(on pages 9-15) and later paraphrases twice more (pages 39-40 and 101). The only authentic response to the challenge of Scripture, suggests the author, is active compassion which contributes to dismantling U.S. economic and military oppression and reducing the frenzy of the arms race.

After a quick reading of the book, the principles and facts that Nelson-Pallmeyer musters for his argument are easy to trace again, because the principles, insights, and perspectives are set in italics, and big black dots mark the facts and statistics that are mobilized to support the contentions.

There is a constant contrasting of biblical principles and insights with statements of U.S. foreign policy or reports of economists and sociologists, to bring out the injustice and unchristian lack of compassion which characterizes capitalism, which Nelson-Pallmeyer describes as a "fatally flawed system" (page 55). The facts and statistics, as well as the citations and excuses proposed by those who would defend the injustices, leave the reader heart-sick and angry, and eager to try out the remedial measures proposed by Nelson-Pallmeyer. An appendix lists the organizations and periodicals which promote justice for the oppressed nations.

Perhaps one flaw in the book is that its message of compassion does not reach out to the oppressor. The impression given is that all capitalistic economists as well as those who cooperate with their injustice are heartless, scheming egotists — and this includes the rich women and the well fed, as well as the Cardinal (Obando y Bravo) of Managua.

Eduardo P. Hontiveros, S.J.


The title of this book is quite apt. With equal aptness it could also have been entitled "Healing and Creating in Economic History" and thus explicate the horizon within which it can be viewed and is in fact herein reviewed. However, not many people are familiar with Bernard Lonergan's 1975 lecture entitled "Healing and Creating in History". Of this lecture, a few excerpts are given here to clarify the horizon adopted in this review:

"Now if the multinational corporations are generating worldwide disaster, why are they permitted to do so? . . . Their rigourous application (of their inadequate principles) on a global scale, according to Barnet and Muller ('Global Reach: The Power of Multinational Corporations'), heads for disaster. But as the authors also confess: 'The new system needed for our collective survival does not exist.' When survival requires a system that does not exist, then the need for creating is manifest."
... "When the Roman empire decayed and disintegrated, the church indeed lived on. But it lived on, not in a civilized world, but in a dark barbarous age...

"If we are to escape a similar fate, we must demand that two requirements are met. The first regards economic theorists; the second regards moral theorists. From economic theorists we have to demand, along with as many other types of analysis as they please, a new and specific type that reveals how moral precepts have both a basis in economic process and so an effective application to it. From moral theorists we have to demand, along with other various forms of wisdom and prudence, specifically economic precepts that arise out of economic process itself and promote its proper functioning."


These three paragraphs articulate a felt need in theology for an interdisciplinary theory. Pemberton and Finn offer a good response. They do not quote or mention Lonergan. Instead they go to the roots of Lonergan's insights, namely, divine revelation and human history. The approach indicated by these roots are radical indeed.

In Part One, the reader is led through a history of events that gradually constituted the community of people chosen under covenant to give witness to sacrail experience. The covenant later evoked a messianic community missioned to preach a Christian ethic of detachment and stewardship. This ethic is seen to progress gradually in Christendom through its patristic, medieval, Lutheran and Calvinistic stages, only to decline in the industrializing West into the liberal secularism of Locke. Locke's one-sided ethos is observed to favor the propertied class and thus to evoke the egalitarian need for economic democracy. Attempts to respond to this need led to a broad spectrum of programs oscillating between a surging right and a wavering left: Adam Smith, Karl Marx, John Maynard Keynes, Milton Friedman and a host of variants all conflicting with one another and agreeing only in uniformly prescinding from the Christian principle of detachment and stewardship. This panoramic presentation prepares the stage for Part Two.

Part Two is rich in technical details selectively assembled to establish systematic linkages between economics and moral science. To theology, the value of this enterprise is its potential for promoting the interdisciplinary task incumbent on the theologian. Its empirical method needs trial-and-error experimentation, and so the final chapter highlights this rationale of small disciplined communities living out the moral precepts that arise out of economic process.

The style of writing makes it easy for non-specialists to read this book. At the same time, it eminently succeeds in adhering to the norms of scientific analysis demanded by a secularist mind-set.
There are abundant indications that the authors are familiar with Lonergan’s thought in *Insight* and *Method in Theology* even if there are no explicit references to these. Such references would have been counter-productive for most readers: the general bias in the empirical sciences against rising to a higher viewpoint constitutes a danger that the readership of this book may be limited to theologians. Certainly, it is a “must” at least for theologians preparing to immerse themselves in this millenial and very critical threshold of salvation history.

More advanced theologates in the Third World will do well to consider using this as a textbook in their core curriculum for those who will be serving in the ecclesial ministry during the last decade of this century.

*Vicente Marasigan, S.J.*


In a brief introduction the author insists that this work is not concerned with historical criticism nor source criticism nor the history of motifs nor historical and geographical problems. This dissertation, completed for the Pontifical Biblical Institute under the direction of the late Dennis J. McCarthy, S.J., presents a literary and stylistic study of the climactic Exodus 14 along the lines of Rhetorical Criticism, one of the more recent and satisfying methods of biblical research. This work is not directed against other methods, in fact presupposes them, and attempts to reveal the literary and symbolic riches of the chapter for the sake of a greater understanding and appreciation of it as a unified literary production.

The work has five chapters and a conclusion, two tables highlighting elements in the Exodus chapter, a list of works cited, and five indices that allow ready access to the text.

The author first provides his own translation of Ex 14 according to sense lines, with philological notes on two difficult words and a sentence (13, 18b; 14, 20a; 14, 25a), all of which he admits remain obscure and uncertain.

In chapter II he indicates his intention to examine the text in its final redaction, not however as the last of several stages (as in redaction criticism), but rather in its totality as a unified whole with all its diverse elements. Following the lead of Ricoeur, he is not concerned with the “mental intention of the author,” but with the “verbal intention of the text,” which contains a surplus meaning even beyond that intended by the author. In fact, he is less concerned with the final redactor(s) than with the final reading and the reader, and the impact made upon this person.