

Catholicism. As their investigation indicates, its publication marked the turning point in the attitudes of many Catholics, clergy, and laity toward their church and served as a catalyst for decision-making in a variety of areas of Catholic religiosity.

The authors state that they did not anticipate the "shattering blow" of the encyclical and its negative consequences for papal authority. The data, they tell us, forced them to this conclusion. Yet, one wonders at times how much of a polemic Greeley has in mind when he paints his optimistic picture of the Catholic Church immediately after the Council, a church proud and confident, moving unimpeded toward a blooming future until the heavy weight of *Humanae Vitae* crushed its growth. Are there not other factors that could be adduced persuasively as causes of the crisis documented by the NORC report? Would it be inaccurate to say that the loss of a sense of the transcendent in the modern world has had an impact on Catholic people, or that the Catholic church right after the Council was apprehensive about its future? This excellent research will best be read in the larger context of, e.g., Langdon Gilkey's *Catholicism Confronts Modernity* and Gregory Baum's *Religion and Alienation*, which analyze the ambiguous relationship between religious faith, modernity, and the shaping of the surrounding world in a way that forces the reader to think in a context far wider than *Humanae Vitae*.

*Catholic Schools in a Declining Church* treats serious issues of general interest and raises critical questions about church decisions. As its senior author notes in his lucid personal comments which conclude the book, it is not an easy volume to read if one is not somewhat accustomed to following analyses of sociological data. But it is an important book that should be read by anyone who feels compelled to comment on the state of American Catholicism. Its findings will continue for years to offer a great deal for thought and discussion.

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Hebblethwaite, Peter. *The Runaway Church. Post-Conciliar Growth or Decline*. New York: Seabury, 1975. 256 pp. \$8.95.

Countless books have been written to explain what the Second Vatican Council did and why it was important. There has been little detailed analysis, however, of the impact it made in the everyday life of the Catholic Church. Most writers have usually been too deeply involved in the changing church to be able to view it objectively. Besides, in addition to the difficulties confronting any writer of contemporary history, Hebblethwaite has attempted the impossibility of surveying so vast a subject in a mere 250 pages. That he succeeds as well as he does is more significant than his occasional lapses into journalistic generalities.

Rather than a chronological history of the decade that has elapsed since the end of Vatican II, Hebblethwaite has organized his material according to the various issues that have challenged Catholicism during that time. He touches most bases: liturgical change, coresponsibility, clerical unrest ("Behind the dog-collar"), the vexations of the pope and the bishops, the failure of the

professional theologians to maintain the ascendancy they enjoyed as council *periti*, the ecumenical ferment, the dialogues with humanists and Marxists, Vatican politics, dissident lay groups. All these and more are treated in the highly readable and swiftly moving style of the former Jesuit.

Hebblethwaite's volume is fair and balanced, and the amount of reading and research involved has clearly been enormous. Some will surely fault him on his interpretations, though few, I think, will question the facts. The volume's major weakness is that Hebblethwaite's identification of his sources is so haphazard. Only in half of the cases does he give the origin of his direct quotations. Still, the author is so well informed and so competent as a reporter—he was at one time the editor of the prestigious Jesuit periodical *The Month*—that even conservative readers will find his presentation informative.

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Jaroš, Karl. *Shechem: Eine archäologische und religionsgeschichtliche Studie mit besonderer Berücksichtigung von Jos 24*. Orbis Biblicus et Orientalis, Vol. 11. Freiburg (Schweiz): Universitätsverlag, 1976. 279 pp. 193 figs.

This is Jaroš's habilitation work at becoming Professor for OT at the Theologische Hochschule at Linz, Austria, in 1974. By tackling the history of Shechem, the author undertook a task complicated for two reasons: (1) After Jerusalem, Shechem was probably the most important city of Palestine and played an extremely significant role in biblical history, as is evidenced by the frequent mention of the city in the OT and extra-biblical sources, all of which he was forced to analyze, evaluate, and interpret; and (2) archaeological work has intermittently been carried out at Shechem over a period of more than sixty years, while the results of the numerous excavation campaigns were available to him only in either an incomplete or preliminary form. It must be said at the outset that the author has acquitted himself in an admirable way.

The first and longest chapter deals with the results of the archaeological exploration of Shechem. It started in 1913 when Ernst Sellin began excavations at the site of *Balaṭah*, where the remains of ancient Shechem had been discovered and correctly identified only ten years earlier. Although the German expedition which was resumed in 1926, after an interruption caused by World War I, made very important discoveries during the eight seasons of work from 1926-1934, most of its records were destroyed during World War II; therefore, only preliminary or in part sketchy reports are available for describing the excavation results. For the American excavations undertaken from 1957-1973 preliminary reports of ten seasons of work have appeared. In addition to these reports, two comprehensive treatments of the archaeological work carried out at Shechem until 1964 were published in 1965, one by G. E. Wright (director of six campaigns), *Shechem, the Biography of a Biblical City*, and the other by this reviewer, "Shechem, History and Excavations of a Palestinian City," *JEOL* 18 (1964): 284-306. These, however, do not treat the work done following the 1964 campaign.

Jaroš has made good use of all published material. He quotes, e.g., Wright's