

identified even with a visible church which is always transitory and variable. The essence of religion was a belief in God. This belief was a character marking the particular historical manifestation as a genuine religion. A genuine religion shaped the educational structure and furnished the motivational power to implement the myriad of details giving life to this vision.

Such a vision, however, faded into obsolescence in 1909 and Wind rightfully feels it has been relegated, either by design or erosion, "to the ruins of American religious and intellectual history." Judgements about why the vision was not transmitted and propagated are mixed; probably the failure to convey the vision is not due to its own lack of power but rather to the lack of successors capable of grasping and transmitting the vision. Or perhaps it was simply a question of the times. For Harper accomplished the task of holding in delicate equipoise the village Protestantism of the older America and a modern pluralism. Or perhaps the vision was too comprehensive for Harper believed that the university stood as a mediator between one country and another and that the role of the university was to bring humans and nations into close communication with our "common soul." What mere manager could persuade an audience with this kind of talk?

It is easy to minimize Harper's appeal by terming it rhetorical or biblical. But this does not diminish the stature of a man with a vision, of one who used tradition to resolve modern problems, and of one who had a genuine love of the university and all that it represents. This work of the creative imagination and its inherent magnetism stands in stark contrast to the faded and pale cerebrations, accompanied by the faltering trumpets, trotted out at convocations and commencements and at times of financial need by today's crop of managers.

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Donald Goergen, O.P., *The Mission and Ministry of Jesus*, Michael Glazier, Wilmington, Delaware, 1986, 316 pp., paperback.

This present volume is the first of an extensive theological study which will deal with different aspects of Jesus' life and message, and their Christological implications. The scope of the project is most ambitious, and if the present volume is to be taken as an indication, it promises to be a major contribution to contemporary theological writing.

The author's approach raises some interesting methodological problems, of which he is clearly aware, and which he will presumably try to resolve

in future, theologically-orientated volumes. The principal questions arise from his commitment to both a critical historical analysis of the NT sources, which includes the questioning of the veracity of the traditional scriptures, and a fundamental belief in religious doctrines such as Jesus' divinity. Some of the problematic is elegantly outlined in the book's Introduction, though the only solution suggested at this point lies in G.'s confidence that no necessary contradiction need exist between faith and honest scholarship.

The result of this choice of method is a remarkable summary of the "state of the art" of current research into Jesus' biography and teachings, in which G. makes excellent use of the leading achievements of contemporary scholarship. The author's erudition, as reflected in the annotation, is most impressive, though the style throughout is easily readable.

The book takes on most of the major issues and controversies that occupy students of the NT. G. traces the religious movements of 1st-century Judaism, as well as many aspects of political and socio-economic *realia*, as they developed from the beginnings of the second commonwealth. As is the case throughout the study, he has navigated through vast volumes of literature, and generally chosen a concise and reasonable interpretation of the data. Thus, on the difficult question of the relationship between the Scribes and the Pharisees, G. claims (p. 89) that the two designations generally overlapped, the former referring to their scholarly activity, the latter to an ideological movement. Among the other themes which are explored are: Jesus' eschatological and apocalyptic consciousness (which G. generally minimizes), the use of the term "Son of man," and the perception of Jesus as a prophet and/or sage. G. usually takes sides on the controversial issues and, whether or not one agrees with his evaluation, one is always confident that they have been well-researched and lucidly considered.

As is to be expected from a work that covers so much territory, a number of factual errors have crept in. Particularly noticeable is G.'s repeated assertion (following J. Jeremias) that the Pharisees were distinguished by a commitment to "racial purity" (pp. 94, 97, etc.). The evidence which he adduces for this claim generally deals with the topic of "yuhasin," lineage, which is an internal Jewish classification concerned mostly with the legality of marriages of various groups of Jews (e.g., cases of certain or doubtful illegitimacy) into the Priesthood. It is certainly misleading to describe this issue as a main cause of separation from the "cam ha-aretz," or, for that matter, as a Pharisaic concern at all, in view of the distinguished role played by proselytes in the movement.

Some other, more minor inaccuracies that might be pointed out relate to such matters as G.'s description of the linguistic situation in Palestine (p. 66), where he does not allow for differences between (Aramaic) Galilee and (Hebrew) Judea, which have been convincingly argued by many scholars. His claim that the use of "son of man" by Jesus [G. translates it throughout as "son of humanity"] is not intended to allude to Daniel's apocalyptic imagery, also sounds unconvincing; as does his over-emphasis on the uniqueness of the "Abba" form of addressing God (pp. 132 etc., again following

Jeremias), which does not take sufficient account of the Hebrew "Our Father" formula that is so standard in Rabbinic prayers.

But these are, for the most part, minor criticisms. G.'s study is, on the whole, a most impressive achievement, which I would recommend as one of the most readable and thoughtful summaries of the present state of scholarship on the "historical Jesus."

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J. Robert Dionne, *The Papacy and the Church: A Study of Praxis and Reception in Ecumenical Perspective*, Philosophical Library, New York, 1987, 524 pp., \$29.95.

This book is mainly a history of papal teaching and its reception between 1846 and 1965. Although there are some references to earlier popes, the work is primarily concerned with the 119 years which began with the accession of Pius IX and end with the conclusion of the Second Vatican Council. The author examines carefully the teaching of the popes of the period and its reception. He analyses in some detail a number of doctrinal issues, principally to do with belief, such as collegiality in the church, social teaching, the relationship with non-Christian religions, and religious freedom.

The author generally takes a moderate stand, well away from extreme attitudes to papal authority, dissociating himself from both the maximalists and the minimalists, who he believes are both proved wrong by the praxis of Catholicism. Dr. Dionne utilizes the distinction Ernst Troeltsch makes between the *Anstaltskirche* (church as institution) and the *Vereinskirche* (church as association). He asserts that 'paradoxically' within Catholicism, church as association is part of church as institution.

Having set the themes in the introduction, the author in Chapter I deals with the teaching of the ordinary papal magisterium. He comes to the conclusion that within Catholicism the reception of papal teaching from the time of Pius IX up the end of the Second Vatican Council was largely positive. However, the importance of Dr. Dionne's finding is somewhat reduced by a self-imposed restriction stated in the introduction (p. 41): in the modalities of reception by the rest of the Catholic Church, the author is mainly concerned with bishops and theologians, otherwise he felt he would be faced with an impossible task.

One of the most interesting impressions the reader receives from the wide and penetrating research done by the author is the important part played



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