BOOK REVIEWS

FIVE GOSPELS: AN ACCOUNT OF HOW THE GOOD NEWS CAME TO BE.

Meagher claims in this imaginative treatise that Christianity originated in a fashion far different from what the Christian public and even many biblical scholars generally suppose. The “five Gospels” of which the author speaks are diverse proclamations of the “good news”: that of John the Baptist; of Jesus himself; of the apostles; of the Demetrios mentioned in 3 Jn 12; and finally, of the Gospel of the “Ultimate” (the original core of the Johannine Gospel, which had its origins with Judean Hellenistic Christians). Each of the aforesaid Gospels testifies to the development and diversity of early Christian beliefs, and belies the notion of a primitive church united by set creed and uniform morality.

M. is quite correct in his thesis that early Christianity was no monolithic entity of doctrine and practice, and his supporting arguments are often persuasive, or at least highly probable. Here are just a few such arguments: the Baptist did not preach Jesus, nor did he prepare the way for the Christian message; Jesus may well have been a disciple of the Baptist, a disciple who only began his own ministry after his master (the Baptist) was cast into prison (Mk 1:14); the notion of “judgment” arose in the Israelite practice of the circuit-riding judge, whose visitation meant justice for the righteous; the essence of Jesus’ gospel is a promise of change for the better; Paul’s opponents were by no means an unmitigated evil lot; the inconsistent accounts of Jesus’ resurrection cast doubt on his post-Easter instruction of the disciples; physical evidence for the resurrection reassured not the earliest disciples but their successors in the faith.

On the negative side, there are many points open to question, all the more so given M.’s often-repeated protestations of the hypothetical nature of many of his reconstructions. Several examples follow: the Son of Man is equated with the kingdom of God, which in turn refers to the righteous ones who will inherit the final glory; Jesus’ cleansing of the temple was a repudiation of sacrificial worship. Especially unconvincing is M.’s attempt to make Demetrios a rallying figure for many of the antinomian tendencies manifest in parts of the NT; such an inconsequential personage simply cannot bear the weight that M. places upon him.

It is difficult not to be impressed by the knowledge that M. brings to his subject and the enthusiasm with which he pursues his objectives. The
principal objection I have is his claim to originality and his misguided attacks upon previous scholarship. His views will certainly surprise many Christians, but they are well known to vast segments of modern biblical studies. Who will profit by this book? M. intends it primarily for scholars, without ruling out a nonprofessional audience. Setting aside the occasional sarcasm directed at scholars and the infelicities of expression which will shock the sensibilities of lay persons, the treatise does offer an overall synthesis of several generally-accepted opinions, as well as some highly controversial views which will not find widespread acceptance. In sum, after all the work that has already been done on the varieties and vagaries of early Christianity, one wonders here what all the shouting is about? If five Gospels, why not ten—or twenty?

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CASIMIR BERNAS, O.C.S.O.


In his succinct preface Lindars summarizes the results of this "fresh examination" of the controversial phrase "Son of Man," which comes with complete bibliography and scriptural index. What he calls "an attempt to break the deadlock in the debate concerning the Son of Man in the New Testament" turns out to be a complete reversal of his earlier position that only those sayings referring to the future Jesus in glory were authentic (vii). He now rejects that position because it depended upon the erroneous conclusion that at the time of Jesus Son of Man was the title of an exclusive eschatological figure. Now basing himself on the Aramaic research of G. Vermes, L. defends the opposite and "in many ways common-sense view" that only references relating the term to the ministry of Jesus are products of his self-consciousness about his mission.

The phrase represents an "idiomatic use of the generic article," by which Jesus referred to "a class of persons with whom he identifies himself" (24). However, "subtlety of the generic usage" along with Jesus' irony was neglected in the community tradition when the phrase was translated into Greek (86). This led to the Church's creation of sayings that saw an allusion to Dan 7:13 and thus gave a phrase the status of a title. Only then did the expression take on the Christological features L. discusses in his final chapter.

The Markan Passion predictions in their present form, which make up an integral part of the structure of his Gospel, embody that Christological interpretation. Mark had "in the traditions available to him five authentic sayings" (162). No authentic Son of Man saying includes
mention of the Resurrection. “Jesus was certainly aware that he was liable to be put to death,” but whether he had the Suffering Servant of Isaiah in mind is not certain (84).

Of the sayings found in Mark and Q, L. finds six “which may fairly be claimed to be authentic”: Mt 8:20 = Lk 9:58; Mt 11:16–19 = Lk 7:31–35; Mt 12:32 = Lk 12:10; Lk 11:30 (but referring to the wisdom of Jesus, not his resurrection); Mt 9:6 = Mk 2:10–11 = Lk 5:24, and Lk 12:8–9, for which the parallel in Mt 10:32–33 no longer contains the phrase. This saying on confessing or denying Jesus is the only authentic one that “actually speaks of the eschatological function of the Son of Man” (87). It paved the way for the Church’s identification of Jesus and the Danielic figure.

In brief, then, the crucial term in L.’s closely argued thesis is “title.” He builds on the critical insight that Son of Man was not a title in any sense—messianic or apocalyptic—while Jesus was on earth. Hence he could not have adopted it as a mode of self-designation to proclaim his role. At the same time, L.’s own research shows how the various traditions incorporated into the Synoptics and John attest that Son of Man was a phrase that Jesus used in controversy to designate his earthly mission.

In many ways this book reads like a detective story as L. skilfully uncovers new evidence pointing to his conclusions. Yet it is an extremely sophisticated and technical study that illustrates much about the literary activity of the Evangelists. Biblical translators will find his research challenging.

St. John’s University, N.Y. James M. Reese, O.S.F.S.


In Antioch and Rome Brown and Meier continue a task previously undertaken by Brown in respect to the Johannine literature (Community of the Beloved Disciple), namely, to use particular early Christian texts to chart the development and write the history of individual Christian churches in the apostolic and postapostolic periods. The result is a coherent and well-written account of Christianity as it emerged in two of the major cities of the Roman Empire. The authors argue that both at Antioch and at Rome a brand of Jewish Christianity (which included Gentile converts), associated with the Jerusalem “pillars,” especially with Peter, took hold and eventually became dominant in both these communities. This Jewish/Gentile Christianity consciously distinguished itself, on the one hand, over against a very conservative Jewish Christi-
anity which demanded circumcision of its Gentile converts, and, on the other hand, over against a “left-wing,” Hellenist (Jewish) Christianity, quite radical in its devaluation of Jewish cult and observance. This “centrist” position, advocated by James and Peter at Antioch, while not requiring circumcision of its converts, nevertheless retained a high degree of fidelity to Jewish tradition, notably the kosher laws.

Meier sees this moderate Jewish Christianity continued in the work of the Evangelist Matthew, whose task it was “to embrace, reinterpret, and synthesize the competing traditions of Christian Antioch, to make them speak to a new day” (57). One way in which Matthew accomplished this synthesis was by fusing traditions opposed to a Gentile mission (e.g., Mt 10:5–6, 15:24) with more universalist trends (Mt 28:18–19, 2:1–11, etc.), combining them both into a scheme of salvation history which sees Jesus’ death and resurrection as an apocalyptic turning point, the end of Israel’s privilege, and the opening of the mission to the Gentiles (61–63). Less satisfying, as the authors themselves realize (213), is Meier’s attempt to relate the evidence of Ignatius of Antioch to the trajectory established by Peter and Matthew. It is never quite clear how the structures of authority advocated by Ignatius are related to the Jewish Christianity supposedly dominant at Antioch. Ignatius’ theology is termed “a new theological synthesis at the service of mainstream Christianity” (78), but we are left wondering about the content of this synthesis and its connection with the earlier history of the community.

Brown focuses on developments at Rome and plausibly suggests that Judaism at Rome was always closely allied to its parent in Jerusalem. Assuming that Christianity came to Rome in the 40’s, probably also from Jerusalem, Brown risks “what is virtually heresy in the eyes of many Pauline scholars” (114), namely, to suggest that Paul’s thought may actually have developed between the writing of Galatians and Romans. The result is a cogent argument that Paul in Romans is trying to conciliate himself with a community that is more conservatively Jewish than he showed himself to be in Galatians and Philippians. Brown goes on to treat 1 Peter, Hebrews, and 1 Clement as evidence of the continuation of this “somewhat-right-of-Paul” strain of Christianity at Rome. Here the continuity between the generations comes to light more clearly than it did in the case of Antioch. For example, 1 Clement shows a strong liking for Jewish cultic language, a conservatism in regard to the structures of ministry, and a concern to exercise a sort of apostolic, pastoral care for other communities, inherited from Peter and the Jerusalem Church.

Perhaps the greatest virtue of Brown and Meier’s approach is their ability to move beyond the current trend of scholarship which focuses on the “diversity” of early Christianity. Without negating the reality of
diversity, our authors portray the emergence of a “center” and sketch the outlines of what was to become the Church catholic (cf. the remarks of R. L. Wilken, “Diversity and Unity in Early Christianity,” The Second Century 1 [1981] 101–10).

University of Notre Dame

DAVID G. HUNTER


Anyone interested in biblical interpretation will be instructed by this volume and delighted by the visual material it presents.

The Apostle Paul is a popular subject in Christian art. Quite early both in East and West his conversion and subsequent career were depicted in scenes from the Acts of the Apostles. By the seventh century apocryphal accounts of his martyrdom were read in the liturgy alongside biblical texts and portrayed in art as well. Later centuries expanded the repertory of episodes from his life which they illustrated, and each projected its own interests onto the figure of Paul. This book introduces readers to that rich world of Pauline iconography.

Twelfth- and thirteenth-century France and England, the area of Eleen’s primary focus, transformed Pauline imagery in identifiable ways. Doctrinal disputes about such sacraments as Eucharist and orders are reflected in its art. Antagonistic Jewish-Christian relations encouraged artists to emphasize contrasts with Judaism rather than correspondences and continuity. Some Pauline images familiar to us are marked by the militarism of the Crusades. It was the 13th century that first pictured Paul as a knight in armor and placed a sword in his hand as a symbol of God’s word wielded against enemies. Our earliest equestrian conversion scenes, in which Paul is thrown from his horse at the encounter with Jesus, date from the same period.

Besides bringing to life this broad context, E. also poses a precise question: Are the elaborate illustrated initials which appear at this time in Paul’s epistles influenced iconographically by the prefaces which precede those texts in the manuscripts? Though she examines several groups of manuscripts in detail, the results are often inconclusive; it is sometimes difficult to demonstrate more than an indebtedness of those illustrations to Paul’s own letters or to ideas and attitudes in the air at the time. E. excludes from her investigation another possible source of influence: medieval glosses and commentaries on Paul’s letters. Temporary exclusion of those sources is understandable when we consider their magnitude. Yet they offer a promising field of inquiry, as E. herself
admits, and eventual research in that field would encourage closer collaboration, to their mutual enrichment, between art historians and other historians of biblical interpretation.

Whatever their relation to written texts, historiated initials had pictorial antecedents, and it is easier for E. to establish the relation of one image to another. She convincingly describes the similarity between the initials and the style and imagery of the early-13th-century *Bible moralisée*, suggesting that portions of the *Bible moralisée* and some of the Pauline manuscripts came from the same Parisian workshops, or at least that the former furnished models for the latter.

Valuable resources supplement the text proper: a table of scenes from Acts which are illustrated in Christian art up to the Middle Ages, a table of the historiated Pauline initials in the University of Toronto Corpus of Biblical Illustrations, the text of the three sets of Latin prefaces to the epistles, a select bibliography, two indices, and 331 black-and-white illustrations.

This wealth of material raises the price beyond the reach of many individuals; but it is to be hoped that students eager to enjoy the world of images this book invites us to enter may find it in college and seminary libraries.

Jesuit School of Theology at Berkeley  
JOHN R. KEATING, S.J.


This work surveys relevant challenges to the reality of revelation, critically analyzes five current models in the field, proposes “symbolic mediation” as a more adequate view, and fruitfully applies the latter to some important doctrinal issues. Dulles calls this a contribution to “fundamental” theology, an uncovering of the implications of the stance of faith.

The models surveyed are critically analyzed through an exploration of their root metaphors in the light of certain theological criteria (fidelity to tradition, contemporary experience, fruitfulness, etc.). “Root metaphors” refer to the basic analogy used to explore structural relations between the revealer, the recipient, and the means of revelation. D. believes that model analysis is appropriate for a complex reality like revelation; it is also congenial to our pluralistic atmosphere.

D. tries to be fair to the various models surveyed: the doctrinal, the historical, that of inner experience, the dialectical (neo-orthodox), and the new consciousness models. He is describing tendencies (root metaphors), not exact historical specimens. Symbolic mediation, he proposes, may move us beyond the felt inadequacies of those models. The qualities
of Christian revelation would seem to correspond to the four characteristics of symbolic mediation, as he views it. Symbolism gives participatory, not speculative, knowledge. It also heals and transforms. It would seem to energize commitment and new forms of behavior. And it opens the recipient to new realms of awareness, usually hidden to more discursive thought. These four characteristics are able to integrate the range of symbols found in revelation (cosmic and historical) and to sublate the values of the various models. For example, symbols invite propositional clarification, without being reduced to that. They arise within historical events, but highlight the recipient’s participation. They show how inner experience is always symbolically mediated. With the neo-orthodox, they protect the "otherness" of the Divine. And with the new consciousness model, symbolism is seen as a prime bearer of revelation for consciousness—indeed, the only bearer, if understood in D.’s wide sense.

D. buttresses his approach by showing the fruitfulness of symbolic mediation in the areas of Christology, the religions, the Bible, ecclesiology, and eschatology. He shows how faith corresponds to the kind of participatory knowledge demanded by revelation, and ends with some helpful comments on the usefulness of a theory of revelation.

This is a fruitful guide which prods us in the direction of a more adequate model of revelation. Symbolic mediation can serve as one such model, but D. could just as well have built upon the historical and new consciousness models to accomplish the same thing. History and human awareness, after all, can be viewed as complex wholes, embracing deeds, human symbolism, and the impulse of divine grace. These latter are not seen as narrowly as D.’s typology would lead us to believe. But D. makes a special contribution in his analysis of the symbolic component of revelation, building upon symbolist theory. I think, though, that he has shown that the other three models are too narrow to serve as promising starting points for a theory of revelation.

Let me end with some reservations prompted by Eric Voegelin’s theory of revelation. Voegelin is a significant theorist of revelation whom D. could fruitfully encounter. First, the practical dimensions of the issue of revelation need more surfacing. As Voegelin has set his theory within the context of humanity’s struggle for order, so D. could fruitfully do the same. D.’s approach is too “armchairish,” too removed from the drama of human existence. Secondly, D. lacks a fully satisfying theory of how the Divine and the human coparticipate in the drama of experience, and of how this coparticipation engenders varying kinds of symbolism or symbolic differentiation. The mythical symbolisms of archaic and civilized cultures, the more differentiated symbolisms of philosophy and the Jewish and Christian streams need more careful exploration. D. writes
as if revelation is properly confined only to the Jewish and Christian orbits. He tends to make absolutistic assertions about Jesus, without critically grounding them in a theory similar to the one I have in mind. Like many of us, D. needs to face more fully the difficult questions for a Christian theology of revelation prompted by our global horizon. The hidden dialogue partner with Dulles throughout seems to be a form of theological reductionism, which would reduce the transcendence of revelation to the human. Perhaps he now needs to widen the dialogue—with theorists like Voegelin who surface the practical/political and global issues involved.

