

## BOOK REVIEWS

**SATIRE AND THE HEBREW PROPHETS.** By Thomas Jemieliity. Louisville: Westminster/Knox, 1992. Pp. 256. \$17.95.

Over the past two decades literary and biblical scholars have joined forces in an effort to explain the enduring power and beauty of the biblical witness. Literary grace is meant to *realize* meaning, not to obfuscate it. Together they have discovered the compositional artistry of the various books along with the powerful claims made upon those who encounter these texts as emergents of a vibrant faith community. Jemieliity, a professor of English at the University of Notre Dame as well as an occasional teacher of biblical courses in the department of theology, applies his special interest in the classical and 18th-century English satirists to a study of satire in the Hebrew prophets of the eighth to the sixth centuries B.C. Long before Juvenal and Horace these Hebrew prophets were offering a devastating critique of their societies even as they held out the possibility of a new direction through conversion. Scathing indictment and the possibility of redemption are steady ingredients of the prophetic and satirical art, and J. sees this fusion as "the common denominator that explains in the Hebrew prophets the rhetorical stratagems, themes, techniques, and the like familiar in satire" (12).

This book is an extremely valuable contribution to the study of Hebrew prophecy. Wisely consulting a good number of competent biblical scholars, among them the contributors to the Anchor Bible volumes on the prophets, J. has avoided many a pitfall encountered by one who tries to cope with the complicated process which moves from prophetic word to final redaction. His own easy mastery of the great classical satirists throws altogether new light on the prophetic materials. Biblical scholars may have been slow in recognizing all that is common between satire and prophecy. Both share a common disdain for things as they are; both are critical of the establishment which usually holds them in disdain.

For example, the sustained attacks on the credibility of an Amos or Jeremiah have their parallels in the lives of Swift, Twain, and Waugh. Like the Hebrew prophets before them, modern critics of society may expect the accusations of mental instability, base motivations, or the intent to subvert law and order. "For prophet and satirist alike, a rhetoric of credibility is an inescapable need of self-presentation" (147).

The prophet Jeremiah is a good example. His self-revelation is found

especially in the "Confessions." We no longer interpret them simply as the complaints of a despairing man, preserved for the sake of biographical interest. Rather, we have here a concrete, vivid, first-order language in which the man is depicted mainly in terms of his service to a community. Conversely, his public vocation always involves him at a very personal level. The Jeremiah we meet is a theological paradigm; his life has a representative status, offering the possibility of transformation to the engaged reader. Jeremiah can be bitingly satirical but, in the final shape of his book, personal and national destinies are intertwined. We might add that the "Confessions" functioned publicly as a defence of Jeremiah against the charges of false prophecy.

The coverage of both major and minor Hebrew prophets from the viewpoint of satire is necessarily selective but the total picture is clear and convincing. The prophet is a realist and faces up candidly to the darker side of human nature. As J. remarks in his Epilogue: "Like the satirist . . . the prophet frequently takes the infernal route to the divine, to the ideal: Dante visits the Inferno before he arrives in Paradise" (196). This book is a notable contribution to our bibliography on the Hebrew prophets. One small suggestion: a new edition might consider substituting the translation of the Revised English Bible for that of the New English Bible.

*Boston College*

FRED L. MORIARTY, S.J.

CHRISTUS FABER: THE MASTER BUILDER AND THE HOUSE OF GOD. By Ben F. Meyer. Princeton Theological Monographs. Allison Park, Pa.: Pickwick, 1992. Pp. 300. \$27.50.

These essays constitute a unified effort to follow up on the themes of Meyer's *The Aims of Jesus*. M.'s study of Jesus under the classic messianic image of the master builder of the temple of God is unique in locating its historical inquiry in a theological context. Although Jesus did not explicitly intend to found a Church, the development of the Church out of eschatological Israel was a result of what was latent in the message and aims of the historical Jesus.

Part 1 manifests M.'s indebtedness in historical research to his mentor, Joachim Jeremias. The essays, even the more synthetic ones, concentrate on specific aspects of M.'s problematic, and so there is considerable repetition and overlap among them. M. conceives of Jesus as the eschatological prophet who expects the imminent in-breaking of the reign of God. He sees three phases in Jesus' mission. Jesus begins as an associate of John the Baptist gathering Israel for eschatological judgment. (Thus from the outset his mission is eschatological.) John's arrest propels him into a second phase, proclaiming the imminence of

this eschatological reign throughout Galilee. Jesus initially expects the Jews' acceptance of their eschatological vindication, but as they begin to reject his transforming message he sees that a short ordeal must occur. This threat of rejection opens a third phase, in which Jesus asks about his own identity and turns to esoteric teaching of his disciples to prepare them for the ordeal. Their mission continues his outreach to eschatological Israel and, through it, to the nations. He teaches them that his death, as Isaiah's suffering servant, is an expiation for Israel's rejection and leads to its restoration on the day of the Son of Man. But only his little flock of the simple and the afflicted accept his climactic offer of salvation, and so constitute as an open remnant the messianic restoration of Israel. The temple "riddle" (Mk 14:58 parr.) and the cleansing of the temple, together with his founding his Church on Peter as its rock, constitute the principal events by which the Messiah builds the eschatological temple of God. This community, however, understands his resurrection as the beginning of the end time, and so interprets the ordeal as extending through history, to be finally realized on the day of the Son of Man. Thus their anamnesis of the Last Supper was not only the one cultic act replacing all temple sacrifice, but also their calling on God to end their ordeal by Jesus' final vindication. Thus they arrive at an eschatology inaugurated and yet still in the process of realization.

Part 2, "Jesus and the Church," articulates anew Lonergan's heuristic outline of the divine solution to the human problem of evil. Jesus as suffering servant provides the model of human authenticity through which divine-human collaboration can reverse human decline. The Church, then, is the structured outgoing process which proclaims this solution and bears within it its healing power. Finally M. paints the Church as the New Temple built by the Messiah, and sketches its revelation of the Jesus who created it as the beginning of the emergent full solution to the problem of evil.

This book's dense argumentation, its presumption of familiarity with a century of historical-Jesus research, and its presumed familiarity with M.'s previous work make it a difficult read. But a lifetime of brilliant insights make it indispensable for those doing historical Jesus research. Those who view the historical Jesus as a teacher of wisdom will have difficulties with the conclusions and with M.'s historical methods. Others will object to a Jesus so thoroughly eschatological that he can be neither revolutionary, nor reformer, nor pacifist. Curiously, M. devotes very little space to texts which specifically address the Christus Faber theme (e.g. Mt 16:17-20, dealt with on two scant pages). In my view, M.'s most important insight is his challenge to those who do historical Jesus research solely from the horizon of the

(secular) historian. His insistence that a theological horizon opens up the proper perspectives on Jesus and actually enables historical research seems correct. Specifically, a Lonerganian expects that a good and omnipotent God's solution to the problem of evil intends a community which carries on the work of the Messiah in the extended time of the ordeal. But exactly how this heuristic intent uncovers Jesus' historical aims in this continuing work is either too subtle for this reader or more intimated than worked out. This book demands a more focused and systematic sequel.

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JOHN TOPEL, S.J.

NEW TESTAMENT APOCRYPHA 2: WRITINGS RELATING TO THE APOSTLES, APOCALYPSES AND RELATED SUBJECTS. Revised edition. By Wilhelm Schneemelcher. English translation edited by R. McL. Wilson. Cambridge: James Clarke; and Louisville: Westminster/Knox, 1992. Pp. x + 771. \$40.

This volume completes the publication of the English translation of the renowned collection *Neutestamentliche Apokryphen in deutscher Übersetzung*, first published by Edgar Hennecke in 1904. The first volume of this new translation, devoted to the Gospels and related writings, appeared in 1991 (see *TS* 53 [1992] 342–43). After Hennecke died in 1951, the German original was entrusted to W. Schneemelcher, now of the University of Bonn, and its third edition was translated into English under the care of R. McL. Wilson (1963, 1965). Schneemelcher continued to work on the German original, and an important revision appeared in the fifth edition (1987, 1989). The present English translation is based on the sixth, slightly corrected edition of the German fifth edition. Hennecke-Schneemelcher has thus been an invaluable reference book for biblical interpreters and theologians for almost nine decades. In its new English form it is most welcome. This two-volume English version of Hennecke-Schneemelcher will serve both students and theologians well into the 21st century.

The new form of the second volume presents introductions to the individual texts that have been either thoroughly revised or completely rewritten, and the bibliographical data in all sections have been brought up to date. Most of the texts that appeared in earlier editions have been retained, but three texts from the collection of Nag Hammadi Coptic texts have been added: The Acts of Peter and the Twelve Apostles, the Coptic Gnostic Apocalypse of Paul, and the Coptic Gnostic Apocalypse of Peter. There is also a new appendix to the Acts of John, drawn from a 15th-century Irish manuscript, "Beatha Eoin Bruinne." Some of the texts have been rearranged for greater clarity

and better treatment. Whereas the *Kerygma Petri* is still treated along with the Epistle to the Laodiceans, the Correspondence between Seneca and Paul, and the Pseudo-Titus Epistle under the heading "Apostolic Pseudepigrapha," the *Kerygmata Petrou* are now classed more logically with the Pseudo-Clementines. The result is that, where the second volume of the earlier English version had two introductions (to Acts and Apocalypses) and eight chapters, the new form has the same two introductions and nine chapters. The appendix on Poetic Compositions, which introduced and translated the Naassene Psalm and gave an introduction to the Odes of Solomon has disappeared in this new English form. The chapter that has undergone the greatest change is chap. 17, devoted to "Later Acts of Apostles." In earlier editions this topic was discussed in a mere eight pages, but now A. de Santos Otero devotes 56 pages to various forms of 15 different Acts of later dates.

The revision of chap. 13, devoted to "The Picture of the Apostle in Early Christian Tradition," written by Wolfgang A. Bienert, will be of particular interest and importance to theologians, because in its new tripartite form it treats all the important aspects of "apostolicity": (1) the concept of the apostle in primitive Christianity, (2) the apostles as bearers of tradition and mediators of revelation, and (3) the "apostolic" as a norm of orthodoxy. In such a treatment the theologian will find an up-to-date discussion of the origin of apostleship and its relation to the normative tradition of the Church. Likewise important is the general introduction to apocalyptic literature in early Christianity, written by Philipp Vielhauer and Georg Strecker. It contains an invaluable survey of apocalyptic material in the NT under subheadings such as "Jesus," "the Parousia," "the Signs," "the Antichrist," "the Synoptic Apocalypse," "the Johannine Apocalypse," and "the final chapter of the Didache." All of this is intended as an introduction to the nine apocalyptic texts that follow in English translation.

Thus in these two volumes, we have good translations of apocryphal outgrowths of the literary forms in the NT itself: extracanonical gospels, acts, epistles, and apocalypses. The advantage is that one can learn from them how each of the canonical forms continued to develop. There may be a danger, however, in the study of such parallel extracanonical forms in that one may overemphasize the form and treat them all as of equal importance, forgetting the content of the canonical texts themselves and the special normative character that they have for the Christian tradition.

The only fault that I can find with this new volume is the all-too-brief list of abbreviations. Many that are used in the volume fail to appear in the list, and, since they are not all per se evident, their absence creates a problem. A note explains that abbreviations follow

those of the *Theologische Realenzyklopädie*, but not everyone has immediate or handy access to that reference work.

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JOSEPH A. FITZMYER, S.J.

**FROM SYNAGOGUE TO CHURCH: PUBLIC SERVICES AND OFFICES IN THE EARLIEST CHRISTIAN COMMUNITIES.** By James Tunstead Burtchaell. New York: Cambridge University, 1992. Pp. xviii + 375. \$59.95.

This book is a history of office in the early Church; it involves the debate whether the early Church was presided over by office holders or was under the direction of charismatic leaders. The opening chapters survey the debate, the development of which is divided into four phases. In the first, a consensus was reached by late medieval and renaissance reformers (John Wyclif, Martin Luther, and John Calvin) that the apostolic Church was led not by ordained officers but by the Spirit and those whom the Spirit especially possessed.

In the 19th century, the consensus reached a second phase. German and English scholars like Ferdinand C. Baur, J. B. Lightfoot, Edwin Hatch, Adolph von Harnack, and Rudolph Sohm, concurred in the concept of the early charismatic Church, but emphasized that in the second century a deplorable development occurred: the charismatic leadership was replaced by the office of bishops in response to the threats from heresy.

The third phase occurred in the early 20th century, when the consensus was challenged by continental Protestants like Heinrich Holtzmann, Karl Holl and Karl G. Götz. These scholars pointed out that offices were already present in early biblical documents. They were joined, among others, by those of the Anglican communion, like Austin Farrer and Gregory Dix, as an expression of their belief in apostolic succession.

The fourth phase takes place in the course of this century, when the consensus is restated by prestigious scholars like Hans F. von Campenhausen and Eduard Schweizer. Among the supporters of the consensus in more recent time, two groups are singled out. First, the social analysts, like Gerd Theissen, John Gager, and Wayne Meeks, who smooth out the opposition between charisma and office and provide a more favorable interpretation of the emergence of office. The second group are the Catholic scholars, like Hans Küng, Eduard Schillebeeckx, and Elisabeth Schüssler Fiorenza, who find in an early Christian community without authoritative officers a model for a reform of the hierarchical structure of the Catholic Church.

This survey is highly instructive, well documented and very well written. This reviewer, however, misses some details, such as any al-

lusion to French literature on the subject, or any reference to the modification of the Protestant consensus as a result of the ecumenical dialogue.

In his later chapters, Burtchaell argues for his own thesis: office holders presided over the Christian community from the beginning of the early Church, although the leadership deferred to more charismatic members of the community. B. begins with the observation that the members of the early Christian communities were Jewish Christians. From this observation he infers the "antecedent likelihood that the first Christians, being Jews, organized themselves in the familiar and conventional ways of the synagogue." To establish his thesis, B. studies the Jewish community organization in the later Second Temple—this is the best chapter of the book—and then searches for corresponding elements in the communities of the early Church. In his argumentation for continuity in community organization from the Hellenistic Jewish synagogues to the early Christian churches, B. does not seek a uniform model in the synagogue but a flexible pattern that was typical in the various forms of Jewish sectarian groups.

The parallel that B. draws between the program of a synagogue and the agenda of the Christian assembly is very well presented. However, while it is highly compelling in the area of worship, it is less convincing regarding the origin and structure of governance in the Pauline churches. It could be more telling if the Jewish model of synagogue were complemented by Hellenistic models, like that of household governance. Such influence might already have happened in the Hellenistic synagogues of the diaspora.

Although B. makes no comment on the charisms of 1 Corinthians 12 (a surprising omission), he seems to assume along with the Protestant consensus that Paul understands "charism" in the technical sense: as opposed to office—an assumption that has recently been challenged (see *TS* 53 [1992] 658–59).

Despite these observations, B. has produced an important contribution to the study of the relationship of Hellenistic synagogue and Church in agenda and organization. The identification of this relationship is a valuable addition to the debate on office in the early Church.

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ENRIQUE NARDONI

**THE SEARCH FOR THE ORIGINS OF CHRISTIAN WORSHIP: SOURCES AND METHODS FOR THE STUDY OF EARLY LITURGY.** By Paul F. Bradshaw. London: SPCK; and New York: Oxford University, 1992. Pp. xii + 217. \$35; \$13.95.

Bradshaw, professor of liturgical studies at the University of Notre

Dame, alerts the reader in his Preface to the fact that his study might be read as an extended annotated bibliography of both primary and secondary literature on early liturgy. Even if that alone were the yield of this book, it would repay careful reading, for B. here surveys the whole length and breadth of the field. But this study is far richer than a survey of scholarship.

Although B. deals with topics as diverse as method, written sources, Jewish origins, the Eucharist, Christian initiation, the liturgical year, and the daily office, I will concentrate on two of his most significant contributions.

The first is in the realm of method. After analyzing the scientifically biased evolutionary approach of Anton Baumstark, B. proposes ten principles for interpreting the evidence of early worship (e.g. the principle that "ancient church orders are not what they seem"). With the precision and confidence of a skilled surgeon, he employs the historical-critical method to prevent students of worship from making broad generalizations about the data and from relying on shopworn axioms and hypotheses that have acquired the aura of truth by constant repetition. The result of B.'s application of a hermeneutic of suspicion is that one can make very few claims about the nature of early Christian liturgy. In fact to attempt a narrative history of early liturgy (in the manner of Josef Jungmann or Gregory Dix) would seem to be folly. Yet, it seems to me, an attempt at a plausible reconstruction (albeit with proper methodological caution) must be made. In fairness to B., he clearly does not intend his book to be a narrative history but rather a kind of prolegomenon to such a history.

Another aspect of B.'s hermeneutic of suspicion can be seen in his penchant for finding "original variety" (a phrase he uses frequently) in the rites and texts of the earliest followers of Jesus. To be sure, modern scholarship (that of W. Bauer, H. Koester, J. G. Dunn, J. Reumann among others) has focussed on the variety to be found in the earliest stages of the Christian movement. But the desire to discern the origins of the Eucharist, e.g. in the preaching and activity of Jesus (even if not in explicit words or gestures), is not misguided.

B.'s second major contribution is in the area of Jewish liturgical studies. Here he compresses an extraordinary amount of contemporary scholarship, which is often obscure to Christians, into 29 pages. The great yield of this chapter, like the ten methodological principles, is to keep one from making facile judgments about Jewish worship at the time of Jesus, when the state of both the sources and the discipline of Jewish liturgiology do not warrant so doing. Here again I would caution that, although it is overambitious to claim a knowledge of the exact wording of the first-century Jewish grace after meals based on

reconstructions from much later material, it is still possible to hypothesize what that very significant prayer (in terms of the development of eucharistic prayer) may have been like.

