BOOK REVIEWS

BIBLICAL THEOLOGY OF THE OLD AND NEW TESTAMENTS: THEOLOGICAL REFLECTION ON THE CHRISTIAN BIBLE. By Brevard S. Childs. Minneapolis: Fortress, 1993. Pp. xxii + 745. $40.

Childs takes more seriously than any other front-rank biblicist the theological nature of the Christian Bible and biblical theology. The biblical-theology movement of the mid-20th century had aimed at developing the theological implications of historical-critical scholarship. As a participant in it, C. came to see that historical investigation of itself was inadequate to handle theological questions and declared that historical-critical biblical scholarship was generally failing to recognize the true nature of the Bible. In its stead, he offered his canonical approach to each book of the Old Testament, in the process revising the genre of "introduction," and expanded his project to the New Testament as well.

What is C.'s aim? It is useful to know that a major influence upon him is Gerhard von Rad. Von Rad studied the great complexes of tradition of the OT such as the Exodus, the Sinai law traditions, Zion, and David, because he discerned in their transmission and reworking a genuine theological process. C., though critical of von Rad in some respects (e.g. his separating the real history of Israel from a kerygmatic approach), is similarly concerned with how the OT handles its own *theological* diversity by combining diverse traditions into new wholes. He also allows extrabiblical traditions an important role as norms at work in Jewish and Christian communities as they wrestle with the Scriptures. For C., the Christian canon is the appropriate theological context for interpretation. Canon is thus not a list of books or a post-factum ecclesiastical decision but a theological process capable of being discerned as one exegetes a text. C.'s canonical criticism has not been warmly received by scholars. Some find it unacceptably Neo-Barthian and unfair in assessing modern scholarship. His *Forschungsberichte* often seem to end in *culs de sac,* from which only canon criticism offers escape.

This is the most synthetic of all C.'s books. It begins by contrasting his approach with eight current models for biblical theology (e.g. biblical theology within dogmatic categories, allegorical or typological approaches, great ideas or themes, *Heilsgeschichte,* literary approaches) and by rooting it in the history of Christian hermeneutics (Irenaeus, Origen, Augustine, Aquinas, Luther, and Calvin). Each section is accompanied by well-chosen and up-to-date bibliographies.

A problem immediately faces C.'s assumption of purposeful transmission of traditions. Recent textual studies (inspired largely by the Qumran scrolls) argue that the modern idea of Bible, with its inclusivity and exclusivity and its table of contents, is an anachronism for the first century A.D. The first century knew only "Scriptures" (varying according to group), collections of sacred texts written on scrolls rather than codices, and these were not thought of as necessarily interconnected. C. is only partially successful in addressing this problem. He does demonstrate the fixed scope of writings in first-century Judaism, but given his assumption that canon is an exclusively inner-biblical process, his case is weakened by such facts as the uncertain outer edges of the Scriptures (shown by the need for Aqibah to argue strenuously for the Song of Songs in the second century), markedly different text types such as Jeremiah and Esther, and different text traditions such as those within Deuteronomy, Joshua, Samuel, and Psalms.

According to C., the task of biblical theology is to reflect on the whole Christian Bible as it allows each testament its distinct voice. Both testaments, according to the confession of the Church, bear witness to Jesus Christ. He urges students of the Bible to regard "sources" as "witnesses," since they communicate a dimension not grasped by a purely historical or sociological reading of the text: "The aim [of biblical theology] involves the classic movement of faith seeking knowledge, of those who confess Christ struggling to understand the nature and will of the One who has already been revealed as Lord" (86). The text witnesses to a reality beyond it—God. There can also be a reverse movement, from the reality to which the text witnesses back to the text. Thus arises a lively dialogue between contemporary faith and the Bible.

C. illustrates the method with detailed argument, criticisms, often incisive, of other points of view, and rich bibliography. C. devotes about 110 pages each to "the discrete witness" of the OT and NT to Jesus Christ, tracing the major traditions historically and theologically. He illustrates his exegesis by the narrative of the sacrifice of Isaac in Genesis and by Matthew's parable of the wicked tenants. The final part, "Theological Reflection on the Christian Bible," takes up half the book. C. is careful to use both historical and theological categories in analyzing what the Bible witnesses to. The topics he analyzes are: the identity of God; God the creator; covenant, election, people of God; Christ the Lord; reconciliation with God; law and gospel; humanity, old and new; biblical faith; God's kingdom and rule; and the shape of the obedient life—ethics.

C. deserves great credit for daring to write a biblical theology when lesser spirits refrain or find other means of surfacing the unity of the

Bible such as literary or ideological features. Every section shows a well-informed intelligence at work, in touch with alternate approaches, imaginatively developing biblical themes. The present reviewer is sympathetic to C.'s large project to maintain a theological perspective on the Bible without abandoning historical and critical methods, and to explain the unity of the Christian Bible. Two of C.'s pervasive assumptions, however, call into question his approach: the interpretive stance he requires, and his understanding of canon.

Why interpreters of the Christian Bible *must* have an explicit faith stance for a proper understanding of the Christian Bible is unclear to this reviewer. Of course the interpreter must be alert to the dangers of a reductionist historicism and appreciative of the religious significance of the reshaping of tradition (both of which C. argues effectively for), but one needs the same outlook to study sympathetically any ancient Near Eastern religious text. Other ancient traditions show a "self-revising" tendency similar to the biblical reworking of traditions, as is amply illustrated by the Old Babylonian and standard versions of the Gilgamesh tradition and the use by *Enūma Elish* of the Ninurta traditions. The either-or position C. sets up between reductionist historicism and Christian faith stance is too stark; there is room for a middle ground. The second problem for this reviewer is C.'s implicit understanding of the canon as a dynamism entirely inherent in the text, recognizable only by scholars such as he who are capable of tracing traditions historically and assessing them theologically. Canon as process cannot be divorced from the Church that recognizes biblical books as authentic. Historically, canonization involved book and community. It was achieved dialectically: the canon imposed itself upon the Church by the faith and vitality it engendered; and the Church, recognizing its power, proclaimed these books as trustworthy witnesses to Christ. Even given the abuse of the Bible in all phases of the Church's history, the solution is not to deny the dialectical nature of canon.

Let the last word be positive: this is a learned and rich book from which one will learn much.

Weston School of Theology RICHARD J. CLIFFORD, S.J.

HISTORY AND PROPHECY: THE DEVELOPMENT OF LATE JUDEAN LITERARY TRADITIONS. By Brian Peckham. Anchor Bible Reference Library. New York: Doubleday, 1993. Pp. xiv + 880. $35.

In Peckham's study, late Judean literature is that portion of the Hebrew Bible written between ca. 700 and 420 (2 Haggai–Zechariah). The Ketubim, with the exception of the Chronicler, are disregarded, because the emphasis is on the interaction of history and prophecy.

This Bible is the product of written, *not* oral, tradition. The authors were the historians and prophets who carried on a steady dialogue with each other, adding to and reinterpreting previous written works. P.'s reconstruction rests upon "undoing the editorial process" (29–30) by discovering the repetitions and cross-references (see the index of subjects for these terms). He has meticulously pinpointed them, mainly in the copious footnotes at the end of each chapter.

The first work is the prose epic, more or less identical with J, the Yahwist, dependent upon non-Israelite sources for a good part, and presenting the origins of Israel and its relationship to Yhwh. The (Deuteronomistic) sequel to the epic affirms the covenant and the special status of Jerusalem. (The sequel is a reconstruction from the Deuteronomistic history that incorporated it into itself with much editing and rewriting [48]). The Isaiah of the Assyrian period rejects the covenant. Amos agrees with Isaiah against the sequel. The Priestly author rewrote the epic as history (ten genealogies), and underlined the sabbath and the covenants with Noah and Abraham. The Elohist is a modification of the epic from the point of view of the Northern Kingdom: Joseph enters the patriarchal narrative; law is emphasized, and worship is centered in Shechem and Bethel. While sympathetic to the North, Hosea was less optimistic than the Elohist. Micah, relying on Isaiah and Amos, zeroed in on the greed of Judah and Jerusalem (which has no special status). These currents come to a point in Jeremiah who writes of both catastrophe and reconciliation. The promised reconciliation did not occur, and an editor composed a completely new work by anchoring the prophecy in biographical narrative. Nahum, it is true, writes about the fall of Nineveh, but this only camouflages the opening and closing words of impending disaster. Habakkuk presents the vision of Chaldean invasion, but his final hymn is one of hope. Zephaniah could not detect any improvement, and he announced the end of the world (heavily revised, however, in a later edition). Ezekiel marks a change; he absorbs the foregoing tradition and, while explaining the fall of Jerusalem, comes around to a new beginning.

After the exile and in Jerusalem, one person produced the Deuteronomistic History, summarizing and unifying previous history (from Genesis to 2 Kings!). This great synthesis became the standard of orthodoxy, but it was not left unchallenged. Succeeding works are responses to its theology: the *major* revisions of Isaiah, Jeremiah, and Ezekiel, and the new works of Joel, Jonah, and Obadiah. While Joel and Jonah opposed the facile Deuteronomistic theology, their editors softened this opposition. "The revisions of the prophets produced a whole new body of literature" (702). P.'s final chapter, "The Politics of the New Age," deals with the Chronicler (after 500) and the books

(along with later revisions) of Haggai and Zechariah. Malachi, "an extended argument about ritual observance," was untouched by any addition, except for 3:20–24.

This spare summary of P.'s views fails to reveal the subtleties and the great complexity of his reconstruction. He constantly emphasizes the growth of history and prophecy: one book and/or editor building upon another or several others. There is a dogged insistence upon written transmission and editing. P.'s control of the biblical text is formidable, and his achievement monumental. This is a study to be verified, a book that must be read with the Hebrew Bible at hand. Only then can one predict that a reconstruction with so many hypotheses will prevail.

Whitefriars Hall, D.C. ROLAND E. MURPHY, O.CARM.

JEWISH HISTORIOGRAPHY AND ICONOGRAPHY IN EARLY AND MEDIEVAL CHRISTIANITY. By Heinz Schreckenberg and Kurt Schubert, with an Introduction by David Flusser. Translated from the German by Paul A. Cathey. Jewish Traditions in Early Christian Literature. Assen: Van Gorcum; and Minneapolis: Fortress, 1992. Pp. xviii + 307. $30.

This study is composed of two discrete monographs in the same binding. Schreckenberg analyzes the transmission, reception, and influence of the historian Josephus on Christian scholars and artists from the first to the late-15th century. Schubert studies both Jewish and Christian iconography, including the programmatic paintings of the Dura Europos Synagogue, the Via Latina Catacomb, and two manuscripts, the Vienna Genesis and the Ashburnham Pentateuch. He aims to establish a connection between Jewish motifs, both textual and artistic, and the Christian iconography demonstrated in these monuments. Both authors share the operating conviction that iconography is a significant primary source for the study of Judaism and Christianity in late antiquity. Beyond this worthwhile conviction, the two monographs, although individually fascinating, have very little in common.

In general I found Schreckenberg's work a meticulous study of an important problem—that is, how Josephus's writings were appropriated by Christians, at first apologetically and then triumphantly. S. is interested in how historians and their works not only interpret a particular era, but are subsequently appropriated and reinterpreted, according to the need or contextual perspective of some later time. By tracing the fate of this Jewish historian's work, he not only provides the history of a document (in its different versions and revisions), but reflects on the development of Christian historical thought and differ-

ences between the two faiths, since the Christian reception of Josephus's histories contrasts with their omission from the Jewish literary canon. These contradictory treatments raise such questions as whether Jews intentionally ignored Josephus's works as tainted from the Christian apologetic appropriation, or whether Jewish historical thought simply went in its own direction and merely lost sight of one of its contributing sons.

The chapter on the ways medieval Christian illuminators portrayed Josephus and illustrated his writings demonstrates that ideas are transmitted not only in written texts but also by artistic images. This chapter is at once exciting and potentially troublesome. As Flusser points out in his general introduction to both monographs, more work needs to be done in this area to establish the actual sources of some of the images shown, even though such attempts are notoriously frustrating since images aren't usually supplied with textual citations and are usually interpretive rather than simply illustrative.

This leads me to my major criticism of Schubert's monograph. This short work is a continuation of attempts by others, notably Kurt Weitzmann, to demonstrate the influence of Rabbinical traditions and Jewish iconography on early Christian illustration of Hebrew Bible stories. Or, as Flusser explains it, Schubert's goal is "to prove that an ancient Jewish painting tradition formed the topsoil that nourished early Christian fine art."

Unfortunately, many art historians are critical of the not-so-new theory that lost ancient Jewish manuscripts of the Torah were the source of Christian art, a source which S. believes possible but modifies to a more vague and inclusive category of "optical Jewish examplars." Recent criticism (e.g. by Joseph Gutmann) has shown that arguments for a direct connection between Jewish art and Christian iconography are untenable on many grounds, not the least of which is the fact that no example of any illuminated Bible manuscript is known to have existed, even in Christian circles, before the fifth century.

There are a few cases of Christians and Jews illustrating the same story in, e.g., the Dura Synagogue and the Via Latina Catacomb, and even some evidence of the influence of Rabbinic traditions in the Christian images (which S. carefully details). However, these two painting cycles are separated by roughly 200 years and a great geographical distance, and where they share common subjects, the images themselves bear little resemblance to one another. S.'s rejection of an oral transmission of extrabiblical legendary motifs from Jewish to Christian communities seems hasty, given the weakness of the other possible explanation.

Despite these criticisms, valid and important questions are ad-

dressed here, in particular concerning the transmission of rabbinic motifs into Christian art. This problem is at the heart of current scholarly reexamination of the relationship between Christians and Jews in late antiquity, whether (and when) there was an obvious break between the two faiths, and whether (and until what time) there is evidence of continuing interaction and influence between them.

Andover Newton Theological School ROBIN M. JENSEN

BEAUTY AND REVELATION IN THE THOUGHT OF SAINT AUGUSTINE. By Carol Harrison. New York: Oxford/Clarendon, 1992. Pp. xii + 289. $65.

Harrison intends her dissertation as a corrective to earlier treatments of Augustine's aesthetic (K. Svoboda's and R. J. O'Connell's), which are overly "spiritualized," because they take the "chasm . . . between sense and reason . . . body and soul . . . corporeal beauty and intelligible beauty" (20) which characterizes the earlier works and apply it to the whole of Augustine's thought. By contrast, H. points to "a line of thought . . . more positive as regards the presence of beauty in the temporal, mutable realm" even in the early works, and documents its persistence and development in the later works (36). She notes correctly that the ambiguity of the early works reflects an ambiguity in the Neoplatonic tradition to which they are indebted. Even for Plotinus, "Beauty in its ideal form and beauty as present in the temporal realm are . . . in some sense *continuous*" (37), creating the possibility for the return of fallen souls to contemplation of Beauty *via* an ascent from consideration of mutable, but beautiful, beings. H. argues that Plotinus construes this ascent as an escape from the body and things temporal, whereas it is precisely these aspects of the ascent which Augustine, as he becomes more familiar with Scripture, leaves behind (or "never suggests" in the first place [154–55]—but see *Soliloquies* 1.14.24, on escaping the body, a "prison"; cf. *Contra academicos* 1.3.9).

Surely H.'s instincts are correct. And yet it is difficult to see that her work finally advances the question. Partly this is because it is difficult to determine precisely what she is saying. Her prose, unsteady and dense, frequently doubles back on itself (e.g., "Faith, Hope, and Love" is the subject of a subsection [136–139], a whole chapter [239–267], and other shorter discussions [112–14, 115, 178–80], each time seemingly the first); often slips into vagueness or error (e.g., the rational soul is contrasted with mutable creation, although for Augustine the soul is both mutable and created [116–17]); habitually piles up citations from works heedless of time and context (e.g., where 11 notes in a one-sentence paragraph, 6 of them in a parenthesis, direct the un-

wary reader to a variety of disparate texts [215]); and regularly constructs sentences interrupted by two or three long parentheses (e.g. 98–99, 244, 207 n. 80). Partly, too, she relies so heavily on von Balthasar that her book at times seems more like an exposition of *his* work, with Augustine serving as extended illustration.

But mostly it is simply very difficult to see how, in the end, H.'s views differ substantially from her predecessors. She reserves a special scorn for O'Connell. His work is "fundamentally flawed" by the "discredited" (*sic,* 274) doctrine of the soul's fall from a preexistent state, which O'Connell has "foisted" (33–34, cf. 61) on Augustine and which prompts him to imagine a tension between Augustine's later movement towards an "*incarnate* aesthetic" (33) and the Platonizing theory which continues to underlie it even as late as 415. But it seems less than fair to dismiss O'Connell as "satisfactorily refuted" in the view of "most scholars" (33) without explanation, and with barely one reference 20 pages earlier, to a very short article. And this omission makes it very difficult for H. to distinguish her position decisively from O'Connell's. The goal is still the same—"man" is still in need of purification of the temporal; his "involvement" in it must be "cured" (206–7, 222). But *especially* if this is done "*within* and *by means of*" temporal realities (207), O'Connell's allegation of a tension in Augustine's thought is vindicated.

H.'s Augustine is ultimately more Platonized than she is willing to admit. One clue is the slippage involved in using the word "revelation" to describe everything from creation and God's image in the inner human to Scripture and the Incarnation. In fact H. explicitly states—on the basis of a pastiche of texts where the earlier ones, against her own principles, seem to set the tone for selection and interpretation of the later ones—that it is "man's apprehension of Creation which is fallen, not Creation itself" (123). Not even O'Connell so successfully undercuts the theoretical basis for distinguishing the Incarnation from other "revelations." But Augustine's mature position, in *City of God* and as urged against Julian, is actually the contrary. A world in which people go mad, are crippled, or are born with deformities (*CG* 19.4; 22.2) is in some irreducible way fallen and ugly. Like death itself, these things cannot be rendered "good" or beautiful, even by Christ (*CG* 13.4, 6), and we cannot discern God's intentions for the world in looking at them. It is probably no accident that only in the early works does Augustine even think of formulating a theory of beauty. An aesthetic theory seems a hopelessly philosophical quantity to be looking for in a mature Augustine not finally occupied with the question of beauty per se. To demand it of him is perhaps inevitably to privilege

the Platonizing, "spiritualizing" paradigm of the earlier works simply in virtue of the question being asked.

