of documents on the origins, evolution, and controversies of the liberation movement. M.'s critical assessment is the most complete analysis of the sociopolitical and methodological implications of the approach available in English.

It is difficult to do justice to the broad range of documents collected, commented on, and translated by Hennelly. The Latin American theological context is colorfully created with the bringing together of some little-known documents as well as numerous official Church statements. H. opens with basic methodological essays including entries from Freire, Mesters, and Segundo. He moves through Vatican II, Medellin, and Puebla, indicating the various strands of progress and opposition. Some of the entries bristle with prophetic vision. "The Role of the Laity" (1968) "points to the fact that the church of the future in Latin America is going to depend on the full participation and responsible leadership of the laity." The documents on "Christians for Socialism" and "Liberation, A Permanent Value" by Cardinal Lopez Trujillo are important for the role they played as lightning rods for critics of liberation theology. A variety of perspectives is presented, spanning the whole period of liberation theology, and representing its staunchest defenders and most vociferous opponents. Some very personal statements are also included, such as Fernando Cardenal's "A Letter to My Friends."

In the final part, the two Vatican instructions on liberation theology are presented and commented on, for the most part very positively. H. makes a key point here: "... all of the significant themes stressed by various liberation theologians have over the past two decades been gradually incorporated into the social teaching of the Catholic Church, without necessarily referring to the movement by name." This is a basis

for hope in spite of the obvious pessimism attached to current developments in the Third World. Many churchpeople who thought they were participating in or even leading a revolution now find themselves being maneuvered into a restoration led by newly appointed conservative bishops. Still hope is very much alive and illustrated by the growing importance of women in the Latin American church and a vibrant spirituality growing out of liberation theology. That hope is best summed up in the moving testimony of Bishop Pedro Casaldáliga which closes the collection.

H. clearly delivers on his promise that "This book is meant to constitute a record of both the positive and negative evaluations of the movement that I believe have been most influential historically in the past quarter of a century."

McGovern's work complements the documents presented by H. He examines the work of liberation thinkers from the vantage points of political philosophy and economics. He willingly takes on the tough questions and deals with critics with a fairness and civility that should considerably raise the level of discussion about liberation theology in North America. The analysis goes a long way to clear the air concerning Marxism, Socialism, dependency theory, the use of Scripture, spirituality, and a new ecclesiology in the process of being formed. Chapters 1-3 sketch the historical background and main themes, look at what liberationists see as distinctive in their work, lay out their method, and offer an overview of major critics. Chapters 4-5 analyze the principal biblical themes (God as liberator and the mission of Jesus) and deal with spirituality and women. Chapters 6-11 analyze social, political, and ecclesial issues.

The chapter on "Marxist Analysis and Dependency" offers the most detailed, objective and critical assessment of dependency theory's use by liberation thinkers yet available. Dependency has become a prime target of Neo-Conservatives. While acknowledging and accepting criticisms directed against the early use of dependency theory especially by Gutiérrez, M. is clearly impressed with and follows closely the "fact of dependency" as presented by Prebish, Cardoso, and Michael J. Francis. He is objective and empirical in examining their theses and the whole dependency issue. On the other hand, while understanding of the use of socialism and its compatibility with Christian teaching, M. criticizes liberation theologians for their vague definition of just what they mean by the term. He engages in dialogue with Antoncich, Hinkelammert, Gutiérrez, and John Cort.

The red herring in the whole liberation debate has been the people's church, with Nicaragua the obvious example. In spite of the thicket, M. steps into the debate. His final chapter takes up the church discussion

in a more theological vein. "Toward a New Ecclesiology" presents the views of Leonardo Boff, Jon Sobrino, and Bishop Antonio Fragoso. Here many of the central issues come to the fore: community, authority, and social change. It is made clear that "Many of the poor have begun to truly appreciate their Christian faith. The future of the Church in Latin America depends on winning the hearts of the masses to the faith, and the masses remain poor. The Church cannot afford to lose them as it lost so many of the working class in Europe in the nineteenth century." Latin American bishops are aware of this danger, but it appears that too many of them have an almost irrational fear of a "people's church," which causes them to question even Vatican II's People-of-God theology and the preferential option for the poor. What they seem to fear most is that the marginalized masses will marginalize them. Unfortunately, their own actions too often bring on that process.

M. here follows the progression within liberation theology "from an awareness of poverty and the faith response it elicits, to social analysis about the structural causes of poverty, and then to calling upon the church to break away from its traditional alignments and to place itself with the poor in their struggle for liberation." Coupling this progression with a sympathetic defense and forthright honesty towards critics, M. has raised the discussion on liberation theology in the U.S. to a high new level.

Both of these books are indispensable tools for analyzing the contemporary theological scene in Latin America.

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JOHN P. HOGAN

**THE TRESPASS OF THE SIGN: DECONSTRUCTION, THEOLOGY AND PHILOSOPHY.** By Kevin Hart. New York: Cambridge University, 1989. Pp. xii + 292. \$47.50.

Hart's title is a literal translation of *il trapassar del segno* in Canto 26 of the *Paradiso*. When Dante reaches the eighth heaven, he discovers that Adam knows his thoughts better and more surely than he himself. The primal parent comprehends it so "because I see it in the mirror true which can the likeness of all things present." He needs no clues to place Dante and his projects; and, although he does not say it directly, his language in the garden approximated this immediacy. Then Adam narrates how he "overpassed the ordered limit" (Laurence Binyon's version) and his subsequent fall. Dante's story is above all about sin and its consequences, but Hart follows another tradition in treating the story as an account of language in a condition of fallenness, that is, of mortal use in which the network of signs reaches forever outwards without ever attaining the vision which would give it unequivocal meaning.

It is Jacques Derrida in recent years who has inspired people to read Adam's fall in semiotic terms, and the use of "the trespass of the sign" in these pages places the book within the debates provoked by Derrida and deconstructionism. Hart proposes two basic questions, "What is deconstructionism?" and "What is the relationship between metaphysics and theology?" The very difficulty of describing deconstructionism leads him to a working definition of it as "the demonstration that no text can be totalized without a supplement of signification." There is always another consideration, and consequently the deconstructionist prefers to speak of interconnected texts rather than of whole books. For many, deconstructionism has meant not only that there could be no definitive texts, but that there could be no metaphysics and no theology. Indeed, if God is taken as pure presence or mysticism as perfect immediacy, then these notions likewise fall under the same subversion. Deconstructionism is "a refinement of the Nietzschean death of God."

Hart challenges this common understanding of deconstructionism from several angles. First, he takes the outright rejection of metaphysics as unwarranted. Derrida himself has noted that even the rejection of metaphysics invokes metaphysics. The point is not to do without a theory of reality, but to show the inadequacy of the metaphysics of totality, i.e. of any theory purported to be complete and self-sufficient. Theology for its part need not be taken as a sub-species of metaphysics. Might it be possible "that there is such an area of non-metaphysical theology?" Then too, the critique of theology as an enterprise is not the same as a critique of *theos* or of faith. The very emphasis on *différance*, the ever-receding set of differences, suggests the possibility that an other may speak a word from without a human system. These concerns lead Hart to a lengthy consideration of negative theology and of mysticism. He does not argue, like some writers, that deconstructionism is a type of negative theology, but that negative theology and mysticism alike have the capacity to deconstruct totalities.

My inclination is to think that metaphysics is indeed inevitable and necessary and that furthermore theology cannot do without it. Nonetheless, I am in general sympathy with Hart's problems and purposes. In working them out, he employs an extraordinary scholarly range taking in the classics of philosophy, theology, religion and literature. He brings this material into a fluid synthesis, and he escapes one of the worst traps of the deconstructionist genre, the tortured pursuit of sheer cleverness. However, despite the clarity of Hart's intentions and his command of the English language, the argument remains opaque and unconvincing in its details. I asked myself often in reading it why it had these characteristics. A partial answer may be another, as yet undefeated deconstructionist tendency, the constant appeal to authorities and inter-

locutors rather than a discussion of persons, places and things and the frequent failure to explain even the authorities and interlocutors. Perhaps the denigration of immediacy and the commitment to intertextuality leads a writer to minimize some elements which are part of any helpful interpretation or argument. The metaphysics of presence may be at an end, but good writing continues to demand seeing and bringing to see.

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MICHAEL J. KERLIN

RELIGION IN AN AGE OF SCIENCE. By Ian Barbour. San Francisco: Harper & Row, 1990. Pp. xv + 297. \$29.95; \$16.95.

What view of God is consistent with the scientific understanding of the world? In what ways should our ideas about human nature be affected by the findings of contemporary science? This first volume of Barbour's 1989-1991 Gifford Lectures begins with such questions. The book addresses five challenges of the scientific age: (1) success of the methods of science as the only reliable path to knowledge, thus undermining religious beliefs; (2) new views of nature which are the result of scientific discoveries; (3) the necessity of a new context for theological reflection, especially for doctrines regarding creation and human nature; (4) growing global awareness and interest in religious pluralism; and (5) the ambiguous power of technology. B.'s goal is "to present an interpretation of Christianity that is responsive to both the historical tradition and contemporary science." Like his *Issues in Science and Religion* (1966), this book is authoritative for those interested in the relation of science to Christian theology. The writing is clear and demonstrates a grasp of the subject which is arguably unparalleled.

Part 1 begins with an overview of the ways that contemporary authors relate science and religion. Four options of conflict, independence, dialogue, and integration permit interesting classifications; e.g., scientific materialists and biblical literalists together under the category of conflict. This opener is the best introduction to the topic in print. B. rightfully displays the significance of philosophical assumptions by authors on the subject, whether scientist or theologian. Two further chapters analyze methodological similarities and differences of science and religion along the lines of B.'s *Myths, Models, and Paradigms* (1974) but exhibit a broader and more mature analysis of the subject. Among the observations are examples of the significance of social construction for both science and theology. Hanson's proposal of theory-laden data in science was applied by Kuhn 25 years ago to explain paradigm shifts. Social historians of science now carry this contextualism farther as they show the development of science as an institution to be not only paradigm-laden but culture-laden and value-laden. The similarity is striking when one applies

this analysis to third-world and feminist critiques of Christian theology.

