

about Luther's theology. The inclusion of such topics lends an added valuable dimension to this particular publication.

The various chapters in Landeen's book are well documented, and a bibliography (pp. 215-218) concludes the volume. This book will be found useful by lay readers as well as scholars in the field, not only as a well-written authoritative narrative but also as a helpful reference tool.

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Langholf, Volker. *Die Gebete bei Euripides und die zeitliche Folge der Tragödien*. "Hypomnemata," Heft 32. Göttingen: Vandenhoeck & Ruprecht, 1971. 172 pp. Paperback, DM 35.00.

This monograph, a dissertation accepted by the university of Hamburg in 1968, is a highly technical study of prayer in the dramas of the Greek poet Euripides and a contribution to the complex dating problem of the poet's tragedies. This is the first detailed and comprehensive study of the prayers in the dramas of Euripides. For this reason alone one needs to congratulate Langholf. Aside from this, Langholf's study is a first in investigating prayer in Greek religion in the last few decades.

The author employs an "unusual" methodology (p. 6). He avoids the method of the comparative interpretation of prayers from different pieces of different periods, because the "comparative interpretation" appears from the start to be unfeasible. The method is the (quasi-)statistical one. It is said to have the advantage of enabling a verification. An appendix (pp. 152-165) gives an analytical list of prayers and prayer-like materials in Euripidean dramas which aids the reader in his own verification. The purpose and aim of Langholf's work is to prove that there is a development in the religious views of Euripides. This has been denied by A. J. Festugière (1950) and F. Chapouthier (1955).

A definition of prayer has considerable bearing on a systematic and precise statistical investigation of the 220 passages in the Euripidean dramas which contain or deal with prayers. Prayer is very broadly defined as "the speaking to gods or divine beings" (p. 9). The content of this speaking is disregarded. The difficult problem of the dates of the sequence of the respective tragedies has a direct bearing on the question of religious development. Langholf follows on the whole the chronology of E. B. Caelde (1941) which is based on a study of the trimeters in the plays and which has been supported more recently by G. Zuntz (1955) and K. Matthiessen (1964).

The main part of this study (pp. 21-101) deals with observations on the praying persons, their religious and psychological condition. The beings to whom prayers are offered are Zeus, Apollos, Artemis, Hermes, Athena, Dionysus, Aphrodite, Hera, and Earth, among others. The basic types of address are investigated as well as the forms of requests. Detailed attention is given also to the dramatic function of the prayers.

The final part of Langholf's work seeks to summarize his findings in relationship to the broad realm of phenomena which have been called "the irrational" (pp. 102-141). It has long been recognized that religion is one

of the most important elements in the tragedies of Euripides. The final decision is usually brought about in an irrational manner by means of the *deus ex machina*, human sacrifice, or human redeemer. Euripides stands in the center of a lively cult. But his relationship to it was neither uncritical nor naive. He was neither one engaging in enlightenment nor a believer. Many of the dissonances derive from the personality of the poet himself.

A discussion of changes in form and content in Euripidean tragedies forms the background for the development observed in the study on prayers. A comparison of prayers in the early and later work of Euripides demonstrates many significant changes. Not only is there a quantitative increase but also a qualitative difference in the use of prayers in the Euripidean tragedies. In Euripides are the first signs of a development of Greek religion in which the gods have lost those human qualities which make a personal relation between deity and mortal possible.

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Outka, Gene, and Paul Ramsey, eds. *Norm and Context in Christian Ethics*. New York: Charles Scribner and Sons, 1968. 419 pp. \$10.00.

Gene Outka and Paul Ramsey, both teachers of religion at Princeton University, here bring together an anthology of essays which contribute to the debate on the new morality. The editors have attempted to incorporate a broad spectrum of viewpoints including those of Roman Catholic theologians, Protestant theologians, and moral philosophers.

The main discussion is carried on in sections I (Virtue, Principles, and Rules) and IV (Situation Ethics: Defense and Critique) with sections II and III (Natural Law and Reformation Themes respectively) supplying perspective and background material. The natural law discussion is especially pertinent. This section, dominated by Catholic theologians, represents a reassessment of natural theology which brings this type of theology out from its traditionally casuistic use to a broader, more secure footing. There is still the plea for universal norms, but not for norms that hold true in all cases.

Although it is impossible in a few words of analysis to do justice to many pages pregnant with ethical dicta and implications, I will try to bring it all together by focusing on the two great polarities in this anthology—those expressed by Paul Ramsey and by Joseph Fletcher, a leading proponent of situation ethics. The analysis will be divided into three areas: love, situation, and law.

Not one of these moralists disagrees with Fletcher that *love* is the absolute norm in Christian ethics. But all the authors, including philosopher Donald Evans who ostensibly holds basic agreement with situationism, differ fundamentally with Fletcher in their development of love. To Ramsey *agape*, as the ultimate norm, could also be translated as faithfulness. This more accurate meaning is possible because he derives love from a knowledge of "God's gracious acts"; this knowledge in turn enlightens the "ought" for man's own actions. Further, the requirements of faithfulness, entailed by