University of Notre Dame JOHN C. CAVADINI

A HISTORY OF CHRISTIANITY IN ASIA 1: BEGINNINGS TO 1500. By Samuel Hugh Moffett. San Francisco: Harper, 1992. Pp. xxvi, 560. $45.

Emeritus professor of ecumenics and missions at Princeton Theological Seminary, Moffett emphasizes that church historiography in the West accentuates the expansion of Christianity from Jerusalem to Rome but commonly overlooks the Christians in Asia—i.e. in the ancient kingdoms east of the Euphrates River, including the territories along the Silk Road from Persia to China and the water routes from the Red Sea around Arabia to India. By the 13th century the Church of the East (or the Nestorian Church as "most of the early Asian Christian communities came to be called") had "ecclesiastical authority over more of the earth than either Rome or Constantinople."

The tradition about Saint Thomas the Apostle as a missionary in India is discussed along with the visit of Pantaenus of Egypt there and the references to India in the writings of Origen and Clement of Alexandria. Christians, persecuted in the Roman Empire before the time of Constantine, found refuge in Persia. Intent on retrieving past territory, the Persian government later viewed them as a fifth column, so that perhaps as many as 190,000 Christians died as martyrs.

In 431 the Council of Ephesus condemned Nestorius as a heretic, but the Persian Church hailed him as a hero and martyr. Theodore of Mopsuestia, "the pioneer of Nestorian orthodoxy," also was a heretic, according to the Council of Constantinople in 553 which led to the split of Western and Eastern Christianity. After stabilizing the Church's relations with the Persian government, the patriach Yeshuyab II (628–643) led a peace delegation to Constantinople, where he and his fellow bishops satisfied the Eastern Roman emperor about the orthodoxy of the Persian Church. Among his other accomplishments were the creation of the Nestorian hierarchy of India independent of a Persian bishop and the sending of Persian missionaries to Chang'an, the capital of the Tang dynasty (618–907) in China, where they arrived in 635. In turn they began converting the migrating Turkish tribes of Central Asia.

The rapid spread of Islam meant that the caliphs did not distinguish among the three major branches of the Church in Asia, i.e. Nestorians in Mesopotamia and Persia, Monophysite Jacobites mostly in Syria, and Melkites (Chalcedonian orthodox) throughout the conquered Byz-

antine provinces. Arab rule in Persia legalized the position of the Nestorians and the Monophysites, but when the Arabs moved their center of government from Damascus to Baghdad in 762, they allowed only the Nestorians to establish their patriarchate there. From the middle of the eighth century, social restrictions imposed on the Christians led many to accept the Muslim creed and weakened the Church. By then the Abbasid caliphate faced severe setbacks from the rivalries of Sunnites and Shiites. The Turks overtook Persia and western Asia, but the Latin Crusades against the Turks (1095–1291) did not free the Holy Land from their control.

In 1258 the Mongols seized Baghdad, an extension of "a short-lived but immensely powerful trans-Eurasian empire," whose foundation was laid by Genghis Khan (d. 1227). His grandsons, Hulegu and Kublai Khan, were at the vanguard of the Mongol conquest of Muslim Persia and of China respectively. After 1245, several popes sent Franciscan and Dominican missionaries to Mongolia and to Cambaluc (Peking), where the first Roman Catholic church was erected in 1299. Less known is the journey of Mark and Sauma, two young Mongol Nestorian monks, who left Cambaluc on a pilgrimage to Jerusalem, which they could not reach due to the war between Persia and Egypt. Mark later was enthroned as a patriarch near Baghdad in 1281. Sauma became the envoy of Kublai Khan to European rulers and to Pope Nicholas IV, who granted him permission to offer Mass in Rome in a different language, although the rite was the same. Kublai Khan, whom Macro Polo and his father served, tolerated all religions, and even employed Nestorians in his court. After the Chinese overthrew the Mongols and set up the Ming dynasty in 1368, no traces of Christianity apparently existed. Nor could any surviving Nestorians in Central Asia find refuge in Baghdad since the Muslim Chagatai Turk, Tamerlane, captured it in 1401. Most of his empire crumbled, but not until 1500 did the Uzbeks overrun Samarkand, headed by the last Asiatic ruler descended from him. By then the Nestorian Church had no effective administration east of the Euphrates.

The turbulence of Asian church history, M. succinctly argues, was due to geographical isolation, chronic numerical weakness, persecution, encounters with formidable Asian religions, ethnic introversion, dependence upon the state, and the Church's own internal divisions. M.'s clear, balanced narrative enables the general reader to understand why Christianity failed to create stable roots in Asia before 1500. Thereafter Christians entered Asia by different routes—with results yet to be explored in a subsequent volume.

Georgetown University JOHN W. WITEK, S.J.

MINISTRY: LAY MINISTRY IN THE ROMAN CATHOLIC CHURCH: ITS HISTORY AND THEOLOGY. By Kenan B. Osborne, O.F.M. New York: Paulist, 1993. Pp. viii + 722. $29.95.

Although Osborne intends here to make a contribution to the current debate on lay ministry in the Roman Catholic Church, his methodology is largely historical. He rightly argues that present conflicts can only be understood and possible solutions discerned within the context of a critical reading of "the theological and pastoral role" of lay people in the course of church history.

The book's two parts correspond to the two millennia of Christian history. The first chronicles a "repositioning and depositioning" of the laity, an inevitable reverse side to the growing power and prestige of the clergy throughout the period. The second tells the story of the rise of "the lay movement within the western church" and the accompanying decline of clerical dominance. At first view, this way of reading the second millennium is surprising. A hierarchical and clerical emphasis has been a distinctive feature of Roman Catholicism into the present. O. does not deny this, but rather stresses various developments in Church and society, including the Reformation and the French and American revolutions, which have gradually transformed the situation of ordinary lay people.

At the heart of the problem is the clergy/lay split that has been taken for granted since Gratian. The criterion for judging it as well as other historical developments is what O. calls "gospel discipleship." The life and teaching of Jesus constitute the norm against which everything in church life and theology has to be tested. Although there were "servant leaders" in the Christian community from the beginning, they in no sense formed a separate and elite group. By the time of Nicaea, however, the process of clericalization and sacralization was well underway. It was intensified as Christianity became the religion of the Empire and its leaders increasingly understood themselves as a distinct class analogous to the *ordines* that marked the social world of late antiquity. The hierarchical worldview of Dionysius and Gregory the Great added an ideological dimension to the already existing social reality. The preoccupation in the medieval period with the *regnum-sacerdotium* conflict simply continued the process. Efforts to strengthen the papacy put an added emphasis on the whole *sacerdotium.*

While recognizing much that was positive in the activities of papal and episcopal leadership in the medieval period and later, O. criticizes it severely for allowing preoccupation with its own authority and power to replace concern for the gospel and for true discipleship. Obedience to the pope replaces the following of Christ. He calls this "falsified form of discipleship" a "cancer" (457).

Although I agree with the major thrust of O.'s reading of church history, I find him excessively severe on occasion. The application of "gospel discipleship" as a criterion for judging particular individuals, institutions, and movements is not simple. The assertion, for example, that from 1850 on "recouping papal prestige" "became *the major operative factor* for the ways in which each pope and his advisors developed their leadership" (487) is not proved. The severe judgment on *Rerum novarum* for failing to deal with a number of issues that have subsequently become central to Catholic social teaching seems odd and certainly not necessary for the thesis of the book.

O. stresses the positive step represented by Vatican II. The existence of Chapter 2 of *Lumen gentium* affirms the importance of "a common matrix for all Christians," a religious identity rooted in baptism and the Eucharist that precedes any distinction into ordained and lay. The crux of postconciliar conflict in this area is the council's use of the triple *munera* of Christ for both the ordained and the lay. According to O., no adequate explanation exists for the claim that there is an essential difference in the way in which the two groups share in Christ's offices. Appeals to an ontological difference between lay and ordained have no basis in theology.

A brief final chapter looks to the future and suggests a nuance in terminology. Some members of the people of God are called to a special "lay status," a leadership role not involving ordination. Whether this formulation will find acceptance, the distinction between a general ministry to which all are called and more specific roles not requiring ordination but which ought to be formally recognized is important.

In offering a critical context for the contemporary debate, O. has touched on much of what might be included in a history of lay people in the Church. Although the emphases could be slightly different and the judgments occasionally more moderate, the book provides a provocative and in many ways illuminating frame within which the contribution of Vatican II can be appreciated. The issue of lay ministry in all its aspects remains a crucial one for the Church of today and tomorrow.

St. Michael's College, Toronto DANIEL DONOVAN

THE STRIPPING OF THE ALTARS: TRADITIONAL RELIGION IN ENGLAND 1400–1580. By Eamon Duffy. New Haven: Yale University, 1992, Pp. xii + 654. $45.

The English Reformation has been an extraordinary "public relations" success for the English monarchy and Anglicanism. It is generally assumed today, even by Catholics and medieval historians, that

the Reformation was inevitable: the Church was decadent; medieval Christians, kept in ignorance by their clergy, were disaffected from their Catholic faith; by the end of the Middle Ages, it was only a matter of time before the whole unstable edifice toppled.

Duffy demonstrates, in massive and powerfully marshalled historical detail, how erroneous this standard view is: first, how lively, deeply-held, and seriously practiced, by the laity at large, the Catholic faith was, before it was all-but-extinguished by the English monarchy; second, what a hard time those monarchs (Henry, Edward, and Elizabeth) had expunging Catholicism.

Part 1 is devoted to the traditional religion referred to in the subtitle. "[A] central plank of the argument of the first part of this book [is] that no substantial gulf existed between the religion of the clergy and the educated elite on the one hand and that of the people at large on the other. I do not believe that it is helpful or accurate to talk of the religion of the average fifteenth-century parishioner as magical, superstitious, or semi-pagan" (2). Chapters are devoted to the liturgical year, the liturgy, corporate Christianity, the saints' Books of Hours ("primers"), and practices and beliefs surrounding death. D. states: "There is a case for saying that *the* defining doctrine of late medieval Catholicism was Purgatory. . . . [T]he Reformation attack on the cult of the dead was more than a polemic against a 'false' metaphysical belief: it was an attempt to redefine the boundaries of human community, and, in an act of exorcism, to limit the claims of the past, and the people of the past, on the people of the present" (8).

In Part 2, D. takes up the matter of his title, the stripping of the altars. He is not interested in the monarchs' lives or religious convictions, but in their religious policy (the Reformation was a revolution from the top), its implementation, and the response that the shifting policies received from the faithful. Anti-Catholic laws and proclamations were generally obeyed late, unenthusiastically, and with considerable backsliding. (A lesson had been learned during Mary's reign: whitewashing was reversible [583]; Elizabeth's agents pressed for the complete destruction of "popery.")

Writing from within a Catholic frame of reference, D. gives short shrift to the theological motivations that drove some "reformers." But occasional glimpses give the impression that it was not only the pope that certain anti-Catholics hated. Archdeacon Cranmer (the Archbishop's brother) "himself removed the lights and robes adorning a rood [crucifix] in St. Andrew's, Canterbury, and then 'did violently break the arms and legs of the rood' " (435).

D. is concerned not with the establishment of English Protestantism, but the destruction of English Catholicism. "[F]or most of the first

Elizabethan adult generation, Reformation was a stripping away of familiar and beloved observances, the destruction of a vast and resonant world of symbols which, despite the denials of the proponents of the new gospel, they both understood and controlled. The people of Tudor England were, by and large, no spartans, no saints, but by the same token they were no reformers. They knew themselves to be mercenary, worldly, weak, and they looked to religion, the old or the new, to pardon these vices, not to reform them. When the crisis of Reformation came they mostly behaved as mercenary, worldly, and weak men and women will, grumbling, obstructing, but in the end taking the line of least resistance. . . " (591). D. concludes: "By the end of the 1570's, whatever the instincts and nostalgia of their seniors, a generation was growing up which had known nothing else, which believed the Pope to be Antichrist, the Mass a mummery, which did not look back to the Catholic past as their own, but another country, another world" (593).

This is a monumental work, with dozens of illuminating discussions, and 141 black-and-white images. D. writes elegantly, handling complex and controversial subject matter in a way at once sober and factual and also (as I read him) with a tone of contained indignation. There are flashes of dry wit: "To judge by the amount of interest that has been shown in them, the English religious landscape of the late Middle Ages was peopled largely by Lollards, witches, and leisured, aristocratic ladies" (2).

It could be argued that this is in reality not one but *two* books, joined at the spine: one, about the riches of late medieval Catholicism; the other about the extermination of this religion by the Tudors. But the former thesis gives to the latter topic its power and poignancy, throwing into high relief the noninevitability of the "Reformation." This is, indeed, conceptually a single book, its purpose to deconstruct the standard teleological view of the Reformation.

But the very power of D.'s paired theses raises anew the larger question: Why *did* the Reformation "succeed"? If English Catholicism was so strong, why were the Tudors able to crush it? Where was the Catholic aristocracy? Why was there so little armed resistance? Had the nobility all been bought off with the monastery spoils, or was it just completely under the royal thumb? And where was the clergy: What explains this *trahison des clercs?* Why so (relatively) few martyrs? Was the Catholic frog boiled so slowly it didn't notice?

This is a powerful book, superbly constructed and written, timely and often moving. It should be read by every historian of the medieval and early modern periods, by every Catholic, indeed by every Christian with a serious interest in the history of Christendom.

New York University EVELYN BIRGE VITZ

IGNATIUS OF LOYOLA: THE PSYCHOLOGY OF A SAINT. By W. W. Meissner, S.J., M.D. New Haven: Yale University, 1992. Pp. xxix + 480. $35.

When one of the leading authorities on the psychology of religion writes a book on one of the most colorful and enigmatic personalities in Christian hagiography, the potential for intellectual stimulation is great; indeed, this work makes for excellent reading. Meissner's erudition is well known, and his psychoanalytic inquiry into the life of Ignatius Loyola, the founder of the Jesuits, probes with skill and perceptive acumen the workings of Ignatius's mind.

M. sensibly employs a chronological approach to the saint's life. Psychobiography necessitates the analysis of the subject's perceptual and interpretive world, a world that arises from the accretion of actual events within a uniquely personal meaning-making context. For understanding Ignatius, this means the analysis of early-loss experience (the death of his mother), the role of chivalry and military exploit, his conversion and interior struggles, and his efforts to nurture the early Society in its mission. Throughout the text, M. interweaves the psychic themes of loss, narcissism, and internal conflict as they are experienced by Ignatius. He is able to show, above all, how these themes both help to shape Ignatius's behavior and provide the opportunity for heroic virtue.

Several significant features of this book deserve mention. First, psychobiography is always in danger of becoming, simply, psychological reductionism. To his credit M. avoids this temptation by pointing out both social and cultural forces that condition Ignatius's life. Second, M. knows that psychoanalytic inquiry can "inform" but not take the place of historical inquiry; he succeeds in resolving this tension by showing respect for both disciplines. Third, the final half of his work is a goldmine for deeper understanding of psychoanalysis and the psychology of religion (e.g. psychopathology, mysticism, and conversion). Fourth, M. demonstrates a wonderful gift for dispassionate analysis of the interplay of nature and grace. As a believer, he can acknowledge God's gratuitous handiwork in the striving and ideals that inspire Ignatius's actions. Nonetheless, he respects Ignatius too much simply to idealize the man. Consequently, as a psychoanalyst, he observes how the gift of grace takes vivid form in human actions that are often flawed and suspect. I appreciated M.'s demonstration that Ignatius's governance of the early Society and his relationships with women reflected, to some degree, outgrowths of earlier psychic struggles and needs. What comes across is a "human" Ignatius, one the reader can relate to.

No work is without its shortcomings. I found the book wordy and repetitive, and the prose style somewhat stolid; however, readers unfamiliar with psychoanalytic ideas may find both the repetition and

matter-of-fact style helpful. Further, M. writes solely from a psychoanalytic perspective. This is a legitimate approach, and M. is upfront about his intent. Still, at times I would have preferred a moral-critical reading of psychological research. E.g., though psychoanalysts freely use the construct "authoritarian personality," it has such a dubious standing in mainstream psychological research that I believe some critical comment on M.'s use of it would have been warranted. Similarly, my impression is that most students of theology are well versed in psychoanalytic jargon but have relatively limited understanding of more mainstream scientific psychology. I am apprehensive that, after reading this book, spiritual theologians, spiritual directors, and novice directors may talk unthinkingly about "castration complexes" and "oedipal strivings"; more critical comment in the text regarding such psychoanalytic terms would have been helpful.

One potential audience for this work is the population of religious currently in formation. Empirical data has established that those entering religious congregations and institutes tend to exhibit high degrees of idealism around the living of religious life and the vows. From a developmental perspective, young religious must integrate the vowed life with increasing self-knowledge. Included in this self-insight is greater awareness of personal limitations and the realities of everyday living that inevitably temper initial fever and motivation. M.'s book is ideally suited to address this vital aspect of the young religious' formation. As M. demonstrates so well, Ignatius' limitations and idiosyncracies did not derail his quest for holiness. Indeed, the fundamental theme of M.'s psychobiography is that through Ignatius' life we can view the blending as well as the tension of the grace-nature interaction. Ultimately, the genius of Ignatius' life and the insight of M.'s book is that human development in all its shortfalls and progressions is a sturdy ally for living the graced life.