Part 2 turns to relating religion and the theories of science. Data are presented from physics, astronomy, and biology, which challenge a contemporary cultural Christian understanding of God and nature including humanity. Selection of the challengers is on target: epistemological and metaphysical implications of 20th-century physics based on quantum, relativity, and chaos theories; implications of recent cosmological research for the doctrines of creation and eschatology; and the origin of life and humanity in view of data from evolutionary biology. This part will probably generate mixed reactions, depending on the readers's particular background and interests. E.g., the clear discussion in the section on Bell's Theorem introduces the challenge to epistemological realism. In view of Christian theology's traditional assumption of realism, possible claims based on quantum theory must be considered. Discussion of the physics involved, however, may not interest all readers. B. recognizes this potential reaction and concludes each chapter with a description of the implications of the subject matter covered. This makes the book readable for a wide audience.

Part 3 gives B.'s answer to the question whether evolutionary biology and biblical religion are consistent in their views of human nature. Having discussed every level of nature from fundamental particles to humanity and traced how these levels are related, B. offers process-philosophy categories as the most consistent metaphysical system for the evolutionary many-leveled view of nature derived from contemporary science. Whiteheadian categories are best fitted to interpret the primacy of becoming rather than being, nature as a web of mutual dependencies and interpenetrating fields rather than self-contained particles, and organism as a model of interpretation rather than machine. B. concludes with a section suggesting why process theology, including its theology of nature, fascinates contemporary scientists. Treatment of the process perspective regarding evil and suffering is brief but manifests the attractive qualities of a process God, who is limited.

In the final chapter several models from the Christian tradition are compared to explain God's activity in the natural order. Although Christianity cannot be identified with any metaphysical system, the process model best fulfills for B. four commonly accepted criteria for any model: agreement with data, coherence, scope, and fertility. The discussion concludes a typical learned and well-balanced response by B. to the original questions proposed. One may not agree with each conclusion nor with every selection of authors emphasized but still be grateful to B. for opening up a marvelous vision of nature, humanity, and God.

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JAMES F. SALMON, S.J.

**BIRTH ETHICS: RELIGIOUS AND CULTURAL VALUES IN THE GENESIS OF LIFE.** By Kenneth L. Vaux. New York: Crossroad, 1989. Pp. ix + 216. \$27.50.

After long involvement in the field of medical ethics, Vaux has accepted the challenge of his mentor, Joseph Fletcher, and put into a book "what he believes and why and what that has to do with medicine." In doing this he puts forward his vision of ethics, theology, and their relation to medicine. The result is an interesting account of medical ethics, although it is occasionally difficult to follow.

The issues V. deals with are: the population explosion, human sexuality, autism, genetic screening, surrogacy, death of children, child nurture. Each chapter presents an overview of several dimensions of a problem, develops V.'s perspective, and presents a conclusion. Each chapter is united by the themes of apocalypse and eschatology as well as the development of various biblical and theological perspectives; thus there is an ongoing argument within the book which provides both unity and a basis for the analyses. Each chapter also contains a good review of the scientific and ethical literature.

With respect to his method, V. states that to be ethical a person or decision should be: "ecological, apocalyptic, biologic, psychic, philosophical, epistemic, historical, legalistic, theological, and eschatological" (187). Although that is quite an agenda, V. recognizes clearly the interdisciplinary nature of bioethics and does his best to be inclusive of these dimensions in wrestling with the problems. This method allows him to give the empirical its due, but also shows how various interpretive frameworks flesh out and develop ethical resolutions.

Two key terms for V., as noted, are apocalyptic and eschatological. Apocalyptic is "a crisis or trauma or possibility within nature itself." It is to convey expectancy, judgment, and disruption. Thus apocalypse reveals "what should have been and what could be" and thereby provides a new basis for ethics. Eschatology is encountered through the faculty of hope and helps open us "to what could and might be." But such hope is also experienced with fear, for not only can we project futures "worth striving for and worth waiting for," we can also develop conditions that drain life from us and create despair. Thus we must use this perspective to "anchor the ethical powers of prediction, feedback reading, and consequence mapping."

Through this method V. seeks to involve three dimensions: (1) a normative view of reality, incorporating what was intended to be, what by nature is, and what could be; (2) a full revelation and analysis of the totality of the human; (3) V. proposes this system because moral choice requires a "range of items immediate, immemorial, and impending for

satisfactory transaction." Thus he hopes the method will provide axioms, principles, and action guides to our behavior.

I have focused on method rather than presenting and evaluating sample resolutions of the problems V. analyzes, because his book is essentially about method. This is not to disparage his analysis or resolution of issues, but to highlight a critical dimension of the book.

V. has provided an interesting and, at times, controversial, resolution of several critical dilemmas. To his credit he is comprehensive, ecumenical, and inclusive of the relevant data. The style is at times turgid and laborious. And the argument frequently suffers from lack of clarity. V.'s final chapter offers a clear view of his thematic agenda, and excellent summaries of the main argument and resolution of the problem end each chapter. If V. had placed his last chapter first and used his summary paragraphs to introduce each chapter, the book would have been considerably clearer. Yet the book is worth reading, for V. has told us what he believes and why and shows how that is relevant to medicine. And that is a major accomplishment.

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THOMAS A. SHANNON

**TOWARD A PROCESS PNEUMATOLOGY.** By Blair Reynolds. London/Cranbury, N.J.: Selinsgrove/Susquehanna University, 1990. Pp. 214. \$34.50.

This revised doctoral dissertation presumes familiarity with Whitehead and the issues of classical and process theism, though both are addressed with amplitude. "The core issue . . . is God as responsive and therefore in an important sense mutable" (104)—which classical piety believed but classical theism was unable to accommodate. R. suggests that given the functions of God in process theism, "process theology is essentially . . . a doctrine of the Third Person" (13). In the final chapter he proposes that "the Spirit is identified with the consequent nature of God" (149). The consequent nature is the responsiveness of God to the world, which completes the concrete reality of God. Thus, in R.'s theological construction, Spirit seems finally to interpret the whole of God. The Christian mystical tradition is intended as the experiential base for R.'s pneumatological construction.

R. first addresses the responsive immanence of God, with Whiteheadian dipolarity as thematic, and presents many of the important contextual features of Whitehead (e.g., issues surrounding the ontological principle, creativity, etc.). Next he takes up the mystical tradition, focusing on Pseudo-Dionysius, Eckhart, Suso, *Theologia Germanica*, Boehme, Hilton, the *Cloud of Unknowing*, Teresa of Avila, and John of



the Cross. R. dwells here upon the mystics more for their testimony to the real responsiveness of God (the mutability) than for their specific testimony to the efficacy of the Spirit. Then R. offers a process interpretation of the mystical experience which "centers upon a mutual reciprocity between God and the world," and holds that "God's presence is objectified or manifested in and through fullness of feeling" (79). Affective, aesthetic, and world-affirming motifs frame this discussion.

R. also takes up the larger tradition, with considerable attention to Augustine and Aquinas, rightly noting the confusion over the role of Spirit in the early traditions of the Apologists, the patristic sources, and even the great councils. Finally, R. summarizes his findings and interacts with other process pneumatologies, including an extensive critique of Joseph Bracken's theology of Trinity. He presents his own thesis, which, while not identical to earlier process pneumatologies, takes up the recurring habit (which goes as far back as Dorothy Emmet's 1945 work) of connecting Spirit with the consequent nature of God: "Spirit is identifiable with the unitive experience of God, because the latter signifies God as present and efficacious in the world. The Spirit is not a separate aspect of God alongside others; rather, it is the synthesis of physical and conceptual feelings by virtue of which God is actual" (154).

This work reflects the confusion that characterizes much process Christology and pneumatology, and lies partly in the historical materials themselves. Wisdom/*Sophia* and Word/*Logos* tend to subsume into a single figure the dual functions of Spirit/*ruach* and Word/*dabhar* in the earlier biblical materials, leaving Spirit with a less clear function in the later tradition.

I find R. underattentive to the specific experiential testimony to Spirit in the mystics he examines. Many of the passages he cites support the responsiveness of God, but when, e.g., he cites Ambrose vis-à-vis the Spirit, the Ambrosian text accounts for the experience not in terms of Spirit but in terms of the Word (81). R. says that John of the Cross (82) and Eckhart (85) address the Spirit, and endnotes the references, but does not cite the texts. Also, the biblical testimony to Spirit is scanty, and when R. refers to the biblical God, "biblical" appears to mean only the Christian Scriptures (104). Similarly, he roots pneumatology in Christology (132) rather than vice versa, making the Hebrew Scriptures irrelevant vis-à-vis the experience of Spirit.

In the final analysis, R. seems to say that Spirit simply names God as concretely real, reflecting his judgment announced early that process theism is basically a pneumatology. He accounts for real mutuality between God and world, but this way of doing it seems quite inadequate to the rich experience of God that Spirit has named from the eighth

century B.C.E. forward. Since Word as well names God's responsiveness to the world, any account of the Christian tradition of Spirit must correlate Spirit to Word. And it is surely the case that for Jesus, Father also names God's interactive presence in the world.

R. indicates that there is but a single reference to God's superjectivity in *Process and Reality* (149). However, there is another and, I suspect, more important text on the superjective character of God in respect to the primordial and consequent natures (Free Press edition, 37). R. correlates God as primordial with agape (157), while in fact Whitehead seems to connect the superjectivity of the primordial nature with eros. And lastly, in regard to Whitehead, the entertainment of nonconformal propositions is not an aesthetic experience only when the new possibility has been realized (178). There is aesthetic delight in the playful entertainment of all kinds of other things that might be the case, even with no concern for their realization. Being imaginative is aesthetically self-justifying.

Process theology owes it to Christian experience to use its philosophical categories to help make that experience intelligible and plausible today. But it must ever be on guard not to reconstruct the tradition with its categories, rather than interpret it. R. breaks new ground with his attention to the mystical tradition, and with a formulation of a process theology of mystical ecstasy.

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BERNARD J. LEE, S.M.

EGLISE ET HISTOIRE DE L'ÉGLISE EN AFRIQUE: ACTES DU COLLOQUE DE BOLOGNE, 22-25 OCTOBRE 1988. Edited by Giuseppe Ruggieri. Paris: Beauchesne, 1988. Pp. xxv + 390. Fr. 294.