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**WILLIAM E. THOMPSON**


This is the second of E.'s projected trilogy on hope, faith, and love. It considers faith under three main sections: (1) an extended dialogue between two symbolic characters, Monos and Una, who highlight the confusion existing today between faith and belief; (2) E.'s own critical understanding of faith as contrary to belief and religion; and (3) faith's role in our politicized and technicized world.

Specifically, E. first explores the reasons why many today are turning from science to religion for answers to life. He sees an outpouring of beliefs which, while fashionable, are providing no vitality and are in fact trapping people in various forms of slavery. Against such beliefs and their correlative, religion, E. contrasts faith and revelation. For E., faith is a totally individual act, committing one not to a content but to a God who reveals Himself in Jesus Christ, with no ultimate purpose other than the intrinsic worth of love. Belief, on the other hand, is everything else that a person may make an ultimate in life or look upon as an answer. It includes among its products the Church, liturgy, and ethics. In his final section, E. denounces politics as the contemporary image of absolute evil and proclaims faith as the only force capable of driving out the inhuman elements of our culture.

The above depicts only a bare-bones and lifeless summary of E.'s work, presenting nothing of its passionate and little of its prophetic character. It has much that is commendable and inspiring, particularly its emphasis upon faith as an unconditional loving surrender to the unknown; its rejection of rigid beliefs, institutions, and rituals as guarantors of faith; and its insistence upon prophetic engagement in our contemporary troubled world. Yet there is a fundamental lack and fatal flaw.
E.'s presentation of faith as solely an individual act is too subjective. It excludes any meaningful communal dimension. He admits that the Church has a legitimate and useful function but drains it of any real meaning. It becomes simply a gathering where individuals remain fundamentally alone in dialogue with God. The same restrictive outlook is etched in such aphorisms as "every belief is an obstacle to faith" and "religion is totally contrary to revelation ... [and] the radical contrary to love."

Granted that an individual experience taken in isolation may not contain an awareness of any objective content, still one cannot abstract from the role that belief plays in forming an individual's mindset. The key question is: Is the belief true? One may also admit that no belief, ritual, and ecclesiastical structure can cause a faith experience and at times some even stifle faith. But to exclude them from having any necessary role is to make faith a totally subjective act.

In brief, this is an exceptionally well-written, insightful, but provocative work. Reading it is like gazing at a work of Picasso. The features are sharp, brilliant, but distorted. Though touted as a groundbreaking work on the meaning and dynamics of Christian faith today, it is in reality a passionate restatement of the Kierkegaardian and Barthian view of faith. It is a work that makes for fascinating reading but demands some theological background and sophistication if one is not to be blinded by its rhetoric.

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FREDERICK G. McLEOD, S.J.


Oxford's late Reader in Philosophy examines a full range of theological arguments: miracles as testimony to religious belief, ontological, cosmological, teleological, and moral arguments, in both classic and contemporary statements. He concludes that none provide either hard proof or any reasonable probability that God exists. He finds the problem of evil unsolved and shows how religious belief could be explained naturalistically. He discards voluntaristic theories and neo-Wittgensteinian analyses as unable to account for traditional religious and theological claims. He rejects the replacements for the God of traditional theism proposed by Tillich and others. He destroys the arguments of Hans Küng in Does God Exist? and sketches the moral power of atheism. His conclusions are uniformly negative: not only is there no good reason to believe in God, but also it is a wonder that so many reasonable people continue to believe.

M.'s arguments for his conclusions are unexceptionable—given his
criteria. Unfortunately, he neglects to warrant his criteria. For instance, his discussion of probability never discusses the possibility that there might be a difference between inference and assent. For M., the degree of belief which is reasonable to give to a statement is proportional to the probability of a statement. But can one assume that this generally accepted empirical axiom applies always and everywhere? Just where one wants an argument to show it relevant not only to empirical hypotheses but also to religious or antireligious convictions, one merely finds Newman's position ignored and James's demeaned.

M.'s discussion of the problem of evil assumes that rational theism must include a satisfactory and plausible (to him) theodicy. No theologian has constructed one. Therefore no theology is rational. But a number of theologians argue that merely a defense of the compatibility of the belief in God and belief in real evil is all that is needed. Thus his assumption is not incontrovertible.

M.'s key criterion to weight general hypotheses—the most economical hypothesis to explain phenomena is to be preferred—is generally acceptable. But does it apply to explanations of everything? Why not prefer the most satisfying hypothesis? Or the hypothesis that conserves most of our other beliefs? In short, why must the rationality of theism be judged by his standards? He never says.

Nonetheless, this monograph presents the finest contemporary atheology I know. Its expositions of both classic and contemporary positions are lucid. Its critiques are provocative, insightful, and frequently revealing. Any theologian concerned with the historical or contemporary philosophical reflections on theism should read it. It could also provide a most stimulating foil for a graduate course in philosophical theology.

St. Michael's College, Vt.        TERRENCE W. TILLEY


In this work Neusch proposes neither an inquiry into the problem of God nor a comprehensive survey of atheistic literature. His chapters form a series of essays, and their collective achievement is that "they simply initiate a dialogue with some of the most qualified representatives of atheism and by so doing seek a better understanding of the modern age." Such an understanding ministers to "our coming to grips with what affects us today: the unbelief of our own times." This unbelief must not simply be identified with atheism. The latter comprises a conscious, reasoned rejection of God; the former denotes a way of life indifferent to the question of the existence of God and conducted in actual practice
with an acceptance of its negative resolution. N. maintains that contemporary culture is in transition from one to the other: "We are entering into what has been called the post-atheistic age, an age, that is, in which people are resigned to the absence of God and are organizing their lives independently, for good or for ill, and without any reference to God.” N. proposes to study those giants who gave atheism its formative strength in the Western world, and his list is a usual one: Feuerbach, Marx, Freud, Nietzsche, Sartre, Garaudy, and Bloch. Each gets a chapter in an effort to exhibit his “proper logic” as well as to explore his limitations and faults. These chapters are followed by a concluding essay in which N. suggests how the contemporary dialogue between the believer and the atheist should be engaged.

The essays in which N. expounds his thinkers are clearly and interestingly written, presented in a prose that demands very little technical philosophical or theological knowledge. His study situates each author within a brief, sympathetic narration of his life and an evaluation of both his problematic situation and his consequent influence. Sources often focuses upon the more important work of the authors under investigation and employs in its own considerations a great deal of the contemporary literature on the subject. N.’s own comments are often insightful and helpful. He has, e.g., correctly read the original meaning of religion as “the opium of the people,” the pivotal position that the “gaze of God” occupies in the revulsions of Nietzsche and Sartre, and the nature of the Christianity to which Roger Garaudy announced his conversion. His initial chapter raises the issue of contemporary secularism with perception and gives it the urgency which it demands.

Unfortunately, Sources seems particularly weak precisely in the task it set itself, the understanding of the “proper logic” of the authors it treats. Its analysis of Feuerbach is typical. It fails to appreciate the reflexive nature of his principle, the self-consciousness which can grasp itself initially only in dialectical otherness and consequently needs to objectify the human essence before it can reassimilate it as one’s own. A proper understanding of this reflexivity would have obviated N.’s repeated criticism that Feuerbach remains silent about the causes of theological projection. The infinity, which N. finds so confused, is primarily this reflexive identity of thought or of feeling or of will with itself, a coincidence within self-consciousness of subject and object. This coincidence of subjective and objective nature is perfectly realized in religion because there is no sensuous establishment of an independent being. This constitutes Feuerbach’s oft-repeated argument from consciousness, and he buttresses it with a similar one from predication: the subject of an affirmation is nothing else than its predicates. Now not just infinity but all of the predicates affirmed of God are essentially human. Thus
God is radically and only human. Thirdly, these two arguments are joined to one that has been historically far more telling, the argument from practical alienation: "To enrich God, the human person must have become poor; that God may be all, the human being must be nothing." Each of these arguments is developed at great length throughout the corpus of Feuerbach's writings, and N. has done justice to none of them. They receive allusion or citation as propositions, but no adequate treatment as arguments.

This failure to attend to argument characterizes the book, reaching its most disappointing embodiment in N.'s review of the classic a priori and a posteriori demonstrations of the divine existence. The very few pages allotted to exhibit their insufficiency are embarrassingly shallow, making way finally for Hans Küng's contention that the God-hypothesis provides a foundation for one's basic confidence in reality as revelatory of meaning. Even more disappointing perhaps is the failure of the last chapter to bring into the discussion the very authors whose exposition was considered so critical to the understanding of the modern dilemma of unbelief. It is very doubtful, e.g., that Ernst Bloch would subscribe without protest to the assertion that "atheism must admit that reality lacks coherence and that life is inevitably absurd."

Despite its many insights, available style, and serious sense of the problem of God in the contemporary world, Sources takes its place on the shelf of Catholic books which fail to engage atheism in the depth which its present situation warrants. It is a book of conclusions and assertions rather than of serious dialogue. Too often its exposition of atheistic thought is methodologically inadequate and its presentation of alternatives garbled or superficial.

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MICHAEL J. BUCKLEY, S.J.


Lécuyer attempts to respond to the question whether the Tridentine doctrine about the permanent character bestowed through the sacrament of ordination has a basis in the patristic sources of the first five centuries. The examination of a variety of sources reveals a remarkable consensus: the rite of ordination corresponds to the will of Christ and communicates a charism which remains stable despite infidelity, irregular ordinations, dismissal, and incapacity to exercise functions attached to the various offices. As described in the texts up through Augustine, the permanent charism is a form which shapes the individual to be a living instrument by which God works for the good of the Church. Particular forms
predispose the ordained for specific tasks. But the charism is radically distinguished from the power to exercise concrete functions. Hence competent authorities can, by a juridical act, bind acts which are normally linked to an order or loose fundamental faculties given at ordination for the performance of valid acts.

It can be doubted that this study takes sufficient account of the old Church's understanding of the ecclesiastical effect of ordination, at least for the ante-Nicene period: the lasting relationship between the community and the ordained and the bestowal of the ecclesial Spirit. Evidence for the permanence of the charism of office often relates to concrete pastoral decisions where the theological basis is obscure or not worked out by the author. At times texts are made to say more than can be objectively deduced. The Acts of Peter 10 provides proof for the existence of a second-century rite of ordination with laying on of hands and the belief that a charism of office remains despite loss of faith! Apostolic Tradition 9 is interpreted on the basis of a false dilemma: either confessors, who have suffered, are automatically presbyters or they only have a place of honor equivalent to that of presbyters. The omission of Pseudo-Clementine's Homily 3, 72 is surprising. But then, this early witness to a rite of ordination does not make an explicit connection between the rite of laying on of hands and the gift of the Spirit. One may also regret that a new study of this type fails to include a detailed study of the history of the relationship of 1 Tim 4:14 and 2 Tim 1:6 to the development of the theology of charism of ordination. When relating the doctrine of character to the faith of the Church, it is useful to point out that Trent's teaching represents the common doctrine of the magisterium, is not clearly a definition of faith, and does not exclude the opinion of Durandus and others, i.e., that character is a relation of reason.

This work contains a useful collection of texts for those interested in the history of the effect of ordination, and many valuable insights are provided along with correctives for some imprecise interpretations made by recent authors, e.g., E. Schillebeeckx and C. Vogel on absolute ordination.

University of Notre Dame

Edward J. KilMartin, S.J.


Can man as a philosophical being both discover and retain a knowledge of himself which makes him special in the order of the universe? John Macquarrie is descriptively definite about man's ability to accomplish this philosophical task in this recent book.

The title succinctly states that this project is a search of both a
philosophical and a theological nature. M. succeeds in giving more credit to philosophy in his search to discover humanity than does Adorno in his partial lament expressed in *Negative Dialektik*. Adorno states that "philosophy, which once seemed to be superseded, keeps itself alive because the moment of its realization was missed."

M. does not agree in a Hegelian sense that the moment of philosophy has been missed, but the question does arise in his search for humanity whether theology ultimately supersedes philosophy. This question arises in relation to M.'s search because one is at least left wondering if philosophy can really help us to live as human beings, for philosophy is perhaps merely a plaything of the brain by which one may run up and down the staircases of one's mind in a Kierkegaardian sense.

M. does deal with the social sciences such as sociology, psychology, and more importantly anthropology, but he invariably deals within a philosophical context which is quite thoroughly intertwined with, if not dominated by, a theological-religious view of reality as it is grasped by humanity. The various chapters deal with what can be viewed as philosophical themes such as death, love, cognition, and one of the favorite British themes, language.

In a more philosophical vein, he seems to tell us what we are as humans in the order of our activity. We love, think, use language verbally and in written form, and we die. But all of our actions are a "becoming" of humans toward a more stable "being" for humans. Our "being" is ultimately linked with and stabilized by the "Being" who is God. In this sense M. ultimately gives precedence to theologizing rather than philosophizing, to "Being-being" rather than to "becoming." It may be useful to read the book from the beginning chapter on "Becoming" through towards the final chapter "Being." It may also be more valid to read the chapters "Becoming" and "Being" and then the rest of the book, in which M. is leading you to " 'Being over' Becoming" in the first place.

M.'s style, as usual, is quite clear. Perhaps he tries too hard, on occasion, to convince one that the "transcendent" is real for human beings. In this respect his style can be quite tantalizing. One can sense in the tone of his writing that M. is a deeply religious person, that the transcendent is at the very heart of his human experience, and that he would wish to convince other human beings that the promptings of their hearts are moving in the direction of a living and loving God. Augustine's *Confessions* is a partial anthropology. Augustine might be enlivened upon reading Macquarrie's *In Search of Humanity*.

_Marquette University_  

TERENCE GERMAN, S.J.

**THE GLORY OF THE LORD: A THEOLOGICAL AESTHETICS 1: SEEING THE FORM.** By Hans Urs von Balthasar. Edited by Joseph Fessio, S.J.,

This book gives us the first of seven volumes which will present in English translation B.'s vast and prominent system of theology in the form of aesthetics, Herrlichkeit. A French translation has already existed and the newer Von Balthasar Reader (without the sections from Herrlichkeit which appeared in the German original) has appeared in English. This project of translating the first of the Swiss theologian's systems (Herrlichkeit appeared in the 1960's, Theodramatik in the 1970's), initiated by the British publishing firm of T. & T. Clark, is a considerable service to those interested in theology and the humanities.