Given the comprehensive scope of this work and its usefulness as a guide to students and scholars alike, I wish that B. had included sections on ordination, a subject which he is eminently qualified to discuss, and on the development of the cult of the saints, a most important development in the evolution of the liturgical calendar. The book would clearly benefit from inclusion of these topics. Finally, by way of criticism, I would add that B.'s search for the origins of Christian worship is quite self-consciously devoid of theological judgments. In the final analysis, however, the volume of data gathered and analyzed in this work needs reflection, and the historian must participate in the search for theological criteria by which to judge it.

Anyone, however, who is interested in the nature and development of Christian worship or even in Christian origins in general must be grateful to B. for providing a vade mecum that will be valuable for a long time to come.

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JOHN F. BALDOVIN, S.J.

THE ANCIENT WISDOM OF ORIGEN. By John Clark Smith. Cranbury, N.J.: Bucknell University; and London/Toronto: Associated Univ. Presses, 1992. Pp. 372. \$49.50.

Whether one regards Origen as famous or infamous, his reputation insures that he needs no introduction. Indeed, the rediscovery of O. is a distinctive feature of "modern" scholarship on the early Church. In the early-20th century theologians as diverse as von Balthasar, von Harnack, and Lossky explicitly developed their own theological insights over against the figure of O. More recently there have been numerous attempts to "claim" him. These re-evaluations almost all proceed from a recognition of O.'s pivotal importance for the development of Christian doctrine.

Given the broad range of O.'s thought, one is surprised that, despite his title, Smith's subject is limited to O.'s understanding of *spiritual change*, or conversion broadly conceived. Why Smith should consider O.'s doctrine of conversion identical with his "wisdom" is never made clear, although there is an implicit argument in the fundamental project of the book, namely the attempt to understand and synthesize all the various parts of O.'s thought through the force of his concept of spiritual transformation. I am personally suspicious of any attempt to organize all of anyone's thought around one conceptual axis. Yet even if one accepts such a task Smith starts on weak ground, first and

foremost because he neglects to acknowledge other scholarly accounts of the fundamental character of O.'s thought. Previous accounts have found the center of his theology in, e.g., his Christology or his trinitarianism. Others place him in the sphere of gnosticism. One influential description portrays him as fundamentally indebted to Hellenism; in such an understanding of O.'s thought Smith's discovery of spiritual transformation as the foundation of that thought is untenable. Smith may have a case to offer against proposed alternative centers of O.'s thought, but he never makes it. In short, I would have been more comfortable with Smith's work if he had, at some point, recognized the real ambiguity of O.'s theology for Christianity.

This silence may mask Smith's own hermeneutical debt. Smith's account of O. reminds me more than anything of von Balthasar's account of Gregory of Nyssa, particularly the single-minded retelling of theology through existential categories in an attempt to reveal the original and still-authoritative "meaning" or (in Smith's case) "wisdom" of the texts (though Smith never explicitly draws on von Balthasar's *Parole et mystère chez Origène*). Like von Balthasar's account of Gregory's theology in terms of *presence*, Smith's account of O.'s theology in terms of *conversion* is meant to make a claim on O.'s value and, finally, his identity.

It is difficult to determine Smith's intended audience. Smith makes a dramatic promise at the beginning regarding the wide range of scholarship that he will draw upon, which suggests a work written for the tradition of scholarly discourse. Yet, as already suggested, there are strange omissions in his acquaintance with scholarship on O. The appendix devoted to "Origen Scholarship and Textual Methodology" cites most modern scholarly treatments but says nothing substantial about any of them. Smith's bibliography is intended to seem exhaustive, but it does not include a single reference to Patricia Cox Miller's many works on O. This omission, like the silence on von Balthasar, reveals the shadow of Smith's understanding of O., here is a competing hermeneutic of O.'s writing which simply does not, cannot, exist in Smith's account of O. Similarly, Smith has no reference to D. G. Bostock's treatment of medical influence on O.; a citation which could have greatly clarified Smith's muddled ideas on the role of opposite categories and medical images in O.'s Christology.

The credibility of Smith's claim on scholarship is further damaged when one discovers that judgements are buttressed by references to works like Justo Gonzalez's *History of Christian Thought*. Yet this kind of reference does provide an important clue as to who is intended to use the book: graduate students who have already had a generalist introduction to O. (like Gonzalez's) and who are now taking a second

step in exploring the Alexandrian's thought. Smith's ideal reader seems to be someone who is theologically sophisticated enough to be familiar with concepts like *logos* and *aisthēsis*, but who has no prior knowledge of O.'s doctrines. Because Smith does not assume that his reader has ever actually read O., parts of his book may be useful for students of the doctrine of conversion who are curious about O.'s contribution on this topic. Specific sections of the book can be useful for organizing lectures for an undergraduate patristics course.

Finally, the book is tediously written. Smith's style is opaque. A fundamental stylistic problem is that the arguments constantly take the form of "backtracking" (for lack of a better term). The development of the stated topic of a chapter or section is consistently interrupted by an announcement that in order to understand the topic we must first understand some other topic or idea. Sometimes understanding the interrupting topic requires a further backtracking. We are not led from historical background to O.'s own thought on the subject at hand; instead, we regularly depart from the stated subject as Smith discovers or recognizes an idea or subject that bears upon O.'s thought. This is a book whose sum is less than the total of its parts.

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MICHEL R. BARNES

**THE ORIGENIST CONTROVERSY: THE CULTURAL CONSTRUCTION OF AN EARLY CHRISTIAN DEBATE.** By Elizabeth A. Clark. Princeton, N.J.: Princeton University, 1992. Pp. xii + 287. \$45.

The Origenist controversy stems ultimately from the brilliance of Origen, who in his own lifetime already attracted unstinting support and bitter opposition. This tension reached a climax in the late-fourth and early-fifth centuries, when it affected not only theology, but also ecclesiastical life, as witnessed by the downfall of John Chrysostom as bishop of Constantinople. In the East the controversy was renewed in the sixth century, and Origenism was condemned by local synods in 543 and by the Fifth Ecumenical Council of Constantinople in 553.

Clark focuses on the height of the controversy; through analysis of personal relationships and theological issues she unravels the dense layers of its historical, cultural, social, political, and theological elements, shedding new light on all of them. Her methodology itself is noteworthy, for she combines a basically conventional approach to theological ideas with so-called network analysis, through which she is able to indicate avenues of development and growth and to identify the issues which, at times surprisingly, were involved. After summarizing the results of her network analysis, she parts company with those "who claim that the ideas argued in any dispute are inconsequential fac-

tors." She points out that the disputants cared "passionately about the theological points involved, or more correctly, about their own interpretation of theological points," because they lived "in a world more deeply committed to religious faith than is our own" (42). This insight, namely that theological ideas were important in early Christianity and that faith affects its theological activity, is absolutely essential and enables C. to produce a penetrating and thoughtful study of a difficult subject.

The Origenist controversy was a complex process that went beyond the authentic thought of Origen, involving both major and all-but-unknown personalities and feeding on some of the most crucial and controversial theological issues of the time. Most of Origen's theological "system" was at stake, but perhaps the overarching aspect was his wish to vindicate the goodness and justice of God and his consequent development of a "cosmological" theory on the origin of the soul, which led to further conclusions about the value of the body, and about sin, grace, punishment, and final restoration.

The book cannot be summarized, but an outline may be useful. Through network analysis C. first traces the relationships among the characters involved, providing a useful summary of personal, cultural, and political lines of influence that have always been known or at least suspected, but are here clearly delineated. Less obvious links with issues (e.g. the ascetical movement and concerns about the body) and with people (e.g. Pelagianism and Augustine) also come to light. She then deals with the late-fourth-century iconoclastic conflict concerning images of God, and with the role of Evagrius Ponticus in that particular issue and in the Origenist network.

C. then deals with the charges against Origenism and the persons that made them: Epiphanius, Theophilus of Alexandria, Jerome, and Shenute. Analysis of influential personal relationships enriches that of the theological interpretations and highlights the true bases of the controversy, which frequently had little to do with Origen himself. She devotes special attention to Rufinus's defense against charges of Origenism, and finally she links the Origenist controversy with Pelagianism and Augustine's response. Here the question about the soul's origin comes to the fore, and the argument returns to Origen, whose ideas had been largely rejected. C. feels that the lack of a clear, universally accepted response to this question left Augustine in a dilemma that is at the heart of his struggle with Pelagianism on issues of human destiny, free will and fatalism, predestination and salvation, and, the root of it all, the question of God's goodness and justice. This is a fascinating discussion which draws a picture of Augustine that is unsettling, but to the point.

Not everyone will agree with all of C.'s analyses, evaluations, and conclusions. But this is a work of scholarship whose value transcends its substantial contribution to the history of the Origenist controversy. The importance of the methodology has already been noted. But the results of this study also enrich the reader's understanding of the relevant time periods, of the persons involved, and of the crucial theological and faith issues with which they grappled. Anyone seriously interested in early Christian life and thought should read this book.

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GERARD H. ETTLINGER, S.J.

**AUGUSTINE: CONFESSIONS. 1: INTRODUCTION AND TEXT; 2: COMMENTARY ON BOOKS 1–7; 3: COMMENTARY ON BOOKS 8–13.** Edited by James J. O'Donnell. New York: Oxford/Clarendon, 1992. Pp. lxxiv + 206; xiv + 484; xiv + 482. \$85 + \$115 + \$110.

O'Donnell has produced an extraordinarily valuable three volumes containing the critical text with an introduction to and commentary on the Confessions of Saint Augustine. They are a great improvement over the annotated text of the Confessions edited by J. Gibb and W. Montgomery (Cambridge, 1908; rev. 1927); in many respects they surpass the two volumes of the Bibliothèque Augustinienne edition with introduction and notes by A. Solignac (Paris, 1962), though O.'s commentary has a quite different, less philosophical and theological, focus and also benefits from a new perspective that has transcended the problems and interests of some thirty years ago.

Volume 1 contains a fascinating introduction followed by the Latin text of the Confessions. The introduction sketches the history of the interpretations of the Confessions during the past century, explains the main lines of interpretation that he emphasizes in the commentary, and provides some technical guidelines for using the text and the commentary. On the unity and structure of the Confessions, O. takes a pluralistic approach, though as a single scheme he favors that of *memoria* for the first nine books, *contuitus* for Book 10, and *expectatio* for the final three.

O. argues that modern studies of the Confessions have placed too much emphasis on Augustine's Christianity as "a thing of the mind," as a body of doctrine in which Platonism and Christianity were often seen as struggling for dominance. In doing so, these studies have undervalued the role of cult or liturgy for men and women of antiquity and have neglected the central decision Augustine made during the years covered by the Confessions, namely, the decision to present himself for cultic initiation or baptism, which Augustine saw as linked for himself with the espousal of continence.

O. sees the work of a formal commentary as aimed at a disciplined reading that discloses the most important levels of meaning in the text. He sets himself four tasks which he aims to accomplish in his commentary: (1) to illustrate Augustine's use and interpretation of Scripture in the Confessions, (2) to provide illustrative passages from Augustine's other works, thus allowing Augustine to be his own commentator, (3) to report the findings of modern scholarship, and (4) to interpret the text in the light of the above. He accomplishes those four tasks in exemplary fashion. Though O. has forsworn any systematic study of Augustine's prose style, the commentary does make a significant contribution to such a study.

The Latin text, presented without critical apparatus, is basically that of Skutella (1969) and Verheijen (1981), though O. has re-examined the text word by word and has incorporated numerous corrections, with the variant readings and justifications for the readings he has adopted given in the commentary.

Amid all its scholarship, the commentary has its delights. E.g., on the meaning of *animositate* with regard to Patricius's plans for his son, O. suggests that "the nearest equivalent might be 'chutzpah'" (2:117). So too, on Ambrose's prohibition of the Parentalia, he quotes Rebecca West as saying that the practice "was too like picknicking for his type of mind" (2:336). It has its controversial moments as well, e.g. when O'Donnell opines that the Confessions may have been dictated while Augustine was prone in bed with an attack of hemorrhoids (1:x1), or where he musters the texts that have led some to see an admission of homosexual involvement on Augustine's part (2:109-10), or where he suggests that Monica may have come from a Donatist family (2:118) or notes the likelihood that Augustine and his concubine deliberately avoided having more than one child (2:385). It also has its weaknesses, when, for example, O. takes the ascents in Book 7 as examples of spiritual as opposed to intellectual vision (2:439) or describes Augustine's stance on grace and free will as holding "two apparently contradictory positions at once" (3:159). But it has, above all, many great strengths in helping the reader come into closer contact with this great saint and fascinating mind.

The two volumes of commentary, though extremely rewarding, are no less demanding. O. allows Augustine to speak for himself, often simply presenting a selection of passages from Augustine's other works to cast light upon a passage in the Confessions. The result is that, along with citations from the Latin Bible and other patristic and classical sources, at least half, if not two thirds, of the commentary is in Latin, with perhaps another five percent in Greek, French, German, Spanish, and Italian.

There are indices galore: a 29-page index to Augustine's works, a ten-page index to other ancient authors, a 16-page index to Scripture passages, and a four-page general index. The commentary contains but five excursuses: on mothers and fathers in the Confessions; on the *liberales disciplinae*; on Alypius, Paulinus, and the genesis of the Confessions; on Psalm 4; and on memory in Augustine. On the other hand, the commentaries on specific topics, such as the triad *modus, species, ordo* or the phrase *pondus meus amor meus*, are at least twice the length of some of the "official" excursus.

Though I have regularly taught the Confessions for more than 15 years, on dozens of pages I learned something new or came to see things in a fresh perspective or had my pet theories questioned or—alas!—saw them rejected, not always gently, but with good, if not with wholly compelling, reasons. The introduction and the commentary provide excellent bibliographical references to the most significant works on the Confessions, especially from the last half of this century, most often with O.'s even-handed appraisal. I found only a handful of *errata* in the three well-edited and attractively printed volumes. O.'s text and commentary on the Confessions is a splendid scholarly achievement that will remain a standard source book on the text for decades to come.

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ROLAND J. TESKE, S.J.

CHRIST, OUR MOTHER OF MERCY: DIVINE MERCY AND COMPASSION IN THE THEOLOGY OF THE SHEWINGS OF JULIAN OF NORWICH. By Margaret Ann Palliser, O.P. New York: De Gruyter, 1992. Pp. xiv + 262. DM 168.

While Julian's work was long studied for the value of its spiritual guidance, more recently it has been appreciated for its doctrinal content. Palliser's work continues this trend. And there is much to admire in her book. P. rightly focuses on divine mercy and compassion as themes central to Julian's theology, and gives pride of place to the stunning images Julian employs to express these attributes: the parable of the Lord and the Servant and the similitude of the Motherhood of Christ. P.'s method is a close linguistic reading of the text, focusing on key words associated with the themes of mercy and compassion, resulting in a thorough analysis of those themes. Within this framework, she treats most of the areas of Julian's theology: Christology, soteriology, theological anthropology, trinitarian theology and ecclesiology, unveiling the inner cohesiveness of Julian's theological system. For the most part, P. handles Julian's theological ideas deftly, with nuance and balance.

I have two reservations, however. The first concerns Julian's Christocentrism. Despite P.'s assertion that "the Christocentricity of the *Shewings* cannot be overemphasized" (28), I believe that it has been in this work. Christianity is, by its nature, unavoidably Christocentric to a degree, and Julian's revelation begins with the figure of the crucified Jesus. But this figure leads Julian immediately into the mystery of God's love, revealing the Trinity. The three works of God toward humanity then provide the pattern for Julian's theology: the work of nature, appropriated to God as Father, the work of mercy, appropriated to God as Mother (Christ), and the work of grace, appropriated to God as eschatological Lord (Holy Spirit). Julian's forte is her development of the economic Trinity, although she clearly says that the whole Trinity is involved in each work.

P.'s emphasis upon Julian's Christocentrism, together with a tendency to interpret Julian's distinctions overly strictly in a manner more consistent with scholasticism than is evident in Julian's thought, needlessly confuses the clear trinitarian pattern of Julian's theology. E.g., since P. interprets Julian's notion of mercy, tied to the work of Christ, as something essentially distinct from, though related to grace, she needs to go to great lengths to explain how Christ is involved in the work of the Spirit (72–90). Julian's own distinctions are more fluid, where God's works of nature, mercy, and grace are all "grace" in the broad sense of the word, and all the work of the one and triune God. I understand Julian's notion of "grace" in the narrower sense as the Holy Spirit's work of eschatological fulfillment, essentially different in focus from P.'s interpretation of it as the extension of Christ's work of mercy in time through the Spirit. In any case, P.'s preoccupation with Christocentricity causes her to examine Julian's doctrine of creation only cursorily, and to ignore her eschatology. This last lack is particularly glaring, since the theme "all will be well," hinting at universal salvation, is a direct consequence of Julian's reflections on God's mercy and compassion. It is also arguably Julian's most original and controversial contribution to theology.

My second reservation is more serious. Although P. acknowledges that Julian's theology "must be situated within the context of the . . . late fourteenth century" (17), she shows no awareness of Julian's theological sources. Although she claims that Julian's was "a mind steeped in scriptural language and thought" (211), P. rarely mentions the scriptural origin of Julian's ideas, apart from an excursus on scriptural affinities to Julian's notion of God's compassion. Because "there is no firm evidence in *Shewings* to indicate that Julian consciously borrowed from any specific theological writings" (which I take to mean the absence of any recognizable quotations, itself an arguable point), P.

thinks it possible that Julian "simply drew her theology directly from the insights of the shewings" (16). Surely, there is room for considering the influence of theological sources upon a work apart from recognizable quotations from specific writings.

P.'s work could profit from an awareness of the similarity between Julian's ideas and her medieval theological milieu. E.g., Julian's anthropology becomes less confusing when situated within the context of Augustine's theology of creation and the medieval notion of the soul as *imago dei*. Placing Julian within her medieval context also allows her admittedly original contributions to theology to emerge in their full brilliance. The appreciation of Julian as theologian is incomplete without this historical sensitivity.

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JOAN M. NUTH

**JEROME NADAL, S.J. 1507–1580: TRACKING THE FIRST GENERATION OF JESUITS.** By William V. Bangert, S.J., Edited and completed by Thomas M. McCoog, S.J. Chicago: Loyola University, 1992. xiv + 401. \$25.95.