A collection of 17 discussion-papers presented at the Colloquium of Bologna in 1988. The authors are nationals of nine different countries; seven of them African. An introductory essay by G. Alberigo, intended to focus the discussion, observes that, because of its relationship with the Roman Empire, the Church in earlier centuries shaped itself as a political kingdom and thereafter idealized this structural model. It centralized its control and administration. It also identified "Christian civilization," which it considered itself to embody, with the Greco-Roman heritage of Europe and looked askance at the cultures of other places and peoples. The Church must beware the tendency to replicate this model as it expands in Africa. Historical study can help it become less monolithic and more truly "catholic" in perspective.

The papers, however, range more widely than this focus would suggest. They treat, among other things, historiography, historical method, the

early church in North Africa, medieval missiology, 16th-century evangelization in the sub-Saharan region, the slave trade, 19th- and 20th-century mission approaches in particular countries, Daniel Comboni's mission strategy, Moslem-Christian tensions, and "African" liturgy and theology.

Despite this diversity of topics, a number of themes recur in different contexts. Sixteenth-century missionaries were poorly trained and lacked spiritual depth; they were often no better than the exploitative Portuguese merchants and soldiers with whom they came. Their ignorance of African peoples and traditions and their own naiveté betrayed them into serious errors in their efforts at evangelization. Their connections with the slave trade further compromised their effectiveness, and its remembrance still alienates African intellectuals from the Church. The missionaries of later centuries had more depth; nevertheless they shared the colonialists' racist tendencies, assumption of superiority, and disdain for African cultures. They brought to Africa an ultramontane and clerical Church. Its life was concentrated at the central mission station. The faithful saw it as the business of priests and bishops, "the white man," in whose hands lay all initiative and decision.

Until a few decades ago, church histories were marked by theological preoccupations. They were commonly universalist, providentialist, and apologetic. Happily, the discipline is now seen as autonomous, operating within the same framework of interpretation as secular history. This shift has opened the way to better regional histories. For Africa, however, these rely heavily on the archives of mission societies—documentation which often aimed at attracting vocations and material support from European Catholics. For this reason it was often triumphalist. It also reported events only from the viewpoint of the missionaries. Works based on such sources tend to be histories of the missions rather than histories of the African Church. African Catholics have had their own history from the first moment of their meeting with the missionaries. New studies must encompass the experiences, contributions, and perspectives of indigenous clergy, religious, catechists, chiefs, and ordinary laity. Carefully collected oral "documentation" can provide useful material for such studies.

The faith of African layfolk is often passive, partly because the Church has radically separated them from their own culture. There is urgent need for theologies that link Christian faith with African values and traditions, and for liturgies that reinterpret familiar symbols and gestures so as to express Christian faith and worship. The breakup of large parishes into more intimate communities would also promote more active lay participation. To the same end, more layfolk should be invited to

function in the Church's ministries, and new ministries suited to specific community structures in Africa should be instituted.

Two papers are obscure. The others are clear and informative. Different contributions will appeal to different readers. F. K. Lumbala's explanation of traditional symbols used in various rites of religious profession was especially illuminating for the reviewer. The active role of young religious' parents in the ceremonies—bespeaking the candidates' solidarity with their ancestors—was of particular interest. Several papers include extensive bibliographies, notably P. Ryan's on the backgrounds of Christian-Moslem friction, A. Melloni's on developments in the historiography of African Christianity, and D. Menozzi's on divergences of approach between universal and regional histories.

The time has assuredly come for comprehensive, up-to-date, demythologized studies of the Church's African history, both in its indigenous and missionary dimensions. This useful volume helpfully indicates elements of fact and value that such studies will have to take into account. But it does suffer from a number of shortcomings.

Its selection of topics is unsystematic and haphazard. Its geographical scope is narrow. Although the two pieces on Islam give extensive treatment to anglophone areas on the West Coast, the other narrative accounts are mostly about a very few countries in francophone West and Central Africa; the southern and eastern parts of the continent are scarcely touched. Contributors pay insufficient attention to the fact that today the Church is a going concern in sub-Saharan Africa. Its very presence suggests that 19th-century missionaries did some things right, and that these require as much study as the things they did wrong. Contributors likewise pay insufficient attention to the most fundamental and important aspect of the Church's presence; whatever the limitations of the institution, it has been the vehicle of a unique and supremely valuable gift: the revelation to Africans of God's personal love for them. This new knowledge liberated from the fear that often pervaded traditional religions. Care must be taken lest the preoccupation with linking Christian theological understanding and African cultural tradition should obscure key elements of this revelation.

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JOSEPH C. MCKENNA, S.J.

## SHORTER NOTICES

**PERSIA AND THE BIBLE.** By Edwin M. Yamauchi. Grand Rapids: Baker, 1990. Pp. 578.

Yamauchi, professor of history at Miami University, Oxford, Ohio, has written a number of informative books on the background of the Bible: *New Testament Cities in Western Asia Minor*, *Pre-Christian Gnosticism*, etc. In this book he gathers together data about ancient Persia, presenting what is known about that area and its influence on the Bible, especially on the exilic and postexilic writings of the OT (Ezekiel, 2 Chronicles, Daniel, Ezra, Nehemiah, Esther, Haggai, Zechariah, and Malachi). Since there has not been a good book on ancient Persia since R. North's *Guide to Biblical Iran* (Rome: Biblical Institute, 1956), Y. fills a need in an excellent way. He has sifted the available information from modern studies of Persia, marshalled them well, and presented them in a readable account. His select bibliography of 23 pages is a good gauge of his research in producing this book.

In 14 chapters Yamauchi traces the history of Persia from its emergence, treating of the Medes, Persian kings (Cyrus, Cambyzes, Darius, Xerxes, Artaxerxes I), chief towns and centers of Persia (Susa, Ecbatana, Pasargadae, Persepolis); of the relationship of Persia to the Greeks; of Zoroastrianism, Magi, and Mithraism. Thus he covers comprehensively the most important aspects of ancient Persian history, even to the dawn of Christianity. His chapter on the Magi, magic, and astrology contains an important discussion of how these matters relate to the NT (Matt 2:1-12; Acts 8:9-11; 13:6-8), patristic literature, and the apocryphal Gospels. But his discussion of Mithraism will now have to cope with the new interpretation of the material presented by D. Ulansey, *The Origins of the Mithraic Mysteries: Cosmology and*

*Salvation in the Ancient World* (New York: Oxford University, 1989), which appeared too late for him to make use of. So for students of both the OT and the NT this is the book to consult on matters Persian.

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**THE SPIRIT OF THE TEN COMMANDMENTS: SHATTERING THE MYTH OF RABBINIC LEGALISM.** By Roger Brooks. San Francisco: Harper & Row, 1990. Pp. xiv + 199. \$21.95.

For many non-Jews Rabbinic Judaism seems narrowly legalistic, an overly literal type of fundamentalism. Nothing, Brooks argues, is further from the truth. He affirms that "For the rabbis, studying the law and uncovering ever-new layers of meaning constituted genuine piety." And he explains through a delineation of key theological and hermeneutical presuppositions undergirding rabbinic thought how this is so.

Paradoxically the rabbis sought to ground the Jewish community more faithfully in the revelation of Sinai by giving considerable scope to human reasoning. Although Scripture always remains the paramount legal source, the rabbis do not hesitate to appeal to the structure of the created order, human experience, and rabbinic behavioral precedent to determine the precise demands of Torah for the here and now. They can countenance a variety of practical legal interpretations as long as these derive not from arbitrary judgments but from a consistent application of legal procedure. Their aim is always to keep the Law connected with real life, to avoid "a legal degeneration in the face of human change and progress."

B. also offers an overview of the treatment of the commandments in rabbinic literature, discusses key hermeneutical perspectives employed by

the rabbis in interpreting Scripture, and relates rabbinic discussions to larger issues of Torah and the world-view it proposes. His book is not always easy reading and would not serve by itself as a suitable introduction to rabbinic thought and practice, but it is a very interesting, even ground-breaking study. B. has done his share to "shatter" many unfortunate myths surrounding rabbinic Judaism.

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**SOCIOLOGY AND THE NEW TESTAMENT: AN APPRAISAL.** By Bengt Holmberg. Minneapolis: Fortress, 1990. Pp. viii + 173.

Holmberg intends two things in this succinct work: (1) to survey a selection of NT scholars in the past twenty years whose work has employed sociological analysis, and (2) to evaluate the limits and benefits of this methodology. Of necessity, he restricts himself to sociology and the NT, leaving anthropology and ethnology aside.

Three major areas of study which have characterized the application of sociological methods to the NT help to organize the book. After an introductory chapter the question of the social level of the first Christians is considered. Then the issue of early Christianity as a millenarian sect is taken up. A survey of the role played by the sociology of knowledge completes the trilogy. The final chapter raises the question of the relationship of sociology to theology and the validity of social science methodologies for NT exegesis. The strength of the book lies in the volume of information it contains. H. ably introduces the reader to a very complex area of NT research and its main practitioners. Thus H. accomplishes his first goal very well.

The second goal of evaluation is realized a bit unevenly. H. relies too much at times on several negative re-

viewers, whose criticisms are summarized but are not themselves evaluated. He seems unaware of how the appropriation of their views conflicts with his own. E.g., in chap. 2, calling attention to Meeks' use of direct and indirect social data, H. praises his sophisticated use of the term "status" and his advance of Theissen's prosopographical study of Pauline Christianity at Corinth. Yet in chap. 4 he uncritically reports on negative reviews of Meeks' understanding of status inconsistency, which characterize his work as too theoretical, anachronistic and sociocentric. H. should have noted the inadequacy of such criticisms in light of Meeks' own admission of the limit of sociological method in NT studies and his preference for social description or social history, so as to avoid uncritical application of theory, anachronism, and reductionism.

Despite this weakness, H. has written a helpful introduction to the limits and benefits of using sociological methods in NT interpretation.

ALAN C. MITCHELL, S.J.  
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**LIBERATING EXEGESIS: THE CHALLENGE OF LIBERATION THEOLOGY TO BIBLICAL STUDIES.** BY Christopher Rowland and Mark Corner. Louisville: Westminster/Knox, 1990. Pp. viii + 205. \$14.95.

