

in 1967, in the United States in 1976. Some entries reflect this interest: Anglicanism, Calvin, Luther, Zwingli and his Zurich successor Bullinger. There is a gem of an article on J. H. Newman, also on Newman's friend E. B. Pusey. A fistful of Irish selections introduces little-known names: St. Adamnan (d. 700), Cuimhe the Wise (d. a. 747), and especially the eighth-century Blachtmac, whose poems were edited by James Carney in the sixties. The poet speaks intimately to Mary about her Son, e.g., "Come to me, loving Mary, that I may lament with you your very dear one. Alas, that your Son should go to the cross, he who was a great diadem, a beautiful hero."

Theotokos fills a big lacuna; at twenty years remove from Vatican II and the postconciliar confusion about the Mother of the Lord, this buoyant, well-written, expertly documented and attractively printed book comes at the right moment. For the professional theologian it will be a vade mecum of recent studies (the bibliographies have over seven thousand references); the educated browser will enjoy a delightful journey in a rediscovered world of Christian thought.

Loyola University of Chicago

EAMON R. CARROLL, O.CARM.

MENDED SPEECH: THE CRISIS OF RELIGIOUS STUDIES AND THEOLOGY. By P. Joseph Cahill. New York: Crossroad, 1982. Pp. 199. \$12.95.

Mended Speech proposes a justification for religious studies in the secular university and outlines a conceptual scheme for coherently organizing the diverse operations within the discipline. The work, which originated out of Cahill's efforts to develop a rationale for establishing a department of religious studies at the University of Alberta, argues against the widely accepted notion that the history of religions is non-normative, that theology is confessional, and that the two are mutually opposed. C. maintains that religious studies must include an operation that can and should properly be called theological, but that this theological operation cannot be pursued independently of the historical-critical method exploited so profitably in the history of religions.

C.'s justification for this thesis and the consequent scheme for religious studies appeals to human historicity, principally as understood by Heidegger (chap. 1), to cognitional theory (2), to hermeneutical theory (3), and to the interrelation of tradition and understanding (4). Brief histories of comparative religion (chap. 5) and of theology (6), and finally an overview of what C. calls "the hermeneutic field" of religious studies (7) provide him with the context for elaborating his understanding of the theological operation and its relationship with the other constitutive operations in religious studies.

C. contends that the "so-called disinterested approach may well dis-

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Charles Harrington Elster



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