In the first three decades of Jesuit history, probably no one mattered more for the evolution of the order, the Generals excepted, than Jerome Nadal. A well-born Mallorcan of uneasy moods and lively spirituality, Nadal spent the second half of his long life (1507–1580) in ceaseless labor on behalf of Ignatius Loyola and his first two successors. As founder of the first Jesuit school, as promoter and expounder of the order's Constitutions, and as indefatigable visitor of its European houses, he left his footprints everywhere.

The Jesuits, looking back over their history, see themselves as having achieved a happy union of engagement and withdrawal, a this-worldly asceticism that merges prayer with social action. The early history of their order makes clear that they did not achieve this balance without much struggle, both within and without. Public traditions, private habits, and several popes impelled them towards more cloistered contemplation. Some of Loyola's first converts, especially in Spain and Portugal, leaned more to prayer and withdrawal than to apostolic labors in school and pulpit. Although it was not until the end of the 16th century, after Nadal's death, that the debate over the place of prayer came to an end, the Mallorcan's labors had done much to shape its eventual conclusion.

As Troeltsch remarked, Christian organizations, on the ancient model, often begin as "sect" and end as "church." Like the Franciscans, yet even faster and more thoroughly, the Jesuits made this classic change at breakneck speed. They moved from band of brothers to bureaucratic structure within the 16 years of Loyola's generalate (1540–

1556). This transformation coincided with exponential growth in numbers and daring ventures into Africa, Asia, and quite unfriendly parts of Europe. While legend tends to credit this expansion to plan, system, order, and uniformity, historians know that the Jesuit order was looser and more conflict-ridden than either its friends or its enemies liked to believe. The struggle over the place of prayer intersected with a second battle, waged by the Jesuit center against the centrifugal impulses of its periphery, especially in Spain and Portugal. In all this context, Nadal was the center's man on the spot. From 1553 to 1568, he was in almost perpetual motion, in a series of visitations that took him to almost every corner of Catholic Europe, from Portugal to Hungary, Moravia, and the Lower Rhine. Usually, he travelled with extensive powers, which let him make and unmake local officials, found or quash houses, admit, expel, confess, and examine men, and exhort and catechize all in matters constitutional. Some of his hosts feared that, in these labors, he pitched the letter against the spirit, for he was a prolific author of lists of rules on just about everything. The order sloughed off some of this punctilio, but much of it left its mark. At the same time, through his sermons, Nadal did much to focus the order's habits and its élan on the image of Ignatius, who, even still living, came to seem the inspired template for Jesuit spirit and action.

So a book on Nadal is very welcome. Bangert's, sadly, is a posthumous work, dedicated to the novices of the American Assistancy and touchingly introduced by McCoog, who recovered the manuscript and polished it for publication. B.'s work has the editorial precision and warm, lively prose of much Jesuit scholarship. A moral work, in the tradition of edifying history, it is not shy about passing judgment. The criteria, perforce, are Jesuit, and also Catholic and humane. Accordingly, Nadal emerges as a very human figure, quite flawed in both character and judgment, too morose, too harsh, too polemical for greatness, but all in all a good soul who achieved much. Non-Jesuit readers, and Jesuits too, might wish B., had adopted a different hermeneutic, one more alive to the pathos of the distant past and more "post-modernly" alert to problems of rhetoric. Let me explain.

B., I think, trusted too much in the transparency of his sources. Because he, they, and his imagined readers were all "inside" the Society of Jesus, he thought it licit to let the old papers speak directly. A very tempting writer's trick, it gives immediacy, or at least seems to. The nature of the sources invites quotation, for Nadal's many letters, his diaries, his instructions, his sermons, have long been in print, mostly in the *Monumenta Historica*, which B. followed too closely in the construction of his book. But these old writings need much more historical exegesis; B.'s illusion of transparency flattens time. Nadal's

diaries, e.g., are problematic documents, often at some remove from the events related and much in need of editorial commentary. B. should not have quoted long-remembered conversations with Ignatius, e.g., as if Nadal had the words exactly. The same is true of his too-trusting use of Jesuit letters, which varied enormously in their rhetoric, for some were very public, and others for special, discreet eyes only. Thus, fulsome exultation over Nadal's recent visit, e.g., may have been more a polite grace note than a deep-felt sentiment. Sixteenth-century language does not speak to us directly; it needs an explication that respects genre, context, and rhetoric. Unfortunately, B.'s laconic footnotes do not begin to sort these matters out; the scholar who wants to know what to make of a cited text is forced back to the printed sources. Thus, there is more to Nadal's story, but a future teller should stand a bit further off from Nadal himself and range into other materials, both print and manuscript.

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THOMAS V. COHEN

**A VIOLENT EVANGELISM: THE POLITICAL AND RELIGIOUS CONQUEST OF THE AMERICAS.** By Luis N. Rivera. Translated from the Spanish. Louisville: Westminster/Knox, 1992. Pp. xvii + 375. \$20.

Latin Americans have long been divided between those who seek their historical roots in the indigenous past and others with close ties to Iberian conquerors. The 500th anniversary of Columbus's voyage sharpened rather than provided a pretext for healing these hostilities. Rivera argues that the conquest was defended on theological grounds, thereby giving Spain justification for its domination of the American continent. The central theme is that 16th-century Spanish debates on the justification of the encounter and subsequent enslavement of Indians centered on these concepts rather than on social, political, and economic motives for Iberian expansion west across the Atlantic.

R. condemns the conquest, offering the argument that there were no redeeming results of the event. The entire process from the early-16th century onward was a systematic subjugation and enslavement of millions of people. He modifies his thesis by laying out several issues that appeared in doctrinal and theoretical debates approving or condemning the conquest between clerics and the Spanish crown. He cites extensively from writings by priests and theologians on both sides of the Atlantic who utilized Scripture to defend or reproach conquistadores for their actions.

Western ethnocentrism and its imperial expansion in the 16th century is roundly condemned throughout the work. It leaves little room for explaining the historical setting of Late Medieval and Early Mod-

ern Europe, particularly Iberia, which gave impetus to explorations and discovery of the Americas. Some of these factors were economic rivalries, a search for Asian wealth by sea routes, and a Spanish war on Islam.

R. argues that discovery alone meant simply expropriation and domination with papal approval. The extension of the Christian faith, he submits, became the official ideology for imperial expansion. Conversion of Native Americans to Catholicism was merely a tactic, a strategy to obliterate all vestiges of an indigenous religion. Rodrigo Borgia, Pope Alexander VI, e.g., is condemned for allowing Spanish monks to make Christians out of new-world people, using the *encomienda* and *repartimiento* systems as devices to enslave them. This singularly harsh and biased interpretation leaves out a critical feature of these policies and institutions. Efforts to "entrust" (*encomendar*) and distribute people were actually undertaken to set limits on the power and greed of the conquistadores. The Laws of Burgos (1512), the New Laws (1542), and the Compendium of the Laws of the Indies (1680) were examples of crown and clerical efforts to eliminate Indian servitude. These are given brief attention. Yet they indicate the unique effort in modern world history of an empire attempting to correct the blatant injustices resulting from its military expansion.

The proselytization of the Americas, says R., was done mainly as part of an ongoing effort begun in the early-13th century by Spain and Portugal to reconquer Islam with an exclusively messianic and providential motive. Columbus's voyages and subsequent conquests were extensions of this process of divine action, as R. correctly observes, but there were more reasons than that.

The value of this work rests largely on the use of new published works of 16-century Spanish missionaries and theologians. The appearance of these new works is a result of the renewed interests in early colonial history prompted by the 500th anniversary. The intensity of their debates are explored through subjects such as the justification of the conquest, subsequent Spanish rule, and the rights of native Americans. R. quotes extensively the Dominicans Bartholomé de las Casas and Francisco de Vitoria; the Jesuit naturalist, teacher, and missionary Juan de Acosta; and the Aristotelian theorist Juan Ginés de Sepúlveda.

R. enumerates a litany of questions which provoked intense arguments. Among them: Do Europeans have the right to take possession and conquer the lands and inhabitants of the New World? Are the natives free or servants by nature? Are they noble savages or vicious idolaters? Do they have culture or are they uncivilized? From these

questions, says R., Francisco de Vitoria's modern international law was born.

R. concludes by mentioning the emergence of the theology of liberation in the 20th century. But this reflects an ongoing effort in Spanish America begun in the 16th century by many clerics who spoke for the rights of native Americans. This adds to the book's value by showing that even today, as in the 16th century, Scripture is a useful and wise source which makes "God's will for justice and love" known.

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THOMAS DODD

HEGEL AND THE SPIRIT: PHILOSOPHY AS PNEUMATOLOGY. By Alan M. Olson. Princeton, N.J.: Princeton University, 1992. Pp. xiv + 223. \$24.95.

A terrible doubt afflicts modern subjectivity and religious sensibility in particular: the thought that what we normally designate as spiritual experience of the divine is ultimately nothing more than the manifestation of our own finite and worldly selves. Writing in the wake of the Enlightenment's rationalistic rejection of traditional belief, Hegel transformed the romantic longings of his contemporaries for this lost transcendence into the principal intellectual motivation of his philosophical system. Addressing the neglected issue of the influence of religious belief and piety on Hegel's thought, Olson argues that Hegel's concept of spirit, far from being a merely abstract metaphysical postulate, is Hegel's deeply felt *religious* answer to the dilemma of modern consciousness; indeed, O. claims that Hegel's system and the entire development of German Idealism are unintelligible when removed from the theological context of Luther's understanding of the Holy Spirit. In adopting an explicitly theological framework to explicate a philosophical theory, O. has set himself firmly against the main current of contemporary Hegelian scholarship, which is not only strongly antimetaphysical, but decidedly antitheological. Although I find O.'s identification of absolute Spirit and Holy Spirit problematic, his book is certainly the most significant and lucid account of Hegel's theological interests since Fackenheim's *The Religious Dimension in Hegel's Thought* (1967).

According to O., Hegel's philosophy of spirit is a "speculative pneumatology," by which he means the conceptual reinterpretation of the classical trinitarian doctrine concerning the Holy Spirit's sanctification of the human person. Hegel sees in the all-encompassing life and power of the Spirit the conceptual model by which to unite the finite subject with divine reality. He achieves this purpose by replacing the

function of immediate feeling with a philosophical theory of the Holy Spirit, interpreted as absolute Reason. By thinking of the Spirit in terms of the logical structure of thought, Hegel avoids the persistent threat of madness which, O. suggests, Hegel associated with Hölderlin's attempt to transcend the bounds of finite subjectivity by a passionate intensification of poetic self-consciousness.

O.'s treatment of Hölderlin's quest for transcendence and how his subsequent tragic descent into madness contributed to the development of Hegel's dialectic constitutes his most original and thought-provoking chapters. The sections in Hegel's *Philosophy of Spirit* dealing with insanity and the struggles of consciousness to overcome corporeal determinateness, which had heretofore seemed both obscure and oddly out of place, now emerge in O.'s refreshing perspective as important revelations of the structure and logic of absolute Spirit. Madness, defined as the subject's self-willed enslavement to the pure immediacy of self-feeling, distorts the natural development of consciousness precisely by substituting illusion for reality. Hegel perceived that a religious life of transcendence based exclusively on the feeling of divine presence would inevitably reduce the objective truth and reality of the divine to the formal or material structures of the finite self. O. argues persuasively on behalf of the merits of Hegel's attempt to reintroduce theological content and objective criteria of truth into religious discourse and reflection.

The individual's capacity to listen to the call of the Spirit to overcome the temptation to remain secure in the world of self-feeling and sense-certainty constitutes the authentically religious center of Hegel's theory: "[T]he soul also has the neo-Platonic destiny, as in Augustine's *cor inquietum*, precisely as Spirit, to reach out beyond itself to the self that is its Absolute Other . . . in the realization of absolute self-consciousness" (103). Thus, O. rediscovers in the historical development of Spirit a classic truth about human freedom: It is neither the absence of restraint nor the immediacy of feeling that makes an action free, but the rational and spiritual determination of the object of choice as necessarily *good* in itself as seen in the light of the Holy Spirit.

The principal weakness of O.'s thesis stems from his lack of intellectual attention to the philosophical roots of Hegel's mature theory of spirit in Kant's theory of self-consciousness and the methodological implications such a speculative theory of subjectivity might hold for theological reflection. Having been inspired by the role of the Holy Spirit in sanctifying and elevating the soul of the believer, Hegel quickly abandoned theological categories (such as grace, redemption, and revelation) in favor of a purely rational reconstruction of absolute

reason within self-consciousness. If this is the case, then one can legitimately ask if it is possible to return to theology as an autonomous discipline once the Absolute has been thought by reason? I think not. This is a serious animadversion, one overlooked by O.'s otherwise excellent book.

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TERRANCE G. WALSH, S.J.

VATICANUM I (1869–1870) 1: VOR DER ERÖFFNUNG. By Klaus Schatz, S.J. Konziliengeschichte. Paderborn: Schöningh, 1992. Pp. xviii + 300. DM 84.

Schatz, church historian at St. Georgen in Frankfurt, returns to the area of his doctoral work, after recently publishing a fine history of 19th- and 20th-century Catholicism in Germany (1986) and an overall survey of papal history (1990).

This first volume (of a projected three) deals only with developments prior to the actual opening of the Council. With disciplined focus, it develops four clearly organized sections: (1) the ascendancy of ultramontanism since the French Revolution, (2) a *tour d'horizon* of the Catholic world in the 1860s, from which the Council fathers came, (3) the official preparations for the Council conducted by the Vatican, and (4) the formation of two parties for and against a definition of papal infallibility as reflected in public acts or leaks and declarations. All this reflects the advances in detail made by recent international scholarship as well as by S.'s own investigations in Vatican and Parisian archives. The first and last parts are the most significant in terms of an overall interpretation of the Council, also in relation to August Hasler's 1977 attempt at a simpler historical explanation. The investigation of the Vatican preparations (area 3) is the most thorough to date and serves to fill out the picture and undergird the story, yet to come, of the Council proper and its aftermath.

By the time the bishops arrived in Rome in December of 1869, the situation of the Roman Catholic Church in the world of modern Europe, as interpreted in part through the authoritarian passions of Mauro Cappellari (1799), the future Pope Gregory XVI, and Joseph de Maistre (1819), had made ultramontanism dominant. It belongs to the ironies of history that it had also created within the broadly ultramontane episcopate a cleavage on the issue of defining papal infallibility. S. shows how Félix Dupanloup, by the time he finally went public in opposition to the question being forced through the upcoming Council, was up against a "catch-22" situation, created perhaps unwittingly but then exploited to the fullest by the Jesuit *Civiltà Cattolica* and other infallibilist organs. For if he did not join his voice to those of the few

bishops who were discreetly throwing cold water on a definition, public opinion (and not just readers of Louis Veillot's screeds) would conclude that only a handful of unrepresentative academics opposed the definition. If he declared himself, however, people would say that there was indeed a serious rift in the Church and that the Council must decide the issue. Which is what happened. Many fence-sitting bishops decided, literally on their way to the Council, that they would support some version of papal infallibility after all, once they had read Dupanloup's *Observations* of November 1869.

A 1969 study by Theobald Freudenberger revealed that a young priest at the University of Würzburg, Franz Brentano (later known as the teacher of Sigmund Freud and Edmund Husserl in Vienna), provided a study used by both Emmanuel von Ketteler, bishop of Mainz, and Dupanloup, bishop of Orléans, to ground their opposition to a definition of papal infallibility. Victor Dechamps, archbishop of Mechlin, although he hosted a private conference with the French and the German bishops in October 1867, was the first bishop to address himself publicly to the question of a definition of papal infallibility, declaring himself in favor in June 1869. Dechamps's reason was that this was the first ecumenical council to be held since the Gallican Articles of 1682, which required a solemn repudiation. This is what forced Dupanloup's hand, along with the book by the auxiliary bishop in Paris, Henri Maret (for a different view, cf. Margaret O'Gara, *Triumph in Defeat*, 1988), in September 1869, and Archbishop Manning's pastoral letter from the beginning of October. Manning represented an extreme ultramontane or papalist position. For him, papal infallibility did not depend on the Church or on his fellow bishops in any way; quite to the contrary, *they* depended entirely on the papal summit and link to Christ for their authenticity and authority.

Although the *Janus*-writings of Ignaz von Döllinger are of course detailed in this volume, the efforts of his student, Lord Acton, and of other actors connected with the history of the Council on the inside or the outside (Kleutgen, Franzelin, Icard, Newman, Tizzani, Odo Russell et al.) will have to be taken up in the next volume(s), where they belong. As S. himself points out, the standard shorter history of Vatican I will remain that of Roger Aubert, whose interpretation on the whole is confirmed rather than challenged (Paris: L'Orante, 1964, in one volume). But, to judge by the present first fruits of a three-volume project, a new, fuller history will be much appreciated by specialists. A major work is in the offing.

**ERNST TROELTSCH: HIS LIFE AND WORK.** By Hans-Georg Drescher. Translated from the German by John Bowden. Minneapolis: Fortress, 1993. Pp. xviii + 453. \$34.95.

Ernst Troeltsch (1865–1923) has come into his own! The foundation of the Ernst Troeltsch Gesellschaft near Augsburg, Germany, in 1981, several International Troeltsch Conferences, and a steady flow of serious studies on Troeltsch over the last two decades, not to mention ongoing translation of his works into English, testify to renewed and justified appreciation for the richness and significance of his thought.

The work of professor Hans-Georg Drescher of the University of Dortmund is the first full-length, warmly biographical and sympathetically critical study of the man, and the most comprehensive exposition of his thought, since Walter Köhler's *Ernst Troeltsch* a half-century ago. One can only welcome this timely translation of an important contribution to Troeltsch studies.