This first volume has appeared at an auspicious moment; for an interest in the relationships of theology and art, commencing only a few years ago, is quickly reaching a point of some significance. Art historians are learning that they cannot understand architecture and painting without some mature knowledge of the theological thought of the period. Courses in religious studies not infrequently illustrate the abstract conceptuality of metaphysically-expressed theology through the concrete illustrations of basilican structure, Gothic sculpture, or Northern European painting. B.'s system is, of course, not a survey of historical parallels but an attempt to think through the event of Christ and the message of the gospel in the approach and thought-forms proper to aesthetics, to art. I have already sketched in this journal the role of system and art in B.'s voluminous writings, and will look here simply at the English edition of one of these books (cf. "Of Art and Theology: Hans Urs von Balthasar's Systems" TS 42 [1981] 272-76).

One of the editors of the translation gives a brief history of how this great undertaking (the work would, at its completion, number over 4000 pages) was begun and how it will be brought to completion in 1985. Apart from this paragraph, what is translated is the German text of 1961, although the Foreword has an added paragraph noting the Mediterranean limitations (at the expense, e.g., of Asia) of this work and hoping that others more qualified will step forth to complete what B. calls "the present fragment" (11). The page titles signifying chapter and section, as well as a register of names, are welcome guides through the strict but novel development of theology.

From the point of view of content, this first volume is one of the more valuable books in the system. It goes to the heart of the matter as it treats the subjective and objective dimensions of Christianity: faith and revelation. The Introduction is filled with insights about the fulness which Christian theology can bring forth, and about the mutual illumination of theology and art. Here B. chooses as his framework, first the
elimination of the aesthetic mode of thought from Christian theology—both Protestant and Catholic—and then the necessary reconstruction of a theology (where fundamental theology, dogmatics, and spirituality unite) which through aesthetic categories such as “form,” “vision,” “appearance,” offers an analogous way of viewing revelation. B. argues repeatedly that revelation and faith, religion at its climax, occur easily and best in the aesthetic mode. Faith is a way of seeing; revelation is, because of its incarnational-historical modality, objective only in a rich but changing appearance. “In theology, there are no ‘bare facts’ . . . which one could establish like any other worldly facts without oneself being (both objectively and subjectively) gripped so as to participate in the divine nature. For the object with which we are concerned is man’s participation in God which, from God’s perspective, is actualized as ‘revelation’ and which, from man’s perspective, is actualized as ‘faith’” (125).

By and large, the English translation, clearly printed, seems not only to be accurate but to possess at times imagination, and a vitality which permits the reader—with the help of B.’s own excellent and imaginative style—to continue the intellectual journey through the mountain ranges of ideas, words, and dependent clauses first conceived in German.

University of Notre Dame

THOMAS FRANKLIN O’MEARA, O.P.


Geffré, director of doctoral program in Paris’ Institut Catholique, in this collection of lectures and articles examines what he calls the crisis of hermeneutics in theology today. The first part focuses on epistemology; the second, on Christian praxis as a lieu théologique; the third, on particular aspects of this praxis as seen by South American theologies of liberation, and African and European theologies. G. proposes to prove that the hermeneutical crisis does not mean the destruction of the foundations of theology, but is a positive step towards a more genuinely Christian form of theology. Theology evolved from a dogmatic model, based on the reliability of metaphysics (onto-theology) and on the authority of Scripture and of a magisterium, to a hermeneutical model which needs to be properly defined. This hermeneutical method itself is in crisis. G. discusses the advantage of structural hermeneutics and the heritage of Ricoeur. He opposes Derrida, who turned to grammatology and is the most radical challenger of the hermeneutical method. He refers to the conflicting positions of Gadamer and Habermas. A few more paragraphs explaining the positions of these scholars would be welcome to the uninitiated reader. Finally, G. offers a hermeneutics in which not
only Scripture but also the documents of the Christian tradition are recognized as "witnesses" rather than "authorities." And he insists on the necessity of relying for the understanding of the Christian faith upon the testimony of three groups: the faithful, the body of pastors, and the community of theologians.

G. discusses two important questions: the resurrection of Christ and the meaning of divine names. The resurrection of Christ is an example of interpretative testimony. It is fully significant when completed by the use of other paschal languages such as life and exaltation, and points to Christ as the eschatological Savior and Judge. The divine names lost their biblical meaning in classical theology because they were all absorbed into the generic notion of Being. But if we listen to Jesus, we discover the "Father." The "scandal of the Incarnation," with the "crucified God," leads to the God of love who shared in our suffering.

From an enemy of liberalism the Church has become the champion of human rights. Here G. expresses his agreement with the theologians of liberation. He agrees with the African theologians concerning the principle of "inculturation," i.e., the distinction between pure gospel and the culture permeating Scripture and tradition, or attached to the praxis of modern missionary society. Concerning the religious crisis of old Europe, he reflects the importance of "secularization," which involves a loss of credibility of classical theology and of church institutions. But secularization itself is an ideology and shares in the general weakness of ideologies. Christianity has a prophetic component, which can only become stronger when the pure gospel is freed from its cultural impediments. In the Epilogue G. explains the "silence" of French theology as a time of confrontation and meditation.

The book can be read, as meant to be, as a constructive effort to rebuild the foundations of theology and to confirm the credibility of theologians. However, it is difficult to dismiss, as he does, the contribution of philosophy and culture. Is there really an incompatibility between theism and the gospel? Even in post-Kantian times we are not obliged to admit the loss of metaphysics. In addition, concerning the rejection of metaphysics and in many other regards, we must be critical of Marxist criticism and its injustice. G. seems to take for granted the irrelevance of all past forms of theology, particularly Thomism, without distinctions. The vision of Teilhard de Chardin, unexactly represented, is itself thrown to the pyre of obsolete speculation. In spite of the respect due to Bonhoeffer, I cannot accept with G. that the question of the existence of God is a babiole as compared with the question of God's justice (or injustice) in modern calamities. Certainly the resurrection of Christ is the expression of the paschal faith, but I am not sure that the fait brut
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is granted its due importance by Geffré and theologians influenced by Bultmann. Finally, preaching a pure gospel can become an impoverishment of the gospel and a new form of fundamentalism. In spite of these reservations and others, this book deserves a place in institutional and private libraries.

University of Notre Dame

JEAN LAPORTE


Addressing members of the Secretariat for Christian Unity in 1967, Paul VI sagely observed that the pope “is without doubt the most serious obstacle on the road to ecumenism.” While the role and function of the papacy remains a significant area of disagreement among ecclesial communities, authors Tillard and Miller provide illuminating perspectives on an emerging consensus among theologians on papal ministry in the Church.

Although both volumes deal with the theological and practical issues associated with papal primacy, each pursues a distinct course and is intended for a somewhat different audience. Tillard, professor in the faculty of theology of the Dominican College in Ottawa, engages in a detailed analysis of the doctrinal propositions on papal primacy framed at the two Vatican Councils. His purpose is to “lay the foundations of that ecclesiology of communion which the present situation between the Churches calls for” (xi). In that effort T. attempts to go beneath the statements of recent ecumenical dialogue commissions, to examine historically-conditioned assumptions critically, and thereby to allow for a rethinking of assumptions.

T.’s competent, scholarly search scrutinizes the historical contingencies which shaped the declaration of the primacy in Pastor aeternus, the preceding and subsequent accretion of claims and centralizing power which tends to make the pope “more than a pope” (193), and the fruitful implications of the title “bishop of Rome.” His conclusions from those initial investigations allow him to sketch a theology of primacy within the broader context of an ecclesiology of koinonia in which the bishop of Rome is recognized as “the visible foundation of unity of faith and communion” and its servant (121 ff.). T. concludes by identifying an outstanding question: how such a recovered sense of primacy can be exercised without violating the integrity of the episcopal office.
Miller's approach is different, his purpose narrower. Utilizing the significant statements which have issued from bilateral dialogues (Lutheran-Catholic and Anglican-Catholic), he assesses the extent to which there is agreement on the origin of and need for a Petrine ministry in the Church (1). M. appropriates themes developed by the respective theological dialogues, capsulizes the issues of Reformation-era polemic, and summarizes the reassessment of the original arguments as they are now seen in light of their historical and theological suppositions. Of particular value in M.'s work is the clarity with which he delineates points of convergence and remaining disagreement: broad consensus on the need for the “Petrine function” as an integral element of the Church’s constitution, and uncertainty about the identification of that function with the papacy. He draws on his own earlier work on the “divine institution” of the papacy to propose what may be a major step toward resolution of a remaining ecumenical obstacle.

Both volumes are valuable contributions to the renewed understanding of papal (Petrine) ministry in the Church. While Tillard probes more deeply and forges the outline for an ecclesiology based on koinonia, Miller directs his illuminating analysis of the status quaestionis to a wider audience. Ecumenists, and all students of ecclesiology, will find both books well worth studying. Publication of such timely, provocative works in attractive format and at a modest price is most welcome.

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


The premise of Saints and Society is that religion is a part of social history. Weinstein and Bell, who “conceived, wrote, and rewrote every sentence jointly” (xiii), argue, on the basis of their statistical analysis of the vitae of 864 saints who lived between 1000 and 1700, that hagiography reveals “a great deal about medieval religious values and ideas about life” (110). The authors' presentation of their argument makes for fascinating reading.

An introduction sets forth the book's theme, subject, and the questions its authors intend to address; it also defines how W.–B. use the terms “saint” (includes beati), “medieval” and “Middle Ages” (sometimes used to cover the whole of the period from 1000 to 1700), and “hagiography” (the writing of saints' lives). A concern which W.–B. put to rest at the outset is that they are not interested in the truthfulness of the saints' lives they examine but only in the perceptions of sanctity contained therein. The body of their study is divided into two parts. Part 1 (chaps. 1–4) focuses on what saints' lives tell us about the life stages of childhood,
adolescence, and adulthood during the period 1000–1700. The most important outcome of this section is that the lives of child saints contradict the widely-held view that the concept of childhood did not emerge until the late modern period. These *vita* indicate that a concept of childhood as a stage in the process of human development and the idea of the affective family existed in the Middle Ages.

Part 2 (chaps. 5–8) provides a composite picture of sanctity from 1000 to 1700 in terms of the popular perception of holiness, place, social class, and gender. Here the chapter “Men and Women” is the most significant, “for nothing so clearly divided the ranks of the saints as gender” (220). Only 17.5% (151 of 864) of the saints in the authors’ sample were women.

In a concluding chapter W.–B. summarize their findings and suggest some new directions hagiographical scholarship might take. An appendix of statistical profiles of the saints’ *vita* the authors have examined supplements Part 1, and appendices on sources and method round out the book as a whole. There is an index but no bibliography.

One drawback to the authors’ collective approach is that it sometimes overlooks the nuance the life and activity of an individual saint might give to the collective pattern. For example, W.–B. state that in the Counter Reformation “Lay piety was to flourish only within bounds set by the hierarchy... The Roman church continued to teach that the life of penance and humility could be achieved fully only by withdrawal from the world...” (119). The case of St. Francis de Sales, whose *vita* (St. Jane de Chantal’s testimony at de Sales’ canonization process) W.–B. include in their study, does not entirely support these assertions. De Sales, like Charles Borromeo before him, was a model Counter Reformation bishop. At the same time, however, he made a major contribution to the development of lay spirituality in the Church by offering, in his *Introduction to the Devout Life* (1609), a systematic program for pursuing the life of holiness in the lay state. The thesis of this work, which was extremely popular not only among Catholics but Protestants as well, was that the call to sanctity was universal: “It is an error, or rather a heresy, to wish to banish the devout life from the regiment of soldiers, the mechanic’s shop, the court of princes, or the home of married people” (Part 1, chap. 3).

On the whole, W.–B. have written a substantial, engaging, and stimulating book which will serve as a useful and necessary point of departure for hagiographical scholarship for years to come.

*Allentown College, Pa.*

*JOSEPH F. CHORPENNING, O.S.F.S.*

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**THE PLAN OF ST GALL IN BRIEF.** By Lorna Price. Berkeley: University of California, 1982. Pp. xii + 100. $55; $27.50 paper.

In 1979 the University of California Press published *The Plan of St
Gall by Walter Horn and Ernest Born, a three-volume, 1000-page study and explanation of the Plan of St. Gall, a ninth-century design for an ideal monastery to be built at Saint Gall, Switzerland. The plan was produced in the monastery of Reichenau between 820 and 830 and accidentally preserved when a 12th-century monk at St. Gall wrote the vita of St. Martin of Tours on the reverse, carefully folded the vellum (one large piece), and tucked it away in the library. It was catalogued in 1461 but first recognized as the plan of a monastery only in 1604. The Horn-Born work is of immense value, but its great length and steep price ($325) present a formidable barrier to all but the most interested.

This present volume, an outline of the larger work on the same-size pages (11" × 14"), was prepared by Lorna Price, who was the editor for the original three-volume set. She has done a fine job of outlining, because this book reads well and easily stands on its own. It is, of course, far more accessible to the general reader in both length and price.

The monastery of the Plan was never built to the design’s specifications, but the Plan’s true significance does not lie in its being a blueprint for an actual settlement. It lies rather in its expression of what an important Benedictine community in the Carolingian Age, an age of monastic reform, thought a monastery should be. It is to the credit of Price, an art historian, that she relates the Plan not only to Roman, Germanic, and early Christian building styles, but also to the Rule of St. Benedict and its ninth-century commentators. This is an important point for church historians, who too often treat the Rule in terms of its spirituality or its sources and too rarely in terms of its physical practicality. A community of monks had to live by that rule day by day, and they had to live it in a specific physical environment, usually one they shared to an extent with peasant laymen. This volume shows how the designers—who are appropriately, monastically anonymous—tried to produce a truly Benedictine monastery.

The book’s format is simple and thorough. P. discusses the Plan as a whole and then each section separately: the church, the cloister, health services, bake- and brewhouse, and the like. For each section of the Plan there is an artist’s reconstruction and often longitudinal and transverse sectioning. For the medicinal herb garden and the vegetable garden all the individual plants are listed. Every chapter includes an apt quotation from some monastic author. In sum, the reader learns as best one can seconhand the principles on which a Carolingian Benedictine community organized its life.

The many illustrations, especially the reconstructions, are well done and aid the reader’s comprehension. This is also a well-printed book, easy to look at and read. The factual errors are few and minor, e.g., Columba died in 597, not in 651 (9). The only negative point for this
reader, who has seen the Horn-Born set, is the constant adulation given to the three-volume work. It becomes tedious and is unnecessary, because any reader of this volume cannot fail to be impressed at the thought of the work from which it was taken.

Although even this outline is probably too costly for the average university or seminary student, it would be a fine teaching aid for courses in medieval church history and should be available in libraries.

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*JOSEPH F. T. KELLY*


For two centuries Catholic missionary effort in India was unchallenged by Protestant competition, from the arrival of Vasco da Gama in 1498 to that of the Lutheran missionaries around 1700. This book, however, opens with the landing on Indian shores of Francis Xavier, the greatest Catholic missionary of the age, in 1542.

