

Book Reviews

Christ the Lord: A Study in the Purpose and Theology of Luke-Acts:
by Eric Franklin. SPCK, London, 1975. Pp. 241. Price £ 6.95.

The unprecedented interest in Lucan studies in recent times is beautifully expressed in the title of an essay by the noted Dutch New Testament scholar, W.C. van Unnik, "Luke-Acts, a Storm Center in Contemporary Scholarship." The contributions of Adolf von Harnack and Kirsopp Lake earlier, and that of Henry Cadbury later have to be taken into account while speaking of Lucan studies. However, the picture we had of the author of Luke-Acts all along was that of a historian. But the monumental commentary of Ernst Haenchen on *The Acts of the Apostles (Die Apostelgeschichte)* and the phenomenal work of Hans Conzelmann, *The Theology of St Luke (Die Mitte der Zeit)* have brought to light Luke the theologian. Conzelmann's work has been considered by scholars as almost the last word on Luke. (In a private letter that C. H. Dodd wrote, he says: "I suspect that we shall have to give Acts over, so to speak, to Conzelmann.") In the words of van Unnik, "This discovery of Luke the theologian seems to me the great gain of the present phase of Luke-Acts study, whatever may be the final judgement about the character and importance of that theology."

Hats off to the British scholar Eric Franklin, who has made a valiant attempt to challenge the conclusions of Conzelmann and provide alternative possibilities in his good study on the purpose and theology of Luke-Acts, presented in the volume under review. It may be helpful to give a summary of his work here, and all that I have to do is to quote from the jacket of the book:

In contrast to the recent commentators, including Conzelmann and Haenchen, who have found in Luke a reduction of the eschatological expectations of his predecessors, Eric Franklin argues that the writer of Luke-Acts continued to look for the early return of Jesus. Nevertheless, the delay of the Parousia and the continuing disbelief of the Jews posed a problem for the Christians of his day, which he answered by an emphasis on the Ascension as the effective enthronement of Jesus as Lord. The fruits of this—the renewal of Israel in the form of the Church and the incorporation of the Gentiles—are signs of the times. Luke's theology is the result of his practical concern and what he writes is history from the viewpoint of one who has seen the hopes of the Old Testament fulfilled.

As Franklin claims in his introduction, the book is written from his conviction that an estimate of Luke as a theologian is to give a wrong

picture of him and shows the influence the earlier Liberal understanding of Luke which took him out of his own times (p. 6). However, our author also presents Luke as a theologian, though of a different mould.

The book is divided into six chapters. Chapter 1 is an attempt to put Luke back into the eschatological framework of the primitive Church and to prove that the expectations of the End were an integral part of his theology. Chapter 2 re-examines Luke's understanding of Jesus. Luke links Jesus firmly to Jewish hopes and proclaims him as the Messiah of Old Testament expectations. Chapter 3 re-examines Luke's attitude to the Jews. It presents him as favourably disposed to the Jewish nation, whose history comes to a climax in the Lord. Though the Jews have rejected Jesus because of a perversity which has characterised their history, the author argues that Jews and Christians remain close and that Luke's work does not represent a Christianity which has turned aside from its Jewish source. Chapter 4 deals with Luke's history in Acts. It remains that the overall presentation is controlled by the belief in these happenings as fulfilment of the eschatological expectations of the prophets. Chapter 5 discusses the nature of the response that Luke hopes to win from his readers. The author shows that it is the response of men who know that they are living in the last days and who are ready to meet their Lord when he appears. The final chapter portrays Luke the evangelist.

The book seems to be the product of careful research and excellent study of the texts. The notes and bibliography will testify to this. The author is to be commended for his independent exegesis even though we may not agree with all his conclusions.