D.'s interest in Troeltsch dates to his 1959 doctoral dissertation on Troeltsch's philosophy of religion; the present fascinating study summarizes his three-decade interest in Troeltsch and incorporates a wide breadth of Troeltsch scholarship, both in German and in English. There is an extensive bibliography of primary and secondary literature, which helpfully indicates English translations, of Troeltsch's works where available, although one misses the studies of A. O. Dyson, J. Hessen, and H. R. Niebuhr.

The first two parts of D.'s study document Troeltsch's early life, his short teaching career in Bonn, his lengthy theological professorship at Heidelberg (1894–1914), and his call to become professor of philosophy at Berlin; the biography continues Part 4 with his Berlin experiences, his political involvement in the formation of the Weimar Republic, and the last scholarly concerns before his death in 1923.

The two chapters of Part 3 form a critical study of Troeltsch's most important writings, completed during his creative Heidelberg days (1900–14) and following his break with the Ritschl school. These include the book-length article *Protestant Christianity and the Church in Modern Times* (1906), *The Social Teachings of the Christian Churches and Groups* (1911), as well as *The Absoluteness of Christianity and the History of Religions* (1902). D. prefaces Part 3 with brief introductory remarks entitled "Troeltsch as a Theological Author," in which he argues that Troeltsch always maintained his concern to provide "a religious and theological perspective" for his readers, and that his contribution to the history of modern thought is also truly theological. Sarah Coakley's *Christ Without Absolutes: A Study of the Christology of Ernst Troeltsch* (see *TS* 50 [1989] 803–5) made the same point.

D. criticizes Troeltsch for an overly-psychological, insufficiently-

historical interpretation of Luther, but defends him against the charge of "culture Protestantism," and praises him for his cultural analysis of the period. But D.'s greatest contribution here is to place Troeltsch within the intellectual context of his period, and to indicate what repercussions his thought has had on successive German theologians, such as, e.g., Bultmann, Barth, and Pannenberg.

D. concludes, as Köhler had done 50 years before, by arguing that Tillich was wrong in suggesting that Troeltsch had provided only the negative presuppositions for modern theology; Troeltsch had also articulated questions about the relation of Christianity to history and culture, and the relativity which that entails—questions which continue to dominate contemporary speculation.

There are surprising translation errors; e.g., Troeltsch's early death is attributed in part to lack of discussion of his work (xvi)—the original German has it just the other way around. At times the sense of the translation is apparent only when one consults the German original; inclusive language was obviously not a priority. Footnotes have become endnotes and frequent typographical errors mar the English version, especially frustrating in the Index. Nevertheless, D.'s work is the most comprehensive and thorough introduction to Ernst Troeltsch available in English, and it is well worth reading.

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GEORGE E. GRIENER, S.J.

**GOD WITHOUT BEING: HORS-TEXTE.** By Jean-Luc Marion. Translated from the French by Thomas A. Carlson. Foreword by David Tracy. Chicago: University of Chicago, 1991. Pp. xxv + 258. \$32.

How is it possible to worship a God who *is* not—in fact cannot *be*? Such is the question addressed by Marion, professor of philosophy at the University of Paris (Nanterre), in this remarkable book.

The question is clearly a postmodern one, arising out of the challenge thrown down by Heidegger in his critique of metaphysics as onto-theo-logical in its very structure. Admittedly, for Heidegger, the "God" of onto/theology is not the One whom true believers worship—the One "before whom David danced." His own quest, though, did not lead him to explore the question of God but rather the question of Being, insofar as it is Being, that mysterious process (serving as the *Is* of what-is) that lets all beings (hence, metaphysics and its structure) be. The precise focus of his interest was Being in its *difference* from beings, i.e. the "ontological difference" as such.

M.'s question is: Where does that leave the theologian whose task is to ask about "the God before whom David danced"? Beginning with a reflection on the meaning of "idol" (vs. "icon"), M. sees this as the

visible term of the human gaze, which, as a kind of one-way mirror, reflects the anthropocentric source of that gaze. Philosophical concepts concerning the "God" of the metaphysical tradition have served precisely as idols of this sort. But the anti-idolotrous thrust of a genuine Judaeo-Christian experience runs profoundly counter to such language, in fact counter to the language of the ontological difference itself, helpless as it is to articulate what in its own terms is admittedly unthinkable. Words like "is" and "being" do not, can not, pertain to this God as revealed. His is not only beyond metaphysics but beyond the ontological difference, and must be thought of simply as a "God without Being."

To emphasize the point visually, M. writes God thus conceived with a Saint Andrew's cross superimposed upon it: G~~x~~d—the crossed-out [of ontological difference] God. Since, for the Christian believer, this God is also the Word of the Father who died on a cross, the crossed-out God is also the cruci-fied God, the same as He of whom John writes, "God is love" (1 John 4:8). When he comes to articulate his conception of this God, Marion meditates on the notion of God as *agape*: love is pure giving, and human beings, in responding, need not "think" through the idols of philosophical thought but simply accept this love as return.

To bring this off, M. must show how articulating the experience of God can bypass the play of the ontological difference and thus "outwit" Being with its rules of the game. This he attempts to do through the exegesis of three scriptural texts: Rom 4:17, 1 Cor 1:28 and Luke 15: 12–32. The first two suggest a total indifference in Paul to the ontic difference between beings and nonbeings. In the third text, M. focuses on the word *ousia*. This is a familiar word in the language of the ontological difference, but in Luke's account it refers to the prodigal Son's share of the father's estate that was to come to him as gift through inheritance. According to M., for the son to ask to possess it prematurely as his own property rather than to wait for it to come as a gift, sabotages its gift character. Thus, in the drama as it unfolds, "*ousia* is inscribed in the play of donation, abandon, and pardon that make of it the currency of an entirely *other* exchange than of beings" (100), i.e. beyond the economy of the ontological difference.

M. culminates this reflection on gift by distinguishing between giving as it takes place in the self-giving of *agape* and as the *es gibt* of the ontological difference, where the latter emerges out of the event of appropriation (*Ereignis*). In appropriation, the giving and the gift are one in an inseparable correlation that allows no distance between them. In *agape*, there is indeed a distance between the giver and receiver who returns the gift—distance that can never be bridged. It is within this irreducible distance between giver and receiver in *agape*

that the ontological difference is at play. The book climaxes here and concludes with several chapters that extend this perspective to more specific theological issues.

Any study as daring and profound as this will evoke in the reader more questions than it can reasonably be expected to answer, but no one will doubt M.'s speculative power. In matters most central to his thesis (e.g. the entire Heidegger problematic) his control is admirable, and his attunement to the nuances of other major postmodern thinkers (from Nietzsche to Derrida) is impressive. Devotees of Aquinas may be less satisfied. They will probably feel that Thomas's understanding of the relation between his metaphysics of *esse* and the theology of charity needs more nuance than can be gleaned from his debate with Pseudo-Dionysius concerning the first name for God. Subordinate issues (e.g. the role of the theologian in the Church, the theology of the Eucharist) warrant closer scrutiny than is possible here. The work is well annotated and indexed, and Thomas Carlson's fluent translation has served M. well.

*Boston College*

WILLIAM J. RICHARDSON, S.J.

**BORN BEFORE ALL TIME? THE DISPUTE OVER CHRIST'S ORIGIN.** By Karl-Josef Kuschel. Translated from the German by John Bowden. New York: Crossroad, 1992. Pp. xix + 664. \$50.

This magisterial study of the theme of the preexistence of Jesus Christ, accepted as Kuschel's Habilitationsschrift in 1989, is enthusiastically introduced in a Foreword by Hans Küng. Kuschel now teaches theology at the University of Tübingen.

K. examines the scriptural foundations of the credal doctrine "born of the Father before all time." His aim is to criticize doctrine on the basis of Scripture, "to hear the biblical message in an undistorted form and to translate the dogmatic statements afresh in the light of Scripture" (503). Several premises account for the genesis of this study. One is the gap that exists between present-day systematic theology on the preexistence of Jesus Christ and the data of biblical exegesis with its attendant historical consciousness. Another is the ambiguity of the doctrine and lack of plausibility of various ways in which it is presented.

The outline is simple and massive. K.'s Introduction shows that the question of the preexistence of Jesus Christ involves basic human concerns about God. In Christian doctrine, however, the application of a concrete, historical imagination to Jesus of Nazareth inevitably calls into question the traditional understandings underlying the doctrine of the Trinity.

In Part 1, K. defines the state of the question with regard to Jesus' pre-existence in more precise theological terms through an analysis and comparison of the positions of Harnack, Barth, and Bultmann. The historian, the dogmatician, and the existentialist exegete all contribute valuable dimensions on preexistence that must be held in mutual critical tension. This section is a brilliant analysis of the historical positions and symbolic significance of these theologians who set the tone of 20th-century theology.

Part 2 consists in over 200 pages summarizing and interpreting the exegetical data on preexistence in the Bible. It deals with wisdom theology and the apocalyptic notion of the Son of Man in Jewish writings and then analyses chronologically the strata of tradition and the major pertinent texts in the New Testament. K. has consulted a large spectrum of German- and English-speaking scholars and has aimed for positions that represent a consensus. He is economical and clear in his interweaving social, political, and cultural considerations with literary and genre criticism. His most important methodological move at this juncture is to retrieve the experience within the symbolic language by a functional analysis, i.e. to interpret the point of biblical expressions by an analysis of the crisis and question to which they responded.

In Part 3, K. returns to present-day systematic theology and considers the work of Pannenberg, Rahner, Jüngel, Moltmann, Kasper, Küng, and Schillebeeckx. Each of these theologians, despite his contributions, in various degrees and at different points is found wanting in the light of biblical exegesis. This is the central point of the study, to bring to bear in a critical way the results of biblical study on systematic theology. K. himself, however, is closer to Küng and Schillebeeckx: less determined by patristic formulations of doctrine, more inclined to work from critically analyzed scriptural data. Finally, in his Epilogue, K. proposes some constructive answers to some of the questions his historical study has raised.

This book is exceptionally well written and contains along the way crisp summaries of the ground gained in the detailed exposition. Rich in historically conscious theological reflection, its central thesis is something like this: the confession of the preexistence of Jesus Christ stems from the Easter experience that he is alive and with God, and it looks "back" from there. What preexistence means is that this Jesus Christ is also of God; he has his origin in God from the beginning so that Jesus Christ is the revelation of God as God really is. The various expressions of the NT—virgin birth, mission or sending, kenosis, incarnation, mediation at creation—all are united in this one basic experiential truth. The idea of preexistence is always presented in poetic,

hymnic language, or in the apocalyptic language of visionary dreams. Preexistence is never dwelt upon as a doctrine in its own right or in a speculative manner as having an independent status. It is, as it were, a supporting or ancillary idea.

But is or was Jesus really preexistent? What exactly is K.'s position on the phrase in the Creed, "born of the Father before all time"? Granted one cannot respond to the question of Jesus' preexistence with a simple "yes" or "no," still K. could have been much clearer in his response than he actually is. In the course of his lucid and insightful analyses of Scripture and 20th-century theologians K. develops some useful and penetrating distinctions which, in the end, he fails to bring to bear in his own constructive position.

For example, K. is sometimes very careful with the names Jesus, Christ, and Jesus Christ. At one point he argues that Scripture will not bear more than the idea of a preexistent *Logos asarkos*. After all, how can one imagine a real preexistent and eternal Jesus of Nazareth as distinct from an ideal existence in God's intention? And yet in his final reflections K. offends one of his own rules, that the primary referent of Christological language is the Jesus of history, and he uses language that seems to endorse a preexistence of Jesus.

In sum, at certain points K.'s own position is not as clear as is its general direction. K. displays no method of systematic theology of his own; his systematic theology consists in commentary on what other systematic theologians have said. The strength of this book lies less in methodical, theological argumentation, or constructive, systematic synthesis, and more in its thorough, positive, historical analyses. This contribution, however, is real, substantial, significant, and essential.

*Weston School of Theology, Mass.*

ROGER HAIGHT, S.J.

RECLAIMING THE JESUS OF HISTORY: CHRISTOLOGY TODAY. By A. Roy Eckardt. Minneapolis: Fortress, 1992. Pp. xii + 297.

This book has the nature of a ruminating conversation between select contemporary Christologies and a mind that, having thought long and hard about certain matters, does not hesitate to offer its own insight and judgment. In this wide-ranging dialogue Eckardt's stance is marked by three assumptions: that Christian faith has its own historical validity; that, nevertheless, in this post-*Shoah* era, Christology must become free of traditional imperialism and elitism; and that this is best accomplished by stressing Jesus of Nazareth's actual "historicalness," i.e. his embeddedness in the Jewish people from whom he came and to whom he ministered. E. engages a spectrum of present-

day Christologies, testing their coherence or lack thereof with these critical norms.

Some works discussed focus on images of the historical Jesus: Jesus as countercultural spiritualizer (Marcus Borg); as rejected advocate of Israel's restoration (E. P. Sanders); as liberator of the wretched (Latin American liberation theologians); as redeemer of women (feminist theological views); and as champion of Israel (E.'s own position). In each case, exposition is punctuated by critical assessment as to how credible the theologians' views are in light of the actual situation of Jesus within first-century Judaism. The answer in some cases such as Borg and Sobrino: not very.

E. also probes works that interpret Jesus Christ relative to peoples beyond the Christian community: the covenantal Christ and Judaism (Paul Van Buren), Christ and the world's religions (Paul Knitter), and the risen Christ (E.'s own changing views). The book closes with an address given by the author on the Holocaust; and with an epilogue that explores the recent Christology of John Macquarrie.

This is both a fascinating and frustrating book. E.'s exposition of other thinkers is comprehensive and fair, and his critical commentary insightful. Above all, his sensitivity to the history of Christian anti-Semitism which was aided and abetted by a triumphalist Christology, and his insistence that as an antidote Christology must honor the historical Jewishness of both Jesus and early Christian interpretation, add a clear voice to the chorus of those now setting this important direction for Christological work.

Regarding specific points, E.'s own positions invite debate. Using the admittedly slippery argument from silence, he seeks Jesus' understanding of his messianic function, concluding that Jesus was a theocentric Jewish revolutionist who, impelled by belief in the historical coming of the Kingdom of God, led a messianic movement aimed at the liberation of the Jews from Roman rule. When the Romans found him guilty of sedition they were right. The death of Jesus was thus a Roman business from beginning to end. E. accuses E. P. Sanders and others of "fabricating" Jewish complicity in this death with their argument that the priestly aristocracy were prime movers behind Jesus' execution.

Regarding the Christ of faith, E. maintains that the confession "I believe that Jesus was the Word of God made human, God's very self" is evidence of a supersessionist and absolutist predisposition. Only a theocentric Christology (using Knitter's typology) that identifies Jesus as a uniquely faithful Jew concerned with the oppressed status of his people and that understands incarnation language as mythological (following Hick) can adequately guard against anti-Semitism in theory and practice.

E. argues these and other controversial positions with vigor. The horror of the effective history of Christian anti-Semitism abetted by triumphalist theology warrants the vigor. But his vision of the *only* way forward seems unnecessarily narrow, with the result that it throws out the baby of historically probable accuracy and traditional Christian confession along with the bath water of intolerance. While, e.g., noting with approval recent official Catholic teaching that "the Jewish people were not then and are not now guilty of the death of Christ," E. leaves unaddressed the question of how this stance can be reconciled with the undoubtedly high Christology of the magisterium. There is more than one way to cleanse Christology of its link with pogroms and mass murder.

E.'s book is best appreciated for the way it places the issue of the Jewish people at the center of Christological reflection, and for its insistence that the Jewishness of Jesus needs to be incorporated ever more realistically into Christology as antidote to historical prejudice.

*Fordham University*

ELIZABETH JOHNSON

**GOD—THE WORLD'S FUTURE: SYSTEMATIC THEOLOGY FOR A POSTMODERN ERA.** By Ted Peters. Minneapolis, Fortress, 1992. Pp. xiv + 384.

This is a wonderfully fresh rethinking of systematic theology done in the light of eschatology. The particular eschatology Peters is advocating is not wholly original with him but derives much from Pannenberg with assists from Moltmann and Braaten. P. calls his eschatology "proleptic."

Prolepsis, for P., is an anticipation of future reality in a concrete preactualization of it. Hence, the Incarnation is an anticipation of the promised destiny of the whole of creation, the good news of the coming kingdom of God arrived ahead of time. God's creative power preactualized in the person, words, and deeds of Jesus: "The future unity of all things with God is proleptically anticipated in the man from Nazareth" (223). P.'s attraction to proleptic eschatology can be traced to his understanding of this age as postmodern. By this he means we have vaulted past modernity with its passion for science, objectivity, and differentiation. Postmoderns, by contrast, try to make sense of things in terms of their wholeness or relatedness to each other. "The desire for synthesis or integration points to the deeply experienced human need for healing, for the assurance of oneness, for salvation" (30). The oneness is future to us, obviously. It's augur is the kingdom of God which is not wholly future but proleptically present.

P. reinterprets common-sense categories as well as the traditional doctrines for the churches and the Scriptures in the light of this thirst

for the reintegration of reality in terms of Christ. First of all, this Lutheran systematic theologian rethinks the meaning of time and causality. Instead of assuming that today's state of affairs is the result of yesterday's causes—and all the way back to the divine first cause, P. posits the principle of proleptic creation: "God creates from the future, not from the past" (134).

P. rethinks, e.g., the doctrine of creation. The universe was not created once and for all and then left to run on its own as the past becomes present. Rather, creation is in the process of being created, so that God can and does alter nature and history, creating new things in the course of time. The Holy Spirit is the primary agency of this new creation that is breaking into time. The Spirit makes parts into wholes by making the Risen Christ present through the proclamation of the Word and his real presence in the sacraments. For anthropology there is a refusal to define the self in terms of present or past. Rather, the self is defined in terms of what it will become in relationship to and communion with the new Adam who is exercising his dominion over the new creation.