Regis University, Denver CHARLES SHELTON, S.J.

THE MYSTIC FABLE 1: THE SIXTEENTH AND SEVENTEENTH CENTURIES By Michel de Certeau. Translated from the French by Michael B. Smith. Chicago: University of Chicago, 1992. Pp. x + 374. $35.

Difficult masterly writing often has charms and delights that are initially obscure. This beautifully translated first volume of de Certeau's two-volume work is dauntingly full of erudition and arcana, yet is somehow accessible. Though it does not yield to a casual reading, and is certainly not spiritual fare, it has much richness to offer anyone who is interested in the history of religious experience as displayed in the language and art of mysticism.

In his important study of medieval political theology, *The King's Two Bodies,* Ernst Kantorowicz states that mysticism, "when transposed from the warm twilight of myth and fiction to the cold searchlight of fact and reason, has usually little left to recommend itself." Among its many tasks, C.'s volume attempts to show that this is and, decidedly, is not the case.

Moving from a foretaste mystical horizon of early Christian regions and social categories, C. discloses the degraded holiness of rapturous women (mostly) who attempt to engage the gospel vision that enthralls them. The men (mostly) that attempt to either thwart or understand them end up chastised or humbled or both. This powerful thematic is immediately recognizable to Christians today. Still, C. is attempting much more than this easy reading suggests, and we are quickly called into a passionate wildness that forces questions of language philosophy and psychoanalytic adornment. How are these relationships uttered or remembered? The clouded "answers" lie in the remarkable narrative that flows swimmingly through the textual seas devoted to 16th- and 17th-century Western ordering of God-talk.

With the almost too clever backdrop of Hieronymous Bosch's *The Garden of Earthly Delights* as a visual hermeneutic, C. introduces stories that detail the fragmented history that is the discursive remains of early modern mysticism in Europe. The idea that "the painting is looking at us" informs his interpretation to the uncomfortable conclusion that we are not hidden. We must react. Any fan of Peter Greenaway's painterly films will immediately recognize the territory. *Prospero's Books* withdrawn!

Tracing the figure of the mystic allows C. to engage the language, or the loss of language, that is brought to view in the physical narratives he examines. I say "physical" because it is precisely the body displaced that C. interrogates within these stories. Whether it is the earlier traditions of madness and withdrawal of the holy into simplicity and absence, or the extended journey motif that appears later, it is always the mystics' speech acts that are at issue. The book is about the mystic utterance. C. says that "whatever the issues raised by mystic communication, the two verbs *speak* and *hear* designate the uncertain and necessary center around which circles of language are produced." Provocatively, he suggests that nothing "Other" (read God) can "speak to the soul unless there is a third party to listen to it." Here he allies himself with a certain poststructuralist argument that owes much to Derrida and the notion that writing is prior to speech. In a profound sense, we are the "third party" and our listening in on these early modern narratives allows the Other to speak out from the text. These texts are tales of passion that lead up to the mystical silence of the

Enlightenment. This is not the silence of amberized insects withholding strands of a genetic past and awaiting our century's cleverness to release it. Rather, it is an active silence that has circulated in a discourse not its own. If our late-20th-century ears hear the wounded desire of/for the Other in these long-ago stories, perhaps it is because we have finally become illiterate enough to listen.

Though the fullness of this project was cut short by C.'s untimely death a few years ago, a second and final volume of his history of mysticism is forthcoming and will hopefully provide readers with a greater and more complete understanding of the difficult text under review. On the other hand, loss and interruption are the very matrix out of which his narrative takes shape. *In utrumque paratus.*

College of the Holy Cross, Mass. MICHAEL GAREFFA, S.J.

TWO SISTERS IN THE SPIRIT: THERESE OF LISIEUX AND ELIZABETH OF THE TRINITY. By Hans Urs von Balthasar. Translated from the German by Donald Nichols, Anne Elizabeth Englund, and Dennis Martin. San Francisco: Ignatius, 1992. Pp. 499. $19.95.

An English translation of two separate monographs originally published in 1950 and 1953 and subsequently issued together in a 1970 German edition. The part devoted to Therese of Lisieux is almost three times as long as the part on Elizabeth of the Trinity. Each part begins with an introduction and ends with a brief chronology of the saint's life. Included with the section on Elizabeth are four pages of short textual excerpts.

Von Balthasar's main agenda here is to present, through Therese and Elizabeth, the essential elements of the contemplative Carmelite way, a vocation he considers one of the highest and purest in the Church. He views their lives from the perspective of mission. The contemplative, whose life is characterized by silence and solitude, exists for the Church. B. presents the contemplative way as a corrective for the contemporary Church. He contends that "the Carmels of our time possess the antidote against feeble and anxious efforts to be relevant—namely, the insight that pure contemplation and the complete spiritual death it demands is the most effective way to help the Church in the world" (430).

B. captures the spirit of his subjects, imitating their meditative, inspirational style in his own expression. While the categories in which he organizes the material potentially offer an analytic tool through which to understand the thought of Therese and Elizabeth, the book is more reminiscent of medieval lectio divina than it is critical analysis. B.'s text is also suffused with the biblical material that was

so central to the spiritualities of these two women, and, as a result, the reader receives a fine sense of their intense zeal to imitate Christ.

B. paints an exalted portrait of the contemplative life. For him, the function of the contemplative, who lives on the border between the finite and the infinite, is to call members of the faith community to "practice being citizens of the infinite world" while still on earth (421). The contemplative is one who has died to this world and to finitude, living instead in the realm of the transcendent, the supernatural, the heavenly. Her life's meaning is found completely in the eternal and unending (424).

I had two different responses to this volume. On the one hand, B. wonderfully captures certain qualities of the mystical tradition and, in particular, of these two Carmelites. One example is the amazing certitude with which so many mystics speak of their experience of God's presence. In the section on Elizabeth, B. treats this topic under the rubric of "predestination" and portrays Elizabeth's concept of predestination in terms of her experience of God's unfailing universal love, thereby undermining the narrow, elitest overtones so often associated with this term.

On the other hand, the context in which B. situates this material raises several complex questions. Do the prior commitments that B. brings to the texts color the voices of these women? How can we appropriate texts that are steeped in Neo-platonic categories that, taken alone, no longer function for us as meaningful categories for the spiritual life? B. seems to advocate a return to a world in which objective and subjective categories stand in stark contrast to one another rather than as aspects of a single way of being in the world. One is provoked to ask whether this is really what the Church needs. The book also made me question the wisdom of ignoring the insights of psychology. And one puzzles over how B. identifies and judges the truth of a Christianity that "is pure, transparent and luminous when it proceeds unsullied from God and announces itself integrally in the world" (410). His presumption of the divine perspective and his omission of any critical social analysis are sure to prove deeply problematic for many theologians.

While B.'s thorough familiarity with the texts and secondary literature on Therese and Elizabeth is impressive, I think more attention needs to be paid to cultural-historical issues, and to the ways in which their lives of contemplation can be appropriated for Christians of the late-20th century. Absent this, B.'s stated aim of making this material more widely available to the Church today will surely be thwarted. The exemplary lives of Therese and Elizabeth have the potential to lure a wide range of baptized Christians into their compass, provided

the mediators of that tradition are successful in correlating diverse historical periods and cultures.

Washington Theological Union ELIZABETH A. DREYER

A VIEW FROM ROME: ON THE EVE OF THE MODERNIST CRISIS. By David G. Schultenover. New York: Fordham University, 1993. Pp. x + 283. $30; $20.

Most of the literature about the Roman Catholic Modernist controversy at the turn of the century has centered on the innovators who in one way or another have come to bear the label "modernist" in intellectual history. One great merit of Schultenover's fascinating and original study of the controversy is to shift the focus to the authorities who worried about and finally condemned modernism as a set of intellectual and moral tendencies within the Church. It is, as the title, indicates, a view from Rome rather than from George Tyrrell's London or from Alfred Loisy's Paris. The subtitle is also revealing, since the story reaches its climax in 1901, two years before Giuseppi Sarto became Pope Pius X and six years before he promulgated the condemnatory encyclical *Pascendi dominici gregis,* indeed even before "modernism" and "modernist" achieved currency in religious discourse.

Why 1901? Because S. finds his own entree into antimodernism in the private memoirs of Luis Martín Garcia (1846–1906), the Spanish superior general of the Society of Jesus from 1892 until his death. It is in 1901 that the memoirs break off. Only recently accessible and previously unknown to me, these memoirs are important for this book because they cover the period during which the modernist issues and tensions were coming into focus and because their author played an important role in dealing with them. There is here a detailed account of his efforts first to control and then to silence Tyrrell within the Society of Jesus. In this one man, Martín found a troublesome mix of religious, moral, and political liberalism, a liberalism with its roots in Protestantism and rationalism and with its most recent manifestation in Americanism. Although his worries were global, he thought of all these vices as having an especially fruitful field among the Anglo-Saxons. The soft attitudes of the English in the Dreyfus affair and the victories of the Americans in the Spanish-American war further reinforced an already strong ethnic bias. These preoccupations were the background for the literary and political engineering Martín undertook in producing the Joint Pastoral condemning liberalism which appeared in the name of the English bishops in 1900–1901. No one spoke yet of "modernism," but the memoirs make transparent the connection church authorities had seen and would see among all these isms.

S.'s own ambitions go beyond the valuable service of presenting the memoirs and noting the connections. The last part of the book consists of an endeavor to develop "an anthropology of the Mediterranean mind" through which to locate Martín (as well as Leo XIII, Pius X, Merry del Val, etc.) culturally. Taking up the work of Mediterraneanists like David Gilmore, S. makes belongingness the primary social structure of Mediterranean societies, and honor and shame the complementary codes for sustaining the community. Within these societies, women are the weak link and men tend to face constant insecurity in securing this link and in controlling their environment. The inability of the antimodernists to tolerate any dissidence or dissonance and the vehemence with which they received challenges were thus manifestations of a total way of living and thinking. Martín's memoirs, with their equation of liberalism and effeminacy and with their regular confessions of homoerotic anxiety, give abundant support to this analysis.

Surely S. is right in highlighting the role of culture in the modernist crisis. Nonetheless, his approach leaves me uneasy. Martín, Leo, Pius, and Merry del Val were typical Mediterranean males, but so were the modernists Buonaiutti and Fogazzarro. What made the latter two so different? Perhaps geography is not the key, but feudalism or clericalism or celibacy. Or better, these may all compose a multiscope with which we can finally say, "I think I know these people." Lastly, S. underplays philosophy and theology. If we leave those domains too far out of consideration, we shall distort the antimodernists and the modernists alike. Anthropology and perhaps pathology would absorb everything. Nothing is farther from S.'s intention, but his method runs this risk at the extreme. With too much anthropology or too much pathology, we might finish unable to debate even S.'s debatable passages on the historical and fragmented nature of truth and on the significance of Mediterraneanism.

La Salle University, Philadelphia MICHAEL J. KERLIN

THE CATHOLIC CHURCH IN PERU 1821–1985: A SOCIAL HISTORY. By Jeffrey Klaiber, S.J. Washington: Catholic University of America, 1992. Pp. xi + 417. $49.95.

The Catholic Church has played a major role in Peru's development from the time of contact with Spain and continues to wield considerable influence. In addition, the forging of a common Peruvian identity is largely the work of the Church. Klaiber's impressive book, a slightly revised edition and translation of his *La iglesia en el Perú, su historia social desde la independencia,* fills a much-felt gap.

Spain brought militant Counter-Reformation Catholicism to the

New World in the 16th century. The long colonial era in Latin America developed a particular tradition of paternalism, authoritarianism, and centralization in establishing the ecclesiastical bureaucracy. Contrary to a widespread perception, newly independent Peru of the 1820s inherited an institutionally weak church. Vast geographic areas were not easily reached. The colonial church was never a monolithic entity, but fragmented into small groupings of practicing faithful and beyond them the large masses of "Christians vaguely identified with Catholicism through certain external signs and practices" (14). Furthermore, independence plunged Peru into political and social turmoil. The Church faced a shortage of priests, a decline in the number of religious orders, and attacks on the Church by a succession of liberal governments who rejected both Spain's heritage and Catholicism. Another serious cause of the Church's profound crisis was the decision by the government to restrict the number of convents or monasteries, at a time when church income decreased considerably, as did priestly vocations. Decisions had to be made about admitting indigenous candidates to seminaries, despite existing cultural barriers. For Peru was a divided society, part of it European with components of an acculturated *mestizo* middle class, but a large mass remained indigenous and unacculturated.

A new Catholic militancy emerged in 1855–1900 to fight liberal anticlericalism. By the second half of the 19th century women became the mainstay of the faithful. K. presents a masterful synthesis of the resurgence of religious life, spanning the century beginning in the 1860s, largely due to the work of teaching orders, foreign as well as Peruvian. By the 1860s, convent- or monastery-based schools, parish schools, and seminaries which also educated laymen flourished. Franciscans, Augustinians, Dominicans, Daughters of the Immaculate Heart of Mary, the Sacred Heart Sisters and others ran vigorous educational establishments. Education was the most efficient weapon against anticlericalism and in countering the effects of Protestant inroads into education. The Jesuits returned after their colonial suppression, but were banned once again from Peru in 1886. This second expulsion triggered a renewal of Catholic militancy giving birth to the Catholic Union, which became a successful player in Peruvian politics. There is no doubt that although Catholic schools educated preponderantly the upper and middle classes, they often also educated the poor. The schools were crucial in forming a Christian laity. Several Peruvian presidents and other leaders were products of Catholic schools.

The contemporary period is the main focus of K.'s work. An informative chapter delineates the complex worlds of "The Rural Andean Church," which is profoundly religious and where popular religiosity

and diverse cultural expressions in worship thrive. Here the institutional Church's social control is weakest. Benevolent societies and confraternities not only were the primary vehicles maintaining religious practices but also contributed to keeping alive the cultural identities of these isolated Andean communities.

Catholic lay militancy before and after World War II paved the way for profound transformations in the Peruvian Church, partly in reaction to the conservative area of 1919–1930. Propelled by Catholic Action groups and inspired by the Church's social teachings, the militant laity and important sectors of the Catholic press wanted to reform society. As a result of the laity's political activism the Church changed direction towards greater openness and pluralism. An important modernizing factor was the influx of foreign missionaries, especially the Maryknolls. "The militant church was transformed into the modern church" (244). K. emphasizes that the 1955–1975 period was the most crucial in Peruvian church history as a fairly conservative Church modernized and opened up, right along with the Second Vatican Council.

During the reformist military regime of Velasco Alvarado in 1968–75 the Peruvian Catholic Church served as the model for Latin America. It is no small coincidence that the father of the liberation theology movement, Gustavo Gutiérrez, emerged in Peru during this period. The Church in Peru embraced the goals of social and economic reforms set forth in the Medellín and Puebla episcopal councils. Despite fears of Marxist infiltration into the liberal Church and the creation of a parallel "popular church" none of these materialized in Peru. Gutiérrez maintained close ties with Cardinal Landázuri, "so much so that many considered the cardinal a sort of protector of liberation theology" (309). However, the new social consciousness inspired many to find new meaning in Catholicism and at times a greater commitment.

K.'s research in primary and secondary sources in Spanish and other languages has been exhaustive. The scope of this work is impressive, and it is written in a lucid and readable style. K. is an American Jesuit and historian, who lives in Peru, teaches at the Pontificial Catholic University in Lima, and does missionary work in the burgeoning *pueblos jovenes* or new settlements. This book, a major contribution in both its Spanish and English editions, unquestionably contributes to a greater understanding of the Church's growth and development in Peru; and because Peru is a major multicultural country where the Church is very important, it presents a paradigm for studying evolution and change in the Catholic Church in Latin America.

Library of Congress GEORGETTE MAGASSY DORN

ETERNITY AND TIME'S FLOW. By Robert Cummings Neville. Albany, N.Y.: SUNY, 1993. Pp. xxii + 268. $16.95.

"One of the deepest errors of the modern world is its obsessive passion for time" (17), says Neville. In their preoccupation with when things happen and how long they will take, Westerners and those influenced by Western thought patterns paradoxically overlook what many non-Western cultures have seen quite clearly: that the natural counterpart to time is not space, but eternity. Time's flow is "eternity's child" (xi) in that time's flow "reveals itself to be possible only because the past, present, and future are together eternally" (xii). That is, time is not a uniform series of discrete "nows" rapidly succeeding one another but a series of organically related moments, each of which has its own past, present, and future. What is past or actual fact here and now was once pure possibility for still another moment of decision making, and what is future or pure possibility here and now will someday be brute fact for a future moment of decision making. Eternity is what makes possible this flow out of the future into the present moment of decision making and thence into the accumulated actuality of the past. Likewise, eternity makes possible the influence of the past on the present moment and the consequent reordering of possibilities in the future.

N. makes clear how this qualitative or organismic understanding of time and eternity (as opposed to the purely quantitative measurement of time derived from modern science) provides for a heightened sense of moral responsibility in that the individual has an "eternal identity" and is thereby held accountable for what he or she did in the past and is expected to do in the future. Furthermore, he indicates how "God" can thus be reinterpreted, not as a being outside of time, but as an eternal creative activity within time constituting the "togetherness" of past, present and future (168–71). In this respect, he continues in this book the line of thought initiated many years ago in *God the Creator* (1968) and developed in an impressive series of subsequent works. Finally, N. offers a speculative reinterpretation of other Christian beliefs, e.g. sin, grace, salvation, and resurrection, on the basis of this same understanding of time and eternity.