Two British theologians here attempt to describe the exegetical style of (predominantly) Latin American liberation theology and its challenge to the First World. While various topics are addressed, such as samples of "grassroots" exegesis, the exegesis of the Synoptic Gospels, the subversive significance of the Apocalypse, and a comparison of the Kairos Document with recent documents of the Anglican Church, the core of the book is its second chapter that treats the "materialist reading" of scripture.

Rowland and Corner argue that such a materialist reading is defensible on both general and theological hermeneutical grounds. Regarding the former, scriptural texts exhibit (often ideologically concealed in the final redaction) real political, social, and economic struggles which are as much part of the text's *Sitz im Leben* as anything else. Further, the partisan reading of the texts from the social location of the poor counteracts and challenges the historicism of the critical method dominating biblical studies today that leaves a chasm between the past text and the present interpreter. Regarding the latter and utilizing C. Boff's distinction between a "correspondence of terms" and a "correspondence of relations," the authors argue that materialist readings, e.g. F. Belo's reading of Mark, represent a specific application of an interpretive process found both in the Scriptures and the tradition of the Church: the interpretation-appropriation of past traditions in light of contemporary questions and needs. On the whole, this exposition—complete with astute comments on, e.g., Bultmann, Gadamer and Habermas—is clear and compelling.

In a sense, however, this book attempts to do too much. The tension and correspondence between "grass-roots" and "academic" exegesis is never fully explored. Further, while R. and C. want to demonstrate the relevance of a materialist reading for the Church in the First World—especially Thatcherism in Britain—the lengthy final chapter sets the agenda for another book rather than bringing the present one to a conclusion.

J. A. COLOMBO  
*University of San Diego*

STUDIEN ZUR ÜBERLIEFERUNG UND INTERPRETATION DES VATERUNTERS IN DER FRÜHCHRISTLICHEN LITERATUR. By Maria-Barbara von Stritzky. Münster: Aschendorff, 1989. Pp. viii + 208. DM 58.

Von Stritzky's 1988 dissertation traces the early history of the Lord's Prayer. She begins with texts relating to the prayer, i.e. the New Testament, the *Didache* and the *Acts of Thomas*, and goes on to consider its manifestation in the earliest treatises of the Fathers, e.g. the letters of Clement and Polycarp, and various texts of the *Apocrypha*. Her second section discusses Tertullian's *De oratione*; this oldest extant examination of the Lord's Prayer in Latin presents the prayer (in the peculiar early African Latin translation) as an introduction to the Christian life.

A third and most substantial section discusses Origen's *Peri euchês*. Here S. investigates the pagan, philosophical analysis of prayer as the background to Origen's account; both Stoic (i.e. Seneca, Epictetus, and Marcus Aurelius) and Platonist (i.e. Maximus of Tyre, Plotinus, and Porphyry) accounts of prayer are included. The final section of the work turns to Origen's own analysis. While Tertullian had examined the prayer from the catechetical perspective, Origen takes a more theological approach.

This work will be welcomed by scholars of the period as an interesting and detailed account of early interpretation of the Lord's Prayer.

LAWRENCE P. SCHRENK  
*Catholic University of America*

THE RISE OF THE PAPACY. By Robert B. Eno, S.S. Wilmington, Del.: Glazier, 1990. Pp. 184. \$12.95.

Much of the substance in this study was originally presented in a series of lectures delivered at John Carroll University in 1987. The book is a revised and well organized analysis of the complexity surrounding the emergence of the papacy in Christian antiquity. Eno demonstrates extensive knowledge of the source material, examines secondary sources and prior interpretation critically, and suggests perceptive, cautiously nuanced conclusions.

Dividing his task into seven themes spanning the period from the primitive church through the dawn of the seventh century, E. provides considerable insight into the murky origins of the Roman see. He avoids the twin temptations of generalization and mere speculation by analyzing sources with precision and in such a way as to allow the frequently perplexing silence of early Christian sources to stand out clearly. He explores the early stages of the episcopal office, the special eminence of the Roman Church's apostolic foundations, and the ties and strains between Peter's see and the North African churches during the first several centuries. His exposition of the pattern of Rome's expression of its "solicitude for all the churches" is especially keen and analytical, as is the subsequent discussion of the post-Constantinian flourishing of Roman claims and the ensuring tensions with the "New Rome" in the East. The more familiar developments from Leo the Great through Gregory the Great also evoke clear and fresh interpretation.

A sensitivity to contemporary ecumenical concerns underlies the entire work. Nonetheless, E. allows the written record to speak for itself at such difficult junctures as when temporal factors such as political expediency may have unduly influenced ecclesiological developments. E. is skillful in unraveling intricate webs of fact and assumption, always maintaining high standards of historical accuracy and criticism. This study is a useful contribution to understanding the early papacy.

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

**ETHICS IN THE CONFUCIAN TRADITION: THE THOUGHT OF MENCIOUS AND WANG YANG-MING.** By Philip J. Ivanhoe. Atlanta: Scholars, 1990. Pp. xii + 186. \$19.95; \$12.95.

This short work juxtaposes the ethical thought of Mencius (ca. 371-289

B.C.) and Wang Yang-ming (1472-1529). Its five chapters treat the nature of morality, human nature, the origin of evil, self-cultivation, and sagehood. According to Ivanhoe, Mencius saw himself as a follower and defender of Confucius but, in fact, in the face of new intellectual competitors, transformed the teachings of Confucius. Wang, on the other hand, "borrowed freely and knowingly from Buddhism," even though Buddhist thought affected him "in ways he did not see." Wang even viewed "Mencius through a Buddhist filter" and was "not fully aware of how much Chinese thought had changed since the time of Mencius." Such statements in the introduction are open to question, since, in answering an inquirer's letter about his basic teachings, Wang noted that they were opposed to the Buddhist doctrine of sudden enlightenment (W. T. Chan, *Instructions for Practical Living* [New York, 1963] 91-92).

Each chapter has its own short conclusions, but the book lacks a concluding chapter that would unify the disparate parts. The first appendix is a fine scholarly description of the various versions of the Chinese text, but the second appendix on the meaning of the title *Ch'uan-hsi lu* as "A Record for Practice" could have been condensed considerably. The last appendix is intended for those who read classical Chinese philosophical texts. On the whole, the scarce data on the historical evolution of Chinese ethical thought from the time of Mencius to Wang Yang-ming and the omission of a concluding chapter weaken the book's otherwise useful comparative approach.

JOHN W. WITEK, S.J.  
Georgetown University

**REFORMIST APOCALYPTICISM AND PIERS PLOWMAN.** By Kathryn Kerby-Fulton. New York: Cambridge University, 1990. Pages xii + 256, \$49.50.

In any of its three versions, William Langland's *Piers Plowman* is an impor-



tant Middle-English text. Still, it has always been something of a problem, not only for graduate students, but also for more mature scholars, some of whom even find Langland's allegory "nonmedieval" (201). While nothing may be more medieval than, say, Langland's use of Christ as a Knight, there remains a good deal of obscure material. K.'s approach links Langland not only with Joachim of Fiore, undoubtedly the best-known apocalyptic writer in the Middle Ages, but also to other apocalyptic thinkers such as Hildegard of Bingen, William of St. Amour, Bridget of Sweden, Robert of Uzès, and even back to *The Shepherd of Hermas*. It is her contention that Langland is an apocalyptic reformer in a tradition of apocalyptic reform. Instead of quibbling over supposed differences between allegory and apocalypticism, she argues that these writers were not just fixated on the end of the world; they wanted to get the Church fit to prepare the world for whatever happens. Thus there may be more than one sort of Antichrist, and the problems of the mendicant orders are as germane as the four horsemen of the Apocalypse.

Much of K.'s work is undoubtedly controversial; she mentions herself that her ideas were attacked at Oxford. Some of the problem is that her evidence must necessarily depend on inference and comparison between Langland's work and the apocalyptic writers she cites. Readers of this journal, however, may not be as concerned about how right K. is about *Piers Plowman* as in what she says about apocalyptic writers. For them, this will prove an important contribution.

J. F. R. DAY

*Troy State University, Alabama*

**BIRGITTA OF SWEDEN: LIFE AND SELECTED REVELATIONS.** Edited by Marguerite Tjader Harris. Translated by Albert Tyle Kezel. *Classics of Western*

*Spirituality*. New York: Paulist, 1990. Pp. x + 350. \$15.95.

Birgitta of Sweden (ca. 1303–1373) was born into a noble family (King Magnus was a cousin), married, and had eight children, but upon her husband's death she devoted herself to following an intensely spiritual path. Her capacity for receiving visions, evident early in her life, became the source of much of her written work. As visionary prophet and spiritual guide, B.'s impact on Sweden as well as the rest of Europe was substantial; she founded a successful order and was canonized eighteen years after her death.

In keeping with the high standards of this series, the volume presents translations from critical editions. Essays by the editor and translator and an introduction by T. Nyberg, a scholar of Birgittine history, acquaint the reader with B.'s life and thought, her influence, and Birgittine scholarship.

While not receiving the extensive attention given to some of her contemporaries, B. produced a body of work which will continue to attract interest. In the selections in this volume, some may want to explore her treatment of the notion of Christ as mother (138, 145) or her version of a Christian ecology (143–45). Of interest to art historians, her visions included mythological and symbolical glosses on Scripture which influenced Christian iconography (e.g., the nativity, 202–04). As a woman who played an important role in political and ecclesiastical spheres, B.'s texts will serve as a rich resource for future study of women's contributions to the history of spirituality and the Church.

JONAS BARCIAUSKAS

*Boston College*

**THE BOOK OF PRAYER OF SOR MARÍA OF SANTO DOMINGO: A STUDY AND TRANSLATION.** By Mary E. Giles. Albany: State University of New York, 1990. Pp. ix + 214. \$39.50; \$12.95.

Giles presents a fascinating study of the Beata of Piedrahita and a careful translation of *The Book of Prayer*—a record of three of her ecstatic utterances and a letter transcribed by one of her supporters and auditors. Sor Maria, was an uneducated, colorful, 16th-century, Dominican tertiary, remarkable in her own day for her extraordinary penance, especially fasting, ecstatic visions, stigmata, and her well-placed male friends. Giles places her in the context of Spanish ecclesiastical history, the movements for and against reform in the Dominican order, and the spiritual and theological currents of this age. Like many other pious women, she was repeatedly investigated by the Inquisition and cleared of charges of deception and heresy, although the anti-female bias of her culture and the documents themselves left her reputation damaged.