Three latinisms, once distinguished, lend further clarity to proleptic eschatology. *Futurum*: we ordinarily see what is to come, the future, as caused by the past. Actuality follows from potentiality. *Adventus*, in turn, is seen as new, not the effect of past causes. Hence, the kingdom of God comes and will come adventitiously, as an advent breaking into time from outside. *Venturum* impacts us before its advent; there is an invasion of the present by the power of what is yet to come. This last term best conveys proleptic eschatology.

P. is anxious to give a theological account of a whole that is larger in scope than the ecumenical. Hence, his concern to be "ecumenic." "Ecumenical" is focused on the God-intended unity of all Christian believers, while "ecumenic" looks beyond Christianity to the interreligious world and all that is involved with the "unifying power of the kingdom of God" (ix).

The weakest chapter is the last one, "Proleptic Ethics." In it P. tries to make the connection between his particular systematic theology and its ethical implications. If the whole we anticipate (and to some degree already enjoy) is the kingdom of God, what should our present agenda be? He elaborates seven "provolutionary principles" that he hopes will serve as guidelines for a practical ethical response to his theology. He could have benefited from Rahner's distinction between categorical futures and the absolute future. It would have saved him from coming up with such shibboleths as "promote human dignity," "promote a sense of global community," "provide for posterity" as his principles. These principles are both incontrovertible and bland and could be

agreed on independently of the ideas in this otherwise very rich volume.

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JOHN C. HAUGHEY, S.J.

**THE CHURCH, COMMUNITY OF SALVATION: AN ECUMENICAL ECCLESIOLOGY.** By George H. Tavard. Collegeville: Glazier/Liturgical, 1992. Pp. 264. \$18.95.

Tavard's newest writing on the Church takes as its point of departure a twofold direction: "being Church means sharing a distinctive self-awareness and, on the basis of this self-awareness, engaging in a multisided dialogue." T. devotes the bulk of the book to the meaning of the self-awareness of being Church as expressed in Scripture and history; the last section deals with issues of dialogue with secular movements, other Christian bodies, and world religions. Distinctive to T.'s presentation is that dialogue characterizes the methodology of the entire book. While in traditional Catholic terms he investigates the dogmatic nature and structure of the Church, he does so in dialogue with the insights preserved by the Greek and Latin Fathers, the Orthodox tradition, and the great divines of the Anglican Communion, and by Luther, Calvin, and their followers in the Churches of the Reformation.

Also characteristic of T.'s presentation is a focused awareness of the Holy Spirit in the formulation of an understanding of the contemporary Church. While clearly upholding the premise that Jesus Christ is the sole mediator between Creator and creatures, he explores the role of the Spirit in bringing the Christian community into dialogue with the secular dimensions of human society and with other great religions. The relationship of the Church to the ecological movement and its concern over the future of creation provides the context for the third distinctive characteristic of T.'s presentation, his focus on eschatology. Eschatological themes do not go in the direction of the millennialism of the 90s; rather they anchor T.'s ecclesiology to the call for the Church to resituate itself in relation to humanity and the universe. Here T. makes some key assertions regarding the present situation of the Church. The Church's problem is not how to remedy the shortcomings of the past; "it is how to remain or to become the community of salvation for the people of today and of tomorrow." Christian hope is interpreted in light of this call; "Christian hope is inseparably tied to the expectation of a new lease on life for humankind."

The tension between "the Church in hope and the Church in fact" is felt deeply today, but how one interprets this tension is crucial. We are "in a boundary situation between a world that has ended and one

repeated reminder that Christ, in the Holy Spirit, is the primary subject of the eucharistic celebration.

The one criticism I have of V.'s work, typical of much German scholarship, is his apparent unfamiliarity with the work of English-speaking theologians. Thus, his discussion of liturgy could have benefited from the work of E. Kilmartin and D. Power and that of Confirmation should have taken into account the important recent work of A. Kavanagh. A fine book, suitable not only for graduate students but also for undergraduate majors in theology.

*University of Notre Dame*

REGIS A. DUFFY, O.F.M.

UN CATÉCHISME UNIVERSEL POUR L'ÉGLISE CATHOLIQUE DU CONCILE DE TRENTE À NOS JOURS. By Maurice Simon. Louvain: Peeters, 1992. Pp. xiv + 461. Fr.b. 2200.

Although the final text had not yet been published when Simon wrote, the *Catechism of the Catholic Church* is the occasion and focus of his work. S. first sketches, by way of background, the discussions leading to the *Catechismus ad parochos* commissioned by the Council of Trent and the scheme *De parvo catechismo* of the first Vatican Council. He then describes in detail the reasons that Vatican II opted for a General Catechetical Directory instead of a catechism. Finally, he chronicles post-conciliar developments that led to the recommendation of the Synod of Bishops in 1985 for "a catechism or compendium of all Catholic doctrine regarding both faith and morals." A three-page English précis of the work is provided.

S. writes as an historian with minimum interpretation of the data. Although he does not seem to argue an explicit thesis, he leaves the reader with some definite impressions. S. assembles enough evidence to demonstrate that "universal catechism" is an equivocal term. Even Trent was tentative about the kind of catechism that was necessary to deal with issues raised by the Reformation. Some conciliar fathers wanted a catechism that could be used by children and uneducated adults. Some wanted a homiliary (sermon outlines) that could be used to instruct the faithful. A third group favored a book or books that would contain everything one should know about the administration and reception of the sacraments. In the end, a committee of four theologians adopted the "four pillars" of late medieval catechesis—Creed, Sacraments, Commandments, and Lord's Prayer—as the basic structure of the *Catechismus ad parochos* promulgated in 1566. It was intended as a *ratio* or, as we say today, a resource for use by pastors, preachers, and teachers to insure orthodox teaching. The debate at Vatican I centered on the schema *super confectione et usu unius parvi*

*catechismi pro universa ecclesia*. It reaffirmed the use of the Tridentine catechism by the clergy, but shifted attention to a "small catechism" similar to Bellarmine's that children could readily commit to memory.

The preparatory commissions of Vatican II rejected proposals for a universal catechism. The decree on the pastoral office of bishops, *Christus Dominus*, encouraged national and regional catechisms and called for a General Catechetical Directory to establish broad norms and guidelines as to the nature, contents, methods, and organization of catechesis (art. 44). Nonetheless the issue of a catechism for the universal Church was brought up at almost every assembly of the Synod of Bishops from 1967 to 1985. One reason that it attracted little support was the lack of a consensus as to the contents and audience of such a catechism. Some bishops seemed to want a "super-catechism" that would make national and diocesan catechisms unnecessary. Other proposals called for a variety of works from a compendium of theology to an updated syllabus of errors, from a resource for bishops to a study text for children.

S. also conveys the impression that more was at stake than a catechism. The catechism is a symbol of the teaching office of the bishop. At Vatican I it was largely the ultramontanes who championed a universal catechism. Vatican II's tilt toward collegiality and episcopal conferences led it to encourage national and regional catechisms rather than an universal catechism, on the one hand, and diocesan catechisms, on the other. S. shows how the 1983 Code of Canon Law modified the position of *Christus Dominus*.

A third impression is linked to the above. S. describes events in Holland in the aftermath of the Dutch Catechism and the tensions in France that came to a head with the publication of *Pierres vivantes*, a catechetical program for youngsters. Underlying the negotiations of these national hierarchies with the Congregation for the Doctrine of the Faith was the authority of episcopal conferences. The flap over *Pierres vivantes* occurred shortly before the 1985 Extraordinary Synod of Bishops.

Finally, S. leaves the impression that even in recommending a catechism for the universal Church, the 1985 Synod and Pope John Paul II himself remained loyal to the spirit if not the letter of Vatican II. The original proposal made on the floor of the aula called for a "conciliar catechism" because "national catechisms will not fill the current need." The Synod refined the proposal, recommending "a catechism or compendium of all Catholic doctrine regarding both faith and morals" that might serve "as a point of reference for the catechisms or compendiums that are prepared in the various regions." In endorsing the recommendation of the Synod and in subsequent statements, including

*Fidei depositum* that prefaces the *Catechism of the Catholic Church*, John Paul makes it clear that it is not a replacement for, but a source book to assist in, the composition of local catechisms.

S. takes the account of the universal catechism through December 1991. The actual publication of the *Catechism of the Catholic Church* supports the general impressions he leaves with the reader.

*Catholic Univ. of America* BERARD L. MARTHALER, O.F.M.CONV.

WHAT IS LITURGICAL THEOLOGY? A STUDY IN METHODOLOGY. By David Fagerberg. A Pueblo Book. Collegeville, Liturgical/Pueblo, 1992. Pp. 342. \$22.95.

This can be a very helpful book for persons interested in investigating the uses of methodology in liturgical studies. Fagerberg proposes what for him is a clarification of the nature of liturgical theology. In the process he distinguishes liturgical theology from what he calls a theology of worship and a theology from worship. He gives clear summaries of four theologians who represent theology of worship (Regin Prenter and Vilmos Vajta) and theology from worship (Peter Brunner and Geoffrey Wainwright). For F. these four are not doing liturgical theology. Rather, theologians such as Aidan Kavanagh and Alexander Schmemmann are closer to being true liturgical theologians.

In order to isolate liturgical theology from what others like these four theologians are presently doing, F. accepts Kavanagh's point that liturgy is *theologia prima* and that the reflection on the liturgy done by these others should be called *theologia secunda*. In other words, true liturgical theology does not simply utilize liturgy in its reflections as when liturgy becomes an object of study or a resource for further theological systematization; rather liturgical theology is based on the idea that liturgy is the ontological condition for theology. The subject matter of theology is the saving event of Christ, and theology is liturgical when theology's ultimate reference is the experience of the faith of the Church as this experience is found in the Church's actual liturgical celebrations (the *lex orandi*).

There is much merit in the many questions raised by this book, in the variety of approaches that F. articulates, and in his struggle to maintain the close connection between theology and liturgy. However, he limits himself too narrowly in the arena of theological investigation. The only readers who will be sympathetic to this approach are those who are already committed to the position of Father Schmemmann with a definite slant to the Orthodox position. This position loses considerable credibility because it gives the impression that the world of

theological discourse is the traditional one. It is surprising that any book on theological methodology today would make no mention of liberation theology, the feminist critique, or the many issues related to inculturation. It is laudable to emphasize the priority of *lex orandi* and that this is where true liturgical theology is born. But what if the *lex orandi* is wrong at times? Or distorted? In searching for a distinct place for liturgical theology, F. moves very close to a kind of liturgical imperialism. As a result, it is not clear who the audience is.

F. gives the impression that the liturgical theologian, unlike the theologians of worship or from worship, views the liturgy without any lens, with no philosophical presuppositions, without bias. The examples he gives of liturgical theology, i.e. the *Ecclesiastical History* by Germanus and *The Eucharist* by Schmemmann, are in the nature of commentary. But even commentaries are not written in a so-called objective manner. A knowledge of contemporary hermeneutical studies would have helped F. to take a more nuanced approach on what he identifies as liturgical theology. Thus, it is not clear how liturgical theology is to rise above the level of mere repetition of liturgical language, symbols, and metaphors.

In the final analysis, when one has said that liturgy is *theologia prima*, what has one said? To be consistent, we would need to say that homilizing is *biblical theologia prima* and that the moral Christian life is *moral theologia prima*. Theology is the Christian life, or talking about the Christian life is theology. All this may be true, but is it helpful? Even F. has to make a distinction between liturgical theology as *fundamental* and as *derived*. And how then does derived liturgical theology differ from using liturgy as a theological locus? It is unfortunate that the opportunity to open up liturgical studies to the larger theological conversation did not happen here. In fact, F.'s book only supports the prejudice that many theologians and apostolic minded persons have of "liturgical theologians" as a small group of people talking to themselves.

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JAMES L. EMPEREUR, S.J.

CARE OF PERSONS, CARE OF WORLDS: A PSYCHOSYSTEMS APPROACH TO PASTORAL CARE AND COUNSELING. By Larry Kent Graham. Nashville: Abingdon, 1992. Pp. 266.

Graham has taken on one of the major challenges in pastoral care and counseling: how to move from a narrow, psychological framework to a broader, systemic framework. He states the problematic and the need for an alternative very persuasively. He draws upon process theology and liberation theology to provide the theoretical underpinnings

for the psychosystemic approach he advocates, defining psychosystemic as "the reciprocal interplay between the psyche of individuals and the social, cultural, and natural orders" (13).

The book is divided into two parts: theoretical foundations and pastoral analysis and response. While this has the advantage of organizational clarity, it can also suggest that theory comes first or that practice consists in applying theory. It would have been intriguing if G. had introduced the case material at the outset and used it to develop his theoretical framework, or if he had reversed the sections, presenting the cases and his pastoral responses first, then explaining where they came from.

Nonetheless, the presentation of the theoretical foundations is clear and orderly. G.'s style is to itemize the key elements of a topic, e.g. the six components of a psychosystemic world, the five principles of psychosystemic caregiving, the five goals of systemic change, etc. This is helpful for a quick review or representation to a class, but it distances the commentary from the holistic flow of reality which G. affirms with process thought.

Process philosophy and theology provide theoretical reinforcement rather than a critical foundation for G.'s psychosystemic approach. His summary of process thought may be too generic for those not already familiar with a process worldview, and it tends to avoid the troubling implications of that view. However, G. does emphasize the aesthetic ideal of process thinking with its supreme value of beauty and the antithesis of triviality. This puts familiar pastoral situations in a fresh context and opens stimulating ways of thinking.

The pastoral analysis and response section consists of six chapters, which gradually define the ministry of care as resolving transactional impasses, rearranging power, harmonizing contention, liberating creativity, and changing structures. The cases are drawn from G.'s own experience in family counseling and are cited repeatedly so that by the end of the book a well-rounded analysis of each case has been given. The analysis itself illustrates effectively how various systems enter into the makeup of each apparently individualized case.

No one who reads this book can view a person in care as a self-enclosed, isolated individual. The risk profile of the person, especially as laid out in Chap. 3, brings alive the mystery of each individual as a dynamic center of multiple forces. G. alerts ministers to the diverse influences at work in individual cases, describes how these influences appear as symptoms, and shows what the ministry looks like when it promotes optimal change. This provides a framework which redefines the goal and value of the ministry of care and organizes the analysis of each case in terms of diagnosing the symptoms and offering practical

strategies for making the pastoral response more effective. Most of all, G.'s psychosystems approach puts pastoral care and counseling in a holistic context and sets the standard for subsequent reflection in this all-important area of ministry.

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ROBERT L. KINAST

**THE CATHOLIC ETHIC AND THE SPIRIT OF CAPITALISM.** By Michael Novak. New York: Free Press, 1993. Pp. xvii + 334. \$21.95.

Novak states the thesis of his work is this way: "Out of the crucible of a hundred-year debate within the Church came a fuller and more satisfying vision of the capitalist ethic than Max Weber's." For N., Max Weber was certainly correct in his understanding that capitalism requires certain moral and cultural underpinnings if it is to succeed as a system. However, Weber's two mistakes were to limit these underpinnings to Calvinism and to miss their positive moral aspects.

From the moral perspective the primary advantage of capitalism over known socialist and traditional political economies is not that it serves liberty better; nor its relative superiority in caring for the environment; nor its demonstrated ability to raise the lot of the poor. Its primary moral advantage is brought out by John Paul II, who in recent documents speaks most clearly in favor of an anthropologically sound form of capitalism which recognizes the creative potential of active subjects.

As N. interprets John Paul in *Centesimus annus*, the free market is the best system today to give reasonable expression to the anthropological truth that the human person is made in the image of God *the Creator*. Of course, the market must be appropriately guided and constrained by political and cultural forces (libertarianism is excluded). It is ethically wrong and (as the spectacular collapse of socialism demonstrates) disastrously inexpedient to deny this creativity its appropriate expression. There is no economic blueprint here, but a vision which is broad enough to include political economies on the left (e.g. Sweden) and on the right (e.g. the U.S.).

It should be noted that although N.'s work is not intended primarily as an in depth review of Catholic Social Thought, it is clear that this tradition is heavily filtered through the lens of its most recent documents. This introduces a certain fragility into the argument since a future encyclical may well (once again) show creative differences from previous ones.

Particularly helpful is a non-ideologically bound interpretation of the difficult term "social justice." For N., social justice is not a principle

of social organization but "a specific modern form of the ancient virtue of justice" which is exercised when persons join voluntarily with others to bring about social change for the common good. Given the modern recognition that the common good is only achieved with the cooperation of persons who join in free associations, this virtue need not be the sole possession of those who favor enlarging the central authority. This modern conception leaves room for discussion about the precise nature of the common good and the means to achieve it. It is impossible to do justice here to the full development and elaboration of the concept which occurs throughout the work. I leave this pleasure to the reader.

I believe that the work contains a credible interpretation of the "option for the poor." Put succinctly, N.'s vision is for those outside the system to be given appropriate opportunities so that they may be included in the circle of production and exchange. To his credit, N. offers a concrete twelve-point program to combat economic dependency by strengthening the institutions of civil society and increasing human capital among the poor. For N., those who really meet the test of the option for the poor are those who put in place and strengthen actual institutions which have been shown to promote creativity and development. In these pages I do not always find the sense of urgency with respect to the problem of poverty that I would like, but what N. does say about the problem is very important.

N.'s insights into the moral underpinnings of democratic capitalism, his very helpful discussions of social justice, poverty, race, ethnicity, and moral ecology, certainly deserve serious consideration by Christian social ethicists.

*Fordham University*

RICHARD C. BAYER

## SHORTER NOTICES

THE GARDEN OF EDEN AND THE HOPE OF IMMORTALITY. By James Barr. Minneapolis: Fortress, 1992. Pp. xiii + 146. \$10.95.

Immortality of the human soul has been central to Christian belief. Beginning in the 20th century, theologians like Oscar Cullmann proposed that immortality of the soul was not part of biblical belief but that the foundation of Christianity lay rather in the quite different doctrine of the resurrection of the body. Many voices began to argue that immortality was

not only different from resurrection but actually opposed to it.