While I profess admiration for N.'s insightful grasp of the forgotten eternal dimension in the contemporary experience and understanding of time, I am less enthusiastic about his speculative reinterpretation of the doctrine of God and other traditional Christian beliefs. When he discounts belief in an afterlife so as to focus exclusively on the eternal dimension of life in this world (208–09), and when, as noted above, he separates the divine creative activity from the notion of God as a personal being, I feel that the integrity of the Christian message has

somehow been compromised. Yet, in my judgment, N.'s very impressive phenomenological analysis of time-consciousness could quite readily be worked into a metaphysical scheme which would preserve more of the tenets of traditional Christian belief. But this review is certainly not the appropriate time or place to attempt it.

Xavier University, Cincinnati JOSEPH A. BRACKEN, S.J.

IN THE FACE OF MYSTERY: A CONSTRUCTIVE THEOLOGY. By Gordon D. Kaufman. Cambridge, Mass.: Harvard University, 1993. Pp. xv + 509. $39.95.

Twenty-five years after his *Systematic Theology,* Kaufman has published a truly systematic liberal theology, arguably the best and possibly the last. It is a grand book.

K. begins with an exposition of his theological method of imaginative construction. He describes theology in every period as the ongoing attempt to make sense of life in its basic elements. Theology is the imaginative reconstruction of the ancestral images particular to each culture to meet the needs of contemporary life. Contemporary theology, e.g., must find life's meaning in a world interpreted also by science, which was not a problem for the theologians at Nicea. Theology is not intended to refer to independent realities such as God, K. argues. But Christian theology appeals to the idea of the absolute and transcendent creator of the universe to make sense of the encompassing mystery that appears behind everything. (K.'s dogged testimony to mystery runs counter to the liberal meliorism of much of the rest of his theology.) The Christian appeal to God is also intended to make sense of the ultimate claims on our moral behavior that are part of the Christian worldview, providing fundamental orientations for human practice.

Next K. elaborates his modern understanding of human nature, emphasizing what we know from biology, what claims morality lays upon us, the importance of self-consciousness, subjectivity, freedom, and responsibility, and how issues such as ecological concerns require a reordering of the human agenda. Here K. is remarkably like John Dewey in, say, *Human Nature and Conduct.*

K. goes on to construct a concept of the world as the context of human existence. The world, in K.'s view, has no intrinsic purpose nor is it *for* human life in any special sense. Rather it is the outcome of serendipitous natural processes, set off perhaps by the Big Bang. But K. recommends for Christian theology the taking of six "small steps of faith" (see the chart on 287), each so innocuous as not to offend a fully modern sensibility but cumulatively adding up to faith in God. The

first step is to commit ourselves to thinking through a responsible position on "ultimate questions about life, death, and reality" (244). The second is to opt for a view of the world as evolutionary and historical, with a (serendipitous) place for human life, rather than a view of the world as mere physical structure and order which is also compatible with the scientific facts. The third is to take note of the fact that serendipity manifests creativity, i.e. the development of the new. In the human context this novelty gives rise to the achievements of human responsibility and civilization and it is but a small (fourth) step of faith to see the serendipitous creativity of the universe as setting a trajectory toward (among other things) the human and humane. The fifth step is to summarize the imaginative riches of the Christian concept of God as the ground for humanization in those creative serendipitous forces; God is the mystery behind or in those cosmic forces that make human culture and morality possible. The sixth step is to take Jesus Christ to be the key both to normative humanness and humaneness and to the nature of God as the sum of humanizing forces.

K. next develops the concept of God as an ultimate point of reference, not a being or ground referred to by the theological concept but rather a way the humanly creative cosmic processes are to be understood in the life of faith. With this concept of God, we can understand sin and evil and our own responsibility. The Christian understanding of Jesus Christ provides the character content for this, although God is not to be understood as a person in any traditional way. Finally, K. draws out the implications of this view of God for the practice of Christians in their churches.

Several questions can be raised for further discussion. Why is K.'s strategy of avoiding a large leap of faith by taking several small steps of faith, each of which seems unobjectionable though gratuitous, not dangerous because of their cumulative consequence, namely a great unwarranted fiction laid upon the evidence? The evidence in fact is that creative serendipity is countered by destructive serendipity; cosmic entropy drags pain, dissolution, and frustration of promise in its wake. When K. says that "our religious symbolism is not valid in its own right, but only to the extent that it represents, and thus reinforces, those cosmic and historical tendencies and forces which are moving us toward further humanization" (334), does he not have it backward? Religious symbolism on K.'s interpretation would be valid only in its own right because it *chooses to refer only to those cosmic and historical tendencies that agree with it.* If religious symbolism were meant to be truly referential, it would have to refer to *all* cosmic and historical tendencies and forces, and adjust itself to represent the ter-

rible, wicked, and destructive movements as well as the humanizing ones.

Having made these critical points, let it be said that K. is right to see in his ethics that grand schemes are mischievous and that progress is made by making our neighborhoods ever more humane. This is a great book of liberal theology. That it might be the last such book stems from the fear that humanistic ethics might accomplish his purposes without the need for reimagining any religious symbols whatsoever. Only K.'s continued appeal to mystery hedges this conclusion.

Boston University ROBERT CUMMINGS NEVILLE

BIBLICAL FAITH AND NATURAL THEOLOGY: THE GIFFORD LECTURES FOR 1991. By James Barr. New York: Oxford/Clarendon, 1993. Pp. xii + 244. $48.

Barr, who received his education in classics in Edinburgh, returned there fifty years later to give these Gifford lectures. They may be described in large measure as an extended critique of Karl Barth's complete rejection of natural theology. Barth himself delivered the Gifford Lectures in 1937–38, a series devoted officially to natural theology, but in which he simply denied there was any such thing, and proceeded to lecture on revealed theology from his own point of view.

One of Barr's most telling critiques is that Barth, in explicitly basing his theology entirely on the Word of God, fails to ask seriously what the Bible has to say about "natural theology." Granted that natural theology in the more restricted sense of rational demonstrations of God's existence and attributes does not have a place in the Bible, still the availability of some knowledge of God to the human mind simply because it is human and in contact with the real world is an important part of biblical teaching.

Barr several times raises the question of whether in the final analysis there is a clear division between natural and revealed theology. He finds that in method and approach they are more alike than they are different. His initial consideration of the biblical evidence for natural theology looks at the Areopagus speech in Acts, Paul's letter to the Romans, the Jewish tradition (Wisdom of Solomon and Enoch), and, in the Old Testament, psalms, Wisdom literature, the prophets, and the Law itself. In his judgment Barth's treatment of his material is hopelessly superficial and tendentious. In one footnote he summarizes his view of one of Barth's judgments in a single word "rubbish" (25 n. 9).

Still, Barr confesses to a certain ambivalence in all this. He is not

much inclined to natural theology himself. "I am unmoved by the idea of proofs for God's existence, I dislike apologetics, I start out on the whole subject as one who is distrustful of the entire box of tricks that makes up traditional natural theology, and ultra-modern natural theology as well" (103). He concludes, however, "the Bible does imply something like natural theology and makes it impossible for us to avoid the issues that it involves" (ibid).

He further criticizes Barth's appeal to the Protestant tradition and his contention that National Socialism is the inherent outcome of natural theology. Though Barth affected to look down on modern biblical studies, he shows more dependence than he avows and even, arguably, some dependence on natural theology itself.

Barr considers several other aspects of the question of natural theology, such as the image of God in human nature, science, language, etc., always criticizing the inadequacy of the Barthian treatment. He concludes by noting the importance of the question of natural theology for the unity of theology and biblical studies, for ecumenical relations, and for understanding the cultural conditioning of biblical faith both for the people of the Bible and for modern believers.

This is an important book for guiding much Protestant theology back from a strange byway it took under the pressure of Karl Barth. Barr's treatment once again locates faith and theology in the natural openness of the human spirit to God, making us radically able to receive as pure gift the self-revelation of God in his word to the ancient people of the covenant, and in his Son Jesus Christ.

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

THE SPIRIT OF LIFE: A UNIVERSAL AFFIRMATION. By Jürgen Moltmann. Translated from the German by Margaret Kohl. Minneapolis: Fortress, 1992. Pp. xv + 358.

In the fourth volume of his systematic theology, Moltmann sets out a theology of the Holy Spirit that furthers the project begun with *The Trinity and the Kingdom,* which presented the Spirit in communion with Father and Son. *God and Creation* examined the Spirit as the power and life of all of creation; in *The Way of Jesus Christ* M. developed a Spirit Christology; and now *Spirit of Life* appears, which M. describes as "a holistic pneumatology." The whole of M.'s corpus might well be seen as the effort to overcome the limits of dialectical theology and its basic distrust of human experience, by bringing Protestant dogmatics into wider conversation with Catholic and Orthodox theology, and now, in this book, with the work of feminist and liberation theologians and with charismatics' experience of the Spirit. Each of

these in its own way sidesteps dialectical theology's chasm between divine self-revelation and human experience of the Spirit.

Part 1, "Experiences of the Spirit," is a phenomenological reflection on "experience" and a thematic reflection on biblical accounts of the Spirit's presence before, during, and following the life of Jesus Christ. Part 2, "Life in the Spirit," explores the ongoing presence and effects of God's Spirit according to seven theological themes: life, liberation, justification, rebirth, sanctification, charismatic powers, mystical experience. Part 3, "The Fellowship and Person of the Spirit," reflects on the fellowship effected by the Spirit and on the meaning of the Spirit's personhood.

Pneumatology is prone to many distortions, and M. is quite aware that an adequate doctrine of the Spirit must be pursued in connection with Christology and the doctrine of the Trinity. A truly trinitarian theology of both Christ and the Spirit unmasks the deep interrelation of things that one-sided theology has tended to view as opposed or conflicting. E.g., M. argues that the Spirit of God leads to wholeness of body and soul rather than to a spiritual victory of the person over the body, to human leadership in the redemption of creation rather than to a false "dominion" that subjects creation to human interests.

In Part 3 M. dwells on the themes of fellowship and personhood. He contrasts unitarian with trinitarian concepts of fellowship; the former threatens to abolish the difference between persons, divine or human. In a trinitarian concept of fellowship, the person and community are mutually dependent. Moreover, because the Spirit is both the reconciling Spirit of Christ and the creative Spirit of the Father, a trinitarian fellowship includes not just human persons but all of creation.

On the personhood of the Spirit, M. begins with four sets of metaphors for the Spirit: Lord, mother, judge (personal metaphors); energy, space, gestalt (formative); tempest, fire, love (movement); source of light, water, fertility (mystical). Then, in light of the Spirit's relationship to Father and Son, he explores four concepts: the monarchian concept of the Trinity; the historical (exemplified by Joachim of Fiore); the Eucharistic (prominent in Orthodox theology); the doxological. M. has been very influential in ecumenical dialogues on the *filioque;* the book ends with a compact summary of the views he has developed over the last decade and a half.

M.'s reflections on the Spirit are richly biblical, experiential, pastorally sensitive, psychologically insightful, and informed by contemporary world and political concerns. His approach of trying to "deduce the contours" of the Spirit's personhood from metaphors and from the Spirit's operation, rather than by adhering to the classical deductive, intratrinitarian perspective, is surely correct and fruitful. At the same

time, when M. attempts to engage in a more speculative and even metaphysical account of the Spirit's *being,* one sees the ways in which the shortcomings of dialectical theology have yet to be overcome. M. has often been accused of pushing social analogies for the Trinity too far in the direction of tritheism, and this work will not dissuade most readers of that impression, since M. continues here to view the Trinity as a model for human communities, rather than seeing trinitarian theology as reflection on a much deeper kind of communion than the word "community" can possibly convey. But this should not detract from the fact that *The Spirit of Life* is a major and excellent contribution to the current renewal of pneumatology.

University of Notre Dame CATHERINE MOWRY LACUGNA

MÖGLICHKEITEN UND GRENZEN EINER CHRISTOLOGIE "VON UNTEN:" DER CHRISTOLOGISCHE NEUANSATZ "VON UNTEN" BEI PIET SCHOONENBERG UND DESSEN WEITERFÜHRUNG MIT BLICK AUF NICHOLAS VON KUES. By Alfred Kaiser. Buchreihe der Cusanus-Gesellschaft. Münster: Aschendorff, 1992. Pp. xvi + 334. DM 58.

In 1988 Schoonenberg delivered a lecture to the Theological Faculty of Trier entitled "The Christ from above and the Christology from below," in which he responded to renewed charges that his Christology failed to account for the full witness in Scripture and tradition to the trinitarian dimensions of Christ's divinity. The occasion was the acceptance of a doctoral dissertation under the direction of the late Rudolf Haubst by Alfred Kaiser, a colleague at the Institut für Cusanus-Forschung in Trier.

Kaiser's subsequent book is the culmination of a conversation between S. and Cusanus scholars in Germany spanning more than a decade. Its publication demonstrates once again that the thought of the 15th-century German Cardinal can address the concerns of contemporary theologians. But Kaiser's work contains much more than a panegyric to Cusanus. It consists of three wide-ranging but dense sections: a survey of the usage of the terminology "from above/from below" among Protestant and Roman Catholic theologians during the past two centuries; a presentation and analysis of S.'s seminal Christological work, *The Christ;* and a critique of S.'s Christology based upon refinements introduced in his later works and the Christological speculation of Nicholas of Cusa.

Kaiser's historical survey accentuates the development away from the association of the term "from below" with the earthly career of Jesus among Protestant liberals such as Ritschl and Hermann to the attempt by Pannenberg and others to demonstrate the universal sig-

nificance of Jesus' human particularity in the resurrection. One of the more intriguing conclusions is the close parallel between Isaak August Dorner and S. Unlike contemporaries such as F. C. Baur, Dorner never separated the particular identity of Jesus of Nazareth from speculative Christology. Dorner prepares the way for S.'s approach by situating the question of God's becoming Christologically, i.e. within the context of the inseparability of the approach "from above" from the approach "from below."

Kaiser's treatment of S.'s early Christology is sufficiently sympathetic and comprehensive to have already earned S.'s published praise. Kaiser shows that, according to S., the methodological principle "from below" defines only a starting point, for Christians do not remain below but seek to break through to the Christ from above. Kaiser finds resources within S.'s own thought to defend against a flat denial of the pre-existent Logos and suspicions of Arianism raised by the Congregation for the Doctrine of the Faith and J. Galot respectively.

His analysis, however, is by no means uncritical. He examines the New Testament basis for S.'s contention in *The Christ* that the preexistent divine being of the Son has the purely functional character of mediating Jesus Christ. Kaiser discovers that the NT authors are concerned with the divine being of the second Person as well as its function in the history of salvation when, e.g., they praise God's glory in the eternally preexistent Word, a manifestation which is never severed from the soteriological motive. In addition, Kaiser acknowledges that the admission of God's real relation to the world entails reconsidering God's becoming in Christological terms but accepts S.'s trinitarian Christology only with qualifications. Kaiser concedes that the second person becomes "more Son" in the Incarnation but rejects S.'s tendency to ignore the immanent Trinity as the transcendent condition for the possibility of God's revealing himself economically in Jesus Christ through the Spirit.

The most creative part of the book might be his critique of S.'s notions of mutual *perichoresis* and mutual *enhypostasis*. Even in his later writings, S. remains unclear about the penetration of the human nature of Christ into the divine Logos. Basing his interpretation on Cusanus and von Balthasar, Kaiser argues convincingly that one can conceive of a "co-attraction" of the human nature to the person of the Logos which would entail neither an *anhypostasis* of the human nature in Christ nor a denial of the manifest dynamism of the divine being. At the same time, Kaiser's clarification would circumvent the problematic consequences of S.'s insistence (in spite of the admission that mutual *perichoresis* is asymmetrical) that the assumption of a human nature in Christ changes the divine being of the eternal Word.

Kaiser's book should be required reading for anyone with a serious interest in contemporary Christology. To paraphrase S., his "return to the past" paves a possible way "into the future."

Catholic University of America PETER J. CASARELLA

THE CRAFT OF THEOLOGY: FROM SYMBOL TO SYSTEM. By Avery Dulles, S.J. New York: Crossroad, 1992. Pp. xi + 228. $22.50.

A sense of urgency pervades Dulles's latest book. This collection of his essays deals generally with the method and scope of theology rather than its doctrines and history, but it is informed throughout by a frankly critical evaluation of the current Roman Catholic theological situation.

What troubles this normally dispassionate author? First, he argues, there is a state of serious confusion in theology. "Theologians lack a common language, common goals, and common norms." The ecclesial character of theology is insufficiently recognized, civil argument is in decline, and there is too much politicizing appeal to public opinion. Second, D. repeatedly regrets the relativism, historicism, and agnosticism of the time, even speaking at one point of "the allurements of modernity" in "an age that is surfeited with the lax and the ephemeral." A third concern, still more basic, is for a more hopeful human community.

Seeking to reestablish "a broader community of discourse," D.'s opening chapters offer an overview of his symbolically oriented, postcritical theology, complemented by a consideration of personal conversion as the living foundation of faith. Recognizing the limits of the critical perspective dominant since the advent of the scientific method, postcritical theology rests on a hermeneutics of trust in order methodically to articulate the truth implied in the faith of the Church. It is an essentially imaginative construction drawing not only on doctrinal statements but on liturgy and the practical "sense of the faithful." Seeking a dynamic balance between continuity and innovation, it has similarities to the cultural-linguistic theology proposed by G. Lindbeck, although D. prefers to call it ecclesial-transformative and ascribes a greater objectivity to his own version of symbolic realism. In its development he has found a method of models useful, comparing basic theological types or root metaphors to see what each may contribute to a fuller model of theological truth.

Three chapters center on a nuanced interpretation of Chapter 2 of *Dei verbum*. D. reviews major church documents on the uses of Scripture and theology as well as current theological approaches, opting himself for a comprehensive approach that draws on historical-critical

studies, biblical theology, and spiritual exegesis open to the tacit meanings of scriptural symbols, all under the guidance of tradition and magisterial teaching. With special appreciation for Newman and Congar, he maintains a dynamic, developmental concept of tradition and insists on the inseparable interdependence of Scripture, tradition, and teaching office in the Church. His treatment of the ecclesiastical magisterium deals in particular with the CDF's 1990 "Instruction on the Ecclesial Vocation of the Theologian," acknowledging reasonable cautions in the document while carefully suggesting that it does not exclude all reasonable, professional dissent.

