

editor and journalist, trying to come to grips with the enormity of what he perceives to be his nation's sin, while at the same time striving to eschew despair amidst the lingering ethical darkness of the Gulf War. As Cardinal Arnos of Brazil notes in the Foreword, the book is an attempt to salvage "the soul of America," a task of critical importance, not only for Americans, but for the entire world community.

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*Readings in Christian Thought*, 2nd ed. Ed. Hugh T. Kerr. Nashville: Abingdon Press, 1990. ISBN 0-687-35547-8. Pp. 403.

First published in 1966, *Readings in Christian Thought* quickly found its place as a one-volume collection of primary materials in English translation. Though its title belied the fact that the selections represented, in the main, Western (Latin) theology, it made a significant contribution to the curricula of introductory courses in the history of Christian thought. *Readings* even gave eloquent voice to the "ongoing-ness" of the tradition through the inclusion of selections from K. Barth, E. Brunner, R. Niebuhr and R. Bultmann, whose theological contributions had not yet been silenced by death.

Much has happened in the twenty-five years since its first publication. The tradition continued its evolution, moving on to be challenged by Liberation, Black, Feminist, Asian, African, and "Green" modes of theology. The creative contributions of many individuals since 1966 made the announcement of a revision most welcome and anticipated.

The basic format of the volume remains unchanged. The selections are arranged in six sections, an increase of one in order to include an entirely new section. Each of these (except the last) continues to comprise a general introduction to the era, along with a more specific description of each individual thinker. The following additions and deletions have been made: to the section dealing with the early church, Perpetua (c. 181-203) has been added; in the section dedicated to medieval developments, Jan van Ruysbroeck (1293-1381) and Nicholas of Cusa (c. 1400-1464) have been eliminated, and Julian of Norwich (1342-1423) has been added; from the section dealing with the Reformation and its aftermath, both Richard

Hooker (c. 1544-1600) and Robert Barclay (1648-1690) have been deleted, with John Woolman (1720-1772) being added; in "Creative Religious Ideas in the Modern Age" the excerpts dealing with Catholic dogmas such as the immaculate conception and papal infallibility have been withdrawn, as has the material representing the thought of P.T. Forsyth (1848-1921), while Fannie Barrier Williams (1855-1944) and Elizabeth Cady Stanton (1815-1902) are now included; from the more recent past, one now finds selections from Georgia Harkness (1891-1974), Karl Rahner (1904-1984), Thomas Merton (1915-1968) and Martin Luther King, Jr. (1929-1968), but missing is Emil Brunner (1889-1966) and the World Council of Churches (1948- ). Following these sections of primary material comes a seven-page, tightly crafted, essay tracing most of the developments mentioned in the brief survey above. The rudimentary index included with the first edition has been withdrawn.

On the basis of the changes noted, one would have to pronounce this second edition a major disappointment. The weaknesses of the first edition have not been seriously addressed and its strengths have not been capitalized upon. As regards the former, an attempt has been made to redress the gross imbalance of the first edition which had but one selection from a female thinker. Five of fifty-five selections is statistically a significant improvement over a one of fifty-five ratio, yet still grossly imbalanced. Further, the thought represented within the covers continues to be very much Western in orientation, with insufficient materials from the Eastern tradition to facilitate an understanding of the forces which culminated in the deep rift between East and West.

The greatest problem with this edition lies in its erosion of the strengths of the 1966 volume. *Readings* earned its niche originally by making primary sources readily available to students. This edition has resorted to the inclusion of a "survey" of all those theologians whose contributions since 1966 made a revision essential! It is therefore unacceptable that the writings of such notable thinkers as Lonergan, Schillebeeckx, Tracy, Gutierrez, Bonino, Boff, Segundo, Cone, Schussler Fiorenza, McFague, Radford Ruether, Tribe, Boesak, Koyama, Song, Pannikar among many others should receive only cursory mention in a short essay. Symbolic of the issue here is the failure to include contributions from living theologians. Though Barth, R. Niebuhr and Bultmann have all died, the tradition of thought to which they contributed so decisively has not. The

continuing development of that tradition does not seem to have had a significant impact upon the process of selection.

*Readings* is thereby rendered less noteworthy with the publication of the second edition. With a volume published in 1966 it is perhaps permissible to use supplementary materials so as to establish the comprehensiveness desired in a survey course. A volume published in 1990 cannot expect the same largesse from contemporary students or teachers. The Christian tradition of thought has always benefitted from the contributions of both men and women, both East and West. It would be wonderful to recommend *Readings* as a volume which takes these factors fully into account, but it does not. It may still occupy a place within curricula, but that may be more due to lack of competition in the field than to its own qualities.

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*Introducing the Old Testament.* By Richard Coggins. Oxford: Oxford University Press, 1990. ISBN 0-19-213255-5. Pp. v+165.

Richard Coggins' *Introducing the Old Testament* will appeal to anyone who wants a succinct survey of Old Testament scholarship and is interested in the many disciplines that have, and will continue, to influence its study. The Preface sets out clearly Coggins' objectives and plans: it is to be used as a guide to the various scholarly approaches and disciplines that have been used to study the Old Testament. While Coggins does not claim to be an expert in every one of these areas, he nevertheless suggests that it is both wise and appropriate to examine as wide a range of approaches as possible to build up a balanced picture of Old Testament scholarship. To his credit, he is sensitive not to evaluate one kind of approach over any other. He prefers to show something of the characteristic concerns and emphases that have led to different ways of understanding the Old Testament. Coggins' format establishes what questions can be legitimately and profitably put to the Old Testament.

Coggins divides his book into ten chapters: instead of titles, he poses ten investigative questions encompassing such areas as textual analysis, linguistics, history, archaeology, sociology, anthropology, women's studies,