Three points which are important in Conzelmann's work are that the End is postponed, that history is separated from eschatology, and that the Kingdom of God is a transcendent reality. Franklin thinks that Conzelmann pursues these points too rigorously in the interests of a theory of salvation history. Therefore, Franklin qualifies these by showing that the End, though postponed, is not dismissed; history is not unaffected by eschatology; and the Kingdom, though transcendent, always exerts its influence over history. According to Franklin, the problem of the delayed Parousia which Luke faced can be explained by the reality of the Ascension and the exalted status of Christ as Lord (p. 15). (His argument that the longer text of Luke 24:51 is the more probable reading (p. 31) is not convincing.) The enigma of the tension between the 'present' and the 'future' (*realised* and *futuristic eschatology*) in Luke's Gospel is far from removed in this book. However much the future aspect is stressed by Franklin, I get the impression that he has only succeeded in affirming the realised character of the Kingdom in his key chapter on Luke's eschatology. But the chapter "Men Waiting For Their Lord" seems more convincing on this point. Even while granting that Luke is a theologian in his own right, the influence of Paul on Luke's thought cannot be glossed over as

Franklin tries to do. (The essay of Philipp Vielhaur, "On the Paulinism of Acts," is something still to be reckoned with.)

In the final analysis, it seems to me, the difference between Conzelmann and Franklin is not so stark as Franklin tries to make it. It is rather a difference in emphasis. Conzelmann sees Luke as a theologian for whom the Church had come to stay as a permanent reality and which therefore had to be busy with its mission. For Franklin the Church of Acts was an eschatological community waiting with eagerness in the isthmus of time between the Resurrection and the Parousia (in this and in several other respects Luke is a Paulinist). Franklin's thesis would require an earlier date for the Gospel and Acts, a point that he does not seriously grapple with, though he says that Luke wrote not much after Paul (p. 184). Luke's scheme as fulfilment of the Old Testament and the stress on the priority of the Jews ("His People Israel") would become more relevant in a *Heilsgeschichte* (salvation history) framework which Franklin tries to eliminate.

Even if the basic assumptions of Conzelmann have not been replaced by Franklin, certainly he has succeeded in shaking them and this book calls for a second look (and probably many more) at the problem of the purpose of Luke-Acts.

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Initiation to Christian Worship: by Paul Puthanangady, SDB. Theological Publications in India, Bangalore, 1977. Pp. xii+267. Price Rs 13.

It is common knowledge that the second Vatican Council has inspired a liturgical renewal in the Roman Catholic Church, and this has been an important source of renewal in that Church itself. What are those conciliar pronouncements which have brought about this renewal? How widely and deeply have these affected the Roman Church? What liturgical material and innovations have resulted from Vatican II, particularly in India? What is the place of liturgy in the life and renewal of the Church at the local level? What is the relation between life and liturgy, between theology and liturgy and between liturgy and the mission of the Church? What is liturgy and do we really need a liturgy?

These and many other questions which those interested in liturgy as well as those who are critical of liturgical worship would want to ask receive a judicious treatment in Father Paul Puthanangady's book *Initiation to Christian Worship*. Regarding the questions that remain unanswered directly in the book the reader may find helpful indicators in the footnotes and the bibliographies appended to each chapter. The book surveys the teaching of Vatican II on liturgy and all that it has meant for the Roman Church in general but particularly for that Church in India through liturgical renewal. An annotated list of 99

liturgical documents that have emerged from Rome is set out on pages 107 to 116 to give the reader an account of the work of reform and renewal that has taken place since 4th December, 1963. For the student and the teacher of liturgy, "This book offers a course which contains the theological historical, spiritual, pastoral and juridical aspects of the liturgy."

The author writes as a Roman Catholic liturgiologist. It is a weakness of this book that, except for a brief historical survey of the "liturgical families" (pp. 75-83), the author does not cast even a side glance at liturgical documents of and developments in other Churches even though he dwells on the subject "Liturgy and ecumenism" (pp. 252-263). In this section he takes the traditional Roman Catholic stand (also shared by Eastern Orthodox Churches) that intercommunion or "ecumenical communion" is the goal and final expression of the Church's unity—"a point of arrival," "a sign of unity that has already been achieved"—and not a means of achieving that unity (p. 254). However, there is some recognition of the fact that "the liturgical renewal in one Church has also affected the liturgy of the other Churches," and that Vatican II has brought about a radical change in the attitude of the Roman Church towards the liturgical traditions of other Churches:

We have entered into a state of dialogue with other Churches. In this climate of openness all are able to appreciate the good the other possesses, even in the field of liturgy. There are many things in common in liturgy among the Churches, e.g. the use of vernacular, a more abundant use of the Holy Scriptures, Communion under both species in the Catholic liturgy, the restoration of the sacraments, a renewed understanding of the sacramentality of the Eucharist, etc., in the Churches of the Reformation (p. 255).