Giles renders a sympathetic and lively interpretation of Sor Maria and the controversy she evoked without ever hypothesizing beyond the available historical evidence. Sor Maria is of interest not so much because she is a "great" saint, but because she is a woman who managed to leave a textual trace in history which provides a new window through which to view the life and experience of such a person. Giles is able to be more generous to Sor Maria than other accounts of her life, because feminist literary theory and recent studies of ecstatic visionaries provide new lenses through which to see and understand this type of religious experience, more typical in the medieval period than in our own day.

This study and the translation are the first presentation of this material in English; they provide a fresh historical glimpse of Spanish devotional life in the half-century immediately preceding Teresa of Avila and John of the Cross.

JANET K. RUFFING, S.M.  
Fordham University

**MARIE OF THE INCARNATION: SELECTED READINGS.** Edited and translated from the French by Irene Mahoney, O.S.U. *Sources of American Spirituality*. New York: Paulist, 1989. Pp. v + 285. \$24.95.

Mahoney's introduction sums up the writings of her Ursuline ancestor as a "perfect model of French seventeenth century missionary spirituality: the implacable determination for total consecration, the conviction that suffering is an essential element of a life of holiness, a devotion to the Precious Blood of Jesus Christ, and the unwavering belief that souls can be saved only within the sacramental life of the Church" (5).

M. has chosen selections of Marie's writings which allow us to glimpse both her mystical and missionary life. The *Relation of 1654*, which appears in its entirety, was written for her son, Dom Claude Martin, as an account of the graces which eventually brought her so zealously to the Canadian mission. It is a fascinating document which confronts us with her spirituality of abnegation and asceticism on the one hand and of ineffable divine union on the other. For Marie, abnegation and divine union are two sides of the same spiritual reality.

It is not easy for most 20th-century Americans to relate to this type of spirituality and missiology. It seems too much like the unhealthy currents from which we have been trying to free ourselves since Vatican II. Yet if we can achieve vis-à-vis these texts the hermeneutic freedom we have achieved with the Scriptures, we will be able to marvel at God's wonderful transformation of her human soul and spirit. Marie of the Incarnation's spiritual odyssey leads to a profound experience of union with God which gives her the freedom to devote herself to the arduous task of surviving in the wilderness of Canada and bringing the gospel to native Canadians.

M.'s translation is literate, faithful and readable. By including other texts (fragments from the *Relation of 1633*, *Notes from a Ten-Day Retreat*, and *Selections from the Letters 1639-1670*) M. offers us a more complete view of the various aspects of Marie's spiritual life and mission as well as a vivid first-person account of the struggles involved in colonization.

LOWELL M. GLENDON. S.S  
*Saint Mary's Spiritual Center*  
Baltimore

JOHN DONNE: SELECTIONS FROM DIVINE POEMS, SERMONS, DEVOTIONS, AND PRAYERS. Edited and introduced by John Booty. Preface by P. G. Stanwood. *Classics of Western Spirituality*. New York: Paulist, 1990. Pp. viii + 309. \$22.95.

The two great passions in the life of John Donne (1572-1631) were love and religion. Few persons writing in English have approached the boldness with which Donne, emulating the Bible, explored connections between these two great themes. Something of Donne's imaginative daring can be glimpsed in this collection, which has been designed to present a famous Jacobean preacher as an "Anglo-Catholic" with "a high view of the church" (30). The volume makes available ample excerpts from eight sermons, briefer prose selections (including formal prayers) from the *Essays in Divinity* and from *Devotions upon Emergent Occasions*, and more than twenty poems.

Donne's "incarnational" spirituality is beautifully described by Stanwood. The intelligence, sensitivity, and learning found in his Preface set a standard which editor John Booty, who has added a lengthy introduction and bibliography, sometimes fails to match. By omitting important parts of the written record, the editorial focus obscures the wealth and complexity of Donne's contributions to a fully incarnational spirituality. B. has made some editorial

decisions on dubious or arbitrary grounds, justifying his choices by proposing that devotional reading may be insulated from critical considerations. This is a misguided dichotomy, redolent of the suppression by Donne's first biographer, Izaak Walton, of materials considered unworthy of a saint. B. allows no room for any of Donne's love poems, many of which incorporate the language of Christian theology in astonishing ways; and he has almost nothing to say about the sexual energy teeming in various *Holy Sonnets*. It is a pity, moreover, that readers of this volume, though they will find here a good deal of nourishment, will miss the chance to encounter one of the great religious poems in our language, the third Satire, which challenges any facile appropriation of Donne for merely denominational piety.

DAYTON HASKIN  
*Boston College*

KIERKEGAARD, GODLY DECEIVER: THE NATURE AND MEANING OF HIS PSEUDONYMOUS WRITINGS. By M. Holmes Hartshorne. New York: Columbia University, 1990. Pp. xvi + 112. \$35.

According to the "Reminiscence" of John S. Morris that prefaces this volume, Hartshorne was an outstandingly successful teacher at Colgate University for 36 years, many of them devoted to Kierkegaard. Hence we have some explanation for this masterful exposition of K.'s pseudonymous writings, one in which clarity is not at the expense of oversimplification and whose brevity seizes what is crucial.

Hartshorne reads the pseudonymous writings taking K. at his word in the appendix to the *Postscript*: not one word of them is K.'s own. The point of view is thus resolutely that of *The Point of View of My Work as an Author*, and K. is from first to last taken as a Christian author whose irony serves notice to "Christians" that they are not

Christian. Throughout, Hartshorne tellingly juxtaposes the views of "Climacus" or "Judge William" with those of K., located especially in *The Sickness unto Death* and *Works of Love*. Thus the true antithesis to despair is not ethical choice but faith, and the Judge is not K. Again, neither is faith the "subjective truth" of Climacus' *Postscript*.

A most important chapter, therefore, is Hartshorne's last, where he explicitly takes up *Point of View*. On his exposition, whether one believes K.'s declaration that the character of his authorship is from first to last Christian depends on whether, like K., one believes in Providence. If there is no such thing, K. deceives himself at the end of his life in attributing a Christian character to his early works that he did not fully recognize when he wrote them. And one consistently thinks the Christian character of the authorship the most compelling interpretative hypothesis only if one believes, like K., in a Providence which has made of K.'s own life a sign of faith as provocative as anything he wrote.

GUY MANSINI

*Saint Meinrad Seminary, Ind.*

THE ACHIEVEMENT OF JOHN HENRY NEWMAN. By Ian Ker. Notre Dame: University of Notre Dame, 1990. Pp. x + 209. \$24.95.

Ker's purpose is to highlight "those aspects of Newman's achievement which . . . constitute his essential genius" (ix). In five admirably brief chapters, he portrays Newman as educator, philosopher, preacher, theologian, and writer.

Ker's order of presentation is analytic rather than chronological: "Newman may have thought that teaching was his real vocation and that his principal intellectual mission was the philosophical defense of religious belief, but the fact is that during at least the Anglican half of his life, he probably

spent more time composing sermons that writing anything else" (74). N. was reluctant to claim the title of theologian because his training and methods differed so much from that of the neoscholastics (96). The final chapter deals with what least concerned N., i.e., his talent as a writer.

Each of these five portraits of the mind of N. is magisterial, persuasive, and refreshing. Ker lets N. speak for himself as much as possible, quoting the original sources at length, but providing enough background and interpretation to place N. in his original context while making clear his relevance for contemporary thought. He whets one's appetite to return to the works one has already read as well as to explore the unknown works.

While it is legitimate to proceed from what was closest to N.'s own self-understanding to what was of lesser concern, this makes it harder to grasp the development of N.'s thought as a whole. In the bibliography of this work, Ker characterizes his recent biography of N. as "an intellectual and literary life" (202). It may be that he chose a nonchronological approach in this book so as not to produce a miniature intellectual biography, but it leaves the reader with the challenging, but rewarding task of integrating the five portraits in one view of Newman.

MARTIN X. MOLESKI, S.J.

*Canisius College, N.Y.*

A REVIEW OF ANGLICAN ORDERS: THE PROBLEM AND THE SOLUTION. By George H. Tavard. Collegeville, Minn.: Liturgical, 1990. Pp. 167. \$12.95.

In 1971 Tavard proposed excommunication for anyone who wrote more than ten pages on Anglican orders without saying something really new. This modest volume achieves what T. then suggested was impossible. Starting with the assertion that the problem of Anglican orders is "a creation of the last two centuries," T. shows that the

Holy See did not find Anglican orders invalid in the 16th and 17th centuries, as claimed in Leo XIII's 1896 Bull *Apostolicae curae*. Priests ordained with the Anglican Ordinal were reconciled to the Church without reordination, provided that the bishop who ordained them had himself been properly ordained. The modern question of valid matter and form was not posed. References to the Anglican "heresy" in the 16th-century documents refer not to false teaching about the Mass or priesthood, but to the heresy of "bigamy": married to the church by ordination, a priest could not marry a woman.

None of this was known in 1896. Basing himself, as every Pope must, on the theology and history of his day, "Leo took as necessary to the transmission of orders a normative maximum regarding form and intention that was missing in most of the liturgical tradition of the Catholic Church. . . . He required a detailed knowledge of, and assent to, doctrinal formulations of eucharistic doctrine that had never been clarified before Trent, and a conception of prayer for the dead that was foreign to the Patristic theology of the eucharist."

In a graceful footnote T. confesses that his 1971 criticism of the reviewer's *Stewards of the Lord* (1970) "was excessive," and that archival disclosures since then have "vindicated the main lines of Hughes's analysis." T.'s eirenic "Conclusion" suggests several ways of healing "the wounds caused in the body of Christ . . . by Thomas Cranmer's Ordinal and by Leo XIII's apostolic letter."

JOHN JAY HUGHES  
Glencoe, Mo.

MICHAEL RAMSEY: A LIFE. By Owen Chadwick. New York: Oxford/Clarendon, 1990. Pp. xi + 422. \$29.95.