It was an age when the Indian subcontinent was dominated by the Mughal empire, one of the most powerful Islamic monarchies of all time. But it was also an age which initiated the confrontation of the West and India, first through the Portuguese and then through the Dutch, the French, the Danes, and the English. All these foreigners were collectively called *paranghis* (a word derived, through the Arabic, from the Latin for “Frank”), feared for their aggressive energy and despised for their “ritually impure” behavior. India's religion was mainly Hinduism, but its political power was on the wane, its last champion being the empire of Vijayanagar, the “City of Victory.” A concerted attack of the Muslim states to its north crippled it in 1565, but in the extreme south Hindu principalities endured, mostly ruled by Vijayanagar's viceroys, the *nāyakas*.

It is with this southernmost region that the book begins, with Kerala on the west coast (section 1) and Tamil Nadu on the east (section 2); more than half the book is devoted to these provinces. It then moves higher up in the peninsula, to Karnataka on the west coast, the heart of the Vijayanagar empire, and Andhra Pradesh on the east (section 3). Then it turns to the middle of the peninsula, to western India, centered on Goa, the metropolis both of Portuguese rule and of Catholic missionary enterprise in Asia (section 4). It concludes with northern India, the principal domain of the Mughal empire (section 5), and its easternmost and richest provinces, Bengal and Orissa (section 6).

While Christianity's impact on India was significant, it made few
converts and produced no saints, unless we include the Venerable José Vaz (1651–1711), the “Apostle of Ceylon.” India is the land of saints, but ceases to be so, it seems, to the extent that it turns Catholic. Of the many chapters in the book, among the most interesting are those that deal with the Thomas Christians (chaps. 2–5), who claim (rightly, it appears) to derive their Christianity from the apostle himself. However, it became a satellite of the traditionally Nestorian Church of Persia, though a branch of it, the “Chaldaean,” was in communion with Rome. The Portuguese Archbishop Aleixo de Menezes unwisely sought to latinize the Thomas Christians at the Synod of Diamper (or Udayamperur) in 1599. They rebelled and broke up into two groups, one continuing Catholic and the other becoming integrated into the Syrian Monophysite Church of Antioch.

Even more interesting perhaps is the account of the Jesuit mission of Madurai, founded in nāyaka territory, having for its protagonist Roberto de Nobili (1577–1656) and for its martyr João de Brito (1647–93). Like the Jesuit Matteo Ricci (1552–1610) in China, Nobili in India strove to present Catholicism in a manner fully accordant with the native cultural genius; but both pioneers were thwarted by hostile churchmen. Particularly remarkable is the description of the devoted missionary labors of the Indian catechists, Yesu Adiyan, Muthudayan, Savarirayan, Dairian, Yesupaten, Mariadas, Arulanandand, and Gnanamuthu, none of whom Rome honors as saints, canonization being a distinction which it has long reserved for paranghis.

As for the other chapters, especially those on Goa (18–19), they are relatively shallow; the author evidently lacks any deep knowledge of Portuguese history or language, and some Portuguese names are misspelt. Another of the book’s shortcomings is its apparent lack of sensitivity to the cultural impact of Catholicism on India. There are, to be sure, chapters on the “Christian contribution to” Indian literatures, as those of Sanskrit, Tamil, Telugu, Marathi, and Konkani, but they are more catalogs of books than discussions of ideas.

More serious still is the lack of any art history. The Indian baroque monuments on India’s west coast, from Kerala to Div, often possess much originality; those of Goa excel most of the monuments of the Spanish Philippines and challenge comparison with the best in Latin America. In his own way the author seems to reflect the indifference of the Kerala clergy to that area’s churches, many imposing ones having been destroyed in living memory, like St. Mary’s at Kuravilangad. Still, these few limitations apart, the book is a solid contribution to the subject, one which no future historian of Christian India will be able to ignore.

Fordham University

José Pereira


Taken together, these two works provide the most comprehensive exposition of the intellectual heritage and episcopal policies of John England, bishop of Charleston, S.C., 1820-42. Since England was the most important hierarchical leader between John Carroll and John Hughes, the books also reveal significant features of the vision of society and church dominant in preimmigration Catholicism in the U.S. Carey's work, a considerably revised edition of his 1975 Fordham dissertation, concentrates on England's Irish heritage. After a brief review of 18th-century Irish Catholicism, there follow clear and well-written chapters on Irish political and ecclesiastical reforms, the intellectual tradition supporting England's advocacy of religious liberty, separation of church and state, and voluntarism. The last two chapters then detail John England's adaptation of this Irish tradition to the U.S. in the areas of church-society relationships (republicanism) and ecclesiology. The work contains significant expositions of the importance of the Veto controversy in the formation of England's political views, the relationship between Irish Catholicism's minority status and the acceptance of republican institutions, the formation of a Catholic vision emphasizing lay leadership and political advocacy, and the constitutional character of England's view of the Church. The whole is concluded with a fine bibliography and index.

Clarke's A Free Church in a Free Society, a printed reproduction of his Roman dissertation, seeks to uncover England's understanding of the Church. The first chapter is a valuable, thorough description of the bishop's writings after he came to the U.S. This chapter is complemented by several appendices outlining the Reynolds (1849) and Messmer (1908) editions of England's writings, the contents of England's Catechism and outline of his Constitution, and a list of his reports and letters published in such diverse places as the Records of the American Catholic Historical Society, the Berichte of the Leopoldine Association, and the Annales de la Propagation de la Foi. Chaps. 2 and 3 describe the "foundational structures of England's ecclesiology"; chap. 4, England's Constitution and diocesan conventions. The two chapters on the "external dimensions of England's ecclesiology" are the most interesting, as they cover the bishop's understanding of the relationship between church and state, the duties of citizenship, understanding of Protestantism, view of slavery, and vision of a missionary church. The last chapter synthesizes England's ecclesiology by presenting its structural and inspirational qualities. The
book concludes with a somewhat redundant and diverse bibliography and general index. Clarke's work is valuable for its sections on England's understanding of infallibility, his appointment of his laity to "superintend and say prayers" in the local churches, the bishop's approach to black Catholics, his views of the role of women in the Church, and his analysis of the financial structure of the Church in the U.S. In his preface Clarke mentions the formation of a Center for John England Studies and future plans to publish England's correspondence.

A comparison between these two works, though inviting, is difficult. Both testify to the post-Vatican II revival of interest in a Roman Catholic ecclesiology specifically adapted to the U.S. The authors make conscious reference to this, Clarke often in an apologetic and uncritical way. Both emphasize the pastoral nature of England's theology, his attempt to translate "Christian life in terms of contemporary tradition" (Carey 168). Carey deals exceptionally well with the Irish background and manages to shed significant new light on the sources of England's innovative thinking. Clarke does not address England's intellectual heritage. On the other hand, An Immigrant Bishop does not sufficiently recognize the important distinction between political and theological Gallicanism, the impact of the former on England's view of separation of church and state, and the influence of the latter on his theology. On the other hand, Clarke's work often lapses into a schematic and repetitive presentation of England's writings. An explicit reference to theological Gallicanism would have enabled Clarke to uncover the depth of England's approach and softened his somewhat apologetic presentation of England's views of papal infallibility. In general, Gallicanism pervades England's thinking, in both method and content, and a close study of Bossuet's Exposition and Conference avec M. Claude would greatly benefit any student of England. In summary, A Free Church can best be used as a reference tool; Carey's Immigrant Bishop is the best introduction to England's thinking available today and the finest work on the bishop since Guilday's Life and Times.

Franciscan School of Theology

BERKELEY

JOSEPH P. CHINNICI, O.F.M.


Barth, of course, was the premier theologian of this century, known for his concern to center on the concrete event of God's revelation in Jesus Christ, thereby liberating theology from bondage to any particular philosophical presuppositions or program. Levinas was a (Jewish) phi-
losopher, known for his role in introducing Husserl's phenomenology into France and then for his critique of both Husserl and Heidegger. Over against the tendency of Western philosophy to begin with the epistemological question, L. called for thought to begin with the other person as Other, recognizing the relation with him as fundamental. In his view, the starting point for thought ought to be the moral question of the justice of my relation with my fellow human being.

What do these two thinkers have in common which would justify treating them together? This book (a slightly revised version of S.'s 1980 doctoral dissertation) contends that Barth and Levinas, for all their differences, share a certain way of discussing transcendence. Both believe that reason is not the ultimate authority but a way of responding to that which calls in question our rational autonomy and forces us to think from a new starting point. The Other is the "beyond reason" that makes reason reasonable. Thus reason is constituted in encounter with an Other.

Obviously, the identity of this Other is decisively different in each case. For Barth, it is God revealed in Christ; for Levinas, it is the other person, who must be regarded as Other in order not to let philosophy nullify his claim by assigning him a place in an intelligible scheme of things. It is not that Barth and Levinas are saying the same thing, Smith maintains, but that they are using a certain kind of argument, which he calls "the Argument to the Other." "We do not dispose the meaning of our existence," S. asserts. "This meaning is contingent on our relation to what is beyond us." We are responsible to the Other, and that responsibility must be the constant reference point of our thought.

In spite of the divergence between the theology of Barth and the philosophy of Levinas—a divergence which is to be taken with utmost seriousness and not subsumed under some "higher" abstraction—there is yet a common determination to reckon with "the Other" in contrast to "the Same" (i.e., the self and what the self can master intellectually). Regardless of whether "the Other" is the other person or the God revealed in Christ, the two thinkers share an insistence that we cannot circumscribe the Other by the possibilities of the Same.

S. works out his thesis in parallel chapters devoted to the early Barth and Levinas and another pair treating the later Barth and Levinas respectively. The expositions are careful and exceedingly well done, judging by the treatment of Barth (this reviewer is less competent to assess the Levinas component of the book). In fact, it would be difficult to find a better account of Barth's theological intentions than that given here.

Beyond informing us about the theology of the one and the philosophy of the other, the book has some stimulating things to say about the nature of reason and reasoning that point beyond the unprofitable
antithesis between an “irrational” theology and an “unbelieving” philosophy. While neither Barth nor Levinas is typical, the thought of each lets us see that both theology and philosophy involve both faith and reason.

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*RUSSELL W. PALMER*


This volume contains 27 essays written from 1979–82 and treats manifold theological topics. Several articles contend strongly that theology must be reflection upon ecclesial faith and the theologian’s living relationship to God. It must be more than Fachtheologie, religious studies, social criticism, Jesusism, horizontalism, and the repetition of orthodox formulations. “A theology with which we can live” must surpass concern for “God-talk” by disclosing the experience of God hidden in every human heart. R.’s delineation of this experience contradicts the view of those who call him the Catholic Schleiermacher. Moreover, R. calls for a worldwide ecumenical movement of theistic religions both to combat the negative feedback effects of agnosticism and atheism and to retrieve their positive value for the Christian concept of God.

R. also attempts to derive the notion of the hypostatic union from his ascending, functional, soteriological, “pure” Chalcedonian Christology, which he distinguishes from the neo-Chalcedonian approach. The former stresses the unity-in-difference between the divine and human natures; the latter, the unity-in-difference which tends toward Monophysitism. However, does R. overlook the Nestorian tendencies of his “pure” Chalcedonianism? Especially noteworthy is his concise, nuanced, and fertile essay “The Christian Understanding of Redemption.”

Several essays emphasize the human person as a self-conscious, historical, social subject whose free decisions cause something unique and definitive. Because we become our freedom, R.’s theology of old age urges people to complete and transform their past by surrendering it to God’s healing love. Moreover, today’s person must practice a “nameless” virtue in making decisions calmly without yielding to either skeptical relativism or ideological fanaticism in view of the indomitable knowledge explosion. In circumstances that concern the person as a whole and that transcend adequate rational analysis, the Christian must appeal to the Sermon on the Mount and the folly of the cross. R. applies this Christian existential ethics cogently to the question of nuclear weapons and defends unhesitatingly the pacifist position.

Stimulating and controversial are R.’s attempts to reconcile tensions between theology and science concerning evolution, the human soul, and
death. Is it true, as R. suggests, that the soul may not be immortal for those lacking a history of freedom? Is matter really a modality of spirit? Can R.'s benign apocatastasis position be reconciled with the tradition and even his own views on demons?

Also significant are R.'s contentions that we save ourselves through God's grace, that we need "redemption" even prior to sinfulness, that Christ does not "represent" us by doing something we cannot, that the Church's authority flows from its essence as Christ's eschatological community, and that priests should be neither politicians nor armed, social revolutionaries. The articles on Christianity's absolute claim and St. Ignatius' address to contemporary Jesuits present excellent summaries of R.'s personal credo. R. has Ignatius tell Jesuits to study everything and to root it in the mystery of God in the crucified and risen Christ. Is this not R.'s own hallmark?

R. stated that Volume 14 would be his last (TS 42 [1981] 682). In his introduction to Volume 15 he says that when anyone in old age unexpectedly finds himself still able to work (R. was 80 on March 5), he should accept it as a gift and get it published. Volume 16 is already in press. Rahner died March 30.

*Boston College*

**Harvey D. Egan, S.J.**


Hughes's book is written from a perspective that sharply distinguishes Christian ethics from secular ethics: "secular ethics is man-centered, that is, this worldly and humanistic, whereas Christian ethics is essentially theocentric: its primary concern is the will of God and the advancement of his kingdom" (12). In H.'s view, "the relationship of man to his Creator" (12) stands as the foundation for Christian ethics; he therefore devotes the first three chapters to a presentation of the notions of knowledge, action, conscience, law, and love in relation to this foundation. The remaining six chapters deal with certain cultural movements and phenomena that represent, for H., secular or humanistic ethics and with specific issues in the areas of sexual conduct and Christian political responsibility.

H. places a varied crowd of figures from recent intellectual history under the umbrella of humanistic ethics: Freud and B. F. Skinner, Joseph Fletcher and Teilhard de Chardin, Jung and E. O. Wilson. The radical flaw H. sees in their theories and accounts of the human situation is that they all fail to acknowledge the sovereignty of God and the utter necessity of God's grace for overcoming evil; thus they all suppose that human power will eventually prove sufficient to extricate us from the evils that
now beset us and keep us from realizing our full human potential. For H., moral chaos will be the inevitable result of reliance upon the shifting and unsteady norms provided by an ethics of human self-sufficiency. The strength of Christian ethics, in contrast, lies in its reliance upon a norm that is firm, sure, and clear: God's will as it is revealed in Jesus Christ.