Further chapters deal with theology in its relationship to philosophy, the physical sciences, and service to the Church in the university context. Here D. makes an unabashed plea for reclaiming the ancient philosophical tradition. But the progressive sense in which he intends that renewal appears in his treatment of the new stage of dialogue between religion and science signalized by John Paul II's message of June 1, 1988. Here the depth of his postcritical perspective becomes particularly evident in several insightful pages on methodological convergence between 20th-century science and theology. Likewise, in considering the pursuit of theology in a university setting, D. seeks to mediate between the freedom of inquiry vital to any contemporary theology and the respect for official teaching that keeps it rooted in the community of faith. (The allied question of jurisdiction in the internal affairs of the university is only glancingly addressed.)

The chapter "Method in Ecumenical Theology" is in many ways the most moving, combining as it does D.'s long, dedicated experience in that enterprise, his sober estimate of the dialogue's current state, and his general concern about our religious and cultural climate. He is not fully persuaded by W. C. Smith's proposal for a world theology, nor by H. Küng's advocacy of a confessionally neutral theology for interreligious dialogue. Rather, he draws eloquently on Vatican II's endorsement of "the method of dialogue" and, recognizing some of the difficulties in its current practice, offers deceptively simple but wise strategies for recommitment to it.

At first reading this book may raise certain typical objections. Some interpret D. as assuming that theology should move *beyond* symbol toward system, even though he clearly insists that theological reflection always lives from and for symbolic communication. It is also surprising that D. mentions not a single artist or work of art, just as no social or political issues directly enter the discussion; yet one may reasonably expect D.'s students to bring his insights into the realms of aesthetics and praxis. G. Lindbeck raises a more serious issue, in my opinion, when he argues that "realistic narrative" is a more effective

communicative medium than symbolic realism; on this point it seems clear that there are philosophical and hermeneutic issues which D. has not had occasion to address.

Yet there is much that is original and deeply to be appreciated in this book. First, its consistency. While some have criticized D. for growing more conservative and deferring too much to ecclesiastical authority, I find he has maintained his fundamental theological positions—e.g. on the principle of pluralism, historical situationism, the magisterium of theologians, and conscientious dissent—while nuancing them according to new questions that have arisen. Second, there is the sense of urgency with respect to a more constructive and reconciling theology. There are no easy slogans here, and no partisan advocacy. The text could be an ideal basis for discussion not only among theologians and their students but among theologians and bishops. Finally, I see a signal contribution in D.'s continuing theological witness, which must know the past in order to welcome the future. Rooted in tradition, D. is rightly suspicious of enthusiastic new theories. But with a hope based in faith, he is equally averse to a static, timeless conception of the Church and the gospel.

Georgetown University LEO J. O'DONOVAN, S.J.

SALT, LEAVEN AND LIGHT: THE COMMUNITY CALLED CHURCH. By T. Howland Sanks. New York: Crossroad, 1992. Pp. xii + 281. $21.95.

This book, the outcome of a course of ecclesiology, has kept some of the better characteristics of a course: it is lively and easily readable. But it is also somewhat superficial, like a good survey that opens many options for later research but cannot go into any topic at great depth.

Somewhat unexpectedly in this theological genre the book begins with a lengthy description of context and method. The context is provided by American contemporary society, the universal Church staying in the background. The method is heavily weighted by sociology, the more strictly theological considerations being reduced to a presentation of various theories about symbols, from Paul Tillich's distinction between sign and symbol to Avery Dulles's careful analysis of models of the Church. Yet a common thread unites all chapters. This thread is Sanks's concern to unveil the "self-understanding of the Church" in its main successive forms. In outlining a history of the "self-understanding of the Christian community," S. selects four moments: patristic ("from Jesus to Augustine"), medieval, counter-reformation, and Vatican Council II. A final part focuses on selected post-Vatican II developments: changing forms of ministry, theologies of liberation, inculturation, the situation in the U.S., and the encounter of world

religions; this last functions as a series of "consciousness-raising" exercises as it tries to open the minds of students and readers to global concerns.

Unfortunately, factual errors abound. Luther was not the author of the Augsburg Confession, which was composed by Melanchthon. Zwingli was not a follower of Luther, since he had started his reform on his own and he disagreed with Luther on some major points. The statistics about the priests who took the oath to the Civil Constitution of the Clergy during the French Revolution have been misunderstood: it was not "one half" who took the oath (98), but "one half of the parish clergy, one third of the total secular clergy" (Paul Christophe, *1789: Les prêtres dans la Révolution* [Paris, 1986] 261). The Secretariat for Christian Unity may have been "a strange creature" (118), but, contrary to what is stated here, it was created by John XXIII as a conciliar commission of Vatican II. Cardinal Liénart, bishop of Lille, was not "primate of France" (120): there is no primacy of France, but a primacy of the Gauls, the primate being the archbishop of Lyons. Hans Küng is not German but Swiss, and Eduard Schillebeeckx is not Dutch but Belgian. In 1960 it was not "the Vatican" that forbade attendance of Catholics at the Evanston Conference (222); it was Cardinal Stritch.

The book has a useful index. Source material is indicated in footnotes, and each chapter ends with a short list of recommended readings. Yet the choice seems somewhat narrow. In ecclesiology only books by Dulles and Küng are cited, nothing by Congar or de Lubac. Paul VI's encyclical *Ecclesiam suam,* the one papal document that analyzes the "self-understanding of the Church," is not mentioned. More importantly, the Church is not envisaged in its interior reality, its spiritual depth, its relation to faith, or its personal dimension. This may reflect a primary interest in sociology and the limitations imposed by what must have been the origin of the book in undergraduate courses. But it leaves many properly theological questions unanswered. This presentation of ecclesiology will provide information on various aspects of the Church and it may serve as an introduction to more fundamental studies. It should be used with care.

Assumption Centre, Brighton, Mass. GEORGE H. TAVARD

METAPHYSICS AS A GUIDE TO MORALS. By Iris Murdoch. New York: Penguin, 1992. Pp. 520. $35.

With this publication of her 1982 Gifford Lectures, Dame Murdoch fills in many details of the views of which her previous work had often provided only tantalizing glimpses. Those earlier writings constitute a slender corpus: four short books plus a few occasional essays; they

offered, nonetheless, a perceptive rendering of the central dilemmas which infect modern formalistic ethics, as well as a spirited defense of the necessity of a coherent vision of "the good" for adequately understanding and effectively shaping moral life. As a result, M.'s work has had a significant impact upon both philosophical and theological discussions of ethics, especially those which have given renewed prominence to notions such as character, virtue, and imagination.

M.'s central arguments cover a wide range of conceptual and historical territory. Kant and Plato, the two major conversation partners of her previous work, are now joined by many others, e.g. Anselm, Buber, Derrida, Descartes, Hegel, Kierkegaard, Weil, but most notably by Schopenhauer and Wittengenstein. She expands her prior criticism of formalistic ethics into a broader critique of the presuppositions about the self and its relation to the world upon which much of "modernity" has been constructed. M.'s critique, in my judgment, serves as both a useful complement and an instructive contrast to those which Charles Taylor, George Steiner, and Alasdair MacIntyre have offered. Its tone is less polemical than MacIntyre's—except, perhaps, for its strictures against "structuralism," which, M. ironically notes, is preferable to "deconstruction" because it is "informative and less ephemeral" (5). Like Taylor and Steiner (*Real Presences,* 1989) she sees that some of the most crucial features of modernity issue from the denial of connections between "word" and "world," and that a central challenge for philosophy, for theology, and for the wider culture in which they partake is the reconstitution of such connections. In her judicious assessment of the weaknesses and the strengths of liberal democracy as the political order expressive of modernity, she stands closest to Taylor; in her adumbration of the ways in which modern culture has undermined the plausibility of traditional forms of religious belief, she stands closest to Steiner.

M.'s earlier writings did not often engage in extensive discussion of explicitly theological issues, although attentive reading—particularly in the light of the concerns which preoccupy the characters and shape the plots of her novels—suggests that such issues were of concern to her. It is therefore satisfying to report that included in the details which M. fills in are a number which shed light upon her own religious and theological perspectives. These are brought forth most extensively in the last seven chapters, which touch upon the ontological proof, Descartes, Kant, Buber, the relation of morality and religion, Eros, and the void. Three of her gnomic expressions in these discussions distill much of her argument: "Religion is a mode of belief in the unique sovereign place of goodness or virtue in human life" (426); "The idea of Good (goodness, virtue) crystallizes out of our moral activity"

(426); and "Good represents the reality of which God is the dream" (496). The ontological argument, reconstructed in terms of its Platonic and religious affirmation of the unique status which we must attribute to perfection, becomes the bridge by which M. links those elements of Plato and Kant which affirm the absolute and unavoidable demand which goodness and virtue make upon human lives. M. sees this demand, moreover, not as a specialized experience (though it might, at moments, be that as well) but as a presence throughout the whole range of human activities: "The moral life is not intermittent or specialized, it is not a peculiar separate area of our existence" (495). Her argument, however, is for the presence and abiding reality of sovereign, transcendent Good, but not of a personal God as understood in traditional Christian doctrine—thus her description of herself, at one point in the discussion, as "a neo-Christian or Buddhist Christian or Christian fellow traveler" (419).

Legitimate objections can surely be lodged against one of the fundamental bases for M.'s reluctance to identify the sovereign Good with the personal God of Christian faith, i.e. her view that not only is the " 'demythologization' of religion . . . something absolutely necessary in this age" (460) but that also it must lead, both intellectually and religiously, to "a theology which can continue without God" (511). However reluctant readers may be to follow her down that particular path, they will still find much to stimulate their own rethinking of the very basic issues with which M., unlike many of her philosophical contemporaries, has always been willing to grapple.

Marquette University PHILIP J. ROSSI, S.J.

PASSION FOR JUSTICE: RETRIEVING THE LEGACIES OF WALTER RAUSCHENBUSCH, JOHN A. RYAN, AND REINHOLD NIEBUHR. By Harlan Beckley. Louisville: Westminster/Knox, 1992. Pp. 432. $27.

Beckley has written a very smart book, largely succeeding in an ambitious work of "retrieval" in theological ethics. His aim is to reveal "heretofore unrecognized" understandings of justice that will contribute to a "theologically-informed thinking about justice." Thus B.'s agenda is unapologetically contemporary.

B. states his two major theses (both revisionist) at the very outset of the work: (1) that those involved in discussions about justice need to reevaluate the common interpretation of Rauschenbusch (as a "naive liberal") for contemporary usage, and (2) that Rauschenbusch and Ryan's notions of justice as embodying "equal opportunity for self-development" offer important insights about justice that need retrieving today, as the issue of "equal opportunity" already represents a core value in our culture.

Of the three ethicists he considers, B. claims (probably correctly) that Niebuhr has exerted the greatest influence on contemporary ethical discussions. Taking on previous studies that portrayed Niebuhr as a social-gospel liberal (like Rauschenbusch) who "saw the light" and turned toward Christian realism by the early 1930s, B. contends that the fundamental tension that defined Niebuhr's ethical system—the tension between the Christian ideal and the "actual" in history—was already central to Niebuhr's thinking in his ministry in the 20s.

Niebuhr's "realism," according to B., led him to conceive of justice less in terms of principles or guidelines than as a "strategy" for approximating the social ideal entailed by Christian love in history. Thus the idea of Christian love, which must remain in proper tension with the actual (a test which Protestant liberalism failed in Niebuhr's estimation), offers the *direction* in which a conception of justice must point, but little or no ethical guidelines for distinguishing between "good" and "better" applications of justice. Niebuhr thus managed to avoid the dangers of an inflexible imposition of less-than-ideal schemes of justice, but at a cost.

That "cost," in fact, leads to much of the passion in B.'s thesis—a spirited defense of why the legacies of Rauschenbusch and Ryan, rather than of Niebuhr, offer more promising/creative insights for current debates about justice. B. argues that both Rauschenbusch and Ryan emphasized that justice requires an "equal opportunity" for persons to "develop their natural interests toward realized excellences of personality" because of a divine "natural ordering" of human life that is normative for justice. Rauschenbusch posited this "natural ordering" in light of the person and work of Jesus, while Ryan, largely avoiding Christology in his work, rooted it in an understanding of God as "divine reason." But for both, the "natural ordering" of the universe includes among its first principles that the "purpose of justice is to provide opportunities for natural self-development."

Rauschenbusch emerges here as the "rediscovered prophet." Unlike the "superficial optimist" often portrayed in religious history, who thought that justice could be reached through a sentimental application of Jesus' love ethic to historical/group situations, Rauschenbusch draws his interpretation of the kingdom of God from his sociology: his understanding of the kingdom "combined an evangelical ethic with an evolutionary view of history and nature that was nonapocalyptic and non-eschatological." Both social science and the gospel were necessary in building the "scaffolding of the kingdom" (social justice).

Ryan's genius, according to B., was in uniting Catholic natural-law ideas with similar ones in American progressivism, applying both to economic problems in the U.S. The starting point for Ryan's ethics, the equal dignity of persons based in the Catholic natural-law tradition,

required that justice provide all persons with the opportunity to develop their personalities in accord with the ideal of moral excellence.

B. argues that the differences between Rauschenbusch and Ryan (the former basing his ethics in evangelical perfectionism and the latter in Thomistic natural-law principles) shouldn't obscure their most significant agreement: they shared a vision of justice (in sharp contrast to Niebuhr's) that committed them to economic institutions and policies that provided opportunities for individuals to develop toward the "perfect" human personality.

B. has managed to balance two very disparate undertakings successfully, and even with a measure of elegance: a historical examination of three complex ethical thinkers, and a passionate but clearly argued position in the contemporary debate over "justice" in our society. In both undertakings, B. is something of a revisionist: in his historical study he bids us reexamine (and reappropriate) an understanding of justice that is defined and judged by its ability to provide for "individual perfection" as opposed to "strategies for approximating love." In his ongoing discussion with contemporary ethicists, B. calls unapologetically for a theologically based ethics, over against participants like John Rawls. This fine book is a must-read for both American religious historians and theological ethicists.

Fordham University MARK MASSA, S.J.

LOYALTY: AN ESSAY ON THE MORALITY OF RELATIONSHIPS. By George P. Fletcher. New York: Oxford University, 1993. Pp. xii + 211. $21.

Fletcher contests the current paradigm in ethics, impartiality. Asking "whether our histories matter in determining what we do" (16), he argues that impartiality denies who we are, people related by shared histories. He proposes instead an ethics of loyalty, for "loyalties recognize who we are in our friendships, loves, family bonds, national ties, and religious devotion" (175).

F.'s paradigm is rooted, among other sources, in Carol Gilligan's ethics of care. The distinctiveness of his proposal, however, comes from his own background. This Columbia University law professor, long an advocate for liberalism, rejects his longstanding Kantian theory of law as idealistic and adopts a relational ethics as more effective, fair, and human. He presents about twenty different law cases to demonstrate that loyalty is upheld and protected by law and that it functions well as a governing paradigm for ethical and legal claims. By the end, he convinces the reader that it plays a greater role in legal and ethical reflection on ordinary civilian life than previously recognized.

F.'s proposal is framed by a minimalist interpretation and a maximal expression of loyalty. On one side, the ethical duty not to betray extends through a variety of relationships—personal, civic, religious.

These relationships name betrayal, treason, and idolatry, respectively, as their greatest offenses. Our ethical, legal, and religious structures are bound, then, by a common fundamental norm rooted in loyalty. On the other side, the virtue of loyalty trains each person through education, reflection, and ritual to enter further into relationships. As duty and virtue, then, loyalty differs. In the civic realm, for instance, the law prohibits us from breaking the duty; an act of treason carries with it grave penalties. But law protects our interests in pursuing the virtue. One binds by penalties; the other seeks protection for flourishing.

Between the duty and the virtue, F. surveys judicial decisions relevant to three topics. In arguably the most interesting chapter, he treats loyalty as privacy. Reviewing surrogate motherhood, inheritance laws, and nonintrusion in matters of religious observance, he argues that the limits of privacy are determined by the interests of loyalty. Later, in teaching loyalty, F. compares decisions on the pledge of allegiance with a similar issue in France that treated national loyalty in conflict with other interests. Finally, where law may protect devotion, F. studies the issue of flag burning.

Loyalty is a very interesting work; it engages the most important topic in ethics today, the virtues, and argues powerfully for the priority of one of them. Ethical philosophy and moral theology have been doing similar things, but they have distanced themselves from law, because few in that field (except Mary Ann Glendon) have found enough substance in the virtues. F. now does, and he provides a new perspective on the virtues in general and on loyalty in particular.

Still, two concerns remain. First, ethicists today argue either for an ethics of virtue or an ethics of duty. F. opts for neither and, instead, takes one relational attribute and vests it with both. In skirting the philosophical issue, F. seems to imitate a bit the logic of 16th-century nominalists. Second, one wonders throughout whether impartiality ever plays a part in ethics or law. F. concludes, "Impartial morality and loyalty remain independently binding; neither reduces to the other" (172). While I think he is right in his assertion, he does not elaborate how the paradigm for ethics that rejects impartiality ever tolerates a suspension of the agent's self-understanding as historical. Perhaps, this interesting thinker who appropriates as much as he determines will replace his paradigm with a dialectic between partiality and impartiality, between loyalty and justice.

Weston School of Theology JAMES F. KEENAN, S.J.

