

suggested by B. Zuckerman (422-435) with brief commentary on the "certainty" of scholarship.

Section VII on the "New Testament" includes an article by C. R. Koester (436-448) on the theology of the Gospel of John. It is followed by the hypothesis of J. Marcus (449-466) that much in the Gospel of Mark is dependent on Isaiah. J. P. Meier (467-477) examines the tradition, message, and authenticity of Luke 10:23-24 and reconstructs the text as it may have appeared in Q (*Quelle*).

"Religion and Art" is the topic of three articles in Section VIII. S. Cahill (478-515) writes from a perspective somewhat incongruent with the rest of the book in examining the motif of the queen mother of the West through the pictorial art of the Han through Sung Dynasties in China. A similar art history approach is taken by Z. Gitay (516-526) in her examination of the representation of Job's wife in the visual arts. A most informative chapter was written by A. Scheffer (527-559) on the history of needlework and sewing in Israel from the Prehistoric to Roman periods. She makes use of textual, archaeological, and iconographic data in her historical description of these developments.

Section IX includes four entries from "Other Perspectives." Indeed, most scholars have not compared Celtic and Norse mythical traditions with biblical literature as A. B. Beck (569-577) does in her article. C. Franke (578-583) translates a short story of S. Y. Agnon and reflects on his own experience as Freedman's student. He is followed by H. Küng (see above). R. A. Rappaport (601-632) develops an anthropology of religions.

This *Festschrift* to David Noel Freedman is an essential addition to any professional or academic library. It is filled with valuable resources paving the direction for a critical approach to biblical studies through major voices in the field today. The editors are to be commended for producing a handsome and well-edited volume for their mentor and colleague whose contribution to biblical scholarship cannot be overestimated.

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Beinert, Wolfgang, and Francis Schüssler Fiorenza, eds. *Handbook of Catholic Theology*. New York: Crossroad Publishing Company, 1995. pp. xiv + 783. \$69.95.

The *Handbook of Catholic Theology* (hereafter referred to as *HCTh*) is the long awaited English translation of the accomplished German reference work *Lexikon der katholischen Dogmatik* (1987), edited by Wolfgang Beinert. The English-language edition, however, is more than a mere translation. In a time of widespread theological change and transition, where new ideas and new theological viewpoints are widely discussed and the theological diversity seems almost overwhelming, the *HCTh*, under the able co-editorship of Francis Schüssler Fiorenza, has incorporated significant new materials, written by competent U.S. theologians, such as Elizabeth Johnson, Anthony Godzeiba, Anne M. Clifford, Joann Wolski Conn, Michael A. Fahey, Peter Fink, Roger Haight, and Francis Schüssler Fiorenza. They have provided not only additional perspectives beyond the boundaries of the German edition but also discuss contemporary issues such

as Anthropology, Creation, Eschatology, Christology, Mary, the Sacraments, the doctrine of God, and Foundations of Theology, to name but a few. All entries, not just the newly written, have bibliographies that have been updated and adapted specially to an American audience; i.e. the bibliographies refer primarily to English works or English translations.

This essential reference book discusses everything one needs to know about Roman Catholic theology, from Absolution to Worldview. More than 300 entries, thoroughly cross-referenced, address all the essential topics of Roman Catholic theology. Each entry runs from one to four pages and seeks to give an answer to such questions as: What are the basic topics and categories of Roman Catholic theology? What are the central teachings of the Roman Catholic church? What are their meaning and significance? What are the biblical texts at the roots or origin of the development of Catholic beliefs? What are the decisive church councils and their precise teaching? What are the major controversies and differences of opinion within traditional as well as contemporary theology? (ix).

In order to accomplish such an introduction to the basic notions of Catholic theology most of the articles are divided into five sections: first, *Biblical background*, where the biblical roots of Roman Catholic beliefs and practices are presented. Second, *History of Theology*, where the development and change of Roman Catholic thought is set forth. A third section, *Church Teaching*, seeks to delineate the official teaching of the Roman Catholic Church on issues of Catholic belief. A fourth section, *Ecumenical Perspectives*, deals with the relation between Roman Catholic teachings and those of other Christian churches, particularly the Lutheran or Calvinist positions. The final section, *Systematic Reflections*, presents a systematic exposition of the topic.