Barr challenges these arguments by proposing that the story of Adam and Eve is not at all about the origins of evil; rather it is a story about how human immortality was almost gained but in fact was lost. The erroneous interpretation of the story as the "Fall" comes from using Paul's typological Adam as a detailed explication of the story. In fact, Adam and Eve were expelled from the garden, not because they were unworthy to

stay or hopelessly alienated from God, but to prevent them from having access to the tree of life which would offer immortality.

Barr offers a fresh and stimulating interpretation of the story. He argues carefully and convincingly that interpretation of the story as a "Fall" is not faithful to the story taken in and for itself. His argument for the centrality of the theme of immortality is less persuasive, as evidenced by his acknowledging the polysemy of *nepshesh* yet asking the reader's permission to translate it as "soul" (40). However, Barr does reestablish the compatibility of immortality with early biblical thought.

CAMILLA BURNS, S.N.D.  
*Loyola University, Chicago*

READING JOHN: A LITERARY AND THEOLOGICAL COMMENTARY ON THE FOURTH GOSPEL AND THE JOHANNINE EPISTLES. By Charles H. Talbert. Reading the New Testament Series. New York: Crossroad, 1992. Pp. xv + 284. \$23.95.

Talbert's commentary maintains the special focus that keeps this series from just rehashing the more thorough classic commentaries. It is an original, very close reading of the final form of the Gospel and Letters of John for their religious content, in light both of ancient Greco-Roman, Jewish, and Christian writings, and of present-day pastoral concerns. T. is not afraid to argue minority positions (e.g., that the Letters were written either before or during the Gospel's composition).

The structure of the commentary follows T.'s relative dating. Section 1 treats the Johannine epistles, beginning with 2, 3 John and the prologue of 1 John, then the remaining units of 1 John. Section 2 elucidates sections of the Fourth Gospel. A fine Appendix argues not for Gnostic but Hellenistic Jewish antecedents to the Johannine

descending-ascending redeemer figure.

A major theme in T.'s commentary on the Gospel is how the divine presence, first in Jesus, then in the Spirit-filled Johannine community, supercedes traditional worship: "Temple sacrifices (2:13-3:21), or purification rituals (3:22-4:3), or Temple worship on Gerazim or in Jerusalem (4:4-54), or the water rituals that promise healing of the body (chap. 5), or Passover (chap. 6), or Tabernacles (chaps. 7-9), or Dedication (chaps. 10-11)" (177-78).

This is a commendable work of mature scholarship, unobtrusively applying T.'s expertise in Greco-Roman and Hellenistic Jewish settings, as well as in parallelism and chiasmus. T. aims at a broad audience, he writes clearly, with frequent recapitulations and summaries. Still, this is not "an easy read," because T. packs so much into each paragraph, reads the Greek text with such close grammatical detail, so frequently parenthesizes transliterations or lists of ancient parallels. Though written with pastoral concern, this commentary reminds me most of Bultmann's densely original commentary.

WILLIAM S. KURZ, S.J.  
*Marquette University*

THE BIBLE AND THE MORAL LIFE. By C. Freeman Sleeper. Louisville: Westminster/Knox, 1992. Pp. ix + 181. \$15.

This book is intended for adult study groups, written in nontechnical language, and punctuated by questions for group reflection. It seems aimed at Protestants tempted to believe that the Bible has direct answers to all moral questions or at those with minimal familiarity with the canonical text. In a condensed overview of the ethics within the OT and the NT, Sleeper distinguishes four styles of moral reflection: law,

prophecy, apocalyptic, and wisdom. He gives brief consideration to the context and content of specific works and the moral arguments and authority claimed by the biblical author. He concludes that Scripture does not provide the moral principles which our culture expects from "ethics," but rather shapes how we look at moral issues and the ethos of the faith community. Unfortunately, S. does not spell out how character and identity are formed by critical reflection in community, nor does he investigate how the biblical genres of narrative, doctrine, or doxology shape a Christian moral perspective.

The second half examines the use of the Bible by Protestant and Catholic denominations, particularly in church documents on "issues that divide": nuclear weapons and abortion. Proof-texting and reference to biblical principles such as justice and peace without defining their content appear to be genuinely ecumenical vices. Although S. points out the flaws in church statements and warns us what not to expect from the Bible, his proposed ethics of responsibility based on the love command remains sketchy. He prefers certain biblical styles of reflection to specific normative content, but he does not provide a critical account of an ethics of character or communal ethos which would leave readers less muddled than the documents of their denominations.

WILLIAM C. SPOHN, S.J.  
*Santa Clara University*

**HER IMAGE OF SALVATION: FEMALE SAVIORS AND FORMATIVE CHRISTIANITY.** By Gail Paterson Corrington. Gender and the Biblical Tradition. Louisville: Westminster/Knox, 1992. Pp. 224. \$20.

The twofold topic of this book is the image of the savior and the experience of salvation. Corrington is aware of the extent to which images shape

human reality and of how little of Judeo-Christian imagery represents women's experience. The Introduction presents the basic problem of texts that envisage God almost exclusively as male and often understand woman bodily in a way that "predisposes [her] particularly to limitation, imperfection, and disobedience" (27). Woman is, therefore, unlikely to provide metaphors for imaging the divine, and she was sometimes expected to become "male" in order to be saved (23-25, 32-33). C. asks whether the historical development that "neither the savior nor the saved could be seen as female" (34) is the last word on the subject. She tries to show that it is not.

Chapter 1 reviews OT redeemer (*go'el*) material and then considers biblical and Greco-Roman saviors. Women are rare here, and the occasional images of female saviors (notably Wisdom) tend to be brought under masculine control (as the preserve of sages or repersonalized as *Logos*). Recurrent fear of female sexuality leads to its strict social regulation and, generally, salvific activity involving women is restricted to subterfuge and wise counsel.

Each subsequent chapter deals with a female "savior figure": Isis, Wisdom, and Mary. Isis, depicted as a universal savior, did provide a model for women, although not as a specific individual whom one could follow. (For C., this is not necessarily problematic.) C.'s treatment of Wisdom and of Mary uses canonical and extracanonical (mostly Gnostic) sources; despite their imaginative possibilities, they do not provide satisfactory female saviors. All things considered, it would be highly surprising if they did. Nevertheless, the question how women are saved needs to be answered, and studies like this help to clear the ground.

PATRICIA M. McDONALD, S.H.C.J.  
*Mount Saint Mary's College, Md.*

**CHRISTIAN FRIENDSHIP IN THE FOURTH CENTURY.** By Carolinne White. New York: Cambridge University, 1992. Pp. xiv + 274. \$54.95.

This interesting and scholarly volume examines how the classical views of friendship were adopted and adapted by fourth-century Christian writers, mainly Fathers of the Church, in both the East and the West. After introductory chapters on classical theories and some of the problems that Christianity posed for such theories, White turns to particular individuals who exemplified friendship in their lives and theorized about it in their writings, beginning with Basil the Great and Gregory of Nazianzus and moving on to Chrysostom and Olympias. Synesius of Cyrene, whose Christianity seems to have been a thin veneer over his Neoplatonism, though interesting in his own right, serves as a foil to others, such as Ambrose of Milan, Jerome, Paulinus of Nola, and Augustine, whose Christian views and lives profoundly influenced their theories.

A chapter on monasticism and friendship sketches several ways in which the monastic life and monastic rules both fostered friendship within Christian ascetical life, while also pointing out some of the dangers and problems posed by friendship. W. considers Augustine's reflections on friendship the culmination of a century of assimilation and transformation of classical ideals of friendship by Christian thinkers.

The volume has 35 pages of notes, a short list of English translations and primary sources, a select bibliography, a general index, as well as an index to the most common classical statements on friendship and an index to biblical citations. W. offers her readers a balanced, scholarly, and interesting overview of her topic.

ROLAND J. TESKE, S.J.  
Marquette University

**THE VIGILANT GOD: PROVIDENCE IN THE THOUGHT OF AUGUSTINE, AQUINAS, CALVIN AND BARTH.** By Horton Davies. New York: Lang, 1992. Pp. viii + 171. \$34.95.

Davies is Putnam Professor Emeritus of the Department of Religion at Princeton University and author of more than 30 books. The present work sketches the theology of providence in its biblical sources and in four major Christian theologians. It touches only high points, but it gives a basically balanced view.

In the sketch of the biblical sources D. does not always clearly distinguish between the teaching of the Bible and various misinterpretations that have been popular over the centuries. Thus he says that God frequently hardened people's hearts to set them up for destruction (25). He fails to mention H. H. Rowley's masterful work *The Biblical Doctrine of Election*.

His treatment of his four chosen authors provides a good and generally reliable introduction to their thought. He doesn't seem to understand Augustine's idea of evil as a *privation* and not a simple absence of good; and he fails to note that in at least one place (*De anima et ejus origine* 4.11.16) Augustine does teach double predestination. He has a good grasp of the overall structure of Aquinas's thought, but he speaks of infallible divine motion of the human will as belonging to Aquinas rather than his commentators. His sketch of Calvin is appreciative of his strong use of Scripture; but he rightly criticizes his doctrine on predestination. He sees Karl Barth's greatest contribution to the theology of providence in his insistence on the universal scope of God's mercy; he notes a certain confusion in Barth's teaching of *Das Nichtige* and his view of personal eschatology.

D. sees a future theology of providence as necessarily continuing Barth's positive emphasis, affirming

full human freedom, emphasizing God's love, revising traditional formulations in view of contemporary developments, and noting the light streaming from the Mystery of Christ.

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

THE LIVES OF SIMEON STYLITES. Translated, with an Introduction by Robert Doran. Cistercian Studies. Kalamazoo: Cistercian Publications, 1992. Pp. 241. \$36.95; \$15.95.

A collection of three different lives about one of the most well-known, controversial, and questionable ascetics of all times, the anchorite Simeon the Stylite (+ 459). The first was written by Theodoret of Cyrrhus in 444, while Simeon was still alive; the next by Simeon's disciple, Antonius (date unknown); and the third by an anonymous Syriac Christian in 473. Except for four episodes, the lives vary considerably, especially the Syriac version which is three times longer than the other two combined.

Besides presenting a very readable English translation of these texts, Doran helps the reader to understand why Simeon and other stylites attracted pilgrims from as far away as Britain and Persia. Since Simeon has left no explanation as to why he spent 30 years on a high platform exposed to all the elements, we are left to speculate about a life that doubtless strikes the reader today as puzzling, if not shockingly bizarre. D. believes that Simeon was looked upon as an *alter Christus* in whom and through whom God's power was at work or as an angel who had left this world. He stood as a living symbol set apart by God, whose disciplining of the body transformed it, making it truly human and able to fly heavenward.

D. brings out well that the purpose of Simeon's life was not merely to inform and edify but to challenge those

coming to him to repentance and a greater personal and social commitment to God. These lives also provide a picture of how harsh and religious life in fifth-century Syria was.

Recommended for those interested in Syriac hagiography and asceticism.  
 FREDERICK G. MCLEOD, S.J.  
*Saint Louis University*

THE DURHAM COLLECTAR. Edited by Alicia Corrêa. Henry Bradshaw Society. London/Rochester, N.Y.: Boydell & Brewer, 1992. Pp. xii + 302. \$50.

In this volume based on her doctoral dissertation at the University of Saint Andrews, Corrêa presents a comprehensive summary of modern research on the early medieval liturgical book known as the *collectar* and she provides a clear contemporary edition and analysis of one important example, the Durham Collectar (late-9th/early-10th century).

Collectars essentially contained the collect-type prayers used during the celebration of the Office, but often contained other material as well. C. posits a series of stages in their evolution: the earliest, a "pure" collectar; the next, a "primitive" type containing the *capitula* (chapter readings); and finally, the "office collectar," close to a breviary in its comprehensive contents, including musical texts (20–21). C. tests this hypothesis by setting the Durham Collectar in the context of earlier and slightly later collectars. Not only does she synthesize a great quantity of secondary research (a substantial bibliography concludes the lengthy Introduction), but she also engages in textual analysis of each manuscript. The result is a number of fascinating observations; e.g. C. highlights the strong "Alcuinian" flavor of the book (92–102) and she is able to suggest a possible sequence of influence for it: Rheims-Durham-New Minster (120–21).

Part 2 is centered around the Durham Collectar itself. A fresh "emended . . . [and] . . . more accessible" presentation of the text is the focal point (two earlier editions were published in 1841 and 1927, and a facsimile in 1969). The appendices and indices which accompany this text are extremely helpful in analyzing its contents, especially the collation tables noting sources and parallels. C. has given us here a valuable addition to liturgical and medieval studies.

JOANNE M. PIERCE

*College of the Holy Cross, Mass.*

**ALIENATED MINORITY: THE JEWS OF MEDIEVAL LATIN EUROPE.** By Kenneth R. Stow. Cambridge, Mass.: Harvard University, 1992. Pp. 346. \$45.

Edward Flannery, author of the classic work on Christian antisemitism, *The Anguish of the Jews*, once remarked that the pages missing from Christian history books are those which Jews know the best. This is especially applicable to the Medieval period. Stow's new volume will not make for easy reading; the sensitive Christian will come face-to-face, page after page, with the reality described in a recent PBS documentary as "the longest hatred."

The volume covers a period of some 1000 years, beginning with the fifth century. The life of the Jewish community during these centuries is set within the overall framework of European culture and political life. Clearly the earlier part of the Medieval era found Jews in a comparatively better position than the end of the period. During the initial centuries of the Medieval period, though Jewish life was without question circumscribed by specific papal policies framed in large part by Pope Gregory the Great, the Jewish community of Europe was able to develop a fairly

rich communal and intellectual life. But as we move towards the dawn of modernity, the status of the Jews becomes increasingly precarious. Jews were steadily depersonified and reduced to a set of mythical roles. Eventually, as we reach the late 13th, the 14th, and especially the 15th century, Jews assume an explicitly satanic image. All this would pave the way for the royal expulsions of Jews from various countries of Western Europe.

Stow, Professor of Jewish History at the University of Haifa, has given us an important, even if disturbing, volume. For the Christian reader it can restore those missing pages about which Flannery spoke. The volume comes complete with an extensive bibliography for further reference. If there is a drawback to the book, it is that there is little or no coverage given to countries such as Poland. While this is admittedly due to S.'s decision to limit his study to "Latin Europe," it would have been helpful to have some comparisons readily at hand.

JOHN T. PAWLKOWSKI, O.S.M.  
*Catholic Theol. Union, Chicago*

**ZWINGLI: AN INTRODUCTION TO HIS THOUGHT.** By W. P. Stephens. New York: Oxford/Clarendon, 1992. Pp. xiii + 174. \$45.

Stephens here introduces the student and general reader to the important Swiss reformer. While exposing readers to the scholarly issues raised by Zwingli's career and theology, S. provides something of a road map by which the nonexpert can negotiate the rugged terrain of Zwingli studies. Most importantly, he attempts to discuss Zwingli's theology in its historical context. This is particularly useful, because Zwingli, though his body of writings spans less than a decade, underwent significant change during his career.

A brief description of political and ecclesiastical conditions of the Swiss confederacy and the canton of Zurich at the outset of Zwingli's career begins the study. Next S. relates Zwingli's biography, focusing on the influences that created the reformer. Then follow individual chapters on important theological themes of Zwingli's work. A concluding chapter attempts to assess Zwingli as a reformer and address his wider influence.

The thematic-historical approach faithfully relates Zwingli's theological development as it occurred in a context of virulent polemic. The positions of his many opponents receive less careful analysis, due no doubt to the work's brevity and introductory nature. S. notes the importance for Zwingli of his overarching conviction of God's sovereignty. He also stresses the growing importance of covenant in Zwingli's theology, a development shaped by his struggles with Anabaptism and of great significance for later Swiss Protestantism. Another recurrent theme that affects all of Zwingli's theology, and could have benefitted from more sustained treatment, is his Platonism. Platonist assumptions separate Zwingli from Luther and most other Protestant reformers and directly relate to the difficult question of influences on Zwingli and his development as a reformer.

D. JONATHAN GRIESER  
*Harvard Divinity School*

THE CATHOLIC RELIGIOUS POETS FROM SOUTHWELL TO CRASHAW: A CRITICAL HISTORY. By A. D. Cousins. London: Sheed & Ward; Westminster, Md.: Christian Classics, 1991. Pp. xiv + 204. \$24.95.

Is there a Catholic tradition in English poetry? Are there ways in which we can define and describe that tradition so as to distinguish it from other post-Reformation writing? Cousin's

title suggests these questions, but his book does not answer them.

C. describes two stylistic traditions in English Renaissance religious verse: the "plain style," rooted in late Medieval writing, with its "immediacy of tone . . . lack of ornament . . . and . . . use of metaphor to crystallize meaning rather than to beautify . . ." (8); and the European Counter-Reformation style, formed in great part by Jesuit literary theorists and poets, with its appeal to the emotions, its delight in "sensuously compelling images," its fascination with the highly wrought conceit, and its will to "entice the reader and carry him away" (17).

Turning to works by Southwell, Constable, Alabaster, Beaumont, Habington, and Crashaw, C. looks for traces of these stylistic traditions. He finds, e.g., Southwell mingling "the culture of post-Tridentine Europe with that of his homeland" (71). But C.'s real interest is in close readings of particular poems and in their implicit theological convictions. He concludes, e.g., that Southwell's "St. Peter's Complaint" is about "the dialectic between egocentrism and theocentrism" (61). The problem with such conclusions is that they do not define Southwell's poetry in specifically Catholic terms. C. notes that Southwell "writes for a Catholic people virtually without their priests, and . . . appears to take on for them the role of spiritual counsellor or director" (70). But he doesn't explain how Southwell tries to fulfill that role.

Where might he begin? Terror. As Helen C. White and Geoffrey Hill have pointed out, the imminent threat of martyrdom framed Southwell's life and mind, and his poetry features an almost obsessive fascination with betraying and being betrayed, and with lurid descriptions of wounding, mutilation, and execution.

Confronting and transcending this terror is one of the ways Southwell "writes for a Catholic people."