There are a number of points on which one could dispute the interpretation H. gives to the thinkers and theories he finds representative of humanistic ethics. This, however, is not what I judge to be the most problematic feature of this work; a more fundamental weakness lies in the fact that H. pays little or no heed to the ecclesial and community dimensions of Christian efforts to discern the will of God that is to serve as clear norm for conduct. I find this weakness particularly evident in the presuppositions that seem to be at work in his own use and application of Scripture. While H. quite properly points Christian efforts to discern God's will in the direction of Scripture, he does not make explicit the principles which inform his understanding of the passages and texts to which he himself makes appeal in his evaluations of humanistic ethics and in his arguments for what is God's will in particular areas of human conduct. He apparently takes it as axiomatic that the word of God, encountered by the individual Christian searching the Scripture, will be obvious and plain both in its sense and in its implications for conduct. What is axiomatic to H., however, is problematic to this reviewer and, I suspect, to other Christians who read Scripture aware that, whatever their skills of discernment and attentiveness to God's will may be, these have been given shape by a particular ecclesial community's history and tradition of worship, doctrine, and practice. I find Hughes's presentation of Christian ethics basically deficient inasmuch as it simply prescinds from the need for an ecclesial context from which to discern God's will.

Marquette University

PHILIP J. ROSSI, S.J.


Catholic University's Curran proclaims John A. Ryan as not only "the best known Catholic social ethicist in the United States in the first half of the twentieth century but the foremost official Catholic spokesman for progressive social reform." His most significant social works are A Living Wage (1906), Distributive Justice (1916), and Socialism: Promise and Menace (1914). His later works were often lectures given at universities or textbooks or compilations of articles. The norm of morality was rational nature. He also proposed a basic moral principle of expediency: good morality and good economics are identical. "In the matter of social institutions, moral values and genuine expediency are in the long run
identical." In a debate with Hillquit, his opponent turned the notion of expediency against Ryan, so that he did not use the term again, although he tried to salvage the concept by insisting that morality was the test of social expediency. In *Distributive Justice* Ryan used five criteria: equality, needs, effort and sacrifice, productivity, and scarcity. From all his writings, R. places the needs and the right of the person to minimal goods as superior to any other claim. Four groups share in the work of production. Wages are the return to the worker; rent is the income of the landowners; profits belong to business, and interest to the capitalists. R. maintained social reform by legislation: minimum-wage laws, an eight-hour day and a 30-hour week, laws to protect women and children, the right of collective bargaining, relief for the unemployed, insurance against accidents and old age, and adequate housing. With Belloc, R. believed that until the majority of workers become owners, the system of private capital is unstable. When in 1931 the encyclical *Quadragesimo anno* stressed occupational group, he did not change his own program for social reform, continuing to emphasize the role of the state. His political ethics was grounded on the principle that error had no rights, but, as John Courtney Murray replied, "neither has truth; only persons have rights." Ultimately the Jesuit solved the problem by the use of a more historical and inductive methodology. Further, R., a meliorist, never recognizes the power of sin in the world. And yet, much of the legal social reform in Roosevelt's New Deal has its origin in R.'s writings.

The German-American Catholics in the late-19th and early-20th century were opposed to the Irish and their generally liberal viewpoint. The German Catholics stressed their language, traditions, and schools. A significant organization was the Central-Verein, which published the *Central-Blatt* and *Social Justice* to promote social justice in the light of the theory of solidarism under Frederick Kenkel as its director. Much of the theory was based on the writings of Jesuits, William Engelen and Heinrich Pesch. Like R. and his followers, Engelen neglected to build the notions of sin and redemption into his social ethics. Further, the German approach was a long-term one and vague in its attainment. But the latter, with their emphasis on a change of heart and structures, made a lasting impact on Christian ethics.

Another entrance to Catholic ethics was made by Paul Hanley Furfey of Catholic University via Catholic radicalism based on Catholic theology and philosophy, pre-Vatican II. Furfey's radical approach to ethics was as extreme as contemporary Catholicism would permit. Jesuit John Courtney Murray was very prominent in recent decades for his work on religious liberty. Indeed, much of the doctrine on religious liberty in Vatican II was developed by Murray. Although he neglects the place of the sinful in his theory and economic intervention in his notion of the
state, Curran believes Murray is the foremost American theologian of the 20th century.

The final ethical approach treated in the text is that of the Canadian James W. Douglass with his theme of nonviolent resistance. With his emphasis on suffering, Douglass makes Christianity the cross, and the Church a community of suffering.

In the epilogue Curran urges that a Catholic social ethics be built within historical and methodological parameters.

Scranton University  
JAMES J. CONLIN, S.J.


Sievernich, presently a professor of pastoral theology at the Jesuit theologate of Sankt Georgen in Frankfurt, has made an important contribution not only to pastoral theology but also to systematic and moral theology with this publication of his doctoral dissertation, written at the University of Münster under the direction of the late Adolf Exeler. His starting point is the ambiguous and problematic situation of language about sin and guilt in contemporary times. This situation results not only from the Enlightenment’s critique of Christianity and Christian morality, but also from the Church’s own tradition of a casuistic, individualistic, and moralistic interpretation of sin and guilt. Moreover, the dominance of the humane disciplines (sociology, anthropology, and psychology) has diminished the consciousness of sin, guilt, and personal responsibility. At the same time, there is a growing and intensified experience of evil and the structures of evil. The tension between the emphasis upon evil and the de-emphasis of personal responsibility, sin, and guilt calls for a renewed theological effort to develop an adequate theology of sin and guilt.

For this purpose S. seeks to survey the status quaestionis in two ways. In the first section he analyzes contemporary advances in the theological understanding of sin. The focus is here upon new categories or new theological syntheses interpreting the reality and dimensions of sin, e.g., Rahner (transcendental approach), Schoonenberg (social), Tillich (existential), Teilhard (evolutionary), Metz and Sölle (political hermeneutic), and Gutiérrez (liberation). Intertwined with the detailed analyses of these approaches are important excursuses on Ignatius Loyola, Irenaeus, Hannah Arendt, and Bartolomé de las Casas. In the second section S. discusses the locus and meaning of sin in current interpretations of Christianity. The focus is not so much on the new categories or approaches as on the meaning and significance that sin is given within global attempts to describe what constitutes Christian faith. The repre-
sentative works are The Dutch Catechism, The Evangelical Adult Catechism, The Common Catechism, and Hans Küng's On Being a Christian. Common categories of methodological analysis provide the unifying thread for both sections. Each interpretation of sin and Christianity is discussed with reference to its relevance to life by an analysis of the relation of sin to experience and to praxis. The theological meaning of sin is explicated by exploring the various dimensions of sin and by showing the link between sin and redemption.

Although S. covers much ground and many authors, his analyses are razor-sharp. He takes pains to show the advantages as well as the deficiencies of each position. He notes differences not only between fundamentally distinct approaches but also within the same approach. He therefore not only points out the obvious differences between Metz and Küng in their understanding of the history of suffering and the history of guilt or of the relation between redemption and emancipation, but also carefully distinguishes the differences between Medellin and Puebla on the relation between the personal and the structural, or between Boff and Galilea on the theological use of the class distinction between the oppressors and the oppressed.

Despite significant differences, several common tendencies come to the fore: the possibility of becoming guilty is connected less with individual experience than with collective evil, anonymous power, and structures of evil. A moral or ethical conception of sin as a transgression of law has given way to a theological understanding of sin with the focus on the category of freedom. Sin is continuously interpreted not in isolation but in the light of redemption and salvation.

In general, the volume provides a helpful survey. Many surveys exist of contemporary theories of original sin. In comparison, little has been done in regard to sin. S.'s survey, therefore, fills a lacuna. Unfortunately, he never quite justifies his principles of selectivity. Why Teilhard and not process thought, Tillich and not Ebeling, Metz and Sölle and not Barth and Moltmann? Moreover, S.'s own constructive proposal in the epilogue on sin and humor is not quite successful. His reference to the theology implied in the comic strip “Peanuts” does not fit in with the survey. Nevertheless, the survey of contemporary theological views on sin can be helpful. It is to be hoped that S. will in some future work draw out the systematic and pastoral implications of the positions surveyed.

**Catholic University of America**

**FRANCIS SCHÜSSLER FIORENZA**

**THEOLOGY OF MINISTRY.** By Thomas Franklin O'Meara, O.P. New York: Paulist, 1983. Pp. vi + 211. $11.95.

O'Meara develops a framework within which to interpret and guide
the present experience of the Roman Catholic Church as it oscillates between the tension poles of expansion and monoformity in the praxis and theology of ministry. The work has ecumenical application, since the phenomenon of expanding ministries is evident throughout the mainline Christian churches, though the resulting tension is perhaps most acute within Roman Catholicism. The quality and extent of the research are impressive; the presentation is synthetic and well written. The net result is a fundamental theology which includes the expanding ministries and clarifies the role of episcopal and presbyteral ministries as essential services of leadership in the Church. The principal elements of this theology are: (1) characteristics of primal ministry in the NT, (2) a theology of grace within culture, (3) church understood as universal and sacramental servant of the kingdom of God, (4) the charismatic structure of the Church, (5) local church and individual personality as points of contact between Spirit and ministry.

From the NT O. draws characteristics of ministry which have authority and power because of their primal quality, i.e., proximity to the originating experience of the Church in the life and ministry of Jesus of Nazareth, especially in his proclamation of the reign of God. That primal structure identifies ministry as diverse and universal action in the service of the kingdom of God. Moreover, ministry had the characteristic of a “speech-act” in that the names of ministries are the very actions being performed. Such an intimate link between act and word suggests a causal connection between the Spirit’s presence and service in the community.

The theology of grace within culture is distinctly Rahnerian. Church and ministry serve grace, the presence of God, the in-breaking kingdom. Grace is the prior reality; church and ministry are servants, heralds, and sacraments of the presence of God drawing so close to the world in love as to be the very environment in which we live. The priority of grace and kingdom simultaneously uncenters and heightens the mission of the Church. The Church is uncentered in that its mission and structures (language, law, ritual, organization, and so on) are always to be understood in light of, and to be critiqued by, the kingdom of God. However, the mission of the Church is intensified in that the demands of universality and sacramentality require that the Church be a true, albeit partial, realization of that very kingdom of love within history and culture.

The historical and cultural forms in which the Church has organized itself are not normative molds into which the developments of this and all future generations must be force-fitted. Rather, the historico-cultural forms are principles of self-interpretation which the Church employs as it seeks those particular forms which enable it to be a vital and credible sacrament in the present. In the fifth chapter O. traces the metamorphoses of ministry through six historical periods, noting the formations
and deformations in the Church's self-understanding as expressed in those structures of ministry.

Structures are limited but nonetheless essential elements of human life. Thus it is inadequate theologically to oppose Spirit and structure; structures must be the points of contact or bridges between the Spirit and charism, the concrete historical form of the Spirit's presence. There is a kind of charismatic structure in the Church in which the gifts of grace and Spirit become concrete in the personalities of baptized persons who live within local churches in all of their particularity. In positing a charismatic structure, O.'s approach is similar to Küng's in *The Church*. However, O. pays more attention than Küng to grounding the charismatic in the experiences of ordinary individuals who put their personal creativity and hard work at the service of the Church. Further, O. includes the traditional ministries of bishop, presbyter, and deacon as that part of the Spirit structure upon which fall the tasks of leadership and co-ordination. Küng seems to place the Spirit structure outside of, and even in opposition to, church office. In general, O. identifies the tendency to oppose Spirit and structure as characteristic of Protestant theology of ministry. Perhaps the ecumenical climate after the Lima statement and Vancouver meeting will lead to new developments in this area—within both Protestant churches and interecclesial dialogue.

In discussing local church as a source of ministry, O. rightly identifies inadequacies of existing dioceses (too large) and most parishes (too small) which prevent their being existentially effective forms of local church. O. sees the effective form of local church as "presbyteral"—a network of pastors. His insight seems fruitful, but still requires refinement and concretization. If both diocese and parish are inadequate, some real form is needed which embraces the experiences of the believing community and can be part of a network of local churches in communion with one another and with Rome.

This book is especially timely because discussions about the nature of ministry will be intensified by present events in the U.S. (the seminary visitation and the bishops' study of renewal in religious life) as well as by recent Roman statements apparently prompted by discussions about the minister of the Eucharist (cf. *Origins* 13, nos. 14-15). This fundamental theology is important, since in content and method it offers a coherent framework within which to place both the unfolding experience of local churches and the historical and scriptural research which has preceded and grounded the present book. O.'s book models a method which stands in contrast to theological methods which are prepared only to accept and reinforce the present monoform praxis and theology of ministry. O.'s tone and method are faithful and heuristic: the present situation is seen as a time of risk and opportunity, lest the Church have
the experience of expanding ministries, yet miss the meaning of that experience for enhancing its mission as universal sacrament of the kingdom of God and the unity of humanity.

**Washington Theological Union**

**MICHAEL J. MCGINNIS, F.S.C.**


Increasingly, America is looking to its churches for guidance as they anguish over the responsibility for nuclear deterrence. Broad public debate about the recent Roman Catholic bishops' pastoral letter on war and peace evidences this trend. Such guidance, however, is not the work of a day: Catholic scholars had labored for decades on their eventual contribution to the articulation of the pastoral letter.

American Protestant churches will inevitably undertake analogous efforts at educating their faithful on the morality of deterrence. Their own scholars are currently laying the groundwork for such efforts in lonely studies and rarefied monographs. Such is the scholarship of Childress and such is his recent volume *Moral Responsibility in Conflicts.* The work is a fundamental but arcane exploration of the relevance of ethical thought to national security policy. It is a work for specialists and an augury of future church contributions to the soundness of national life.

The present collection of articles previously published in scholarly journals makes more accessible C.'s foundational studies, centering on the contributions of Gandhi, Reinhold Niebuhr, Michael Walzer, and Francis Lieber. Included as well are two essays on selective conscientious objection. As is to be expected of such exploratory analyses, the essays prompt C.'s scholarly peers to raise certain questions of interpretation. From such exchanges the Church will sharpen its grasp of the meaning of the gospel for our times.

The treatment of Ghandi's contribution to a modern understanding of political values (including nonviolence) deserves further scholarly debate. Most recent interpretations of Gandhi would challenge C.'s assumption that Gandhi was a consistent and universal pacifist (cf., e.g., S. Maron, "The Non-Universality of Satyagraha," in S. Ray, ed., *Gandhi, India and the World* [Melbourne: Hawthorne, 1970] 277–78). While admitting the theoretical possibility that truth sometimes suffers if deprived of the shield of violence, Gandhi also accepted in practice the rightfulness of India's formation of military alliances in the face of Japanese invasion in World War II. It is at least arguable that the Mahatma took an instrumental view of nonviolence rather than an absolutist approach.
In analyzing Walzer's recent influential contribution to the debate, C. incisively questions the utility of a moral analysis of war which waives all the rules in the most critical moment of international struggle, namely, in the "supreme emergency," when the state is faced with a threat to its survival. Yet, in judging Walzer's *Just and Unjust Wars* the "best book on war and morality of the 20th century," C. creates the impression that his own reservations on such an approach are marginal. If C. were to urge his own doubts about the adequacy of Walzer's contribution more vigorously, he might uncover the methodological flaw, namely, the "populist" presumption that what people generally judge to be right and wrong is so. At least it would be made clear that Walzer's methodology is contrary to the mainstream of just-war traditional thinking on this question, which judges that moral principles do not lose any binding force from the fact of being widely ignored.