THEOLOGY AFTER VEDĀNTA: AN EXPERIMENT IN COMPARATIVE THEOLOGY. By Francis X. Clooney, S.J. Toward a Comparative Philosophy of Religions. Albany, N.Y.: SUNY, 1993. Pp. xviii + 265. $44.50: $14.95.

Clooney, a seasoned Indologist and a Roman Catholic theologian, offers an innovative proposal that challenges both comparative methodology and much comparative study. His work is distinct from the history of religions, comparative philosophy, and theology of religions; in fact, he refers to his experiment as a pre-theology of religions. The project is differentiated from most comparative studies because it proceeds from faith and has as its goal a greater understanding of one's own faith, and not necessarily of the tradition which one is drawing upon for the comparison. As such it is thoroughly a Christian theological project, comparative and theological in intent, goal, and method with emphasis on a reflective retrieval of tradition. This study is innovative in that it comes about through the rigorous reading not only of one's faith texts but also the texts of another tradition as a participant observer and what results from a comparison of both. As an experiment in the *practice* of comparative theology, conclusions from the comparison under study should not be anticipated, but conclusions on comparative methodology are abundant and provocative.

Chapters 1 and 5 will be easy reading for those unfamiliar with the Hindu traditions; they offer the basic structure of C.'s method. Chapters 2–4 are a study of the Advaita Vedānta Text, its truth, and its readers; they will require of those who are not Indologists more concentrated and possibly repeated readings. The two texts contrasted are the Advaita (nondual) Vedānta and Aquinas's *Summa theologiae*. C.'s notion of contextualization is central to his entire methodology: namely, that text and context establish the Text. Thus, his study is Advaita Vedānta as Text, including the Upanishads, Bādarāyaṇa's *Uttara Mīmāṃsā Sūtras,* Śaṅkara's *Bhāṣya* (8th cent. C.E.), and the commentarial tradition on Śaṅkara from the 9th through the 17th century. Although the text of Śaṅkara is the focus, the context of Scripture, Mīmāṃsā, and the commentaries essentially contribute to and constitute the Text.

Likewise, Aquinas's *Summa theologiae* may be the focus, but the context of Aquinas's use of Scripture, patristics, especially Augustine, and the commentary of Cajetan constitute the Text. In order for retrieval to occur there must be (1) a continual rereading from text to Text, from text to commentarial tradition; (2) commitment to the truth/meaning following the reading, understanding, and writing about the text; (3) commitment in the reader of the text insofar as truth transforms the person. The last two steps indicate a move to reader participation, for whatever is achieved in knowledge is experienced through the Text, that is in reflective and meditative acts of remembering, combining, and contrasting texts.

From his previous work, C. is an authority on the Pūrva (Early) Mīmāṃsā Vedānta, a school of ritual exegesis preceding the Advaita

Vedānta, one form of the Uttara (Later) Mīmāṃsā. From the Pūrva Mīmāṃsā C. most probably gained insight into the ritual arrangement of knowledge and pedogogical skills so evident in his understanding of Advaita. His chapters on Advaita are as adroit and astute as the magisterial work of Eliot Deutsch (1969). Yet, I wonder if he has given sufficient attention to the diversity in the Advaita tradition after Śaṅkara between the Vivaraṇa and Bhāmatī schools, namely, between major focus upon the analysis of texts or upon meditation. Further, the contextualization of the great Advaita commentators studied here does not take into consideration their devotional aspect with consequent aesthetic and ritual forms. From his study of Advaita as a participant observer, still an outsider without faith in that tradition, one's knowledge is limited to one's reading. By greater contextualization in devotional and ritual materials, the participant observer's affective life is increased by seeing, hearing, and feeling.

The brilliance of C.'s work is manifested throughout Chapter 5. It is masterful, resulting from broad expertise in two distinct traditions. C. brings the comparison to the fore on two problems: theological language of God, and the Passion of Christ. In the process he makes explicit his methodology: reading both texts together; discovering similarities and differences; beginning the greater contextualization. He develops five strategies in order to advance the reading of the texts in tandem. The first is coordination, drawn from Advaita, which identifies comparable terms, themes, structures, and conclusions. The second, also from Advaita, is superimposition, which places one reality upon another in order to aid reflection. A third strategy is comparative conversation as articulated by H. G. Gadamer and David Tracy. Philip Wheelwright has developed a further strategy in describing metaphor as creating comparative tension whereby meaning is extended or new meaning elicited. C.'s final strategy draws upon Jacques Derrida's deconstruction of texts and Gregory Ulmer's practice of "collage" wherein a recontextualization opens to a greater text. Such comparative reading will result in an enrichment of theology itself more than a change or revisioning of meaning. The two theological comparisons proposed above are not resolved since the experiment is heuristic. Only a new realization, experienced in reading and contrasting, can bring about an articulation beyond the present texts.

This seminal work proposes a paradigm shift both in comparative studies and in the theological task. Few at this time have skills to meet the challenge. Globalization in the encounter of faith communities will force a new generation of scholars to be trained for such a task.

Catholic University of America WILLIAM CENKNER

SHORTER NOTICES

THE PROTEST AND THE SILENCE: SUFFERING, DEATH, AND BIBLICAL THEOLOGY. By G. Tom Milazzo. Minneapolis: Fortress, 1992. Pp. ix + 182.

Milazzo claims that the demise of the traditional systematic approach to the biblical-theology movement has opened the way for the emergence of new theological models. Here he sets out to develop a theology of suffering that is at once systematic, exegetical, and existential.

Beginning with a short account of the rise and fall of the movement, he points to both theological and philosophical factors that challenged the adequacy of some of the movement's assumptions. He claims that the Hebrew Scriptures presuppose not the presence and reality of God, as some might contend, but the inaccessibility, indeed, the problem of God. His own investigation leads him to assert that all theology is somehow an attempt to grapple with the question of the reality of God in the face of death.

Building on the work of others, M. insists that God's hiddenness should not be construed merely as punishment or as evidence of human inability to comprehend. It is, instead, a facet of the very nature of God that becomes acute in the presence of human suffering and death. He claims that death is what identifies the human precisely as human. Because the question of this ordeal remains unanswered, suffering is an issue of divine responsibility. Since it is difficult to believe in a God who is either responsible for our death or incapable of altering its certainty, God's silence is seen as a sign not of God's hiddenness but of God's absence.

M.'s analysis of the prophetic, apocalyptic, and wisdom literature places him within the mainstream of biblical scholarship. Many of his conclusions are quite insightful. However, others seem strained, as if he has succumbed to the demands of his system. His existentialist protest may echo the Bible's cries of lament, but it is often difficult to recognize the features of the biblical deity in the God that he affirms. Still, M. proposes a provocative thesis.

DIANE BERGANT, C.S.A.
Catholic Theol. Union, Chicago

WAR IN THE HEBREW BIBLE: A STUDY IN THE ETHICS OF VIOLENCE. By Susan Niditch. New York: Oxford University, 1993. Pp. 180. $29.95.

Niditch here sets forth seven different war ideologies as well as the ethical implications and ambiguities of each. She distinguishes between "the ban as God's portion," which understands persons and things to be devoted to destruction as a sacrifice promised to God, and "the ban as God's justice," which emphasizes the enemy's deserving to be banned, divine judgment, and the need to preserve the wholeness of the people of Israel. She sets forth "the Priestly ideology of war," as it is found in Num 31. Like the ban as God's justice, it considers wars to be divinely commanded, but, unlike either the ban as sacrifice or as divine justice, the priestly ideology is concerned with vengeance, with order and organization, with purity and ritual, and with *not* killing *all* of the enemy.

N. associates "the bardic tradition of war" with the glorification of "warriors, their courage, daring, leadership and skill." The "ideology of trickster ism" depicts "a war ethic of the underdog who must use deception or trickery to improve his lot." The "ideology of expediency" holds that during war, one can "do anything" to achieve one's objectives, and that after an enemy is defeated, one can "do

anything" to subjugate the defeated enemy. Whereas the ideology of trickserism is usually held by those out of power, the ideology of expediency is held by those in power. The final ideology of war is an "ideology of nonparticipation": The people need not fight wars; God saves Israel through miracles, not through human beings and their governments.

N.'s exposition of the history of attitudes toward war in ancient Israel makes clear its complexity, as well as the multiplicity of ideologies and ethics, their overlaps and contradictions. Her study is carefully documented and nuanced and is essential reading not only for students and scholars of the Bible, but for anyone interested in issues of war and peace today.

ALICE L. LAFFEY
College of the Holy Cross, Mass.

THE NONVIOLENT COMING OF GOD. By James W. Douglass. Maryknoll, N.Y.: Orbis, 1991. Pp. xvi + 236.

With "the reign of God is within your power" (106) as his unifying theme, Douglass's study of the prophetic imperative refreshingly emphasizes the concrete and the "already." By drawing insightful parallels between Jesus' time and our own, D. illumines both the historical setting of the Gospels and modern struggles for justice.

D.'s most important contribution here is his presentation of the coming of the "Bar Enasha"—the "Human Being"—in the Gospels. That coming is present in the freedom prophecies of Martin Luther King, in the living nonviolent community, with which Jesus, the resurrected "Human Being," so deeply identifies, and in the transforming love of enemies. On the last point, D. is most insightful and clear. He first shows how the Good Samaritan parable tells us that we can be saved only by our enemies. He then gives us concrete cases of how the cooperation of enemies with protestors has helped to overthrow oppression.

In the center of the book, D. offers an exegesis of the Gospels and of Q with the hermeneutic of Jesus' hope for a nonviolent transformation of Jerusalem and Israel. He uses Ched Myers's work to explore Mark, David Flusser's work to explore Matthew's two editorial levels, and John Kloppenburg's theme of "the coming one" to discuss the formation of Q.

D.'s epilogue discusses a nonviolent struggle in progress: the *intifada* in Jesus' own land. Again, he argues that we can only be saved by our enemies, since "[b]asing security on geography always fails. There is only one kind of security—a true peace between neighbors" (202, quoting Yeshayahu Leibowitz). Because of his ability to integrate theory and practice, D. presents us with a book that is rich not only in academic insight but in wisdom.

G. SIMON HARAK, S.J.
Fairfield University

ON CHARACTER BUILDING: THE READER AND THE RHETORIC OF CHARACTERIZATION IN LUKE-ACTS. By John A. Darr. Louisville: Westminster/Knox, 1992. Pp. 208. $15.95.

This welcome addition to the growing number of narrative-critical and reader-response approaches to biblical texts explains how the implied reader of Luke-Acts "builds" through a sequential reading of the text the characters that appear within it. After explaining the theory of reader response and the accumulation of character through narrative progression, Darr demonstrates how the reader builds the characters of John the Baptist, the Pharisees, and Herod the Tetrarch.

The Baptist functions as an example to the reader of being prepared for the coming of the Lord. But neither

he nor his disciples recognize Jesus during his ministry. This tension generates reader interest until it is resolved when Paul meets the disciples of John in Ephesus toward the end of Acts. Pharisees exhibit the negative values of pride, love of money, injustice, hypocrisy, lack of repentance, murmuring, etc. In accord with the infancy narrative, they exemplify how the proud, mighty, and rich are humbled. The reader is persuaded to reject their system of values.

A sequential reading discloses that Jesus refers to Herod as a "fox" (Luke 13:32) primarily because he is an evil destroyer. In accord with Greco-Roman stories of tyrants pitted against philosophers and with the biblical tradition of kings against prophets, Herod plays the role of tyrant/king and Jesus of philosopher/prophet. For the reader, who is called to be a witness to God's salvation in Jesus, confrontations with various "Herods" are unavoidable.

Darr provides an admirable model for building other biblical characters through an attentive, sequential reading of the text. Both advanced scholars and beginning students will benefit from this very readable and illuminating analysis.

JOHN PAUL HEIL
Kenrick-Glennon Seminary, St. Louis

THE HELIAND, THE SAXON GOSPEL. A translation and Commentary by G. Ronald Murphy, S.J., New York: Oxford University, 1992. Pp. xviii + 238.

The Old Saxon *Heliand* is one of the most unusual accounts of the Christian gospel story a modern reader may encounter, justly famous for the strange admixture of Germanic spirit to the story of Christ, the Savior. The unknown author though firmly committed to the Christian faith is nevertheless rooted in the traditions of Germanic poetry and storytelling. The result is a powerful story of Christ as a heroic chieftain and of his 12 warrior companions, the apostles. Because of its ancient language—Old Saxon is not even studied usually by today's medieval philologists any more—the *Heliand* is virtually unknown. It is, therefore, a most commendable endeavor to make it accessible to the contemporary reader in a modern translation. The specialists will appreciate Murphy's fine and very readable version, in view of the difficulties he had to overcome in creating an adequate modern text that can be used in the classroom. Students will value it as an exciting text for the modern interest in crosscultural studies.

M.'s introduction should indeed be read first, as it presents certain principles of M.'s translation. It also offers some lines of the first song in the original Old Saxon alliterative verse. They are too impressive to be missed. The translation is accompanied by more than 300 helpful annotations, and it is followed by four useful appendices and quite an extensive "Select Bibliography," all valuable aids in gaining access to a challenging text.

M. offers disappointingly little information here regarding the *Heliand*'s position and place in literary history. A summary of such information drawn from M.'s earlier volume of 1989 could have been provided in the Introduction here, and would have helped this translation to stand on its own. But this is a minor concern in view of M.'s inestimable contribution to our knowledge of early medieval literature: his fine translation establishes the *Heliand* on the map of our literary interests and endeavors.

HORST RICHTER
McGill University, Montreal

ANTICLERICALISM IN LATE MEDIEVAL AND EARLY MODERN EUROPE. Edited by Peter A. Dykema and Heiko A. Oberman. Studies in Medieval and Reformation Thought. Leiden: Brill, 1993. Pp. xi + 704. $197.25.

This important and splendidly produced volume is the outcome of an international colloquium on the subject held at the University of Arizona in the fall of 1990. It contains 40 articles from European and North American scholars of the first rank. It opens with a brief but wonderfully perceptive statement by Oberman that provides the framework for all that follows and that indicates the ambiguities of the term "anticlericalism" since its widespread usage began in the 19th century. Oberman then quotes the two-paragraph definition agreed to by the participants as reflecting the state of scholarship today.

The book is divided into four chronological sections beginning with "The Late Medieval Setting" and ending with "Toward the Confessional Age." Only three articles in the volume, however, venture beyond the middle of the 16th century. The range of situations and perspectives covered by the contributors manifests the importance and multiformity of the phenomenon. Practically all the contributors rise above description to reflect upon their categories of analysis, but several—such as Bob Scribner, R. Po-Chia Hsia, and Donald Weinstein—do so to especially good effect.

The geographical center of the book is the continental Reformation—the Low Countries, Switzerland, and especially Germany; although there are five articles on Italy, there is only one each on Spain and France. Of the 40 articles, only two deal with anticlericalism in relationship to Protestant ministers. These limitations reflect the traditions of scholarship to which we are accustomed, but the volume still emerges as a remarkable achievement, as the most comprehensive and sophisticated statement on the subject that we are likely to possess for a long time to come.

JOHN W. O'MALLEY, S.J.
Weston School of Theology

CALVIN'S PREACHING. By T. H. L. Parker. Louisville: Westminster/Knox, 1992. Pp. xiii + 202. $23.

The author of a widely read 1947 volume on the preaching of Calvin returns to his topic in a helpful introduction that draws on the wealth of Calvin scholarship from the intervening years. Parker shows us a little-known side of Calvin, his effort to communicate the theological themes of the *Institutes* and his commentaries to the shopkeepers, beggars, and civil servants of Geneva. P. selects five series of sermons to exemplify the substance and style of Calvin's preaching, those on portions of Deuteronomy and Job, Isaiah 30–41, and 1 and 2 Timothy. He focuses on these series because they were delivered during the period 1554–1555 when Calvin's reforms were imperiled, and because they give us his perspective on the pastoral office.

In terms of substance, standard Reformed convictions appear again and again in the sermons: the normativity of inspired Scripture, Christ as the teacher of the two Testaments, salvation through Christ alone, justification by faith, the holy life that is inextricable from the believing heart, the convicting work of the Holy Spirit, the sovereignty of God, predestination, sacramental washing and feeding, the utter necessity of sound biblical preaching.

In terms of style, Calvin distinguished his homilies from his lectures by the former's edifying intent with its sought-for vivacity and even vehemence. For the congregation, Calvin used the common argot, humor, and

the homeliest of analogies. And he preached without a note! Further he did not hesitate to enter the political fray, lashing out at the Genevan judges: "even in the law courts everything is corrupted" (120). Behind the extemporaneity, the common language, the earthy illustrations lay a careful scholarship and immense learning. Indeed, even Calvin's note-free communication and homespun speech had its theological warrant in his well-known incarnational "principle of accommodation."

We are in P.'s debt for reminding us in these days of pulpit pablum of the solid sustenance in the preaching of another time.

GABRIEL FACKRE
Andover Newton Theol. School

KARL ADAM: CATHOLICISM IN GERMAN CULTURE. By Robert Anthony Krieg, C.S.C. Notre Dame: University of Notre Dame, 1992. Pp. x + 240. $28.95.

Krieg weaves together biography, primary source analysis, and historical inquiry into a clear picture of precisely who Karl Adam was, and why he is important for modern Catholic theology. He links Adam's life and writings (texts) with the historical and theological events (contexts) which informed them, and which, in turn, were informed by them.

K. begins with Adam's attempt to redefine the essence of theology in light of new advancements in theology and the sciences. The text he uses to show this development in Adam's thought is *The Spirit of Catholicism,* Adam's restatement of the essence of Catholicism in organic, communitarian, neo-Romantic terms reminiscent of the work of Johann Adam Möhler and Max Scheler. The second link K. makes between text and context is Adam's attempt to come to grips with critical biblical scholarship which developed in the first third of the 20th century. K. explains Adam's contribution to this scholarship through an analysis of his *Christ Our Brother* and *The Son of God.* He details how Adam attempted to steer a course between historicism and fideism by adopting modern historical reasoning.

