

Talbert's last argument is somewhat puzzling in several respects. His approach changes from showing how the Graeco-Roman biographies are like the Gospels to how the Gospels are like the Graeco-Roman biographies; i.e., they are both world-affirming rather than world-negating. The obvious reason for this shift is the fact that the burden of proof is to show that the Gospels are world-affirming. At the outset it would seem difficult to claim that the Gospels have the same attitude toward the world as the secular biographies. How does the author seek to accomplish this *tour de force*? He does it by reference to the compositional method of the Gospels. He attempts to show through this method that the attitude of the Gospels was inclusive rather than exclusive; i.e., they did not totally reject material with a different point of view, but reinterpreted it within a larger whole with another point of view. His discussion here is not entirely clear. For instance, how absolutizing in intent is a simple collection of sayings or miracles? Or what limits are there to the principle of inclusion? At any rate, how the fact that the Gospels are similar to the secular biographies in their compositional method demonstrates that they are both world-affirming in the same way and satisfies Bultmann's third criterion is difficult to see. Furthermore, is this the type of attitude that Bultmann had in mind when he called the secular biographies world-affirming? The determination of contrast has become a problem of semantics.

While some of Talbert's arguments are questionable, he has provided very helpful material and insights that may also be useful in other directions than for his own specific purpose.

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Taylor, Michael J., S.J., ed. *A Companion to John: Readings in Johannine Theology (John's Gospel and Epistles)*. New York: Alba, 1977. xv + 281 pp. Paperback, \$5.95.

This is the second *Companion* that the editor has compiled, his first being a *Companion to Paul* (1975). The readings are taken from previously published articles in journals and books. He has included more Protestant authors in this volume than his previous one, which was heavily dominated by Catholics. While some of the Catholic authors selected for the present book would be included in most, if not all, selections dealing with John, a selection made by a Protestant would probably not have included some of the lesser known Catholic writers. The editor has chosen his material to give to the beginning student a kind of introductory guide to the understanding of the basic themes and problems of the Johannine writings. Because the readings were directed to this type of student, the editor selected those articles which "combined acceptable scholarship with an easier readability and clarity of expression than is normally found in essays on the subject" (p. xiv). For the same reason, too, footnotes have been reduced to a bare minimum. To make this volume more useful, the editor has provided an "Introduction" and has at the end added "Review Questions: Material for Comment and Discussion."

The authors and articles included in the volume are: John Marsh, "John: A Very Different Gospel?"; T. W. Manson, "The Johannine Jesus as Logos"; Basil de Pinto, "John's Jesus: Biblical Wisdom and the Word Embodied"; Raymond E. Brown, "The Qumran Scrolls and John: A Comparison in Thought and Expression"; W. D. Davies, "The Johannine 'Signs' of Jesus"; Raymond E. Brown, "The Ego Eimi ('I Am') Passages in the Fourth Gospel"; Karl Schelkle, "John's Theology of Man and the World"; Andre Feuillet, "Man's Participation in God's Life: A Key Concept in John";

Thomas Barrosse, "The Johannine Relationship of Love to Faith"; Bruce Vawter, "John's Doctrine of the Spirit: A Summary View of His Eschatology"; Rudolf Schnackenburg, "Christian Morality according to John"; W. K. Grossouw, "Christian Spirituality in John"; Raymond E. Brown, "The Johannine Sacramentary"; Rudolf Schnackenburg, "Is There a Johannine Ecclesiology?"; J. Ramsey Michaels, "Reflections on the Three Epistles of John."

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Utke, Allen R. *Bio-Babel: Can We Survive the New Biology?* Atlanta: John Knox, 1978. 247 pp. \$11.95.

The new biology threatens to revolutionize life as we know it in the last quarter of the twentieth century. We witness today as critical a breakthrough in knowledge and technology in biology as we witnessed in physics a generation ago. In the first part of the book the author sets forth what we know and what we soon shall see in various areas of biology. In the area of reproduction, he refers to new methods of birth control, self-administered abortifacients, artificial insemination and sperm banks, control of sex in offspring, artificial inovation, artificial placentas, cloning, and artificial wombs.

Under physical modification, he refers to the following realities and possibilities: transplanted, artificial, and regenerated body parts; genetic engineering, including negative and positive eugenics using cell fusion, transformation, sperm therapy, transduction, and microsurgery; artificial and synthetic plants and animals; man-animal, man-plant, and plant-animal chimeras.

Under mental modification, he refers to the electrical control of the brain; the chemical control of behavior, memory, and intelligence; disembodied brains, head transplants, and brain transplants; and man-computer and man-machine chimeras.

Under prolongment of life, he refers to the control of disease, freezing techniques to preserve someone for future reanimation, chemically-induced hibernation and suspended animation, and control of the aging process.

The last chapter in this section deals with the creation of life.

The second half of the book deals with the implications and possible consequences of the biological revolution described in the first half. The author first raises questions concerning the unthinking acceptance of the "progress" gained through science and technology, whether these are not doing more *to* man than *for* man. In view of the rapid acceleration of knowledge without corresponding growth in morality, he queries whether we are not in fact now like children playing with dynamite.

Next he sets forth the blessings which we can gain from the advances of the biological revolution and weighs these against the dangers. His emphasis is clearly on the dangers. He looks at the current developments as a Bio-Babel rather than as a cornucopia of unlimited blessings. In the light of these dangers, he proposes a ten-year moratorium on artificial inovation research, on the development of artificial wombs, on attempts to clone small mammals and humans, on cell fusion experiments, and on recombinant DNA research. Research in other areas should be slowed down, but those areas are not as serious as the ones mentioned above. During this period of moratorium, conferences and forums that include leaders in all disciplines and fields of knowledge should be held to discuss these various types of research.

Utke also calls for a revolution in which wisdom rather than knowledge will be the objective and that will result in a new person who "would be less self-centered, less orientated toward seeking power, and more concerned about nature, mankind,