Ramsey, archbishop of Canterbury from 1961 to 1974, is a central figure in

Christian thought and life in the 20th century. In 1980 he chose Chadwick, Regius emeritus professor of Modern History at Cambridge, to be his biographer. C. has written a masterful and comprehensive work, which traces Ramsey's academic career as professor of theology at Lincoln, Durham and Cambridge and his achievements as bishop of Durham (1952-1956), archbishop of York (1956-1961), and finally as archbishop of Canterbury.

C. details the remarkably productive fourteen years which Ramsey enjoyed after his retirement as archbishop and before his death in 1988. He also describes the human context of Ramsey's life, which helps us appreciate the critical theologian and the compassionate bishop: his Congregationalist background; his relationship with his brilliant, agnostic brother Frank; his conversion to Anglicanism; his years as an undergraduate at Cambridge, where his father was professor of mathematics, and where he was president of the Cambridge Union and passionately committed to the politics of the Liberal Party; his nervous breakdown at his mother's tragic death during his first years as a seminarian at Cuddesdon; the development of his profound Christian spirituality; and his love for his wife, Joan.

Ramsey worked ceaselessly for union among Christians and for peace and social justice not only in England but throughout the British Commonwealth and the world. C. does not assess or judge Ramsey's achievements. In luminous prose he tells the story of the man and his struggles. When one finishes this gripping book, Ramsey's faith and spiritual depth linger long in the mind. C.'s work is biography at its very best.

HERBERT J. RYAN, S.J.  
Loyola Marymount University, L.A.

FAITH IN A WINTRY SEASON: CONVERSATIONS AND INTERVIEWS WITH

**KARL RAHNER IN THE LAST YEARS OF HIS LIFE.** Edited by Paul Imhof and Hubert Biallowons. New York: Crossroad, 1990. Pp. 207. \$22.95.

Most of these 27 interviews come from the last two years of Rahner's life, and more than a third were given within a few months of his death. They provide glimpses into his last recorded thoughts on a great variety of topics, including God, faith, and the Church. The "wintry season" of the title echoes a sentiment expressed several times, contrasting R.'s sense of the present with the climate that prevailed in the Church at the time of Vatican II. It is not an altogether pessimistic assessment, however, for the life of the Church must be expected to experience the rhythms that characterize all living things.

Indeed, R.'s sense of the Church as a living, developing reality, calling for patience as well as prodding, is one of the points that comes through most clearly. E.g., while appreciating the significant movement towards a world Church initiated by Vatican II, and regretting the present movement towards centralization in Rome, R. disagrees with Küng's call for Vatican III because the time is simply not ripe. His understanding of the role of the theologian in the service of the Church's life of faith and its mission to proclaim the gospel in changing circumstances is well expressed in a long interview entitled "Grace as the Heart of Human Existence."

Interesting insights are to be gleaned on a variety of theological questions such as liberation theology, the contemporary peace movement, Marian devotion today, and the issue of evil spirits, possession, and exorcism (occasioned by the film *The Exorcist*). Three interviews took place with groups of young people, and one notes the very fatherly and solicitous tone in which he converses with them. Two contemporary dialogues receive ex-

tended attention. First, that with atheism and Marxism; R. outlines his "realistic humanism" as a basis for discussion in spite of the differing philosophies and worldviews. Second, the ecumenical discussion among Christians; R. thinks it is somewhat dead in the water and calls for fresh initiatives.

The seven collaborators in the translation have produced a very clear and readable text.

WILLIAM V. DYCH, S.J.  
*Fordham University*

**THE MYSTERIES OF MARCH: HANS URS VON BALTHASAR ON THE INCARNATION AND EASTER.** By John Saward. Washington, D.C.: Catholic University of American, 1990. Pp. xxi + 186. \$22.95; \$12.95.

In this work, intended to introduce von Balthasar's thought to readers who are approaching him for the first time, Saward seeks to show how all aspects of B.'s thought are interrelated, governed by a vision in which all partial aspects cohere to form a lucid and convincing image of revelation. To capture so broad a vision and yet also to specify its central motivating force, S. has concentrated his study on those mysteries of our redemption—the Annunciation and Incarnation, the passion, death and resurrection of Jesus—whose liturgical celebrations so often fall in March.

While the proximity of the Annunciation and the Easter Triduum in the liturgical calendar is only accidental, this accident gives S. the occasion to show how the mysteries celebrated in that season are in fact deeply interwoven with each other in the vision of B.'s theology. S. succeeds admirably in gathering all of the elements of the Balthasarian vision together so that the reader can see how certain key moments motivate his whole corpus of writings. Particularly helpful in this regard is the way S. shows how Mary's

*fiat* to God at the Annunciation is so intimately connected to Christ's redemptive death on the Cross. This death was itself the occasion of another *fiat*, one in which Mary had to yield up her Son for the sake of a new son, the Beloved Disciple—symbolizing for B. Mary's motherhood of the faithful.

While this is but one example of the kind of interconnectedness B. can draw out of the mysteries of redemption, it is clear how much this demands of his commentator: both a command of the whole range of B.'s learning together with a unifying vision of how B. sees these mysteries as all aspects of the same redemptive logic. Perhaps the most impressive part of S.'s achievement is the suppleness with which he can move amidst the wide range of B.'s work and yet keep the detail subordinate to the overarching purpose.

EDWARD T. OAKES, S.J.  
New York University

MANIFESTATIONS OF GRACE. By Elizabeth Dreyer. Wilmington, Del.: Glazier, 1990. Pp. viii + 246. \$15.95.

In her introduction Dreyer quotes John Macquarrie: "There will never be too many books on grace." The quotation is apt. D.'s work makes a significant contribution to "popular" theology and spirituality; on the other hand, it makes one wish for many more books on grace to deal with what is left untreated here.

D. takes a predominantly historical approach. A brief Part 1 invites the reader's personal involvement, gives a preliminary description of "grace," indicates some past faulty understandings, and provides an apologia for attention to history. Part 2, which constitutes over half of the book, examines a number of "highlights" of the tradition: the Hebrew scriptures, Paul, Augustine, Aquinas, Julian of Norwich, Luther, and (in a single chapter) the council of Trent, Molinism, and Jansenism. Part 3 addresses in a non-sys-

tematic way some contemporary issues concerning grace and sin.

While the historical and theological content of the book is mostly derivative, D. shows imagination and pedagogical skill in bringing it to the level of, and making it spiritually relevant for, a nonacademic audience. Theologians will have some reservations; but for the most part D. manages to avoid the oversimplification and inaccuracy which plague so many popularizations. D. is conscious of the significant lacunae in her treatment (in particular with respect to the NT and to contemporary theologies of grace) and invites the reader to further and deeper study. More careful editing would have eliminated a number of solecisms of grammar and syntax, as well as a few careless factual errors. However, these detract little from the merit of the book as a basic introduction to the theology of grace in its relation to contemporary Christian living.

RICHARD VILADESAU  
Fordham University

TRAGIC VISION AND DIVINE COM-PASSION. By Wendy Farley. Louisville: Westminster/Knox, 1990. Pp. 156. \$13.95.

In this deeply personal reflection on theodicy, Farley proposes a solution to the contemporary Christian's confrontation with the "twin faces of evil—sin and suffering." American culture, she argues, provides all too many opportunities to escape the reality of the tragic and to overlook the radical suffering of others. She focuses on suffering and the tragic as opposed to sin and the fall, which are the concern of traditional theodicies. Part 1 considers tragedy and the problem of evil. F. tries to reconcile the goodness of creation with the experience of radical suffering and concludes that radical suffering cannot be justified nor can it "be redeemed by hope."

Part 2, "Toward a Theology of Re-

sistance and Redemption," explores compassion and divine love in relation to evil. F. reinterprets the metaphor of power, allowing love rather than domination to be its distinguishing mark. F. argues that theology is not reducible merely to a cultural construct. Rather, following Schleiermacher, she believes that the experience of redemption determines theological claims. She looks for models of resistance to evil within history as a way of understanding the horror of radical suffering. Compassion becomes the key to understanding the uniqueness of the power of redemption. In the end, F. sees the Church and the Scriptures as mediators of the nonfinality of evil. Human beings can find some solace in the collective memory of history, Scripture, and the Church; therefore they can resist despair and evil.

The book is written in an earnest and readable style. It will prove useful for seminary students, pastors, and theologians.

IRENA MAKARUSHKA  
*Bowdoin College, Maine*

**BOUNDARIES DIMLY PERCEIVED: LAW, RELIGION, EDUCATION, AND THE COMMON GOOD.** By Christopher F. Mooney, S.J., Notre Dame: University of Notre Dame, 1990. Pp. xiii + 189. \$26.95.

Mooney is concerned with the common meanings and value commitments by which American society thrives, without which it dissolves into squabbling, defensive fragments. He traces structural and culture changes within and between American society, government, the churches, the educational establishment, ending with suggestions on how their mutual interaction might be directed toward the common good.

American society has moved through three successive disestablishments: first of national and state churches, then of an evangelical Protestant religious consensus, finally of common

personal and public moralities. The result is religious and moral pluralism, conditioned by a growing public commitment to equality. Religion, law, and education rightfully reflect this diversity amid a unifying, though vague, commitment to universal social inclusion and active participation. M. traces religion's partial withdrawal into private realms, then its reclaimed interest in public meaning in response to moral pluralism. Similarly, he masterfully follows the juridical order's withdrawal into legal positivism, then its recognition that law does operate within a social field of value commitments and that law itself is never value neutral. M.'s treatment of the Supreme Court's movement beyond the Lemon tests to a notion of "accommodation" is equally masterful.

M. recognizes that the meanings and commitments that now must be developed will remain partial and open-ended. But he is not willing to view such a condition as an unmitigated disaster. It is at the least a cognitional necessity, given our commitments to equality in pluralism and the nature of human knowing as recently formulated even by the natural sciences. M. views and even celebrates pluralism and the developing conditional notions of the common good as opportunities that better aid the moral development of a citizenry and enrich our understanding of who we are, and even of who God wants us to be.

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

**MAÑANA: CHRISTIAN THEOLOGY FROM A HISPANIC PERSPECTIVE.** By Justo L. González. Nashville: Abingdon, 1990. Pp. 184. \$13.95.

