

in with the preceding chapters. It is a fitting chapter after a discussion of the problems of the historical quest, but it follows chapters on the different theologies of the NT. What I looked for was a synthesis of these earlier chapters. What Neill has given us is that which can be known about the historical Jesus or the source from which all the NT writings sprang. Perhaps the only synthesis is Jesus Christ; in that case, the chapter is too short to do justice to this theme itself and to its relationship to each of the preceding chapters. Some link appears to be missing.

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Richard, Lucien Joseph. *The Spirituality of John Calvin*. Atlanta: John Knox, 1974. [vi] + 207 pp. Paperback, \$5.00.

In the preceding issue of *AUSS*, pp. 51-56, I have already given fairly extensive attention to the publication here under review, specifically in relationship to the question of the *Devotio Moderna's* impact on John Calvin. Here I will give a broader overview of Richard's book and will deal primarily with aspects not touched upon in my earlier discussion.

In addition to Richard's "Introduction" (pp. 1-11), his volume consists of six main chapters: (1) "The *Devotio Moderna*" (pp. 12-47); (2) "The *Devotio Moderna* and the Spiritualities of the 16th Century: The Context of John Calvin's Spirituality" (pp. 48-77); (3) "*Devotio* and *Pietas*: A Linguistic Approach to John Calvin's Spirituality" (pp. 78-96); (4) "The Spirituality of John Calvin: Its Genesis, Dynamics and Content" (pp. 97-135); (5) "The Epistemological Relevance of the Word and the Spirit: Calvin's Contribution to a New Spirituality" (pp. 136-173); and (6) "Conclusion" (pp. 174-194). There is a Bibliography (pp. 195-203) and an Index (pp. 204-207).

It is well, first of all, to note Richard's own definition of "spirituality": By this term he means "the personal assimilation of the salvific mission of Christ by each Christian and this in the framework of new and ever evolving forms of Christian conduct. Spirituality means the forms that holiness takes in the concrete life of the believer" (p. 1).

In my earlier discussion I have already indicated pitfalls into which Richard has fallen in his treatment of the *Devotio Moderna*, dealt with mainly in his first two chapters. Here I would mention, first of all, that his chap. 3 provides a helpful analysis of the historical backgrounds for the terms *devotio* and *pietas*, traced from the early church through the Renaissance. When the external manifestations of religious activity that were included in the concept of *devotio* lost connection with the interior dimension, the word *devotio* "took a pejorative sense and was gradually replaced by the Renaissance authors with the word *pietas*" (p. 86).

In chaps. 4 and 5, Richard's attention to "Justification and Sanctification" and to the relationship of "the Word and the Spirit" in Calvin's thought is useful. The material presented will not be new to Calvin scholars, but the clarity and balance with which Richard presents it provide one of the strong features of his book. Also, he clearly and forcefully brings to attention the emphasis of Calvin on the Holy Spirit's work for the individual,

in contrast to the Roman Catholic view emphasizing the Spirit's relationship to the ecclesiastical body; but in his presentation he may inadvertently have left the reader with the impression that Calvin's ecclesiological outlook and practice were somewhat less formal than they actually were.

Possibly the greatest drawback in Richard's publication stems from his effort to cover so broad a scope in rather limited space. For one thing, the brevity with which the author has dealt with such movements as the *Devotio Moderna* and Renaissance humanism leaves a question as to the adequacy and even accuracy of the treatment, as I have noted in my discussion in the previous number of *AUSS*.

In addition, although brief synopses are given of the views of various pre-Calvin writers, including certain humanists, scholastic theologians, and particularly John Major, there are some rather unusual omissions in regard to the possible backgrounds and sources for Calvin's "spirituality." First of all, Is it not possible that Calvin, like Luther, may have derived a good deal of his "spirituality" from Scripture itself (allowing for the intermediaries too, of course)? And second, Could not the intermediaries have included the earlier Protestant Reformers? (Luther and Zwingli seem to be given scant, if any, attention as possible formative elements for Calvin's "spirituality," and even Bucer receives only brief and passing notice!) Important as are the backgrounds with which Richard has dealt in his analysis of Calvin's thought (and the reviewer would surely not minimize the vital importance of this aspect of Richard's presentation), a serious question can still be raised as to the adequacy of a treatment which fails to explore the avenues mentioned above.

Indeed, in this connection, one even becomes rather puzzled at times by certain of Richard's remarks, such as, "It was Luther's doctrine of the justification of the sinner that had previously led to a denial of any spirituality in the doctrine of the Reformation" (p. 105). While the difference in emphasis of Luther and Calvin on "justification" and "sanctification" must certainly be recognized, were these two reformers really *that far apart*?

A fair amount of Richard's "Conclusion" deals in a practical way with the meaning of Calvin's type of spirituality for contemporary times (especially addressed to Roman Catholics, but certainly *apropos* also for other church groups). "What is required," he says, "are new Church structures able to sustain the authentic religious experience of the individual believer" (p. 186). With this kind of assessment of Calvin's relevance to the present-day situation one would certainly be inclined to agree.

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Stivers, Robert L. *The Sustainable Society: Ethics and Economic Growth*. Philadelphia: Westminster, 1976. 240 pp. Paperback, \$5.25.

Increasing pollution and the depletion of resources call into question the axiom that growth is good. Technologically developed nations measure success by their gross national product. This idea shapes their values and lifestyle. The desire to live better and enjoy the fruits of technological advances is