The third section of the book, an examination of Adam's relationship to Naziism, may be the most informative and interesting. As is evident from several of his essays written in the 1930s, Adam attempted to reconcile Catholic belief with National Socialism in some sort of organic fashion. At the same time, Adam never fully sublimated Catholic theology into Nazi ideology, a fact which resulted in the forced cancellation of his classes by the Nazi government in 1933. K. treats this delicate issue a bit too apologetically, however. He explains why Adam might find resonances in Naziism, but he never adopts a truly critical perspective on this issue, questioning what it was in Adam's character or theology which led him to this rapprochement between Naziism and Catholicism.

The book concludes with a discussion of the importance of Adam's neo-Romanticism for modern theology, including the work of Rahner and the theology which developed in Vatican II. K.'s book is a worthy attempt to explain and evaluate the life and writings of a theologian whose work is central to the modern theological task.

ROBERT T. CORNELISON
Fordham University

MATRIARCH OF CONSPIRACY: RUTH VON KLEIST 1867–1945. By Jane Pejsa. Cleveland: Pilgrim, 1992. Pp. xx + 408. $21.95.

Pejsa has written an extraordinary history of Prussian aristocracy, with its sense of duty and honor, of patriotism and militarism, that covers the

latter decades of the 19th century through World War II. It is a society in which everyone has a designated place and knows the privileges and responsibilities that come with it, all of which is seen as part of God's plan—a secular order parallel yet subservient to the spiritual order in which Christ reigns supreme. Ruth von Kleist described the role of the landed aristocrat: "We were not given our landed estates so that we might enjoy them; rather we were appointed householders of God." She even compared the role to that of a little king: "The landowner has royal duties and royal responsibilities. Like a royal monarch, he must day and night keep in mind the well-being of his land and his people." Not surprisingly, many of these Prussian aristocrats saw in Hitler and his National Socialism a threat that imperilled their whole way of life.

It was fortuitous that in 1935 Dietrich Bonhoeffer established his little seminary for the opposition Confessing Church at Finkenwalde in Pomerania, not far from the ancestral estate of Ruth von Kleist. Ruth soon became its chief benefactor and a confidant of Bonhoeffer. Their friendship provided the link between the religious and political opposition espoused by Bonhoeffer and the growing military conspiracy that involved so many of Ruth's close relatives. It was also Ruth's gentle "manipulation" that helped lead to the engagement of Bonhoeffer in 1943 to Ruth's granddaughter, Maria von Wedemeyer; two months later Bonhoeffer was imprisoned by the Nazis. Much of the final portion of the book is devoted to the various failures on the part of the military conspirators to assassinate Hitler, the exposure of their plot, and the torture and death of so many who were close to Ruth von Kleist.

Scholars may be disappointed at the lack of more detailed information in the mere 48 footnotes, many of which simply involve translations of German phrases. But P. gives us a detailed and fascinating historical work that engages the reader from its opening pages. Anyone with even passing interest in recent German history will treasure this story of Ruth von Kleist.

DONALD J. MOORE, S.J.
Fordham University

DEATH AND THE AFTERLIFE IN MODERN FRANCE. By Thomas A. Kselman. Princeton, N.J.: Princeton University, 1993. Pp. xvii + 413. $59.50; $17.95.

French historian Philippe Aries has studied the theme of death through the centuries and cast light on the connections between a people's view of death and its social order. John McManners studied the change of perspective about death which occurred in France during the 18th century as the *ancien régime* declined and Christianity moved toward becoming an intensely personal rather than community religion. Kselman here continues in the line of Aries, McManners, and others by building up a detailed, vivid picture of the various views of death in 19th- and early-20th-century France. He proposes to show precisely how attitudes toward death were rooted in a specific social, religious, and political order.

K. first reviews the development of the science of demography, which not only provided quantitative data about death but showed how social changes and political decisions had a profound effect on mortality, and shows that such sociological knowledge has become a new element in modern consciousness, though the consequences of such knowledge are not necessarily reassuring. K. then uses the rich resources of national and regional archives, especially Angers, as well as folklore and ethnography with its proverbs and stories, to show how

people express their feelings about death. Popular ritual surrounding the act of dying as well as official Catholic teaching, preaching, and rites complete the picture of what K. calls folk and orthodox cultures. He neatly summarizes spiritualism, positivism, and spiritism, alternative visions of the afterlife proposed by philosophers and social theorists—views that became part of a public debate that took place in newspapers and learned journals. Finally, K. treats the development of the death industries: the creation of the modern cemetery and commercial funerals. An epilogue reflects on Gustave Courbet's painting *Burial at Ornans* and contemporary as well as modern critical reaction to it. E.g., Pierre-Joseph Proudhon emphasizes what he believes to be the subversive and sacrilegious intent of Courbet, and K. sees both the painting and Proudhon's reaction as reflecting the contemporary uneasiness and ambivalence about the cult of the dead.

K. commands a broad palette of resources to paint the ethnographic picture, but he is concerned with much more than customs surrounding death; he carefully links specific ideas and attitudes with the developing social and intellectual classes of 19th-century France. This book should prove to be a helpful source for theologians as well as historians.

EDWARD M. O'FLAHERTY, S.J.
Boston College

CHURCH PEOPLE IN THE STRUGGLE: THE NATIONAL COUNCIL OF CHURCHES AND THE BLACK FREEDOM MOVEMENT, 1950–1970. By James F. Findlay, Jr. New York: Oxford University, 1993. Pp. ix + 255. $35.

Findlay is no stranger to the task of sifting through historical data to construct a penetrating and cogent narrative of American religion; his superb study of 19th-century American evangelist Dwight L. Moody is one of the best biographical monographs in the field. He has here undertaken an even more challenging task: a retrieval of the crucial role of the National Council of Churches in the civil rights struggle of the 1960s. Jumping feet first into the current scholarly discussion about the "passing" or "realignment" of the Protestant Establishment in America, F. provides significant data that must inform that discussion in at least two ways: he offers one of the first convincing studies of an ecumenical organization of major importance in American culture (as opposed to the usual denominational studies), and he sympathetically reconstructs the tensions of race relations in the predominantly white Protestant churches in the 1950s and 60s (a topic much discussed but seldom examined in detail by scholars).

Perhaps most importantly, F. offers a quite revisionist portrait of mainline church leadership that might surprise scholars. Central to his story is the prophetic role of high-level church bureaucrats in the NCC—usually perceived as plodding and unimaginative paper pushers—who seem to have more than lived up to their claims of representing a religious "establishment" in this country. As F. recounts it, the innovative and courageous support of an ecumenical "elite" in the New York City's "God Box" (often in the face of massive disapproval from the folks in the pews on whom the NCC depended for financial support) proved crucial to the success of myriad civil rights undertakings, support that included political lobbying in high places for the passage of the Civil Rights Act of 1964 and the Voting Rights Act of 1965.

F. argues convincingly that the period from 1963 to 1969 represented a moment of *kairos* for the American mainline churches, an especially graced period of prophetic witness brought to a close by both the Vietnam War and white backlash to the

"Black Manifesto." A must-read for both secular historians of the civil rights movement and for scholars concerned with the American religious experience.

MARK S. MASSA, S.J.
Fordham University

FOR ALL THE PEOPLES OF ASIA: FEDERATION OF ASIAN BISHOPS' CONFERENCES DOCUMENTS FROM 1970 TO 1991. Edited by Gaudencio B. Rosales and Catalino G. Arévalo. Maryknoll, N.Y.: Orbis, 1992. Pp. xxx + 356.

The 21st century will dawn in less than a decade; it is asserted that it will be "the Asian century." In this perspective, the aspirations and initiatives, the pains of growth and movements of Asian Christian communities invite, even demand, the interest and reflection of thoughtful Christians throughout the world. This volume of texts provides a privileged resource for a sympathetic listening to the local Churches of Asia on the eve of the dawning century.

Edited by two prominent Asians, G. B. Rosales, Filipino bishop-theologian, and C. G. Arévalo, Jesuit systematic theologian and missiologist, this collection assembles the most important statements issued by the conferences, consultations, and assemblies of the Federation of Asian Bishops' Conference (FABC) since its inauguration by Paul VI in 1970 in Manila. It serves as a "source-book" for comprehending the dynamic development of mission, theology, Church, dialogue and evangelization in Asia's local churches.

Several FABC offices dedicated to specific apostolic concerns have been particularly active. This is borne out by the number of their documents included here. One finds twelve documents on interreligious and dialogue matters, seven on social action, and four each on the missionary and lay apostolates. Collectively, they constitute the resources for a perceptive look at special emphases within the larger Asian church. An extensive index is truly helpful in locating common themes dispersed throughout the fifty individual documents.

Readers should not expect to find a ready-made synthesis of Asian theological-missiological thought in this volume. Its unique contribution lies in providing the sources for discovering the meaning of being Church in Asia during the 1990s and beyond. Reading this collection ("an ecclesiology of the Asian Churches") will be joining the journey which the Christian Roman Catholic communities in Asia have made in the post-Vatican II era.

JAMES H. KROEGER, M. M.
Maryknoll, N.Y.

CHURCH AND JEWISH PEOPLE: NEW CONSIDERATIONS. By Johannes Cardinal Willebrands. New York: Paulist, 1992. Pp. xvi + 280. $14.95.

This collection of texts by the president of the Commission for Religious Relations with Jews provides an insider's point of view on post-Vatican II relationships between Catholics and Jews.

Willebrands's speeches to a variety of audiences from 1975 through 1992 constitute the heart of the book. He has arranged his texts in six categories, dealing with (1) *Nostra aetate,* (2) Cardinal Bea's work, (3) Pope John Paul II and the Jews, (4) themes [e.g. biblical scholarship, the Church and antisemitism], (5) Auschwitz and the Holocaust, and (6) various addresses. The appendices provide official documentation from Vatican II (selections from *Lumen gentium* and *Dei verbum* and the entirety of *Nostra aetate*), the Commission for Religious Relations with the Jews (the 1974 *Guidelines* and 1985 *Notes*), Pope John Paul II, and the International Catholic-Jewish Liaison Committee.

A select bibliography of Willebrands's writing on Catholic-Jewish relations between 1975–1990 and an index conclude the book.

The brevity and pastoral character of the essays are at once the strength and weakness of this collection. Those wishing a sustained argument should look elsewhere. Yet this is a valuable resource. Because Willebrands is so obviously *engaged* with the realities of dialogue between Catholics and Jews, the reader gets a clear feel for the issues and their significance. He also provides a lively historical context for the dialogue, especially his fascinating sketch of Cardinal Bea. The anecdote about the suppression of Bea's 1962 article for *La Civiltà Cattolica,* "Are the Jews a Deicide People and 'Cursed by God'?" and subsequent publication under another author's name illumines an important moment in ecclesiastical history.

MARY C. BOYS, S.N.J.M.
Boston College

DISPUTED QUESTIONS IN THEOLOGY AND THE PHILOSOPHY OF RELIGION. By John Hick. New Haven: Yale University, 1993. Pp. xi + 198. $22.50.

This collection of previously published essays covers a broad range of theological and philosophical issues under five headings: Epistemology, Christ and Christianity, Hints from Buddhism, Religious Pluralism, and Life and Death. The concise essays represent Hick's latest thinking on many issues with which he has been concerned for his entire career—conspicuous for its absence is any treatment of the theodicy problem. Readers of Hick's corpus are accustomed to his clarity, a quality that is honed to an art in his essays. Although many Christian theologians may disagree with his conceptions of Christology and religious pluralism, he has articulated and defended them well here. Some philosophers may take exception to his religious epistemology, arguing that it is a convenient combining of religion and epistemology, but he argues cogently for a transcendent dimension of reality.

The title reflects Hick's interest in challenging a wide array of Christian presuppositions. While he has done this well, he has done so sometimes on philosophical grounds and other times on theological grounds, and occasionally has employed a combination of these disciplines to make his point. It is left to the reader to determine whether he is a philosopher interested in religion or a theologian engaging philosophical thinking.

This collection is useful. For those as yet unfamiliar with Hick's work, it may serve as an introduction to the discussion of critical and controversial subjects in the philosophy of religion and theology. For those familiar with his extensive corpus begun in the 1950s, it offers concise, yet substantive contributions that summarize his position on a variety of important issues.

CHESTER GILLIS
Georgetown University

EVIL AND THE MYSTICS' GOD: TOWARDS A MYSTICAL THEODICY. By Michael Stoeber. Toronto: University of Toronto, 1992. Pp. ix + 225. $45.

In this clearly written and interesting work Stoeber proposes the comprehensive thesis that a theodicy drawing upon the mystics offers a more coherent and cogent response to the challenge of evil than do traditional nonmystical theodicies. He deftly illustrates the practical implications of the problem of evil from Dostoevsky's *The Brothers Karamazov,* and he seeks to improve on the soul-making theodicy of John Hick in *Evil and the God of Love.* Relying heavily on a free-will defense, S. argues that an effective theodicy must develop a teleological theme which

justifies evil in terms of some future good to which evil is ordered. Endorsing Leibniz's basic structure, he stresses that the most feasible answer to why God created a world with so much evil is that this world provides the best context for the eventual fulfillment of some ultimate end.

According to S., mystical theodicy enjoys an advantage over its nonmystical counterparts, in that it not merely points to a future spiritual eschaton that justifies teleology, but emphasizes, on the authority of enlightened mystics, experiences of God's purposes being actualized in the present. Mystics experience the comforting presence of a divine reality in the world which suffers and shoulders evil, and this consolation impels them to participate in the divine concern to reduce or transform the negative force of evil in themselves and the world. More specifically, S. finds a superior explanation for the rebellious and turbulent moral nature of human beings in mystics such as Eckhart and Boehme, who ground the dynamic creativity of human life, of which evil is an essential by-product, in a blind, nonpersonal Divine Will that lies behind the personal Creator God.

S.'s provocative challenge, which includes an affirmation of the rebirth of the soul in this world to continue its journey to divinity, offers a sketch, at best, of a supporting argument for mystical theodicy; but the seldom-investigated path to which S. points merits further exploration.

DAVID J. CASEY, S.J.
Wheeling Jesuit College

WITNESSES TO THE FAITH: COMMUNITY, INFALLIBILITY, AND THE ORDINARY MAGISTERIUM OF BISHOPS. By Richard R. Gaillardetz. New York: Paulist, 1992. Pp. vi + 238. $14.95.

The claim made by John Ford, Germain Grisez, and others that the sinfulness of artificial contraception has been taught infallibly by the ordinary universal magisterium has focussed a certain amount of attention recently on this exercise of teaching authority and, in particular, on the criteria by which it could be established that a doctrine has been infallibly taught even though never solemnly defined.

Gaillardetz follows the discussion of this question by Catholic theologians subsequent to the first explicit papal appeal to this kind of teaching, which was made by Pius IX in *Tuas libenter* in 1863. G. finds the discussion of this doctrine from the time of Pius IX to Vatican II to be generally unsatisfactory. In his view, "what was initially a conviction regarding those tenets of the Christian faith which never required solemn definition had become a means of extending the mantle of infallibility to virtually every expression of ordinary teaching" (34).

It is undoubtedly true that during this period some Catholic theologians attributed infallibility to the ordinary exercise of papal magisterium. However, I find no evidence to justify G.'s claim that "by the time of Pius XII's pontificate, one could discern a consistent tendency to identify the ordinary universal magisterium with the ordinary papal magisterium" (32). While appreciating the value of G.'s research and agreeing with his observations on the problematic nature of an appeal to the ordinary universal magisterium in controverted questions, I do not believe he has proven what I take to be a major thesis of his book: that "the infallibility of the ordinary universal magisterium effectively meant an extension of papal infallibility" (35).

FRANCIS A. SULLIVAN, S.J.
Boston College

UNDERSTANDING THE PRESENT: SCIENCE AND THE SOUL OF MODERN MAN. By Bryan Appleyard. New York: Doubleday, 1992. Pp. xvii + 269. $23.50.

Perhaps it is always the case that critics see the world as cracking, cleaving, and crashing to the ground. This is certainly one of the characteristics of our age. Appleyard traces the desperate plight of contemporary society to the terminal decadence of scientific liberalism. His case is made through a very broad survey of philosophical, scientific, and theological thought that outlines the success of science (like an always optimistic but darkly demonic Dracula) in sucking man's soul from his body.

A. has produced a startlingly interesting, brutally opinionated, slashing indictment of science as man's savior. Not an advocate for organized religion, and certainly no herald of allegedly Jesuit interventions, and unaware of the sexism of his title, he pleads for a human face to man, not just another computer terminal. His enemies are many: Hawking, Sagan, Bronowski, and Russell. His friends are also many if somewhat unexpected: Pascal, Kant, Kiekegaard, Wittgenstein, and Allan Bloom—whom he rather resembles.

In attempting so much A. naturally overreaches himself at times. His treatment of the Bohr atom, for instance, is pre-1925; he still believes in electronic planetary orbits. But readers are bound to feel challenged and secretly complimented as the story marches through the intellectual centuries and they recognize so many old friends, if not many happy faces. An accomplished journalist with a flair for serious phrase making, A. aims at being a major social critic. And this book gives compelling evidence that he is; it is already something of a scandal in academic circles in England, and it promises to become such everywhere.

FRANK R. HAIG, S.J.
Loyola College, Baltimore

LA MORALE DI SANT' ALFONSO: DAL RIGORISMO ALLA BENIGNITÀ. By Marciano Vidal. Translated from the Spanish by Beppe Fiorelli. Questiones Morales. Rome: Editiones Alphonsianae, 1992. Pp. 289. L. 48,000.