The analysis of the famous U.S. Civil War Code of military conduct (General Orders #100) makes a fascinating biographical historical study of Lieber's influence on the codification of moral standards for military personnel. Finally, however, both Lieber's own views and the general orders themselves are pretty thin gruel, giving no promise of sustenance for those seeking to moderate the cruelties of war.

Finally, the study of selective conscientious objection is weakened by the concession that, in a state of national emergency, even conscientious objectors can be conscripted for military service. Here the voice of Walzer is heard rather than the voice of the just-war tradition, which hoped precisely to hobble governments bent on unjust campaigns also by denying the rulers willing soldiers to do their bidding. We might be safer to follow on this point the ancient tradition than the current fashion of making "supreme emergency" into a moral category.

*Georgetown University*  
FRANCIS X. WINTERS, S.J.

**SHORTER NOTICES**


The author's purpose is to study the greatest cultural achievement in English tradition: the making of the Authorized Version (King James Version) of the Bible, a task which took most of the 16th century and the first decade of the 17th. He traces the principles and methods of translation employed by William Tyndale, Miles Coverdale, the Geneva Bible, the Bishops' Bible, the Douai Catholic Bible, and finally the committee that produced the AV itself. From the beginning H. insists that his interest is literary and not theological or historical. He gives detailed treatment to syntax and sentence struc-
tures, choices of vocabulary and sentence rhythm. He is able to show how each new Bible borrowed heavily from its predecessors and at the same time struck out in new directions to solve awkward or inadequate renderings.

H. clearly loves the AV and treats it with great tenderness. Above all, he values its ability to balance a very literal translation with superb English style. Indeed, his bias toward an absolutely faithful and literal rendering of texts is argued throughout. He believes the major difference between Renaissance and modern translators is precisely fidelity to the original text. He is very hard on the NEB, e.g., both for style and accuracy. One of his major theses is that the dramatic power of one language can only be communicated with its nuances when the translator retains the idiomatic construction and dynamic techniques of the original.

This approach provides many good examples of translation techniques, keen observations on style and vocabulary choices, but also appears somewhat archaic. H. seems largely innocent of modern critical understanding of the text with its editorial development and inconsistencies. He expects stylistic consistency from Hebrew authors even when it is clearly not present. He himself considers most modern translations to be too prosaic and too specific, but often praises the AV for its specificity of language over earlier attempts. This is an interesting study, full of literary insights, but it ultimately fails to begin a real dialogue between modern translation concerns and older versions.

Lawrence Boadt, C.S.P.
Washington Theological Union, D.C.

Job and Jonah: Questioning the Hidden God. By Bruce Vawter, C.M.

Vawter combines sound scholarship with lucid writing to produce a work which, though short in extent, is rich in pedagogical value. Rather than presenting a line-by-line or section-by-section commentary on Job and Jonah, he has written in the essay style, illustrating the origin and purpose, and something of the structure, of these often misunderstood biblical books. In the process V. touches on many of the questions that often appear in more abstract form: the nature of wisdom in Israel, prophecy and apocalyptic, how the Bible is "true," etc. Here such questions are never separated from the concrete historical matrix which gave them birth.

Job and Jonah have always been recognized as being in one fashion or other the products of a "counterculture" mode of thinking, and V. exploits such an outlook to the full: traditional wisdom has failed, and God can change His mind. Human beings have the right, and sometimes the obligation, to challenge the unchallengeable God.

In short, this brief treatise can be recommended in every way. It provides a sure path for the uninitiated, and may even provoke new insights for the expert.

Casimir Bernas, O.C.S.O.
Holy Trinity Abbey
Huntsville, Utah


In the introduction John H. Elliott says of this book: "Everything you always wanted to know about Corinth but didn't know where to find" it. This is an apt characterization of an excellent handbook on the Corinth of Paul's day, written by a Dominican professor of NT at the Ecole biblique in Jerusalem. The book is divided into three main parts: (1) translations (with commentary) of passages in Greek and Latin writers from the second century B.C. to the second century A.D. who
describe or refer to the Roman colony (Colonia Laus Iulia Corinthiensis) founded by Julius Caesar in 44 B.C. on the ruins of ancient Corinth laid waste in 146 B.C. by the Romans; (2) a fresh discussion of the date of Paul’s sojourn in Corinth, of the edict of the emperor Claudius (Acts 18:2), and of Paul’s appearance before the proconsul Gallio (Acts 18:12) in the light of recent studies of the Delphi inscription that mentions Gallio, new fragments of which were published in 1967 and 1970; and (3) a summary of archeological reports about house churches in Corinth, temple banquets, shops, ex-voto objects in the Asclepion, workshops, and letters of recommendation. Finally, the appendix supplies the new form of the Greek text of the Gallio inscription with a brief commentary. The bulk of the book is found in Part 1, where the translations of ancient texts bearing on Paul’s Corinth are presented from 21 writers, from Antipater of Sidon (ca. 130 B.C.) to Athenaeus of Naucratis in Egypt (end of the second century A.D.). This and the third part on the archeology of Corinth, wherein Murphy-O’Connor gives an invaluable summary of the results of excavation carried out for decades by scholars of the American School of Classical Studies at Athens, are the best parts of the book. He himself describes his discussion of when Paul was in Corinth as “tenuous,” and even though he has well argued his case for Gallio’s stay in that city “between July and October A.D. 51,” problems remain that cannot be discussed here. In any case, this is an excellent vade mecum for the Corinthian letters of Paul.

JOSEPH A. FITZMYER, S.J.
Catholic University of America


In studying the new convergence document from the World Council Commission on Faith and Order, Baptism, Eucharist and Ministry (BEM), this volume of theological essays and background documentation will be essential. BEM represents a high-water mark in WCC contribution to the theological dimension of the ecumenical movement. During the next number of years the churches, including the Roman Catholic Church, will be in the process of reception of this document. This means that official responses will be returned to the WCC targeting a world conference on Faith and Order in 1987. Since the Catholic Theological Society, the bishops’ conferences around the world, and many diocesan ecumenical commissions will be doing thorough studies of BEM, this book of theological essays will be an important resource.

Essays by Lukas Vischer and William Lazareth, both former directors of Faith and Order, provide the ecclesiological and historical context in which BEM is presented to the churches for reception. Essays by Geoffrey Wainwright, Ulrich Kuhn, and Anton Hou tepen will help those seeking to understand the reception process, its meaning for the churches, and how it can be understood theologically. There are essays giving the historical background of each of the three convergence statements, and theological essays on each of the three treating specific issues of theological concern such as chrismation, confirmation, memorial and sacrifice in Eucharist, ordination, and reconciliation of ministries. One on catechetical implications and an outline of the future hopes for the Commission on Faith and Order are significant contributions. Interventions from nonsacramental churches such as the Quakers and the Salvation Army contribute to the inclusiveness of the volume, as do the “Lima Liturgy” with an introduction by Max Thurian and the
first drafts (1967 through 1972) of baptism, Eucharist, and ministry statements.

This series of essays will, I hope, stimulate sacramental theologians and ecclesiologists to even deeper penetration of the common understanding which will be necessary for ultimate reconciliation in these very difficult theological areas.

JEFFREY GROS, F.S.C.
National Council of the Churches of Christ


Martos sketches a general picture of the seven Catholic sacraments and argues for a broader notion of sacramentality. Without forgetting the language of traditional theology, shaped by ancient philosophy and medieval metaphysics, M. employs contemporary categories of thought. Part 1 examines sacraments from the viewpoints of psychology, sociology, history, and theology. It includes a critique of medieval ritual sacramentality from the perspective of Luther and the Reformers. These four chapters are reportive, explanatory, and annotated.

Part 2 reveals the transforming effects of the sacraments. Four chapters treat of personal, communal, ecclesial, and global spirituality. Reflective, exploratory, and pastoral, this section dispels magical notions of sacraments and champions sacraments which are truly symbols of transformation in persons, groups, the Church, and the human endeavor itself. For the future, M. anticipates a greater integration between daily living and sacramental celebration. This volume is a fine and fitting introduction to this series.

Thomas—husband, father, theologian—writes first “for ordinary Christians seeking a deeper understanding of their marital life,” then for those clergy or laity whose vocation involves the care or support of married Christians. For T., marriage is a journey together which is charted in theology, founded in love, expressed in sex, celebrated in ritual, seasoned through change, blessed with children, deepened by spirituality, and experienced as sacrament.

At the cutting edge of both Christian and secular wisdom, T. contends that in real Christian marital love the kind of human intentions, actions, and affections, sometimes thought to be reserved for God alone, can be directed towards one’s marital partner. The “church of the home” includes “runny noses, dirty diapers, cluttered kitchens, finger-printed walls, confused schedules and ruffled nerves.” True Christian marriage, for T., is “a genuine sign/symbol/sacrament that God’s presence, love, and power are present in the real world . . . in bed, board, babies, and backyard.” Authentic, spiritual, and pastoral, this book will be best read before one gives another homily or lecture on marriage.

PRUDENCE CROKE, R.S.M.
Salve Regina College, R.I.


The husband-wife authors of this small volume, both of them teachers at Loyola University, New Orleans, have worked out a précis of a theology of marriage as a subset of a theology of Christian discipleship and ministry. Since it is a biblical theology, they have a double-faceted thesis that runs throughout their essay: from the NT evidence we know that marriage is intended as one of the ministries; from the same evidence we know that all the ministries of the Church—worship,
SUBSTANTIATING this biblical-historical thesis made substantiating the kindred and obverse thesis inescapable, namely, that the traditional restriction of Roman Catholic ministry to celibate males and its distribution into hierarchically set strata is postapostolic and a dereliction from Christ’s intent. Whether the authors have sustained this second thesis I am not qualified to judge. But they have assembled impressive evidence in its favor, and have at least pointed to NT sources that deserve interpretation on their own merits and apart from traditional preconceptions.

That hesitation aside, the essay is valuable for its locating Christian marriages as the heart of the active ministerial work of the Church in the world. Because of the way they love one another and their children in response to the call of Christ and empowered by his Spirit, husbands and wives learn and teach evangelical poverty (freedom from crippling consumerism and therefore freedom to share), evangelical chastity (freedom from exploitive sexuality and therefore freedom to love in a healing way), and evangelical obedience (the ability to counsel, to discern, and to decide communally in carrying on Christ’s work).

A curious strategy in the essay is to put off formal consideration of marriage as sacrament to a 16-page appendix. This takes potential strength from its thesis, and unnecessarily, since ministry is mediation of Christ’s work in the world—and this is surely sacramental. But the volume remains a valuable resource tool for teachers of the theology of marriage at college level.

Theodore Mackin, S.J.
University of Santa Clara


By his own admission B. travels well-trodden ground. Against a long tradition of rationalistic and positivist thought reaching from Descartes to Derrida, he is at heart asserting the validity of religious and poetic reality. He attempts to show that “the varieties of experience and reflection important to religion have an intrinsic connection with poetry and poetics” (3). More specifically, he sets out to show that the “languages of religious belief are related to metaphoric modes of thought and speech” (4).

The study consists of three parts. First, he establishes a theory of literary language derived from a modified version of the thought of Philip Wheelwright, the British myth critic. Second, he analyzes and sets up T. S. Eliot’s Four Quartets as a paradigm of the tension between conceptual and metaphoric language and as an example of poetry as an extended metaphor that shapes (here religious) experience. Third, he presents a critical reconsideration of Whitehead’s process theology as a philosophico-theological counterpart to the literary theory derived from Wheelwright. The study is further informed by the writings of Stephen Toulmin, Paul Ricoeur, David Tracy, and, I suspect, Bernard Lonergan, whose Insight is cited in the bibliography.

As a defense of the ontic grasp of the human mind in relation to transcendent reality, the book is helpful but does not particularly advance the cause. As an explanation of the relation between religious experience and poetic expression, it is informative and useful. The analysis of Four Quartets sheds light on the inevitable and healthy tension between conceptual and metaphorical thought, but I think the theoretical matrix within which the poem is analyzed is weakened by the fact that B. does not distinguish clearly, if at all, be-
tween metaphor and symbol. The whole question has, I believe, been better handled by Vernon Ruland in *Horizons of Criticism* (1975).

In a summary statement B. says that "as a mode of conceptual understanding, theology tends to be empty in its clarity of vision and in its generality" and "as a mode of metaphorical understanding poetry (in the broader sense) tends to be blind in its experiential fullness" (181). True, but Newman said practically the same thing more than a century ago: "Theology, properly and directly, deals with notional apprehension, religion with imaginative" (*Grammar of Assent*).

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College of the Holy Cross
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These homilies, delivered, according to H., in Caesarea between 238 and 244, show Origen in the role of a preacher in a liturgical setting; the exegesis is typical, as two examples will attest. In the first homily on Genesis, Origen refers the "image of God" theme of Gen 1 to Christ the Savior, thereby all but Christianizing the creation account. He turns to a moral question in the fifth homily on Genesis, where he discusses Lot, his daughters, and the sin of incest. Lot is blamed more for sinning when drunk than for incest, and even his daughters are partially exonerated, because they sought sexual intercourse only to have children. In other words, for Origen, pregnant women who have intercourse are guilty of graver sin than Lot's daughters; for even animals, he says, know that, when they have conceived, they should not "grant further opportunity to their males" (117). The last statement is also typical of Origen's attitude toward women, as shown by his calling the male the symbol of spirit and the female the symbol of soul, and then placing sin in the soul's turning away from the spirit (68).

The translation is a faithful rendition of the Latin text printed in the GCS edition of Origen, and, although H., to his credit, has done a generally skilful job with a difficult text, he has not avoided all the pitfalls involved in a very literal approach to the complex task of translation. A brief and minor example follows: on p. 176 the third paragraph contains three uses of "but"; the first two are translations of *sed*, which could be better expressed by "and"; the final "but" (for *autem*) would then retain its proper force; the use of "lo" (for *ecce*) in the same paragraph is also questionable.

The introduction contains a wealth of material in a short space, and the bibliography is useful for Eusebius and Rufinus, as well as for Origen. At times, however, it is difficult to use, for it is organized according to Origen's life and works, and several relevant issues; as a consequence, the discussion of these homilies, e.g., is not restricted to one clearly marked section, but must be gleaned from several different (and unmarked) parts of the introduction. This criticism, like the one on translation, is minor, and concerns method rather than quality; it is not intended, therefore, to diminish the value of this volume to the FC series and to patristic studies in general. H. has made available, for the first time in English, homilies which enhance our understanding of Origen and his thought. His work is both welcome and valuable.