The author looks at the liturgical action "as an expression of the community gathered together by the Spirit in the Truth of the Incarnate Word in order to offer an acceptable worship to the Father" (p. xiii). He has some instructive things to say about liturgy:

The correct understanding of liturgy plays a very important role in Christian renewal. It brings the Christian closer to the mystery of Christ than any other reform. In the liturgy, the Church comes into contact with the very foundations of her existence and draws from there the necessary vital energy for a continued and effective renewal (*ibid.*).

Liturgy is the discovery by the people and their response to Christ who is present in their midst as their saviour (p. 223).

Considering liturgy under its doctrinal aspect he writes:

Liturgy expresses in signs the saving intervention of God in the lives of men. It is therefore a celebration, in signs, of the realisation of the salvific plan of God. It is theology that becomes experience and life for us... a precious document of

Christian tradition: "*norm of worship, norm of faith*". . . it becomes a theological reality for us, and an expression of our encounter with God in Christ (p. xv).

Quoting the Liturgical Constitution, the author says: "The liturgy is the summit towards which the activity of the Church is directed; at the same time it is the fountain from which all her power flows" (p. 231). "The liturgical celebration gives the Christian a deep experience of Christ. He is, in turn, impelled to share this experience with others. Evangelisation is precisely the sharing of the experience of the risen Lord" (p. 233). Such statements would be music to the ears of a devout Roman Catholic and to those other Christians who are accustomed to liturgical celebrations, but to the "un-liturgical" these may appear vain platitudes. Such a reader will benefit by exploring and examining the truth of such statements and from the guidance this book gives in such a task.

The author brings into clear focus the essentially corporate character of liturgical celebration. It is not just the exclusive function of the ordained minister. It is essentially an action of the whole people of God in which the priest is not so much a "celebrant" as a "president." "The title 'celebrant' therefore, is not applied any more exclusively to the Bishop or priest who presides over the function. Each member of the community is a celebrant, that is, actively involved in making present the mystery of Christ" (p. 193).

He stresses the point that

. . . the liturgy is not so much the exercise of the functions entrusted to individuals endowed with the sacrament of Holy Orders as an exercise of the baptismal character of the Christian. Liturgy becomes possible only in the community of the baptised. The ordained minister is at the service of this baptismal community even during the liturgical celebrations (p. 195).

Regarding the precise role of the minister as the leader of the liturgical community the author raises the question: "Is he the celebrant or the president?" To this he replies:

Since the celebration is of the whole community, all the members of the community are celebrants. The leader presides over the celebrating community. Hence the appropriate name for him would be "president" and not "celebrant" (p. 222).

The book displays the freshness of a shift from the priest-centred liturgical celebration to a people-centred celebration joyously offered to God.

There is a wealth of informative material on the practical aspects of the liturgy in this book. Even the usefulness and symbolic meaning of such common liturgical objects as *lights, incense, Holy Water, vestments* (i.e., amice, alb, girdle, surplice, stole, chasuble, cope, dalmatic), *altar, lectern*, etc., have not been left unexpounded.

Structurally, the author views liturgy as consisting of three actions : the proclamation of the Word of God by which the initiative of God is manifested, the Response to this Word in various forms, e.g., recitation of meditative psalms, silence, song and other means, by which the response of the man of today is expressed, and Prayer, by which the relationship which has been established between God and man is made visible (pp. 133f.).