As scholars in the 12th–16th centuries commented on the *Sentences* of Peter Lombard, moral theologians in the 17th–20th centuries expounded on selected texts of noted predecessors. One such text, the *Medulla theologiae moralis* by the casuist Herman Busenbaum, S.J. (1600–1668), appeared in the first half of the 18th century in twenty-five editions by Claude Lacroix, S.J., and again at the end of the 19th century in the seven-volume commentary by Antonio Ballerini, S.J. The popular probabilist's work was not always universally well received; in 1757, it was condemned in Paris and burned in Toulouse.

In 1748, Alfonso Liguori (1696–1787) annotated his first edition of Busenbaum's work. Later, Liguori's second edition expressed more his own theology; he named it and the seven subsequent editions *Theologia moralis*. Through these editions, Vidal analyses the evolution of Liguori's moral theology within the double context of Liguori's own biography and the social-political developments of the mid-18th century. These included the papal approval in 1749 of the Rules and Constitutions of the Redemptorists and the suppression of the Jesuits.

V. proposes that this "socio-biographical" reading of the *Theologia moralis* is new; he contrasts it with three standard interpretative methods, "textual," "ideological," and "doctrinal"; and he concludes convincingly that in a historical context Liguori's theology is an alternative to rigorism. Along the way, V. demonstrates that Liguori was a pastoral, not a moral theologian and conveys through his ample bibliographical comments the extraordinary legacy left also by Liguori's Redemptorist

successors: Capone, Haering, Regan, Vereecke, among others.

JAMES F. KEENAN, S.J.
Weston School of Theology

THE PHILOSOPHICAL AND THEOLOGICAL FOUNDATIONS OF ETHICS: AN INTRODUCTION TO MORAL THEORY AND ITS RELATION TO RELIGIOUS BELIEF. By Peter Byrne. New York: St. Martin's, 1992. Pp. viii + 170. $49.95.

Byrne shows how recent insights in moral theory provide evidence for a harmonious relationship between philosophy and theology. In the first phase of his argument, he makes a successful *apologia* for an aretaic theory of ethics by uniting virtue theory with moral epistemology. In a second, he effectively argues that an aretaic theory best allows moral experience to connect with other areas of human knowledge, religion in particular.

After recounting familiar refutations of noncognitivist theories of value, B. offers a judicious and discriminating defense of the objectivity of moral knowledge: moral judgements are rational, universal, authoritative, and impartial. Further, as a species of practical knowledge, the focus of moral knowledge is human performance. Moral knowledge is constituted less by applying rules than by making moral choices. Specific choices embody and constitute a moral vision; in its turn, a moral vision creates a family resemblance between individual choices and enables patterns of discernment to emerge between particular cases.

B.'s central chapters survey deontological, consequentialist, and aretaic theories of moral knowledge and action. Like many virtue theorists, B. returns to Aristotle's claims about character and human excellence. Good character and the moral skills it requires are inseparable from certain kinds of social relationships, but where Aristotle presupposed the Greek city-state, B. identifies a variety of relationships, above all being another's colleague, friend, parent, or partner, as those in which moral qualities like faithfulness and trust are found and by which they are sustained.

Finally, B. details the relationship between morality and religion in a way that upholds the objectivity of moral knowledge. For him theistic ethics is a form of aretaic theory: it provides an ideology of human fulfillment and a normative orientation to reality, and it offers an account of how that ideology can be attained. The dialectic relationship between experience and insight allows dialogue to lead to the mutual transformation of those with different ethical outlooks.

THOMAS R. KOPFENSTEINER
Kenrick School of Theology
St. Louis

THE NEW GENESIS: THEOLOGY AND THE GENETIC REVOLUTION. By Ronald Cole-Turner. Louisville: Westminster/Knox, 1993. Pp. 127. $13.

The hymn which starts with "be not afraid" provides the refrain for this book. Cole-Turner has produced an interesting text which will allow many who read and study theology to put a very frightening technology into less frightening perspective. Genetics, its continuing discoveries, and its very practical uses are a cause of deep concern. It's one thing to harness energy, command light, manipulate communication, and even to control land and sea to produce food and raw materials, but to manipulate the inner me is something else. I am who I am because of million of years of couplings in savannahs, caves, crude huts, and who knows where else, in love, in lust, in responsible unions—but here I am! Now technology is available to make reasonably sure that every union and its resultant individual can be protected from a growing list of diseases and impair-

ments which would exist if we allowed this "random" process to continue.

How Christian and how conformed to the Judaic Christian tradition it is to cure and to heal from suffering! But should we manipulate DNA, the stuff of life? C. doesn't really answer any ethical problems raised by the genetic revolution, but he presents a consistent way of viewing this technology in a theological frame so that it becomes tameable and can be embraced by the community, namely the view we are co-creators with God, and that therefore we can co-create ourselves in a modern sense, if we remember that we are constantly in need of redemption. The metaphor of God as co-creator affirms both something about God and something about us and our technology.

C.'s opening chapters provide a good review, not too technical but understandable, of genetic engineering and its ramifications. He then describes the responses of various individuals to genetic-ethical problems, including Rahner, Ramsey, Brungs, Nelson, Shinn and Schwartz, and church documents where available. His theological argumentation is concentrated in the final chapters, which deal with redemption and technology and with participating in the creation. I would recommend this book even to my geneticist colleagues.

ROBERT C. BAUMILLER, S.J.
University of Detroit Mercy

PAUL RAMSEY'S POLITICAL ETHICS. By David Attwood. Lanham, Md.: Rowman and Littlefield, 1992. Pp. x + 258. $45; $19.95.

Conceding that Ramsey's writings are unsystematic, technical, polemical and seldom obviously theological, Attwood nevertheless defends Ramsey as one of the foremost Christian thinkers of the 20th century. He focuses almost exclusively on Ramsey's writings on just war and pacifism, and credits him with rehabilitating just-war theory. Virtually all of the book is occupied with textual analysis of Ramsey's writing. There is no attempt to connect these writings with Ramsey's life experience, about which A. reveals only that Ramsey was born in Mississippi in 1913 to a minister father and went on to become a teacher.

In dealing with the intricate details of Ramsey's debates with other ethicists, A. turns to the texts themselves in order to illuminate the points of contention. He is more sparing with quotations than most dissertation writers, perhaps too much so in the first few chapters. More troublesome is that A. devotes no space to explaining to uninformed readers either the identity and significance of the debaters or the historical context of the debate and how that influenced the questions at stake. An exception is the very helpful chapter on Vietnam, in which he not only explains the historical context, but also surveys Ramsey's public statements on the war.

A. deals at some length with Ramsey's distinction between force and violence, his defense of double effect and the use of casuistry in ethics, his insistence that noncombatant status devolves only on those truly uninvolved in the conflict, and his defense of nuclear deterrence. A.'s perspective for evaluating Ramsey clearly emerges from Christian realism itself; he includes and responds to few critics of Ramsey who wrote from outside the general parameters of Christian realism. While A.'s stated attempt to make a coherent whole of Ramsey's writings is probably an impossible task, for ethicists already aware of both the major debaters and their basic positions in the questions Ramsey considered, this book is an interesting and illuminating review of the contributions Ramsey made to Christian realism.

CHRISTINE E. GUDORF
Florida International University
Miami

THE POLITICS OF GOD: CHRISTIAN THEOLOGIES AND SOCIAL JUSTICE. By Kathryn Tanner. Minneapolis: Fortress, 1992. Pp. iv + 257. $15.95.

Tanner skillfully argues that the traditional Christian beliefs in God's transcendence, creation, and human sinfulness provide a rationale for social criticism and social justice. Transcendence challenges anthropocentric theologies of imminence and theologies based on a microcosm-macrocosm model for God-World relations, because through a human-divine correlation they err by endorsing particular socio-political agendas by divine decree.

Creation further presumes that persons are intrinsically valuable to God and deserve unconditional respect. Being a creature of God means the declared right to exist and be oneself, to develop one's abilities, and the freedom to achieve one's goals. Human sinfulness, moreover, misconstrues the divine order and seeks power through affirming a hierarchical paradigm and applying it to human societies. Sinfulness causes exploitation and intolerance which violates God's creation. In valuing others as God values them, T. claims, we need to allow for personal and social differences, attack injustice, and speak out against any ideology that undermines equality before God.

She concludes that although we have no final or absolute blueprint to follow for moving toward social justice, the doctrines of divine transcendence, creation, and sinfulness provide a necessary correlation between traditional beliefs and a more radical social justice; this correlation is the book's strength. However, by defending her view of transcendence and sinfulness on the one hand, and by grounding the content of her social ethics in the doctrine of creation on the other, she leaves unanswered the question: How do we know this ethic without special revelation? Something of this doctrinal relationship needs to be explored further.

DAVID W. HADDORFF
St. John's University, N.Y.

A THEOLOGY OF RECONSTRUCTION: NATION-BUILDING AND HUMAN RIGHTS. By Charles Villa-Vicencio. Cambridge Studies in Ideology and Religion. New York: Cambridge University, 1992. Pp. xvi + 300. $59.95; $18.95.

The topic of this book is of utter importance. Throughout the world, many oppressive governments are falling, and nations now have an opportunity to rebuild in ways that protect human rights. The prophetic "No" of liberation theology must become a creative "Yes" with a special eye to remedying past abuses and enfranchising the poor and marginalized.

Villa-Vicencio argues for three sets of rights, each of which is essential, though not all of them achievable immediately. The first are rights to participation, which include freedom of speech, religion, and assembly. The second are socio-economic rights such as food and shelter. The third concern development, peace, social identity, and ecology. V. writes that we must go beyond collectivism and individualism, though exactly how we can do so is not made clear. He suggests that we need a mixed economy of private and state ownership, but adds that there must be democratic control so that workers and the poor benefit from the use of the means of production. V. nicely summarizes various Catholic and Protestant teachings on human rights. Though the Church has usually failed in the past, V. argues that it must make its contribution to nation-building. This contribution will mostly be in the realm of values and vision, not in specific policies.

Writing from and for the South African context, V. nevertheless draws his arguments mainly from Western thinkers, presenting an historical array of political, legal, economic, and theological approaches to social theory. Still, he does not significantly resolve or advance the debates he surveys. He pleads for, but does not provide, provisional and evolving "middle axioms" that will guide in the reconstruction of nations. His worthy contribution seems mainly to raise the relevant issues.

EDWARD COLLINS VACEK, S.J.
Weston School of Theology

SACRED SOUND AND SOCIAL CHANGE: LITURGICAL MUSIC IN JEWISH AND CHRISTIAN EXPERIENCE. Edited by Lawrence A. Hoffman and Janet R. Walton. Notre Dame: University of Notre Dame, 1992. Pp. 352. $34.95.

The study of liturgical music offers a window onto the relationship between liturgy and culture. The essays in this volume explore the relationship between social change and the present state of liturgical music in North America. They include historical surveys of Christian and Jewish musical traditions; reflections on the current state of sacred music in Catholic, mainline Protestant, and Reform Jewish traditions; four new settings of an inclusive-language version of Psalm 136, with comments by each composer; and an examination of the relationship between the sacred and the secular as it affects liturgical music.

When sacred music is effective, it can evoke both personal and communal transformation. Particularly valuable contributions include Janet Walton's introductory remarks on the transformative power of sacred music, Margot Fassler and Peter Jeffery's historical survey of Christian music (with a useful bibliography), and Benjie-Ellen Schiller's account of how Jewish grappling with modernity affected musical styles in Reform Judaism.

The editors sought to bring diverse voices to the discussion. Their treatment of Jewish and Christian traditions within the same volume is significant; since both musical traditions stem from common sources and deal with similar social forces today, common reflection can lead to greater insight. Although there is some mention here of music from celebrations of smaller communities and the Passover seder, further attention to music in popular piety and domestic liturgy could shed more light on the general topic.

DONALD G. LASALLE, S.M.M.
Catholic University of America

ART SACRÉ ET MODERNITÉ: LES GRANDES ANNÉES DE LA REVUE "L'ART SACRÉ." By Sabine de Lavergne. Namur: Culture et Vérité, 1992. Pp. 282.

This work is a near word-for-word publication of the dissertation de Lavergne completed in 1989 for the Doctorat en Science Théologique at the Catholic Institute in Paris. It compiles a careful inventory of the theories and practices of the journal *L'Art Sacré* during the nine years after the Second World War when its editors, Pie-Raymond Régamey, O.P., and Marie-Alain Couturier, O.P., attempted to transform the French Church by creating a modern sacred art.

L. divides her analysis into two parts. First, she presents the groundplan of the journal, distinguishing between the pedagogical methods of Régamey and Couturier, and outlining their common presentation of what they saw as the deplorable state of modern religious artistic endeavor. She surveys the great projects overseen especially by Courturier at Assy, Vence, Audincourt, and Ronchamp,

and reviews the negative reaction of Rome to the modern decoration of churches and the non-Christian artists who did this work. Second, she presents the journal's theology of art in relation to its postwar French cultural context, especially to two postwar movements: the social-aesthetic movement and the liturgical movement. She claims that the journal developed a theology of art in as much as it integrated a social ethic and liturgical principles, and she points to what she sees as a tentative integration of the two.

The strength of L.'s work lies in its detailed compilation and outline of the writings which Régamey and Couturier utilized to campaign both against 19th-century religious art and for a new "art vivant." However, her study fails to do what its published title suggests it has done: to situate the journal in the greater context of modernity. It is precisely the contextualization of the journal's particular religious aesthetic criteria in relation to various cultural and ecclesial interpretations of modernity which would reveal its theological significance. L. hints at this in her discussion of social-aesthetic and liturgical movements, but she stops short of what could have been a much more extensive analysis.

MARK E. WEDIG, O.P.
Catholic University of America

BOOKS RECEIVED

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The Oxford Companion to the Bible.

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TABLE OF CONTENTS

ARTICLES

BOOK REVIEWS

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This final issue of volume 54 features five articles which range from the origins of Christian theology to its most recent developments: the idea of universal salvation in the Fathers, Aquinas on God-talk, the phenomenon of development in moral doctrine, the contribution of the American bishops' economic pastoral to public religious dialogue, and an exposition of David Tracy's theological project.

Following up "Current Eschatology: Universal Salvation and the Problem of Hell" which appeared in *TS* 52 (1991), **Apocatastasis in Patristic Theology** examines the patristic origins and rationale of the notion of universal salvation—an idea (or hope) which has had a significant impact on contemporary Catholic eschatology—in order to show that these recent developments, far from being a dilution of the gospel, resonate with ancient instincts of the faith. JOHN R. SACHS, S.J., Dr.Theol. from Tübingen, is assistant professor of systematic theology at the Weston School of Theology in Cambridge, Mass. In addition to some recent work on related areas of eschatology which is about to appear in *Concilium* and an article on Hans Urs von Balthasar forthcoming in *Gregorianum,* he is currently focusing on pneumatology and on the trinitarian theology of Piet Schoonenberg.

Aquinas on God-Talk: Hovering over the Abyss demonstrates that Aquinas's understanding of God-talk, which is a tensive hovering between univocity and equivocity, involves a complicated and subtle weaving of negative and positive theology, of analogy and incomprehensibility. GREGORY P. ROCCA, O.P., who holds a Ph.D. in theology from the Catholic University of America, is assistant professor of theology at the Dominican School of Philosophy and Theology at the Graduate Theological Union, Berkeley. He recently published an article on Aquinas's theological epistemology in the *Thomist* 55 (1991), and is currently working on a book-length study of that topic as well as on some shorter studies on C. S. Lewis and theology.

Development in Moral Doctrine first demonstrates that development in the moral teaching of the Catholic Church is indeed a fact which is easily confirmed by examples taken from the histories of usury, marriage, slavery, and religious liberty; then it begins to sketch out a theoretical account of that fact which theoreticians of the development of doctrine have tended to neglect. JOHN T. NOONAN, JR., who earned his Ph.D. in philosophy at the Catholic University of America, is federal circuit judge for the United States Court of Appeals for the Ninth Circuit, San Francisco, and Robbins Professor of Law, Emeritus, at the University of California, Berkeley. Author of *Bribes* (1984) and *The Believer and the Powers That Be* (1987), he is currently researching in the area of religious liberty.

Public Religious Dialogue: The Economic Pastoral and the Hermeneutics of Democracy explores the interaction between the sense of hermeneutics and the sense of democracy that emerge from the American bishops' 1986 pastoral, *Economic Justice for All.* It argues that engaging variety of meaning with multiple voices provides the foundation that is needed for effective religious dialogue between religion and society. A Ph.D. from Edinburgh University and assistant professor of systematic theology at St. Louis University, GERARD MAGILL is editor of and contributor to *Discourse and Context: An Interdisciplinary Study of John Henry Newman* (Southern Illinois University, 1993) and of several other essays on various aspects of Newman's theology. Presently he is focusing on the public-policy aspects of several currently debated religious and ethical issues.

The thought of David Tracy, possibly the most influential of contemporary North American Catholic theologians, is found by many students of theology to be challengingly complex. To help meet this challenge, **David Tracy's Theological Project: An Overview and Some Implications** provides a synthetic overview of Tracy's theological writings, including some critical evaluations and implications. T. HOWLAND SANKS, S.J., Ph.D. from the Divinity School of the University of Chicago, is professor of historical/systematic theology at the Jesuit School of Theology and the Graduate Theological Union at Berkeley. He recently published *Salt, Leaven, & Light: The Community Called Church* (Crossroad, 1992) and edited, with John A. Coleman, S.J., *Reading the Signs of the Times: Resources for Social and Cultural Analysis* (Paulist, 1993).

Robert J. Daly, S.J.
Editor

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SYSTEMATIC THEOLOGY

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INDEX TO VOLUME 54

AUTHORS

ARTICLES

CURRENT THEOLOGY

NOTES

BOOK REVIEWS

SHORTER NOTICES