One particularly helpful feature is the number of charts and tables, which, by presenting a visual overview of important theological notions, topics, and events, provide invaluable assistance for grasping the essential contours of significant theological controversies, doctrines, conciliar statements, and so on. The charts alone make this handbook a very useful pedagogical tool for students of theology.

As is to be expected from a one volume reference work, the *HCTh* is comprehensive but not complete in its presentation. At times the information provided is rather scant and does not do justice to the complexity of the issue (see, e.g., the articles on "Culture" and "God's Foreknowledge," among others). One also wonders why a topic like "Justification" is treated rather briefly, even from a Catholic perspective, while Mary is dealt with in no less than eight separate articles. Perhaps this does reflect the relative significance of these topics in Catholic thought. Despite the aim of the *HCTh* to present an objective and balanced introduction to the basic notions of Catholic thought, occasionally this balanced presentation is not achieved, especially with regards to the discussion of the history of theology. (For instance, Adventists are wrongly associated together with other sects who try "to keep awake the expectation of an imminent end by ever new predictions" (243).

Some venial defects aside, the *HCTh* provides a readable and helpful introduction to essential topics in Roman Catholic theology. The *HCTh* is to be recommended to any student of theology, pastor, or interested lay-person who wants first-hand information about the topics and categories of Roman Catholic

theology and their meaning. It is carefully edited and a helpful index of subjects contributes to its usefulness.

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Borgen, Peder. *Early Christianity and Hellenistic Judaism*. T & T Clark: Edinburgh, 1996. xi + 376 pp. Cloth, \$49.95.

Peder Borgen is a Scandinavian scholar at the University of Trondheim who is particularly distinguished for his studies on the relationship between the Fourth Gospel and the Synoptics. This book is not a monograph, but a collection of eleven of Borgen's previously published essays, along with three that appear in this volume for the first time. While such a compilation might be dismissed as one scholar's attempt to get added "mileage" out of his research, that accusation would be unfair in this case. These essays are not disparate, but have a logical focus in four significant areas of New Testament scholarship: Jews and Christians in the Greco-Roman World, Johannine studies, essays on Acts and the Pauline corpus, and studies in the Book of Revelation and apocalyptic literature.

Befitting the title of this book, Borgen makes rich use of both biblical and especially nonbiblical sources, placing the scriptural material directly in the context of the ancient world through relevant archaeological inscriptions, rabbinical traditions, and such contemporary authors as Philo Judaeus. Borgen's research on the relationship between Jews/Christians and their pagan environment I found most illuminating. This material shows that we must guard against any tendency to collectivize "the Jews," as is too often done in interpreting the NT. The bewildering variety in Jewish belief and practice is particularly evident in the Jews' association with the gentile world at this time, where their contacts ranged from strict avoidance to lenient indulgence. Geography also played a role. Whereas in Jerusalem, for example, Jewish participation in the Roman military was unheard of, Jewish troops were very widely used in Ptolemaic Egypt.

Another locus of great interest in these essays is the question of whether or not the author of the Fourth Gospel used the Synoptics in writing his own. Borgen champions the view that John used an oral tradition that was independent of the Synoptics, a stance which occasioned his celebrated dialogue with F. Neirynck, who concludes that the Synoptics were indeed sources for the Fourth Evangelist. Their interchange is nicely reported in this book, which was updated sufficiently to note that Raymond E. Brown, in his recent magisterial *The Death of the Messiah*, supports Borgen's position of Johannine independence.

In this debate, and in his subsequent research on the relationship between Acts and the Pauline letters, Borgen relies heavily on textual analysis and parallels/nonparallels in the two bodies of material. While this will delight New Testament scholars, nonspecialists may well be put off by the meticulous detail and vast bibliography. But Borgen skillfully summarizes his argumentation through brief and pellucid conclusions at the close of most of his chapters, which any informed reader will find of great value.

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