The large space devoted to the theological exposition of and practical instruction on the first two of these liturgical actions, i.e., Proclamation of the Word and Response to the Word (pp. 134-178) shows the important place the Holy Scriptures have come to acquire in the Roman liturgy. It is in this section that the author treads on slippery ground but remains intact, and has some valuable insights to share with the reader. This slippery ground is the place of "Non-biblical Scriptures in the Liturgy" (pp. 149-151). This is part of the process of indigenisation or adaptation necessitated by the changed attitude of the Roman Church towards the world and the world religions after Vatican II. "The many attempts at adaptation and inculturation that are going on in various parts of the world bear witness to this. In India, the process of indigenisation has given rise to deeper reflection on non-christian religions of this country. It is in this context that we face the problem of the non-biblical scriptures in the prayer and liturgy of the Church." The author rightly views this as *an entirely new problem*. He observes :

The meeting of the Church with the world religions of today is not the same thing as the one that she had with the non-christian religions of the first centuries. The sacred books of the non-christians of the early centuries were mainly of oracular and ritualistic character, while the sacred books of the Hindus and the other religions of today contain the doctrinal basis of these religions; hence it is not possible to encounter these religions without taking into account their scriptures (p. 149).

He considers Jesus Christ as "the sacrament of encounter of man with God," as a sign. This sign can be interpreted in two ways. First, "by a conceptual analysis" where the sign is approached merely with intellect, and all available tools to aid the intellect understand the sign better are employed. Secondly, "by an experiential analysis" where we may discover the many dimensions of the reality that the sign contains through a process of interaction in which the whole of our being is involved. He writes:

Here in India the religious life-situation of man is so closely connected with the scriptures of the people that we cannot enter into their religious life ignoring their scriptures. When we celebrate the liturgy, therefore, in the context of their life-situation, we have to experience the mystery of Christ which we celebrate in the context of their sacred books (p. 150).

He concludes this thorny issue with a recognition of its complexity and a plea for open-mindedness and objectivity in approaching this problem. "In the meantime," he writes, "we can be sure of one thing, namely, the sacred books of the non-Christians, which form the basis of their religious life, contain valuable insights and aspirations which can come from the Spirit alone because he is the author of all that is good" (p. 151).

In the section entitled "Renewal Through Adaptation" (pp. 121-131), the author shares some valuable insights on the much debated and often misunderstood issue of "indigenisation" (also referred to by such descriptions as "adaptation," "inculturation," "contextualisation," etc.), particularly in the area of worship. The basis of indigenisation is in the demands of Vatican II (cf. Articles 37-40, 44, and 107 of the "Constitution on Sacred Liturgy"). Adaptation is seen not as limited to this or that activity of the Church, but as intimately linked with all the aspects of its very mystery and mission (p. 123). "The main points of a correct theology of adaptation are to be found in an adequate notion of creation, redemptive incarnation, mystery of the Church and her universal mission" (*ibid.*). Indigenisation has to do with the realisation by the Church of its real identity in a particular life-situation of the people. "If ever the Church was not indigenous," says the author, "it was because she did not discover her own identity, as the minister of salvation in that particular place and at that particular period of history" (*ibid.*). Taking into account the great diversity of culture in India the author recognises the fact that there cannot be a single, rigid indigenous liturgy. The indigenous liturgy will be pluriform: "It will have a basic unity with plurality of forms according to the cultural and religious patterns in the various regions of India" (p. 128).

We may conclude this review with the author's conclusion of the section on adaptation:

A relevant liturgy cannot be thought of independently from a concrete human community, with all its past, present and future. If this principle with all its implications is seriously accepted then the problem of adaptation will find an easy solution. This will, in its turn, confront us with the other difficult demands. The acceptance of an Indian Liturgy calls for Indianization in all our habits, in all aspects, forms and areas of our life. When this will be realised, we can truly say that Christ's mission has penetrated the Indian soul to its very depth, and we can expect the Church in India to be an authentic sign of the saving presence of Christ in this country. Thus she will be able to give her original contribution to the Church universal (p. 131).