GERARD H. ETTLINGER, S.J.
Fordham University


This book requires very careful read-
ing, as the topic, treatment, and style tend to be very dense; still, it is a worthy study. The problems start with the levels of meaning in Verständigung. W. looks at the texts from Basel and gives a detailed analysis of their meaning; this includes the process by which they were produced, the scope of their content, the context in which they were put together, and the comprehensions that are included in the forms that the texts took up to and including the final agreed-upon text. In a sense, the lessons of biblical criticism are being applied to later documents, and similar problems and difficulties arise especially when the context for the documents was the disputes at Basel and of Basel with the pope. Models and ideas of semantic analysis and linguistic philosophy are brought in, as well as historical criticism. W. brings together ideas on consensus, on the basis of unity and agreement, on the models of agreement and understanding as a way to resolve Church disputes, and points out that failure to achieve agreement led to later absolutism in the Church, while civil society moved in a different direction. A closing overview offers reflections on the lessons to be learned from Basel: the relationship of freedom and structure, the idea of "representation," the principle of majority vis-à-vis the right of the minority in Church history, the possibility of consensus, and the difficulty of ever really attaining agreement and understanding except as a gift of the Spirit. Thus what might appear as a simple study of some texts is shown to have sweeping implications.

THOMAS E. MORRISSEY
State University College
Fredonia, N.Y.


This solid volume is profusely illustrated with pictures in color and sepia and with excellent, informative charts. Chapters by the editors are interspersed with essays by contributors who include prominent Protestant and Catholic historians. Among the latter are John Tracy Ellis, Jay P. Dolan, and David O'Brien. The influence of the Notre Dame school of Catholic historiography is marked in sections on Catholicism. Overall, the book is written from an evangelical Protestant perspective. The result is visually impressive and packed with information, but in too many ways uneven. In its "Catholic" sections, the colonial era is well done, and excerpts from the writings of Jacques Marquette and Louis Hennepin aptly contrast Jesuit and Franciscan mission strategies. Less happy is a later section on Native Americans which ignores the fact that a high percentage of them, and of the missionaries among them, was Catholic. Treatment of the Maryland colony in the continuous text is accurate, but it is odd to find John Carroll relegated to a section on 19th-century immigrants. That misses what he represented in American Catholic history. The author also mistakenly speaks of the two Carroll families, that of John and that of Charles, as though they were one. The relationship was on the maternal side. Nor was John's election by the priests "a singularly unusual move." Recent research by Garrett Sweeney has demonstrated that local choice of bishops was in the late-18th century the norm rather than the exception. There are unfortunate omissions: Mathew Carey and his 1790 Bible, John England's constitution and conventions, a positive treatment of parochial schools, Catholic social theory and action as represented by Edward McGlynn and John A. Ryan. John Lancaster Spalding is unmentioned; the only Catholic institution of higher education treated is the University of Notre Dame. The final section, "An Unruly Time, 1960-
1980," is on the pessimistic side. I found Joseph Fichter’s contribution on “Change in American Catholicism” a refreshingly positive counterpoint to it.

JAMES HENNESEY, S.J.
Boston College


Volume 2 of G.’s comprehensive documentary collection continues the high standard set in his previous volume, which ended at the Civil War. There is no source book which remotely approaches it for variety and richness. G. emphasizes private papers and individual statements at the expense of official documentation. For him, the church is clearly the assembled people rather than the organs of its government, although he is well aware of their existence and does not ignore them. In fact, he neglects little. There are six chapters, each equipped with a set of excellent suggestions for further reading drawn from the best literature available. Documents begin with Reconstruction and the rising immigrant tide. The growth of black Baptists in the post-Civil War period is noted. Items touch on Roman Catholic problems with education, ethnic conflicts, and nativist hostility. Data is included on such immigrants as Russian Mennonites, Chinese Baptists and Methodists, Eastern European Jews, and Protestants from the Netherlands and Norway. The roll continues: the women’s movement, Native Americans (with a section on Peter De Smet, S.J.), Eastern religions and the 1893 World Parliament in Chicago, religion and society (with excerpts from J. L. Spalding, Edward McGlynn, and John A. Ryan), Catholic and Protestant piety, psychology and religion, the beginnings of biblical criticism and reactions to it across the denominations, theological revivals after World Wars I and II, ecumenism and the churches’ political involvements and enemies.

Emphasis throughout is on the breath-taking extent of American religious pluralism. G. frankly confesses the fear that all the detail might drown his work. He need not have worried. He has produced a balanced, serviceable, most valuable adjunct to the study of religion in its United States context.

JAMES HENNESEY, S.J.
Boston College


An anthology of excerpts from major writers in the Evangelical and Oxford Movements through the first half of the 19th century, as well as a 14-page Introduction by the editor. Jay does not give the rationale for her principles of selection, but much of the material, even in its shortened form, is familiar to students of either movement. One might have therefore wished for some of the lesser-known and more-difficult-to-obtain materials from the Tractarians, and it might be questioned whether Newman’s “Tamworth Reading Room” or Keble’s Lectures on Poetry, as important as these works are for other purposes, ought to have been included. Another difficulty is J.’s interpretation of both movements (given in the Introduction). It is still questionable whether Keble and Newman took their ideas from Colerdige or Wordsworth, and J. seems to have avoided all of the recent studies which challenge her assumptions about the religious backgrounds of several of the Tractarians. Thus she is led into many questionable assertions and more than a few erroneous statements. An especially awkward one occurs where she writes of the “apparent victory for Erastianism and Protestantism that the Gor-
ham case implied” (84). If the Gorham verdict did not represent an instance of Erastianism, then I do not know what the word means; and it is this casual disdain of data that does not support her views of either movement that some will find annoying. Still, Jay writes with sympathy and without embarrassment of two very different sides of the Church of England, and her work is useful in showing what both parties stood for in the Victorian Church.

JOHN R. GRIFFIN
University of Southern Colorado

TOWARD THE ESTABLISHMENT OF LIBERAL CATHOLICISM IN AMERICA.

One can best characterize this book as first a sociological assessment of the importance of the American Catholic Bishops’ bicentennial “Call to Action” Conference and then, second, of the vitality of the liberal movement in American Catholicism. V. sees the Detroit event of 1976 as primarily carried by what he terms the “New Catholic Knowledge Class”—“a group of highly educated, professionally oriented social activists and bureaucrats from the ranks of both the laity and lower-echelon clergy and religious” (12) who occupy positions of leadership and influence in the American Catholic Church. These people, representing a strand of liberal Catholicism concerned with a positive articulation of the Church and American culture, saw in the bicentennial an opportunity to vocalize and formalize their vision of an American Catholic Church. Acting on their perception of a mutually selective affinity between the theology of Vatican II and (a version of) American civil religion, they wrote into the bicentennial process and into the Detroit Resolutions a program of change that would make the Church more responsive to American realities in that it would become more democratic in its structure and more activist in its posture. For a variety of reasons, however, what happened in Detroit was, on the one hand, more than the bishops could, or were willing to, handle, and, on the other hand, more than could be realized in the realities of American Catholic life. Thus some parts of the program contained in the Detroit Resolutions were rejected by the bishops, while other parts could find implementation only in the long run. This is not to say, however, that the very limited success of the bicentennial showed liberal Catholicism to be a failure. Not only was much achieved; the liberal movement in the Church showed its vigor at Detroit and it continues to be vigorous in its presence as a movement in American Catholicism. It will, however, V. asserts, realistically have to content itself with a more modest role: one of various strands in an irreversibly pluralistic Church.

The book bears the marks of its origin. Apparently it began as an effort to write a sociological interpretation of the bicentennial process and of the Detroit event. From there it moved to an analysis of what appeared to be the main carrier of that event: post-Vatican II liberal Catholicism. Only in the last instance do we reach the wider interest in the problem of pluralism in the Church. The attentive reader will have more question marks the further V. moves away from the central and initial concern.

THEODORE M. STEEMAN, O.F.M.
Boston College

A REASON TO HOPE: A SYNTHESIS OF TEILHARD DE CHARDIN’S VISION AND SYSTEMS THINKING.

K., a professor of metallurgy at Lehigh University, takes a number of sig-
nificant themes from the writings of Teilhard to develop a Catholic theology using the language and concepts of systems philosophy. Systems thinking has already played a significant role in many areas of contemporary engineering, computer design, space probes, and industrial management; it has made tentative inroads into biology. Its assumptions are different from the familiar assumptions of science. K. explains that "Systems thinking is diametrically opposed to reductionism," for it would claim that the whole is greater than the sum of its parts; it is also directly opposed to mechanism, for it defines any system in terms of its purpose. Hierarchies of systems lead one to speak of hierarchies of purpose; the purpose of the universe leads one to speak of God. But K. would seem to be the first systems thinker to write theology. He writes of the Trinity, creation, revelation, Christian community, ethical questions, and prayer.

K. also offers thinkers influenced by Teilhard a new way of understanding entropy. Teilhard saw both the order of the universe increasing in evolution and the disorder increasing in entropy. Using understandings of entropy developed with systems thinking, K. argues that this increase in entropy should be understood in a positive sense: it provides the "differences" in Teilhard's "Union differentiates." Sometimes K. will leap to make illations too quickly, but his overall argument is persuasive: systems thinking presents a nuanced and contemporary way of conceptualizing that offers much to Christian theology. K. has developed his ideas over years of thought and prayer (the cursillo influence is evident). He writes of Teilhard, entropy, and systems with the graced exposition of a long-time teacher in love with his material. The result is a work that is clearly written, not too technical, stimulating, and new.

THOMAS M. KING, S.J.
Georgetown University


When is a flash in the pan a passing instant of light and when is it the beginning of a steady fire? Teilhard burst on the Catholic and non-Catholic intellectual scene with startling brilliance in the years just after his death in 1955. Just as clearly, his importance has waned in the 80's. Are his works to be placed in the dustbins of history or has he left an enduring legacy?

King, a theologian at Georgetown University and a long-time student of the thought of Teilhard, and Salmon, currently of the chemistry department of Loyola College, Baltimore, decided to seize on the centenary of T.'s birth, May 9, 1981, to search for the permanent elements in the work of the French Jesuit. Instead of assembling a set of Teilhard experts to reconsider his writings, they invited a group of creative, productive thinkers whose research has an evolutionary and global component and who were active in questions that touched on T.'s concerns. The choice was a beautiful technique to evaluate his importance and influence. The papers of the Georgetown University Centennial Symposium and the talk and discussion they caused are now available in this volume.

Frederick Copleston, S.J., wrestles again with the possibility of metaphysics. Ilya Prigogine, a Nobel laureate in chemistry, worries about time as modern scientific theory treats it. Richard Leakey, an anthropologist, studies evolution and the unity of the human community. Kenneth Boulding, a broad thinker of paradoxical inspiration, looks at science and religion in tension. Paolo Soleri, an architectural innovator, relates God and the beautiful. Raimundo Panikkar, an expert in world religions, questions whether culture is convulsively changing in a way
that demands a new human self-awareness.

By a startling perversity of history, Teilhard was on hand in the days when the discovery of Piltdown man was announced in 1912. The finding created a stir in scientific and even nonscientific circles. But by 1953 Piltdown had been revealed as a hoax. Was the quiet mystic of evolutionary thought involved in the con scheme? Stephen Jay Gould in 1980 asserted that he was. Using the work of J. S. Weiner, the original discoverer of the fraud, King denies the charge. The argument forms a peculiar conclusion to the symposium and emphasizes the frequently unjust fragility of human fame.

FRANK R. HAIG, S.J.
Le Moyne College, Syracuse


Several years ago I visited many Jesuit houses in India and soon became aware that many Indian Jesuits had an interest in Teilhard. The present volume shows that Indian interest in T. is not limited to Jesuits. Sixteen Indian scholars (two are Jesuit and all but one are Christian) have contributed essays relating to Teilhard. Their aim is to help "readers with different aims and backgrounds to understand and appreciate" his message. The resulting essays are mostly comparisons of T. with other authors East, (Aurobindo, Tagore, etc.) and West (Marx, Whitehead, etc.). T.'s spirituality of action is compared with the meaning of action in Karma-yoga; his prayer is compared with the Exercises of St. Ignatius. The editor ends with a nuanced consideration of three controversial points in T.: his claim that The Phenomenon of Man is science, his ambiguous presentation of the creation of the original multiple, and his limited recognition of evil.

At times Teilhard wrote of Eastern thought with sympathy and at times he was strongly critical. He once described himself as a "curious blend of Hindu 'totality,' Western 'technology,' and Christian 'personalism.'" He would be critical of each of these values when they would ignore the other two. In the West many scientists and Christians have felt a deep resonance with the man and his message; the present volume shows that the scholars of India are able to appreciate him as well. It is difficult to imagine any other thinker around whom a similar volume could and would be written. In the emerging global consciousness this volume testifies that T.'s vision can serve as a context for the mutual understanding that will be necessary.

THOMAS M. KING, S.J.
Georgetown University


The Hope We Share is at once revealing and misleading as a title for the Indian Jesuit J. Kottukapally's interesting and enlightening reflections on Marxism. On one level the book is indeed about the manner in which Christians and Marxists converge in their search for a better human future beyond the tangles of the present world order. K. sees this convergence as founded in the eschatological dimension of both the Gospels and the classical Marxist sources from Marx and Engels on. But he is careful throughout not to confuse the content and direction of these sources and in the end firmly resistant to the sort of harmonizing which would allow for a Christian Marxism.

K. focusses on Marxist Leninism as the central and most important strand among the variants bearing the name "Marxism." Within Marxist Leninism he distinguishes sharply between the
idealized goal on the one hand and ideology and politics on the other. The Marxist goal is not the kingdom of God, yet the Christian cannot but embrace its content taken in the broadest terms. Ideology and politics are another matter; and the greater part of the book involves a very critical consideration of them not just from a Christian perspective but on their own terms. K. finds Marxist ideology too wedded to an undialectical and antireligious materialism and to an unyielding faith in a schema which history places in question. Similarly in politics, he raises questions about the rigidity of the official formulae and about the practice of socialist societies.

Nonetheless, in making these criticisms K. is conscious that Christians have much to learn about their own faith and practice from Marxism and from Marxists; and so his strictures cut both ways. His final judgment is that the ultimate conflict for Christianity as for Marxism is "not between ideals and ideas, but between man and property, between God and mammon." These concluding words themselves need more explaining, as do many other points in The Hope We Share, and we might have looked for the sort of wide-ranging and creative interpretation Nicholas Lash gives in A Matter of Hope. Still, K.'s effort is honest and careful, and we should be grateful for it.

MICHAEL J. KERLIN
La Salle College, Phila.

IN GOOD CONSCIENCE: ABORTION AND MORAL NECESSITY. By David Mall. Libertyville, Ill.: Kairos, 1982. Pp. 211. $18.50; $8.50 paper.

While M. is committed to the anti-abortion cause, his intention is not to present his own convictions but to expose the underlying rhetoric of the abortion debate with the purpose of helping those involved understand and frame their own arguments. In the first part he deals with theoretical considerations such as the relationship between religion and morality and the stages of moral development. In the second part he applies the different stages of moral discourse to the arguments for and against abortion. In the third part he takes up the practical task of changing attitudes by effective communication.