JOHN PFORDRESHER  
*Georgetown University*

LES IDÉALITES CASUISTIQUES: AUX ORIGINES DE LA PSYCHANALYSE. By Pierre Cariou. Paris: Presses Universitaires de France, 1992. Pp. 350. Fr. 198.

Cariou analyzes a collection of "cases of conscience" as they were solved by a moral theologian of the 17th century, Jacques de Saintebeuve (1613-1677), professor at the Sorbonne. The collection was published posthumously by the theologian's brother. After presenting Saintebeuve and his work, C. analyses a number of cases relating to marriage, ecclesiastical authority, the use and value of money, especially for religious and clergy, and the nature of work and the obligation of Sunday rest. A conclusion tries to assess the importance of the cases of conscience for an assessment of the classical intellectuality of the 17th century. C. discusses the social dimension of Saintebeuve's solutions of the problems he dealt with, but he does not evaluate them theologically.

In fact, Saintebeuve turns out to be a legalist of the extreme kind, with no interest in subjective motivations. He assesses every case only in terms of law. The only standard of behavior is provided by rules of the Church. These rules are found in the Old and the New Testament, in a selected number of Church Fathers, notably Augustine and Jerome, in conciliar decisions and papal decrees. Once a rule has been determined, it is absolute and admits of exception or suspension only in cases of extreme necessity, as when a poor farmer would starve if he did not hunt illegally in the king's forests.

The subtitle of the book is entirely

misleading. C. nowhere refers to psychoanalysis and its origins. Saintebeuve in fact leaves no initiative to the conscience, and he would certainly deny any value to unconscious motivations if he suspected their existence. Saintebeuve's ethics help explain the rejection of the Church by the French philosophers of the Enlightenment. One could possibly argue that the strict heteronomy of his principles made psychoanalysis unavoidable.

GEORGE H. TAVARD  
*Marquette University*

ROBERT SOUTH (1634-1716): AN INTRODUCTION TO HIS LIFE AND SERMONS. By Gerard Reedy, S.J. Cambridge Studies in Eighteenth-Century English Literature and Thought. New York: Cambridge University, 1992. Pp. xiv + 172. \$49.95.

The first major study of Robert South, an unjustly neglected English divine whose professional career spanned the period of Anglican restoration and post-Commonwealth recovery. The author of six published volumes of sermons, South had a successful career, becoming Rector of Islip in Oxfordshire and Canon both of Westminster Abbey and of Christ Church, Oxford, during a politically and theologically turbulent time in the Church of England.

Reedy demonstrates successfully the value of studying South as a guide to understanding Anglican unity and diversity in what must appear to us as a time of transition between the collapse of English Presbyterianism and the recovery of episcopal stability. South, of course, did not know he was at work in a transitional time, but R. points effectively to the survival in South's work of modes of discourse more at home in the age of Donne, Andrewes, and Herbert. We can thus see what a post-Restoration

figure found useful in his predecessors, always a valuable guide to the concerns of an earlier time.

R.'s study divides nicely into three sections. First, he outlines the events of South's career and traces his relationship with Dryden and Locke, two of South's better-known contemporaries. Next, R. surveys South's homiletic style in the context of late-17th-century rhetorical theory and describes South's use of rhetorical forms and modes of language. Finally, he examines specific sermons by South, exploring his use of political themes, his distinctive stylistic techniques, and his theological emphases and concerns.

Especially helpful is R.'s location of South in the context of 16th- and early-17th-century Anglican emphases on eucharistic presence and the role of mystery in religious discourse. R. has done all students of English Renaissance literature and religious history a great service through his careful delineation of South's homiletic achievement. His volume is modest in size but it demonstrates the importance of South's work and captures significant dimensions of his thought, surely prompting others to further study.

JOHN N. WALL  
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A STUDY OF HEINRICH OTT'S THEOLOGICAL DEVELOPMENT: HIS HERMENEUTICAL AND ONTOLOGICAL PROGRAM. By Colin B. O'Connell. With a Forward by Heinrich Ott. American University Studies in Theology and Religion. New York: Lang, 1991. Pp. xxiv + 262. \$49.95.

Heinrich Ott, featured in the 1964 inaugural volume of Marty and Peerman's *New Theology* series but little remarked upon since in North America, is here given new attention and thoughtful appraisal. O'Connell in-

troduces the reader to Ott's unusual project of conjoining the Christological commitments of his Basel predecessor, Karl Barth, with the hermeneutical interests of Rudolf Bultmann, and that with the help of the later Heidegger's "subsequent breakthrough to being" (52).

Of special interest is O.'s assembly of the reactions of Barth, Bultmann, and their followers (Herman Diem, Gerhard Noller, cited as conservative Barthians; and Ernst Fuchs, Gerhard Ebeling and Eberhard Jungel, associated with Bultmann) to Ott's "both/and" approach. To one degree or another, the program is put in question, with exception regularly taken to Ott's inordinate reliance on Heidegger. Allusion is made to Barth's poignant letter to Gollwitzer upon Ott's appointment as Barth's successor, and analysis is made of Bultmann's critical correspondence with Ott. O. believes Ott's case could be strengthened by greater clarity on the relation of theology to philosophy, stressing the latter's subsidiary and eclectic use of the same.

O. shows the apologetic intent that pervades Ott's work. E.g., from Ott's *Dogmatik im Dialog*: "Cross and resurrection are structures which are also to be found outside the Church and its explicit profession, in human life experience" (186). The parallel with Rahner is apparent, except that Ott would substitute an "anonymous Christ" for Rahner's anonymous Christianity.

Much of the material referred to in this work (that by Ott and by his respondents) is from the 1960s and 1970s and therefore is something of a period piece. Surely Ott's issues persist, but how they are related to the current postmodern theological conversation needs to be shown more clearly than is done here.

GABRIEL FACKRE  
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HANS URS VON BALTHASAR. By John O'Donnell, S.J. Outstanding Christian Thinkers Series. Collegeville: Glazier/Liturgical, 1992. Pp. x + 166. \$12.95.

O'Donnell provides the English-speaking world with a valuable resource in this succinct yet wide-ranging introduction to the theology of von Balthasar. He has managed the difficult task of summarizing Balthasar's eclectic writings without falling prey to oversimplification. This is an important achievement since the main stumbling block to a proper understanding of Balthasar is the temptation to mistake a fragment of his theology for the whole. Balthasar's theology reflects his aesthetic predilections in its intricate weaving of disparate threads into a coherent pattern. However, too many readers fixate on the particular thread that most suits their purposes, while ignoring the overall pattern of the tapestry. Thus, Balthasar's work has often been dismissed as "restorationist" by theologians who accentuate his traditional stands on such issues as the ordination of women and clerical celibacy, while ignoring the many ways in which he goes beyond the classical tradition. O. notes, e.g., Balthasar's assertion that Jesus did possess the theological virtue of faith—a clear break with the classical scholastic tradition which emphasized the mutually exclusive nature of faith and vision.

However, the book is not without its flaws. E.g., the introductory nature of the text does not justify the sparse footnote citations; the reader is left wondering about the original source of much valuable information. Furthermore, on the level of theological content, O. does not do justice to Balthasar's extreme ambivalence toward the various forms of "natural religion." Balthasar's emphasis on the objectivity of Christian revelation can

only be understood against the backdrop of the inherent ambiguity of the human "religious quest." O. mentions both of these mutually conditioning elements in Balthasar's theology but does not give them the emphasis they deserve.

LARRY CHAPP  
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RHETORIC, POWER AND COMMUNITY: AN EXERCISE IN RESERVE. By David Jasper. London: Macmillan; Louisville: Westminster/Knox, 1993. Pp. xi + 172. \$20.

Jasper directs the Centre for the Study of Literature and Theology and edits the journal *Literature and Theology*. Given his focus on literature, the term "rhetoric" in the title of this loosely-knit collection of essays owes more to its use in literary criticism than to the classical rhetorical tradition.

The book both celebrates and critiques the playful, deceptive power of persuasive language. As a postmodernist, J. enjoys the ironical gaming of Derrida and Fish, and the nihilistic critiques offered by Bataille and Baudrillard. His first chapter offers an appreciation of "Nietzschean Hilarity," while later chapters promote Bakhtin's distrust of vertical models of authority and Kundera's celebration of the decentering power of the novel. But sometimes J. sides with Plato's critique of rhetoric. In particular, he is profoundly distrustful of persuasive language when employed in the service of the Church. Whether the text in question is Mark's Gospel or Paul's Letters, Cranmer's liturgy or the Book of Genesis, J. sees primarily authoritarianism, manipulation, and violence—all deceptively masked as persuasion. Similar (though much briefer) criticisms are directed at von Balthasar, Hopkins, Lonergan, and Newman.

J. recognizes that a theology trans-

figured by rhetorical theory can no longer make universal truth claims. Yet he consistently faults theologians for being deceptive, illogical, or irrational—thereby implying the existence of universal canons of truth, logic, and reason. The decision to forgo such universalism is deemed by J. to be a fault among theologians (because it coerces people into submission and conformity), but is celebrated among literary theorists, since the ironic nature of postmodern literary theory makes it inherently unstable and destabilizing. Unfortunately, J. explores neither the self-critical, prophetic elements in Christianity, nor the amazingly coercive, self-perpetuating features of the postmodern academy.

DAVID S. CUNNINGHAM  
*University of St. Thomas, Minn.*

THE CHRISTIAN SACRAMENT. By William A. Van Roo, S.J. *Analecta Gregoriana*. Rome: Pont. Università Gregoriana, 1992. Pp. viii + 196. L. 25,000.

The distinguished professor in the Gregorian University, now residing at Marquette University, began this book in 1967 but interrupted his work several times to produce studies of preliminary and related themes. In the intervening 25 years, what would have been (he tells us) a basically Thomistic work has become a multifaceted investigation of the meaning of symbolization.

Using baptism as a test case, V. notes that a purely biblical theology does not suffice to explore the nature of sacraments, and that the development of church practice, the history of theology, and philosophical reflection on the "field of relationships" in which a sacrament functions must be called into play. Drawing heavily on the theory of symbol which he has set forth in his *Man the Symbolizer* (Rome, 1981), he suggests that "di-

vine-human symbolizing" is analogous to human symbolizing. He concludes by defining the Christian sacrament as "an act of public worship by which Father, Son, and Holy Spirit, through the mediation of Christ as priest, the Church, the minister, and the essential symbolic action, represent the mystery of the divine saving action reaching this person, and by the actual performance of the rite consecrate and/or sanctify the person who is disposed to receive the divine gift" (178).

Furthering the "implications and an agenda" for further development with which V. concludes, I would greatly like to see further discussion of two issues. Usually, perhaps from fear of making the sacrament into an *opus operantis*, the minister has not been accorded the prominence which V. gives him or her in his definition; I suspect the implications of doing so for liturgical celebration are far-reaching. Also, although Rahner's sacramental theology is briefly discussed, I was surprised at the lack of reference to his important work on "real symbol"; V.'s evaluation of it would be interesting.

MICHAEL J. HIMES  
*University of Notre Dame*

DOCUMENTS OF CHRISTIAN WORSHIP: DESCRIPTIVE AND INTERPRETIVE SOURCES. By James F. White. Louisville: Westminster/Knox, 1992. Pp. xiv + 258. \$23.

White's *Introduction to Christian Worship* has become a standard basic textbook. *Documents* is its complement: an extensive collection of primary texts, along with maps, photographs, tables, a glossary, and numerous basic bibliographies that would be useful in both the undergraduate and the graduate classroom.

W. organizes his material topically: time (the liturgical day, week, and

year), space (liturgical architecture and furnishings), daily public prayer, the service of the Word, sacraments in general, Christian initiation, Eucharist, and occasional services (reconciliation, rites for the sick, marriage, ordination, and burial). Within each area, he arranges selections chronologically, from the Hebrew Bible to contemporary documents, choosing representative sources of each period. W. presents both Eastern and Western material during the first five centuries but subsequently restricts his attention to the West. He includes Reformation as well as Roman Catholic thought, with a bit more attention to his own Methodist tradition than one would expect. As the subtitle suggests, these are primarily interpretive documents, not liturgical texts. The *Apostolic Tradition* of Hippolytus is quoted extensively, however, perhaps because of its singular influence upon recent liturgical reforms.

This is a book for neither the uninitiated nor the specialist. Headings and subheadings suggest the logic according to which the material has been selected and arranged, but the book presumes additional reading and a teacher's guidance. For those interested in an independent study of worship, W.'s *Introduction* has more to offer. For those investigating or teaching a particular topic within liturgical studies, a more specialized text will be required. The material on occasional services makes this especially clear, since it is both the widest in scope and the least complete. Teachers of general courses in liturgy, however, faced with the task of compiling, translating, and duplicating primary documents for their students, will welcome this book.

PATRICK L. MALLOY  
Duquesne University

**SPIRIT AND BEAUTY: AN INTRODUCTION TO THEOLOGICAL AESTHETICS.** By Patrick Sherry. New York: Oxford/Clarendon, 1992. Pp. viii + 192. \$49.95.

Sherry here rethinks the theology of beauty and creativity. The "Spirit" of the title is the Holy Spirit. Rather than theologize in terms of creation and incarnation in Christ, S. looks to the post-Pentecost role of the Holy Spirit as (1) *communicating* God's beauty to the world through nature and art, (2) offering a *sign* through natural and artistic beauty of how the Spirit perfects creation, and (3) *anticipating* through beauty and creativity the eschatological restoration and transfiguration of all creation. Thus, despite its self-effacing subtitle, this is no mere "Introduction," but an original and important reconceptualization of the theology of beauty.

As theologian, S. first investigates Scripture and the Fathers, then consults the theological traditions. His major sources are varied, even surprising: Genesis, the Psalms, the "glory" theme (*kabod, shekinah, and doxa*), Irenaeus, Gregory of Nazianzus, Jonathan Edwards, Urs von Balthasar, Simone Weil, and the Eastern theologians Sergius Bulgakov, Pavel Florensky, and Paul Evdokimov. To argue the link between the Spirit and beauty, S. investigates the types of beauty, the attribution of "beauty" to God, the Holy Spirit, inspiration and imagination, the reflection of divine beauty, and "the final transfiguration of things."

A careful scholar and exegete, S. is clear and smooth amid major definitional problems. He well distinguishes moral and spiritual beauty from the beauty of nature and art, and correctly focuses on music, painting, and literature. The Holy Spirit, he concludes, is both beautiful and beautifier, the "Perfecter" who

through aesthetic beauty renews the face of the earth and completes the redemption of Christ. This insight is indeed a "grand theme," as S. writes, and it tweaks the reader with an alternative to Augustine, Aquinas, Bonaventure, and even James Joyce.

JOSEPH J. FEENEY, S.J.  
*Saint Joseph's Univ., Philadelphia*

**THE PERSISTENCE OF MODERNITY: ESSAYS ON AESTHETICS, ETHICS AND POSTMODERNISM.** By Albrecht Wellmer. Translated from the German by David Midgley. *Studies in Contemporary German Social Thought.* Cambridge, Mass.: MIT, 1991. Pp. ix + 266. \$24.95.

This collection of essays from the works of a critical theorist and professor of philosophy at the Free University of Berlin seeks to press home a central point: postmodernism should not be placed in dialectical opposition to, but should be seen as a critical continuation of, the spirit of modernity. Wellmer urges us to think of postmodernism as an heir to the project of Enlightenment rationality rather than as a sworn enemy of its goals. W. admits that postmodern thought has uncovered pathologies hidden within modernity's self-understanding: instrumentalism, scientism, and the dominating technocratic spirit. Healthy postmodernism must resist these distortions (as well as its own tendencies to irrationality) even while retaining democratic universality, the just and open society which characterizes the Enlightenment achievement.

Central to W.'s work is his creative retrieval of the thought of Theodor Adorno who, within limits, serves as a legitimate guide to the modern/postmodern debate. Adorno anticipates postmodern themes with his cri-

tique of instrumental reason, of reified and identificatory thinking which seeks to suppress difference and, especially, critical consciousness. What postmodernism can learn from his philosophy, particularly his aesthetic theory, is that legitimate criticism of Enlightenment reason can never degenerate into a demonization of concepts such as unity, identity, and consensus. At the same time, W. believes Adorno must be superseded because he remains trapped within the philosophy of consciousness, never making the linguistic turn characteristic of communicative rationality.

W.'s analyses of the issues at stake in the modern/postmodern debate are illuminating and creative. Most disappointing is his silence on the constructive role that religion can play in the formation of an emancipatory discourse ethics.

THOMAS GUARINO  
*Seton Hall University, N.J.*

**NEW CREATION: CHRISTIAN FEMINISM AND THE RENEWAL OF THE EARTH.** By Catharina J. M. Halkes. Translated from the Dutch by Catherine Romanik. Louisville: Westminster/John Knox, 1991. Pp. 177. \$13.99.

A prominent Dutch theologian here synthesizes feminist, environmentalist, and theological strands of thought to provide an excellent introduction to Christian ecofeminism.

H.'s starting point is Sherry Ortner's assertion that most societies associate men with culture and women with nature. Ortner further argues that these opposites are not equal, and that nearly all societies value maleness and culture over femaleness and nature. The debased status of women and the natural world legitimates the domination of both. The first half of the book traces the rise of

the dual domination of women and nature in Western history. In particular, H. focuses on the detrimental role of thinkers such as Aristotle, Bacon, and Descartes.

The second half proposes ways of rethinking the Jewish-Christian tradition to provide a sound foundation for an environmentalist and feminist theology. E.g., H. offers these suggestions for a creation theology for our times. First, we need to view the creation story in Genesis not merely as a prelude to more important events, but as an event with its own importance and distinct meaning. Second, we should elevate the divine blessing of the earth and its bounty to the level of importance of God's redemption of humanity. Third, we should retrieve the significance of the Sabbath as the day of rest and the day of celebration of the beauty of creation. Finally, H. wishes to downplay the image of God as transcendent and self-contained. She wishes to highlight depictions of God-in-relation, such as we find in the doctrine of the Trinity, as well as God's bonds with human beings and nature.