Anyone who is concerned with relating worship to life in the Indian context and particularly with the study and development of indigenous

liturgies will find Father Paul Puthanangady's *Initiation to Christian Worship* very helpful.

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Dōgen Kigen—Mystical Realist: by Hee-Jin Kim. University of Arizona Press, Tucson, 1976. Pp. 384. Price cloth \$ 8.95, paperback \$ 4.95.

In the West and particularly in the U.S.A., Japanese Zen Buddhism has been known mainly, if not exclusively, through D. T. Suzuki who introduced this thought to the West.

Hee-Jin Kim, in presenting Dōgen Kigen's (1200-1253) thought, aims at providing a more complete understanding of Zen Buddhism and at contributing to the development of western Zen. This study is certainly the first work on Dōgen Kigen written for western readers as the previous studies, undertaken especially after World War II, were meant for Japanese readers.

The author describes briefly the historical and cultural environment of medieval Japan in which Dōgen Kigen lived. This enables the reader to assess the contribution of Dōgen to Japanese Zen Buddhism in taking a more positive attitude towards human life than was the practice then. Moreover Dōgen's thought has been shaped by that environment. Dōgen, hailing from an aristocratic family, was nurtured in Buddhist thought and decided at a young age to become a monk. His studies led him to several monasteries both in his own country and in China.

Hee-Jin Kim bases his study mainly on Dōgen's *magnum opus*, *Shōtōgenzō* (Right Dharma) at which Dōgen kept working till his death and which was left uncompleted.

Impermanence and consequently death are at the centre of Dōgen's thinking, both religious and philosophical. It is said that he experienced impermanence at the age of seven, at the funeral ceremony performed for his mother. Meditation and Wisdom play a key role in Dōgen's thinking which aims at transcending sectarianism and at spreading the rightly transmitted Buddha-Dharma known both through scriptural and special traditions (held exclusively by some sects). But this is not simply a return to the sources, more indeed a "reexpression and reenactment of them" (p. 66). For Dōgen, *zazen* or meditation is the "prototype of religious thought and action" (p. 71). It is understood as non-thinking, or more precisely as "thinking the unthinkable" (p. 77). Practice is bound with enlightenment which results from faith. Man should not attempt to become a Buddha, for he is one.

Two main foci are manifest in Dōgen's *zazen-only*: (a) the philosophic and mythopoetic endeavours and (b) the cultic and moral endea-

vours. In the latter part of his life Dōgen Kigen gave more stress to the second type of endeavours and emphasised monastic asceticism. Monasticism is not to be understood as a withdrawal from the world, but as a challenge to the world which it aims at transforming. Therefore monasticism has a social dimension. Monasticism should be adapted to the cultural environment. In the rules he framed for the monastic communities of the Sōtō sect (which he founded), Dōgen insists on purity and purification which is the "self-affirmation of spiritual purity or emptiness undefiled by dualism" (p. 238). The Zen monastery is a "community of purity" (*shōjō dō*) and consequently an important place is given to repentance, confession and forgiveness which are integral parts of right faith and right practice. Another role of the community is to train the monk in wisdom and compassion in order to lead him to self-awakening and to the realisation, paradoxically, that ultimately nothing has been taught or learned.

Hee-Jin Kim warns the reader that Dōgen Kigen's language is difficult. Despite the efforts made by the author to define as far as possible Dōgen's language and ideas, the study remains difficult to read. Constant comparisons with other exponents of Zen Buddhism, both Japanese and Chinese, make the reading still more difficult for the one who is not acquainted with Zen. The abundance of references to other sects may confuse the reader. This study is obviously not meant for the average reader but for the specialist. The author's primary aim to make Dōgen Kigen's Zen known to the western reader is finally thwarted by the abundance of material he provides. Yet the difficult reading of the study is somewhat balanced—and this is one of the merits of the author—by the large number of passages quoted from Dōgen Kigen's *Shōjōgenzō* and which are translated into English for the first time. Many of those passages make the book worth reading.

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