González has produced the most cogent statement yet on the what, why, and wherefore of a U.S. Hispanic theology. A Hispanic Methodist born in Cuba, G. has lived in the U.S. for decades. Steeped in church history, he ac-



quired a love of the Christian tradition and with it a healthy respect for its specifically Roman Catholic dimension, which he reveals at every turn. Moreover, years of service promoting Hispanic theologians and ministry have given him a vision of Hispanic Christians that is broad and deep.

After a foreword by U.S. Hispanic Catholic theologian Virgilio P. Elizondo, G.'s first four chapters contextualize the topic from the perspective of a Protestant Hispanic conversant with the Catholic Hispanic situation. G. stresses the relationship between previously marginalized voices such as those of the Third World and women in today's post-Constantinian era: theology issues now from the "underside" of history, from the powerless. He speaks of U.S. Hispanic theology as an exciting communal enterprise, as the task of the Church, not of isolated academics.

Chapters 5-11 provide examples of how to do theology from a Hispanic perspective. G.'s familiarity with the history of doctrine, especially the patristic age and the Reformation, allows him to engage the theological tradition with sensitivity and authority. He moves from biblical hermeneutics to God, the Trinity, Christian anthropology, soteriology, and pneumatology. He always approaches the material in relation to contemporary U.S. Hispanic realities of a socioeconomic, political, or cultural nature. The result is quite fascinating and at times provocative. G.'s title plays on the word *mañana*, which can connote a negative stereotype of Hispanic culture; G. relates it to the eschatological orientation of the struggle of U.S. Hispanics for justice and God's Reign. His rehabilitation of this ambiguous word suggests the reversal of fate (the mighty are put down from their thrones) so typical of the prophetic.

G. writes excellent prose, and provides abundant references for further

reading. His endnotes, at times rather chatty, lend an informality to the book that may disturb some and delight others. As the first truly ecumenical example of a U.S. Hispanic theology G.'s book is unique and deserves careful scrutiny.

ALLAN FIGUEROA DECK, S.J.  
*Jesuit School of Theology, Berkeley*

GLI STATUTI DELLE CONFERENZE EPISCOPALI 2: AMERICA. Edited by Iván C. Ibán. Padua: CEDAM, 1989. Pp. xi + 311. L. 30,000.

The University of Padua has undertaken the publication of the statutes of the episcopal conferences from the world over. This is no mean task, since the *Annuario Pontificio* for 1990 lists 102 conferences of the Latin rite, 13 of the Eastern rite (synods included), and 12 International Unions of local conferences. The first volume, containing the statutes of the European episcopal conferences appeared in 1987 (*TS* 50 [1989] 209-10); now we have the second volume, containing the statutes of the conferences of the Americas; a third volume will complete the series by covering the conferences in regions subject to the Congregation for the Evangelization of Peoples.

Editor Ibán, ordinary professor of ecclesiastical law at the University of Madrid, offers in Spanish a comparative analysis of the statutes, examining first their internal structures (committees, procedural rules, competencies to produce "normative statements"), and then their external relationships (with the Holy See, other conferences, with member bishops, and with the state).

There are presently 23 national episcopal conferences in the Americas (that of the Antilles includes the bishops of several nations). In addition there are two International Unions: (1) the Consejo Episcopal Latinoamericano, better known as CELAM; and (2) the Secretariado Episcopal de America Central

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There are presently 23 national episcopal conferences in the Americas (that of the Antilles includes the bishops of several nations). In addition there are two International Unions: (1) the Consejo Episcopal Latinoamericano, better known as CELAM; and (2) the Secretariado Episcopal de America Central

y Panama, abbreviated as SEDAC. The texts of the statutes are given in their original languages: English, French, Portuguese and Spanish. Regrettably, this second volume is lacking the brief historical introductions with bibliographical notes to each of the statutes that were a feature of the first volume.

At this point it is not clear if the statutes of the conferences (synods) of the Eastern rite will be part of the collections. It would be most desirable to have them, not only for the sake of the completeness of the series, but also for the power of inspiration they may contain. If they have preserved the ancient Eastern tradition of synodal government, they could serve as a good example of doctrinally correct and practically sound practice of collegiality.

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

Trinity (Trinitarians) and a long-time professor of canon law in the Washington Theological Union. This book, however, is intended for an audience much broader than canon lawyers. He draws on theological and historical resources and the observations of sociologists and psychologists. His style of writing is clear and concrete and he is willing to state his informed opinions and conclusions, however unpalatable they may sometimes be, in a forthright manner.

It should not be surprising that I disagree with O. on some issues or that I would approach them in a somewhat different way; canon lawyers debate each other on many subjects. With regard to this book any disagreement between us concerns matters of small import.

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

**WITNESS AND SERVICE: QUESTIONS ABOUT RELIGIOUS LIFE TODAY.** By David F. O'Connor, S.T. New York: Paulist, 1990. Pp. vi + 195. \$10.95.

Basically a compilation of previously published articles, principally in *Review for Religious*, which have been reworked. There are eleven chapters or essays with very useful end-notes and an index. Each chapter addresses a specific question or problem which religious communities and individuals have been experiencing during the 25 years since Vatican II: public, corporate witness within the Church; secular institutes compared with religious institutes; problems with authority; rights of individual religious; admission of new members; disruptive or problem religious; readmission of former members; religious in politics; lay associates; lay brothers in clerical institutes; and the future of religious institutes in North America and Europe.

O'Connor is a member of the Missionary Servants of the Most Holy

**VAN GOGH AND GOD: A CREATIVE SPIRITUAL QUEST.** By Cliff Edwards. Chicago: Loyola University, 1989. Pp. xxviii + 220. \$12.95.

Edwards's study consists of six chapters on topics which range from Van Gogh's ideas on life as pilgrimage, to his use of symbolism, and his purported knowledge of Buddhism. The volume also includes chronological tables, indices, and sixteen black-and-white illustrations of Van Gogh's works. Although Van Gogh is known primarily as a visual artist who wrote letters, and not as a writer who painted, E.'s method of approach to Van Gogh's spiritual life begins with the written word, his letters, and does not give the visual work its place as primary source. An example of this is found in the fact that the book's illustrations are never mentioned in the text or cited in the notes, even though many of the works represented here are discussed.

The book is not difficult reading, although it has an overabundance of

rhetorical questions and of quotations from Van Gogh's letters. E.'s theological interpretations of *Still Life with Bible* (45-49) and *Wheat Field with Crows* (143-50) are useful, and his opinions about Van Gogh's identification with the Suffering Servant and about Vincent's suicide as a sacrifice (115-16) are welcome additions to the religious studies on Van Gogh. One wishes, however, for more discussion of Van Gogh's biblical images, such as the sower, the harvest, and the sun, and at least an acknowledgement, if not an analysis, of his paintings derived from biblical works by Rembrandt and Delacroix. E. also overlooks the benchmark for identification of Van Gogh's works, the methodical catalog by J. B. de la Faille, *The Works of Vincent Van*

*Gogh: His Paintings and Drawings*, 1929, latest revision 1970.

Some readers may have difficulty with the frequent shifting of E.'s text between biographical style and topic-oriented emphasis, but all would be better served if he had provided a conclusion which summarizes his arguments and makes connections among the wide range of topics discussed. Those wanting more than E. offers should consult a recent work which probes the religious nature of Van Gogh's visual art in the context of 19th-century Holland, Tsukasa Kōdera's *Vincent Van Gogh: Christianity Versus Nature* (John Benjamin, 1990).

KATHLEEN M. IRWIN

*Franciscan School of Theology*  
Berkeley

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### SCRIPTURAL STUDIES

BOOTH, R. *Contrasts—Gospel Evidence and Christian Beliefs*. W. Sussex, England: Paget, 1990. Pp. 256.

BROWN, R. *Responses to 101 Questions on the Bible*. N.Y.: Paulist, 1990. Pp. 147. \$5.95.

BRUEGGEMANN, W. *Power, Providence, and Personality*. Louisville: Westminster/Knox, 1990. Pp. 120. \$8.95.

CALLAHAN, K. *Effective Church Leadership*. S.F.: Harper & Row, 1990. Pp. 268. \$19.95.

CHEVALLIER, M.-A. *Souffle de Dieu: Le Saint-Esprit dans le Nouveau Testament 2*. Paris: Beauchesne, 1990. Pp. 663. Fr. 165.

*Christus bezeugen. Festschrift für Wolfgang Trilling zum 65. Geburtstag*. Ed. K. Kertelge et al. Leipzig: St. Benno, 1989. Pp. 319. DM 25.80.

COLLINS, J. *Diakonia*. N.Y.: Oxford Univ., 1990. Pp. 368.

*The Daemonic Imagination: Biblical Text and Secular Story*. Ed. R. Det-

weiler and W. Doty. Atlanta: Scholars, 1990. Pp. 232. \$24.95; \$15.95.

ECHEGARAY, J., et al. *La Biblia en su entorno*. Estella, Navarre: Verbo Divino, 1990. Pp. 589.

FISHER, N. *The Parables of Jesus*. N.Y.: Crossroad, 1990. Pp. 178. \$9.95.

GRAYSTON, K. *Dying, We Live: A New Enquiry into the Death of Christ in the New Testament*. N.Y.: Oxford Univ., 1990. Pp. 496. \$39.95.

GUINAN, M. *The Pentateuch*. Collegeville, Minn.: Liturgical, 1990. Pp. 138. \$8.95.

HOOKE, M. *From Adam to Christ*. N.Y.: Cambridge Univ., 1990. Pp. 198. \$49.50.

KARRIS, R. *Jesus and the Marginalized in John's Gospel*. Collegeville, Minn.: Liturgical, 1990. Pp. 119. \$7.95.

KEALY, S. *Jesus and Politics*. Collegeville, Minn.: Liturgical, 1990. Pp. 96. \$6.95.

KEE, H. *What Can We Know about Jesus?* N.Y.: Cambridge Univ., 1990. Pp. 122. \$22.50; \$6.95.