MARY ELLEN ROSS

*Trinity University, San Antonio*

SPRINGS OF WATER IN A DRY LAND: SPIRITUAL SURVIVAL FOR CATHOLIC WOMEN TODAY. By Mary Jo Weaver. Boston: Beacon Press, 1993. Pp. xxiii + 140. \$22.

Through six essays written for different audiences, Weaver guides women's search for a meaningful spirituality in an often misogynistic Church. She articulates the questions but offers no pat solutions. Urging women to trust their experiences, to believe in their deepest desires, she reminds us that Christianity is not complete without woman's contributions. Not everyone will feel comfortable with this book. W.s' five groupings of Catholic women highlight

something of the complexity and overlapping of current positions on spirituality, including that of Goddess feminism. The essays seem arranged in order of increasing challenge.

W. offers an excellent thumbnail sketch of Grail's history with its spiritually rich and politically responsive developments in recent years, including the introduction of neopaganism, holistic health, and ecofeminism in the 1980s. A radically redefined religious identity now measured by one's ability to reveal God's love for the world in concrete ways permits membership to be truly ecumenical. Chapter 5 provides superb analysis of Goddess religion since the 70s. Comments on key books, the ongoing debate between Rosemary Ruether and Carol Christ, basic distinctions between Christianity (historical basis) and neopaganism (utopian vision) and issues of symbolism make this a particularly valuable contribution for women who perhaps overlooked the challenge neopaganism would offer to historical religions in the 1990s.

The tenth anniversary of the Women's Ordination Conference raised issues of power, sacramental and other. W. challenges us to unmask the distortions, to call the Church to the accountability of prophetic messianism, to engage in daring actions—in short, to refuse to shore up the patriarchal Church. Despite repeated challenges to what might be called "orthodoxy," W. still believes one can be both Roman Catholic and feminist. A feminist spirituality invites us to make faith explicit in life. I particularly liked her idea of tithing our time, and giving it to someone who needs it.

This is not a "how-to" book but a guide to survival offering spiritual catch-up for the academic or curious reader and practical suggestions for a

feminist spirituality for those who yearn for something more.

SONYA A. QUITSLUND

*George Washington Univ., D.C.*

**SPIRITUALITY AND EMPTINESS: THE DYNAMICS OF SPIRITUAL LIFE IN BUDDHISM AND CHRISTIANITY.** By Donald W. Mitchell. New York: Paulist, 1991. Pp. xvi + 224. \$12.95.

This is one of the more important books in the emergent discipline of Buddhist-Christian studies. Mitchell combines scholarly (etic) and practical (emic) knowledge of both his referents, and his discussion is careful, detailed, and professional. The Christian referent is God in Trinity understood, when a denominational distinction is required, from the Catholic viewpoint. The Buddhist referent is the Kyoto School, a modern Japanese philosophical family which suggests East Asian Mahāyāna Buddhist presuppositions as an alternative to the Christian presuppositions of much Western philosophy.

The Kyoto School contains elements of Zen (meditational) and Pure Land (devotional) Buddhism, and M. deals with both. A discussion of Nishida's Zen-based metaphysic of Absolute Nothingness is followed by an examination of Nishitani's more ethical approach and of Abe's important but (to Hans Küng at least) vexing essay "Kenotic God and Dynamic Sūnyatā" which forms, in many ways, the keynote of the book. Next, the Pure Land teaching of Other-power, once again in its more metaphysical (Tanabe) and then its more practical (Takeuchi) aspects is investigated. Chapters 1-5 are structured, from the Christian standpoint, more or less explicitly on the Persons of the Trinity. Chapter 6, which Mitchell regards as crucial, brings together the doctrinal themes of Emptiness and Trinity with Japanese Buddhist

(F.A.S. Society) and Catholic Christian (Focolare Movement) spirituality.

The strength of the book is its clarity of focus, especially on the Buddhist side, where the material is very specific; but for the incautious reader looking for a quick fix on Buddhist-Christian dialogue, this strength could be a trap. Both traditions are immensely rich and varied, and this thoughtful and stimulating book, which belongs in any serious collection of Buddhism and Christianity, should be read in that light.

ROGER J. CORLESS

*Duke University*

**HINDUISM AND CHRISTIANITY.** By J. L. Brockington. New York: St. Martin's, 1992. Pp. xiii + 215. \$39.95.

Brockington's comparative study of Hinduism and Christianity is a welcome addition to a literature that is all too often disappointing to those with a deep familiarity with one or both of the traditions compared. Aware of the danger of treating "Hinduism" monolithically, B. is alive to the great diversity concealed behind this often misleading label. He is equally aware of the diversity to be found within Christianity, and his concern to do justice to the complexity of each tradition is most welcome. The unit of analysis is most often not "Christianity" but, e.g., the Roman Catholic Church, the Orthodox Churches, the Church of England, or the Reformed Churches; not "Hinduism" but the Saiva Siddhanta, the Lingayats, the Vaikhanasas, the Srivaisnavas, or the Pustimarga.

B. approaches his material thematically. There are chapters on the nature of the divine, on divine interaction with mankind, on authority and mediation, devotionism and personal piety, meditation and asceticism, social values and morality, tele-

ology, and finally a chapter which traces the history of contact, conflict, and dialogue between these two traditions up to the contemporary period. While these chapters are devoted for the most part to presenting the relevant information on each tradition separately, interspersed throughout them are comments on the striking similarities and differences between the two traditions (or the two *groups* of traditions), sometimes quite insightful, such as the parallel that B. draws between the Vaisnava notion of *lila* or divine play and Moltmann's description of the relationship between Creator and creation as a game played out of "delight" (10).

Though this book will prove challenging to those not already somewhat familiar with these two great religious traditions, for those seeking a serious attempt to set these traditions side by side, it is to be highly recommended.

DAVID CARPENTER

*St. Joseph's Univ., Philadelphia*

UNBAPTIZED GOD: THE BASIC FLAW IN ECUMENICAL THEOLOGY. By Robert W. Jenson. Minneapolis: Fortress, 1992. Pp. v + 153.

One of the issues confronting the ecumenical movement is whether the dialogue between the various Christian churches has made much headway over the last few decades. Jenson articulates a not uncommon view that ecumenism is at a standstill and that the many dialogues have been largely futile and frustrating efforts that fail to deal with the real differences that divide Christianity.

J.'s view is that dialogical exchanges between representatives of different churches have not contributed to Christian unity. The argument advanced in support of this thesis runs as follows: those engaged in dialogue have taken up traditional areas of theological dispute and have sought to narrow the distance between the respective ideologies. Dialogue, however, while identifying some areas of convergence, has repeatedly led to further debates and apparently unreconcilable differences and impasses. J. proceeds to show how this applies to several topics that have been the focus of many interchurch exchanges. He divides these topics into two broad areas: (1) the "Early Ecumenical Convergences," that include the themes of justification, the Real Presence, and the eucharistic sacrifice; and (2) the "Convergences about the Church," that consider church office, the episcopacy, the papacy, and the Church's mediation. Finally, he attempts to show that theological debates about apostolic succession, Christology, and the Trinity portray a basic flaw shared by all parties in dialogue: a misunderstanding of the fundamental concepts of temporality, the presence of Christ, and the nature of God.

J.'s book certainly provides several insights into the nature of the differences between the various Christian churches. One wonders, however, whether he underrates the achievement of the ecumenical movement and whether his own theological solutions would lead to the same problems he so ardently wishes to avoid.

JOHN A. SALIBA, S.J.

*University of Detroit Mercy*

which is beginning." Are we at the end of the world, or at a new point of convergence of energies in the pursuance of the new? Regardless of which interpretation one gives, "it is now more obvious that humanity is reaching a point of no return beyond which it needs to function differently from what it took for granted in the past." In this uncertainty between two worlds, openness in hope to the inner ways of the Spirit is needed. For this reason, a major call of the Church is to oppose all semblances of doom thinking as a contradiction of its life in the Spirit. It is to push forward to contribute its part in the development of fresh principles of human organization and behavior which are required for survival in the world today.

T.'s major contribution is his integration of sources to address traditional questions of ecclesiology and his portrayal of theological agenda for the next millennium. The absence of liberation and feminist voices is a weakness of the book, but hopefully these will be a future agenda for a focused dialogue in T.'s long and fruitful work as a theologian.

*Xavier University, Cincinnati*

JUDITH A. MERKLE, S.N.D.DEN.

**SACRAMENTAL THEOLOGY.** By Herbert Vorgrimler. Translated from the German by Linda M. Maloney. Collegeville: Liturgical, 1992. Pp. xii + 329. \$24.95.

Vorgrimler became well known to theological students early in his career because of his association with Karl Rahner. In the past decades he has established his own reputation as a thoughtful scholar. This book should certainly reinforce that opinion; it is both a careful and detailed synopsis of the tradition and a creative theological response to post-conciliar liturgy and theology. At a time when there is so much discussion about the merits of a liturgical theory vis-a-vis a sacramental theology, V. offers one possible answer to the debate.

V. notes in his Introduction that sacramental structures and events have always shaped the relationship of God with humans. But this relationship has always presupposed faith. This faith, in the Christian tradition, has consistently taken some ecclesial and liturgical expression. These convictions give the rationale for the opening chapter on the theological preconditions for sacramental theology. With wonderful clarity and conciseness V. lays out the foundational issues of revelation and symbol and how they permeate every aspect of human living. This discussion leads into an explanation of the "sacramental principle," i.e. the human being as a living image of God. The final introductory remarks deal with the Christological, pneumatological, and trinitarian presuppositions of sacramental theology. V.'s thought-

ful approach is in evidence when he speaks of Christ as a primary example of "being sacrament . . . in this person who made no resistance to God, who was sinless because he was completely possessed by God."

Next, V. situates the sacraments in their liturgical context. His central topic is the description of the presence of God and Christ in the liturgy. After summarizing Rahner's thought on the subject, V. notes that we also are made present in liturgy to God the Father, "brought before his face: through his Son Jesus in the Holy Spirit." V.'s discussion on the sacramental economy of salvation builds on these notions of presence. The explanation of the Church as the fundamental sacrament is a good example of how V. is able to review the familiar patristic and systematic material and yet, because he introduces the question of the Church's sinfulness, is able to give new depth to a somewhat worn topic. As throughout the book, he makes the reader ecumenically aware of why the other Christian traditions have problems with these ecclesial assertions: the apparent loss of the fundamental difference between God's work and the Church's work. He strongly criticizes Rahner on a related point: "In Rahner's work, God and Church are sometimes brought dangerously close to one another." These observations do not detract from the positive tone of the book but inculcate a critical dialogue with the topic under discussion.

V. also offers an historical and systematic overview of "sacraments in general." In this section, he introduces the student to Peukert's innovative use of critical theory to discuss sacrament and explains how sacraments are affected by the Christian's particular church and stages of life. At the same time, he manages a thorough and freshly conceived examination of all the usual areas of sacramental theory.

V.'s final chapters are devoted to an examination of each of the seven sacraments. I will look at his treatment of the Eucharist as a test of his approach. In the 70 pages devoted to the theology of the Eucharist V. takes note of much of the large current literature on the subject. In introducing the topic, he insists on the importance both of church unity and solidarity with the unjustly oppressed of the world as proper contexts for understanding Eucharist. Nor is the ecumenical question avoided. While carefully stating Rome's conditions for a valid ecumenical Eucharist, V. also suggests that Innocent III's teaching that the Eucharist reveals and causes the Church's unity might redefine the debate in a more productive fashion. His critical assessment of the import of current biblical scholarship on the question of the Last Supper is excellent and his historical overview of eucharistic theology is quite thorough. But perhaps what most characterizes his treatment of the sacrament is the honest and candid way in which he is willing to deal with the controversial areas of the topic, including his oft-

repeated reminder that Christ, in the Holy Spirit, is the primary subject of the eucharistic celebration.

The one criticism I have of V.'s work, typical of much German scholarship, is his apparent unfamiliarity with the work of English-speaking theologians. Thus, his discussion of liturgy could have benefited from the work of E. Kilmartin and D. Power and that of Confirmation should have taken into account the important recent work of A. Kavanagh. A fine book, suitable not only for graduate students but also for undergraduate majors in theology.

*University of Notre Dame*

REGIS A. DUFFY, O.F.M.

UN CATÉCHISME UNIVERSEL POUR L'ÉGLISE CATHOLIQUE DU CONCILE DE TRENTE À NOS JOURS. By Maurice Simon. Louvain: Peeters, 1992. Pp. xiv + 461. Fr.b. 2200.

Although the final text had not yet been published when Simon wrote, the *Catechism of the Catholic Church* is the occasion and focus of his work. S. first sketches, by way of background, the discussions leading to the *Catechismus ad parochos* commissioned by the Council of Trent and the scheme *De parvo catechismo* of the first Vatican Council. He then describes in detail the reasons that Vatican II opted for a General Catechetical Directory instead of a catechism. Finally, he chronicles post-conciliar developments that led to the recommendation of the Synod of Bishops in 1985 for "a catechism or compendium of all Catholic doctrine regarding both faith and morals." A three-page English précis of the work is provided.

S. writes as an historian with minimum interpretation of the data. Although he does not seem to argue an explicit thesis, he leaves the reader with some definite impressions. S. assembles enough evidence to demonstrate that "universal catechism" is an equivocal term. Even Trent was tentative about the kind of catechism that was necessary to deal with issues raised by the Reformation. Some conciliar fathers wanted a catechism that could be used by children and uneducated adults. Some wanted a homiliary (sermon outlines) that could be used to instruct the faithful. A third group favored a book or books that would contain everything one should know about the administration and reception of the sacraments. In the end, a committee of four theologians adopted the "four pillars" of late medieval catechesis—Creed, Sacraments, Commandments, and Lord's Prayer—as the basic structure of the *Catechismus ad parochos* promulgated in 1566. It was intended as a *ratio* or, as we say today, a resource for use by pastors, preachers, and teachers to insure orthodox teaching. The debate at Vatican I centered on the schema *super confectione et usu unius parvi*

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## *Presenting This Issue*

Featured in this issue are articles on the seminal theological figures of Herman Schell, Maurice Blondel, and Gustavo Gutiérrez, studies on fundamental moral theology and on the integrity of confession, and a note on the “secondary object” of infallibility.

**The *Summae Confessorum* on the Integrity of Confession as Prolegomena for Luther and Trent** finds in the rigorist, juridicizing attitudes of the medieval *summae confessorum* (handbooks for confessors—later significantly moderated by Trent) the reason for the Reformers’ passionate rejection of the requirement of integrity of confession, and suggests that Luther would have been pleased with the direction of post-Tridentine developments. KILIAN McDONNELL, O.S.B., S.T.D. from Trier, and president of the Institute for Ecumenical and Cultural Research, Collegeville, Minnesota, recently published (with George Montague) *Christian Initiation and Baptism in the Holy Spirit* (Glazier, 1991) and is now working on a book entitled “The Spirit of Yahweh in Violence and War: Studies on the Spirit in the Old Testament.”

**Herman Schell and the Reform of the Catholic Church in Germany** describes the rich background of the 19th-century Catholic theology and eventual ultramontanist restoration, and the context of the post-Kulturkampf Catholic revitalization and eventual antimodernist reaction, which helps explain why Schell was in his own day a suspect figure but subsequently a figure of seminal importance in the development of contemporary Catholic theology. GEORGE E. GREINER, S.J., associate professor of church history at the Jesuit School of Theology at Berkeley, specializes in uncovering the significance of 19th- and early-20th-century developments for an understanding of contemporary Catholic theology. He is currently working on modern developments in trinitarian theology and on the role of compassion in political theology.

**The Christianization of Modern Philosophy according to Maurice Blondel** shows how modern philosophy has been fundamentally shaped by its encounter with “the Christian idea,” beginning with Spinoza’s appropriation of the Christian notion of beatitude as the union of the finite individual with the infinite God, and culminating in Blondel’s own philosophy of action which affirms the natural necessity for a supernatural religion. JAMES LE GRYS, a recent Ph.D. from Boston College and now visiting assistant professor for systematic theology at the University of Dallas, is continuing his investigation of Blondelian themes such as the relationship between mortification and assimilation to God, and his understanding of the distinction between natural and revealed religion.

**Globalization and the Autonomy of Moral Reasoning: An Essay in Fundamental Moral Theology** finds the recent interest in the global-

ization of theology to be a new challenge for Catholic moral theology and for the notion of rationality present in its traditional natural-law arguments. Hermeneutical studies provide keys to rethinking a number of fundamental moral themes. THOMAS R. KOPFENSTEINER, S.T.D. from Rome's Gregorian University and assistant professor at the Kenrick School of Theology, St. Louis, Missouri, author of "Historical Epistemology and Moral Progress" (*Heythrop Journal* 1992), is currently investigating the metaphorical structure of natural law.

**Church of the Poor: The Ecclesiology of Gustavo Gutiérrez** continues this journal's investigation of liberation-theological and preferential-option themes by analyzing the rootedness in and fidelity to the experience of the mystery of the Church in one of liberation theology's major figures. JAMES B. NICKOLOFF, assistant professor of theology at the College of the Holy Cross, Worcester, Massachusetts, has been giving special attention in his research to the ways in which marginalized groups experience themselves as Church.

The "Secondary Object" of Infallibility shows that previous magisterial statements have not endorsed the theological opinion, now taught in the new *Catechism of the Catholic Church*, which states that the Church can propose as dogma, calling for the irrevocable assent of faith, doctrine that is not revealed but is necessarily connected with revelation. FRANCIS A. SULLIVAN, S.J., professor emeritus from the Gregorian University in Rome and now adjunct professor of theology at Boston College, is well known for *Magisterium: Teaching Authority in the Catholic Church* (Paulist, 1983), *The Church We Believe In: One, Holy, Catholic and Apostolic* (Paulist, 1988), and the recent *Salvation Outside the Church: Tracing the History of the Catholic Response* (Paulist, 1992).

*Robert J. Daly, S.J.*  
*Editor*

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