In Part 1 M. finds that the abortion issue has been confused by identifying it too closely with religious belief. While admitting a religious dimension, M. insists, and properly, that the abortion issue is basically a matter of moral reasoning. The approach which one takes to the abortion issue will be influenced by one's stage of moral development. M. describes the various stages of moral growth as they were presented by Piaget and then developed by Kohlberg. He then applies them to the abortion debate and shows how the arguments used in individual debate as well as in the political arena reflect different stages of moral development. His own conviction is that an antiabortion stance is the product of moral development. He cannot see how respect for life will not grow with such development.

While Mall understands the importance of justice in moral growth and the emphasis Kohlberg places on it, he goes beyond it and argues that love is even more necessary. The reason is that only love unites. Respect for life may be founded in justice, but it will grow only where disinterested love exists. The book should influence the abortion debate in the right direction.

JOHN R. CONNERY, S.J.
Loyola University of Chicago


The "two gardens" of the title are the Erotic Garden reflected in the Song
of Songs, where mankind delights in the sensuous glories of creation, and the Garden of Eden described in Gen 2–3, where mankind falls from unity into alienation. The two gardens typify two spiritualities, a creation-centered one and a sin-redemption one. N., professor of Christian ethics at the United Theological Seminary of the Twin Cities, Minn., judges that the sin-redemption spirituality has dominated in Western Christianity and has given strong support to untenable dualisms of spirit/body and man/woman.

Here, as in his 1978 *Embodiment: An Approach to Sexuality and Christian Theology*, N. continues to express and develop his commitment to overcoming these dualisms through theological reflection which takes as its starting point bodily experience, and finds the norm for Christian sexual behavior in a love which involves commitment, trust, tenderness, respect for the other, and the desire for responsible communion.

The twelve chapters consist of revised versions of previously published articles or lectures. N. addresses topics such as Christology, men's liberation, current views of sexuality in American Judaism, Roman Catholicism, and Protestantism. He courageously takes up the much-avoided issue of singleness in the Church, and frames a response from the Gospel which challenges some sexual and political positions of the new religious right. Also included is his contribution to Warren Reich's *Encyclopedia of Bioethics* dealing with Protestant perspectives on abortion.

**William C. McFadden, S.J.**
Georgetown University


Many writers have underscored the limited success of the liturgical revisions emerging from Vatican II. Few, however, have been able to successfully analyze the factors and reasons causing the revisions of the liturgy to fall short of their intended goal. Collins' book accomplishes more than a historical and intellectual analysis of why the liturgical reforms have not met expectations; it sets forth a thesis which may well be able to unleash the power of liturgical renewal expected by the Council but never really realized.

There are two parts to C.'s thesis. First, our present age suffers from a truncated cultural, religious, and liturgical imagination. Second, liturgy primarily addresses the imagination and therefore can best be understood as a dimension of art. Only through the stimulation of the imagination by symbols and myths will the liturgy achieve its purpose of unfolding before us "more than meets the eye." The realm of art, i.e., poetry, dance, music, and drama, is the central medium engaging the human imagination and the key ingredient for a true renewal of liturgical life.

C.'s text is well written, clearly argued, and consistently documented. His research appears somewhat limited to English. Important additional materials in French and German on both art and imagination could have further strengthened his argumentation and augmented bibliographical material for the reader.

The long-lasting contribution of C.'s work may lie in the challenge it offers to liturgical scholars and practitioners of liturgy. He asks the liturgists to move beyond critical historical scholarship and enter into the rich area of the dramatic arts as the resource of their labor. If this challenge is honestly accepted, the study of liturgy and the creation-celebration of liturgy will be radically transformed. Anyone engaged in the liturgical enterprise should take the first step in meeting this challenge by reading C.'s text.

**George S. Worgul, Jr.**
Duquesne University

The creation-centered tradition that emerges from such figures as Isaiah, Dante, Chaucer, and Galileo is systematized by Fox into a perspective from which to address questions not only of theology but of experience as well. The respect for every part of creation is a consequence of the "original blessing" which has determined the goodness of everything. As a means of presenting this tradition more clearly, F. continuously contrasts it with the "fall/redemption" tradition of human corruption that Augustine developed. In place of that pessimistic vision of human-kind, F. proposes that everything and everyone is a value. Such an approach opens up new horizons of meaning in every study of creation. Moreover, by proposing that all creation is to be considered a poem or an event of beauty, it reverses Augustinian skepticism toward creation. As a result, persons are called upon to respond to experience with a trust in creation and a compassion for that of which they are a part. Because every element of creation is transformed by the "original blessing" that determines its goodness, there is no fallen nature; there is no corruption of nature that calls out to be redeemed. Consequently, sin, salvation, and virtue stood in need of redefinition, which F. provided.

The vision is fresh; it is new. Its elaboration invites the reader to assess the world anew, aided by three appendices which clarify the vision of the creation-centered tradition as found in writings apart from this work. Those who find much of theology expressing an attitude toward life that is less positive than seems warranted by God's presence in the community will find this book refreshing. Those who agree with the reserve of the "fall/redemption" tradition will find many questions that need answers. This work is well researched, yet those who read it in a scholarly manner will be disappointed to have no index with which to refer to the book's research.

DANIEL LIDERBACH, S.J.
Canisius College, Buffalo


G. takes us to the heart of Hindu mysticism, relating it to Christianity. After presenting a survey of the Hindu scriptures, the Vedas, Upanishads, and the Bhagavad Gita—emphasizing how Hinduism aims at mystical experience—he traces his understanding of a universal primordial revelation. This is the covenant made with Adam, who represents man. It is based on a revelation of God in nature and the self. Hinduism is a religion of this cosmic covenant.

G. moves on to consider this primordial revelation in the mystery of Brahman and Atman. Brahman is the transcendent Godhead, and Atman the Divine Presence immanent in the soul. The whole thrust of Hinduism is towards an experience of the Ultimate Mystery in the depths of subjectivity. G. goes on to discuss purusha, the Cosmic Man and Lord of creation. The term "purusha" expresses the Divine Mystery in its personal reality. G. relates purusha to Christ and sees in this concept a basis for an Indian Christology. In a chapter on the Bhagavad Gita, G. continues his elaboration on the Hindu discovery of this personal God. The Gita is based on love and devotion to a personal God. The essence of its teaching is detachment and the realization that God is the "doer" in us.

G. then relates Hinduism as a cosmic revelation to the Christian revelation. He finds major differences between them over the issues of myth, history,
and the Incarnation. Whereas Hinduism is steeped in mythology, Christian faith is rooted in historical awareness. Indeed, avatars are mythological and numerous, but the Incarnation is a historical event that is unrepeatable. Finally, G. feels that both traditions are ultimately complementary. The point of convergence is in the notion of saccidananda, the Hindu experience of God as pure being, in pure consciousness which brings pure bliss. This experience converges with that of the Trinity, a further level of depth, that of communion or love in the divine nature. I believe this book is important for the future, especially in dialogue between the two traditions.

WAYNE TEASDALE
Fordham University


S. intends to show that the Catholic Church, especially in the U.S., has recently begun to set forth new moral analyses of war which are outside the framework of traditional just-war theory. He attempts to prove this thesis by giving a very brief history of the just-war tradition, brief treatments of contemporary papal teaching and Vatican II, and then somewhat longer presentations of statements by the American bishops and arguments by selected Catholic theologians.

S. is not convincing for a number of reasons. His consideration of the early just-war tradition is too brief: he devotes only one page each to Ambrose, Augustine, and Aquinas. His examination of contemporary papal teaching is wholly inadequate. His two pages on John Paul II do not begin to present the many angles of his nuanced vision. He does not even mention the Pope's very influential message of June 1982 to the United Nations. He spends more time on Vatican II's Gaudium et spes but misrepresents the Council's teaching on conscientious objection. Similar to the early drafts of the bishops' pastoral on war and peace, he argues that the Council has made the right to conscientious objection a part of official Church teaching. The bishops corrected this misinterpretation of Gaudium et spes in their final draft.

Individual American bishops and some theologians, as S. says, have departed from the traditional framework of the just-war tradition. He fails to show that they have offered a compelling alternative to the thought on war and peace of John Paul II, not to mention the thought of Augustine and Aquinas. For example, S. sings the praises of statements by Archbishop Raymond Hunthausen without subjecting them to any critical analysis. On the other hand, he dismisses Bishop John J. O'Connor's book In Defense of Life without any serious consideration of the arguments therein. He even resorts to suggesting that O'Connor may have written the book to justify the military policies of the Reagan administration. This kind of criticism is not serious.

J. BRIAN BENESTAD
University of Scranton


The sober title of this work sets the stage well for the subject matter. S. is a legal scholar who sees a situation in which "Christians already suffer covert persecution in many areas of culture, morality and law...[leading them to] be treated like resident aliens here on a visa." The charge is thoroughly documented throughout. His starting point for Christian political action is Loyola's agere contra, which views the believer and the world in conflict be-
cause the values of Christ and the world can never be totally reconciled. He chastises clergy who “fail to perceive the conflict between secularist ideology and Christ’s gospel” and reminds those anxious for government intervention at every turn (rather than concerned action by committed believers) of the danger inherent in the “power of government to remake society economically and using that same power to remake it morally.” His chapter on “The Courts and God” charts the disturbing judicial trend to eradicate the vestiges of religious and moral values from civic life. His analysis of the parochial-school-aid controversy is superb; his judgments on the sexual revolution are insightful, sometimes harsh but always charitable.

S.’s style is very readable as he takes difficult areas of law and makes them comprehensible to the uninitiated. The format is simple and direct: the legal statement of the question; background study in its historical, philosophical, and legal foundations; a specific Christian application in near-homiletic style. His viewpoint is traditional in the mold of John Paul II (rather than Michael Novak), which will probably annoy readers on the right and the left. He consistently calls for Christian action; I think he means action springing from religious and moral convictions, not the establishment of a “Christian nation.” He obviously takes seriously John Paul’s repeated challenge for the laity to be “the leaven in society,” reminding his readers that for a Christian “to neglect his opportunities to influence the decisions of government amounts to abdication of responsibility.” He neglects neither personal spirituality nor civic duties as he challenges the believer to accept the “dual calling . . . [to] bring his private life into conformity with the mind of Christ and also work to improve the legal, political, financial and social system of society.”

PETER M. J. STRAVINSKAS
Trenton, N. J.


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Presenting This Issue

Two articles feature our June 1984 issue: one on Eucharist, the other on religion and faith. A bulletin continues TS’s quadrennial roundup of projects relating to early Christianity. Four notes: two on process theology, one each on theological education and on nuclear deterrence.

The Active Role of Christ and the Holy Spirit in the Sanctification of the Eucharistic Elements reveals how agreed statements on the Eucharist issued by bilateral ecumenical commissions emphasize the pneumatological dimension of the event of sanctification of the bread and wine, argues that the relationship between the theandric activity of the risen Lord and the purely divine action of the Spirit needs further elaboration, and concludes that at least within the complete Eastern Orthodox and Roman Catholic traditions a common way of speaking and thinking on this subject seems possible. EDWARD J. KILMARTIN, S.J., S.T.D. from Rome’s Gregorian University, until very recently professor of liturgy at the University of Notre Dame, focuses his research on patristic sources of Christian liturgy and on systematic theology of liturgy. He is preparing full-length works on patristic theologies of the Eucharist and on a systematic theology of the liturgy.

Is Religion the Enemy of Faith? claims that the question is complicated by the evolution of the term “religion” and argues that what the Protestant tradition has achieved after long and arduous wrestling can be complemented by the incarnational genius of the Catholic approach, a more recent phenomenon. This calls for a fuller exploration of the classical distinction between faith, a theological virtue, and religion, a moral virtue. JOHN THORNHILL, S.M., Ph.D. from Rome’s Angelicum, is lecturer in systematic theology at the Catholic Theological Union, Hunter’s Hill, N.S.W., Australia, with particular interest in fundamental theology and ecclesiology. A member of the International Theological Commission and the Anglican–Roman Catholic International Commission (II), he is currently preparing a theology of the role of the Good News in the Christian mystery.

Literature of Christian Antiquity: 1979–1983 is a report on 32 institutions, series of publications, and projects which should be of interest to patristic scholars and, more generally, students of early Christianity. The bulletin is based on, but at times updates, reports presented at the Ninth International Conference on Patristic Studies (Oxford, Sept. 5–10, 1983). WALTER J. BURGHAARDT, S.J., formerly professor of patristic theology at Woodstock College and the Catholic University of America, is theologian-in-residence at Georgetown University, editor of TS, coeditor of the series Ancient Christian Writers, and
research associate within the Woodstock Theological Center, Washington, D.C. Within a few years his book on freedom as the image of God in the human person should be ready for publication.

The Two Process Theologies, stimulated by Whitehead's influence on theology through both his empirical method and his process-relational world view, i.e., his metaphysics, describes the varying and often deeply contrasting impact of these two ways of "resourcing" theological reflection. BERNARD J. LEE, S.M., Th.D. from Berkeley's Graduate Theological Union, is associate professor of theology at St. John's University, Collegeville, Minn., with special competence in Christology and sacramental theology. He is readying a book on Christology in which an empirical methodology is combined with the Jewishness of Jesus as a principle of selection.

The Historicity of God is a critical reflection on the claim in much contemporary Christian theology that the divine reality is better conceived by jettisoning the concept of eternity altogether as a divine attribute in favor of an infinite primal temporality, or by introducing temporality into God as a polar contrast to His eternity. The critique is attempted in the light of a more accurate understanding of the meaning inherent in the ascription of eternity to God. WILLIAM J. HILL, O.P., S.T.D. from the Angelicum, ordinary professor of systematic theology at Catholic University, recently authored The Three-Personed God. He concentrates on foundational and philosophical theology, with special attention to Aquinas, the problem of God, Trinity, and Christology.

Theological Education: Its Fragmentation and Unity, using as springboard Edward Farley's recent book, outlines the problems that theological education confronts, recalls the multifarious modes of such education, discusses the possible causes of "theology's current and hopefully temporary disorientation," and speaks frankly of its two options, disintegration or reconstitution, with expectation of the latter. P. JOSEPH CAHILL, S.T.D. from the Gregorian, professor in the department of religious studies at the University of Alberta in Canada, has done significant research and publication on Bultmann (cf. TS 38 [1977] 231-74) and demythologization.

After Tension, Détente is, as its subtitle declares, "a continuing chronic of European episcopal views on nuclear deterrence." FRANCIS X. WINTERS, S.J., Ph.D. in Christian ethics from Fordham, associate professor of moral theology and international relations in Georgetown University's School of Foreign Service, summarizes the positions adopted by R.C. conferences of bishops of the Western European nations since his September 1982 TS review of their positions.

Walter J. Burghardt, S.J.
Editor
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DOCTRINAL THEOLOGY


HISTORICAL


**MORAL, LAW, LITURGY**


**GENETIC ENGINEERING**


**TEMPLE OF THE HOLY SPIRIT**


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**SPECIAL QUESTIONS**