# Theological Studies

MARCH 1991  
VOL. 52, NO. 1

*Published by Theological Studies, Inc.  
for the Theological Faculties of the Society of Jesus  
in the United States*

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THEOLOGICAL STUDIES is published quarterly in March, June, September, and December by Theological Studies, Inc., at 428 East Preston St., Baltimore, MD, 21202-3993. Second class postage paid at Baltimore, MD, and at additional mailing offices. POSTMASTER, please send address changes to THEOLOGICAL STUDIES, 428 East Preston St., Baltimore, MD 21202-3993.

YEARLY SUBSCRIPTION 1991: U.S. individual: \$18; U.S. institutional: \$25; all foreign, including Canada: \$25 U.S. currency.

RENEWALS AND NEW SUBSCRIPTIONS should be accompanied by a remittance in U.S. funds and sent to Theological Studies, P.O. Box 64002, Baltimore, MD 21264-0002.

CHANGES OF ADDRESS and all correspondence dealing with subscriptions should be sent to Theological Studies, Business Office, 428 E. Preston St., Baltimore, MD 21202-3993.

MANUSCRIPTS (normally the ribbon copy or a computer printout of letter-perfect quality and a legible duplicate), together with return postage, should be sent to Editor, Theological Studies, Boston College, Chestnut Hill, MA 02167. Author should certify that the article is not being submitted simultaneously to another journal.

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

BACK ISSUES are available from Theological Studies, P.O. Box 1029, Georgetown University, Washington, DC 20057. Single copies prepaid: \$6 in U.S.; \$7 outside U.S.

TS opens its 52nd year with three articles: on the psychoanalytic aspects of Ignatius' conversion; on the poor in ancient Israel; on the contemporary theologian's ecclesial vocation; then the annual review of moral theology, followed by a note on the future of patristic studies.

**Psychoanalytic Hagiography: The Case of Ignatius of Loyola** uses psychoanalytic thinking to illuminate the conscious and unconscious drives, conflicts, and motivations that intersect with spiritual dynamics and grace in the lives of the saints. WILLIAM W. MEISSNER, S.J., M.D. from Harvard Medical School, is University Professor of Psychoanalysis at Boston College. His recent publications include *Treatment of Patients in the Borderline Spectrum* (Aronson, 1988) and *Life and Faith: Psychological Perspectives on Religious Experience* (Georgetown University, 1987).

**Poverty in the Laws of the Ancient Near East and of the Bible** finds that the law codes of ancient Mesopotamia, ancient Israel, and modern societies have something in common: they all do a better job of talking about, than actually caring for, the poor. NORBERT LOHFINK, S.J., with a doctorate from Rome's Biblical Institute, is professor of Old Testament exegesis at Sankt Georgen, Frankfurt. Recent publications are: *Studien zum Deuteronomium und zur deuteronomischen Literatur* (1990), and *The Covenant Never Revoked: Biblical Reflections on Christian-Jewish Dialogue* (Paulist, 1991). He is currently preparing a commentary on Deuteronomy for the Hermeneia series.

**The Theologian's Ecclesial Vocation and the 1990 CDF Instruction** points out how a contextualized reading of the "Instruction on the Ecclesial Vocation of the Theologian" can allay some of the anxieties raised by this document. FRANCIS A. SULLIVAN, S.J., S.T.D. from the Gregorian University, Rome, where he serves as professor of theology and ecclesiology, is well known for his *Magisterium: Teaching Authority in the Catholic Church* (Paulist, 1983) and *The Church We Believe In: One Holy, Catholic and Apostolic* (Paulist, 1988). He is currently working on a historical and critical study of Christian thinking about the salvation of those outside the Church.

**Notes on Moral Theology: 1990** has three categories and three authors:

1. **Passions and Principles** points out how moral theology needs to attend to the fact that emotions have rational content that informs their assessments and strategies, and that they need to be judged both according to the criteria of "appropriateness" and according to how they can be educated. WILLIAM C. SPOHN, S.J., Ph.D. from the University of Chicago, teaches theological ethics at the Jesuit School of Theology at Berkley. He is currently preparing a book on "An American Ethics."

2. **Religion and Political Life** examines three modes of relationship between religion and politics: a liberal model with secularist implications, a liberal theory open to the relevance of religion, a postliberal theory that encourages a public role for faith communities, and then goes on to suggest ways to move the debate to a higher level. DAVID HOLLENBACH, S.J., has his Ph.D. from Yale and is professor of moral theology at the Weston School of Theology in Cambridge. He recently published *Justice, Peace and Human Rights: American Social Ethics in a Pluralistic World* (Crossroad, 1988).

3. **Bioethical Decisions to End Life** examines such well-known questions as artificial nutrition and hydration, direct euthanasia, etc. in the light of "ordinary" and "extraordinary" means, of direct and indirect intention, and of the implications of the "preferential option for the poor." LISA SOWLE CAHILL, Ph.D. from Chicago and professor of Christian ethics at Boston College, has recently published "Can Theology Have a Role in 'Public' Bioethical Discourse?" (*Hastings Center Report*, July/Aug. '90) and is currently editing, with Dietmar Mieth, a Concilium volume on aging.

Continuing from where "Fifty Years of Patristics" (*TS* 50 [1989] 633–56) left off, **The Future of Patristics** notes that the 20th-century patristics revival is taking the shape of a specifically secular form of academic professionalism. It also finds itself faced by challenges from, among others, feminism and biblical fundamentalism. CHARLES KANNENGIESSER, doctored in arts (Sorbonne) and in theology (Institut Catholique), is the Catherine F. Huisking Professor of Theology at the University of Notre Dame. He recently published *Le Verbe de Dieu selon Athanase d'Alexandrie* (Desclée, 1990) and is currently working on the Christologies of Origen, Arius, Alexander, and Athanasius.

It is with awed humility that I assume the responsibilities of editor of *Theological Studies*. The most important of these responsibilities is that of maintaining and nurturing, for theology and for the Church, what was begun and developed by my predecessors, William J. McGarry, S.J., John Courtney Murray, S.J., and Walter J. Burghardt, S.J.. The one thing that gives me confidence in this task is the assurance of the cooperation of our continuing managing editor, John R. Keating, S.J., and of the host of authors, editorial consultants, and reviewers on whose talent the achievement of *Theological Studies* has always depended.

Robert J. Daly, S.J.  
Editor



- KURZ, W. *Farewell Addresses in the New Testament*. Collegeville, Minn.: Liturgical, 1990. Pp. 134. \$7.95.
- LAFONTAINE, R., et al. *L'Ecriture âme de la théologie*. Brussels: Institut d'Etudes Théologiques, 1990. Pp. 222. Fr.b. 635.
- LARUE, G. *The Supernatural, the Occult, and the Bible*. Buffalo, N.Y.: Prometheus, 1990. Pp. 303. \$21.95.
- LÉON-DUFOUR, X. *Lecture de l'évangile selon Jean 2*. Paris: Seuil, 1990. Pp. 501. Fr. 180.
- MASON, R. *Preaching the Tradition*. N.Y.: Cambridge Univ., 1990. Pp. 325. \$49.50.
- MCVENUE, S. *Interpreting the Pentateuch*. Collegeville, Minn.: Liturgical, 1990. Pp. 194. \$12.95.
- Of Scribes and Scrolls. . . presented to J. Strugnell*. Ed. H. Attridge et al. Lanham, Md.: University Press of America, 1990. Pp. 298. \$52.25; \$33.
- OLOFSSON, S. *God Is My Rock: Translation Technique and Exegesis in the Septuagint*. Stockholm: Almqvist & Wiksell, 1990. Pp. 208.
- O'TOOLE, R. *Who Is a Christian?* Collegeville, Minn.: Liturgical, 1990. Pp. 168. \$9.95.
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- SHORT, R. *Short Meditations on the Bible and Peanuts*. Louisville: Westminster/Knox, 1990. Pp. 144. \$7.95.
- SKLBA, R. *Pre-Exilic Prophecy*. Collegeville, Minn.: Liturgical, 1990. Pp. 183. \$9.95.
- SWEETLAND, D. *Our Journey with Jesus*. Collegeville, Minn.: Liturgical, 1990. Pp. 261. \$14.95.
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- WESTERMANN, C. *The Parables of Jesus in the Light of the Old Testament*. Minneapolis: Fortress, 1990. Pp. 211.

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- BALTHASAR, H. VON. *Credo: Meditations on the Apostles' Creed*. N.Y.: Crossroad, 1990. Pp. 105. \$11.95.
- BERG, B. DE. *Ungodly Women*. Minneapolis: Fortress, 1990. Pp. 165.
- BERMEJO, L. *Church, Conciliarity and Communion*. Anand, India: Gujarat Sahitya Prakash, 1990. Pp. 361. \$12; \$10.
- BIRCH, C. *A Purpose for Everything*. Mystic, Conn.: Twenty-third, 1990. Pp. 216. \$14.95.
- CLANTON, J. *In Whose Image?* N.Y.: Crossroad, 1990. Pp. 135. \$9.95.
- COBB, J., JR. *Doubting Thomas*. N.Y.: Crossroad, 1990. Pp. 96. \$8.95.
- COMBLIN, J. *Retrieving the Human*. Maryknoll, N.Y.: Orbis, 1990. Pp. 259. \$29.95; \$14.95.
- Empowering Authority*. Ed. G. Chamberlain and P. Howell. Kansas City, Mo.: Sheed & Ward, 1990. Pp. 143. \$10.95.
- Expanding the View: Gutiérrez and the Future of Liberation Theology*. Ed. M. Ellis and O. Maduro. Maryknoll, N.Y.: Orbis, 1990. Pp. 226. \$14.95.
- Feminist Theology: A Reader*. Ed. A. Loades. Louisville: Westminster/Knox, 1990. Pp. 340. \$16.95.
- FORDE, G. *Theology Is for Proclamation*. Minneapolis: Fortress, 1990. Pp. 207.
- GARRETT, J. *Systematic Theology 1*. Grand Rapids: Eerdmans, 1990. Pp. 658. \$35.
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- HOEKEMA, S. *Saved by Grace*. Eerd-

- mans: Grand Rapids, 1989. Pp. xii + 277.
- Incarnational Ministry*. Ed. C. Kettler and T. Speidell. Colorado Springs: Helmers & Howard, 1990. Pp. 330. \$29.95; \$16.95.
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