

demonstrates how Canada provided a "third way" between the traditionalism of Europe and the innovations of the United States (130), but his treatment of Canada's church history is not nearly as complete as his account of religious developments in the United States.

In a work that seeks to deal with the complex history of so many religious traditions over several centuries, not everything can receive due attention. But at times the reader might wonder why certain facts and names have been included, and why other events and persons have remained unmentioned or have received very scant treatment. Orthodox Christianity definitely seems to be underreported. Noll finds room to devote a few paragraphs to Noyes's Oneida experiment, but hardly mentions the different groups of Amish Christians. Or, to give another example, the rather important phenomenon of transcendentalism is mentioned only in passing.

Noll is not always convincing in his arguments as to how earlier events influenced later trends. It seems questionable whether it can indeed be demonstrated that the communal experiments of the nineteenth century "became an inspiration for further efforts at building separate religious communities in America during the counterculture movement of the 1960s and 1970s" (199).

The suggestions for further reading given at the end of each chapter and the biography of general works at the end of the book are useful. However, they are more limited than one would expect in a work of this scope.

The book has been carefully edited, but at least one name has been misspelled. William Miller's lieutenant was Joshua V. Himes, and not Joseph V. Himes. The few criticisms one might have, however, in no way detract from the superb overall quality of the book.

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REINDER BRUINSMA

O'Grady, John F. *Pillars of Paul's Gospel*. New York, NY: Paulist Press, 1992. 178 pp. \$9.95.

John F. O'Grady is a pastor and a scholar—formerly priest of the diocese of Albany, New York, currently Professor of Biblical Theology and Dean of Barry University in Treasure Coast, Florida. He holds doctoral degrees in theology and biblical studies—in theology from St. Thomas University and in Sacred Scripture from the Pontifical Institute, both in Rome.

Professor O'Grady considers that Galatians and Romans are the pillars of Pauline theology. In this book he studies these two epistles together in an attempt to interrelate Paul's personality, writings, and history.

The book is divided into four sections. The first deals with Paul's environment—his background, religious experience, relationship to Jerusalem, and encounter with the gospel. The second section, on the epistle to the Galatians, contains an introduction followed by a consideration of Paul's gospel, his theology of salvation by faith, and freedom in the Christian life. The third

section is dedicated to the epistle to the Romans. After a short introduction dealing with universal sin, O'Grady explains the gospel of faith, God's grace related to Israel and Christianity, and the way graced believers live. The final section considers Pauline theology, particularly the church as the new community of faith and justification, and Paul's impressions of Jesus.

O'Grady attributes Paul's theology and influence in Christianity to Paul's religious experience, which O'Grady explains anthropologically. O'Grady's exposition of Paul's experience on the road to Damascus places him as a bridge between Friedrich Schleiermacher (1768-1834) and Rudolf Otto (1869-1937). For Schleiermacher, religious experience or the consciousness of being absolutely dependent upon God is no different than any other human experience. Otto makes a theoretical distinction between what he calls *mysterium tremendum*—the experience with God through dread and fear, and *mysterium fascinans*—the experience with God through awe and fascination. O'Grady finds all of these in Paul's experience.

O'Grady defines justification as a "gift" and a "responsibility." As a gift it is forensic, and as a responsibility it is ecclesiological—every Christian has to live for others in the community of faith (59, 60). O'Grady's concept of justification does not exclude sanctification.

Following the lead of most other commentators, O'Grady fails to see freedom as the main subject of Galatians. He takes it only as one section of the epistle. It is a gift from God; and it means to be free from law, sin, and death (73), and particularly, free "to live for the sake of others" (75).

On the crucial subject of the law, O'Grady thinks that Paul changed his mind between Galatians and Romans. In the earlier epistle Paul showed even anger against those who taught the law, but in Romans he seemed "willing to compromise," coming closer to Peter and James (26). Regarding the relationship of faith and law, O'Grady says that Paul "will not attempt to have faith supersede the law but rather will place the law in its proper perspective"—faith precedes the law, and the law rests upon faith (98).

In his interpretation of Rom 5:12-21, which Roman Catholic theology has used through the centuries as the scriptural foundation for its theology of original sin, Professor O'Grady does not speak about original guilt. Instead, following contemporary theologians, he defines original sin as being born into a "sinful condition," which he explains as a "sinful environment" (100-101).

Even though this book is not a deep, scholarly study about Galatians and Romans, its importance rests on the fact that the Roman Catholic Church has historically relied on the Gospels of Matthew and Luke. The Church has never taken a major interest in Paul's writings. It has particularly neglected the two epistles to which this book is dedicated, in that whenever there has been an attempt to study Paul, attention was directed primarily to the pastorals. This book is recommended for college students and adults interested in Paul's writings as studied by a contemporary Roman Catholic mind.