

# Book Reviews

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*The pieces in this section are made up of those offered by members of relevant academic material they have read and of reviews specifically commissioned from members and other academics of the books which AASR receives. Could all members ensure that their publishers (or they) forward to the editor any books they produce so that they can be brought to the notice of all members. Any members wishing to be included among the team of reviewers could send their name and particular interests to the Co-editor, Tricia Blombery, 87 Cavendish Street, Stanmore 2048.*

**The Fascinating God: a Challenge to Modern Chinese Theology Presented by a Text on the Name of God written by a 17th Century Chinese Student of Theology**

Nicholas Standaert SJ (Inculturation Working Papers on Living Faith and Cultures, ed. Arij A Roest Crolius SJ, vol 17) Rome, Centre "Cultures and Religions" -Pontifical Gregorian University, 1995

This study of a seventeenth century Chinese Christian author is presented as a challenge to modern theologians. The *Ditiankao* (Investigation into the Concepts of Lord and Heaven) of Yan Mo (d.c1720) is translated and analysed in order to develop a fundamental theological reflection upon the names of God. Yan Mo's central claim is that the traditional Chinese concepts of god (Shangdi and Tian) are in fact equal to the western concept Tianzhu, and that "the appointment of Heaven" is actually for all people (not just sages and kings) "in all their walkings and (political) doings".

Matteo Ricci's work, and the writings of Song Dynasty Confucianists, are drawn on in the analysis which is continued in a study of Yan Mo's interpretation of the classical Chinese sources such as the Analects and Mencius. This is then placed in the context of studies of holiness and deity by Rudolf Otto and Mercia Eliade.

Yan Mo is seen both as recovering essential features of early Chinese concepts of the 'Sky God', and also dialoguing with and enriching such concepts through Christian understanding. Standaert emphasises that "Heaven and the human being come closer to each other in Yan Mo's writing". The Christian God, Standaert paraphrases, is a "fascinating God ... who enters into a personal relationship with each individual being".

A final section outlines similarities and differences between *Ditiankao* and the classical sources, and suggests that other terms such as Dao (the Way) may in fact function better in bringing the "human

being face to face with the single whole reality ...[and] of its own existence”.

Standaert affirms as his conclusion that a dialogue with such theologians as Yan Mo can be fruitful for an inculturated theology today through correlating the experiences of God in Chinese tradition, in Christian tradition, and in the life of the person. He also cautions that though we may find new perspectives and meanings for the terms for God, none will be adequate by itself or without reverent use.

The book presents difficulties, in its detailed textual analysis, for general readership but the issues dealt with remain important for all thoughtful Christians, whatever their cultural or racial identity. Reflection and the conclusions from analysis are, however, too brief, if Standaert intends to make a full challenge to contemporary theologians. This would require at least a brief reference to Chinese theologians working in this century, as their work relates to the issue raised, and some brief recognition of inculturated Chinese theologies already available. The single page ‘Conclusion’ may have sufficed in a dissertation but here only serves as an anticlimax to the study.

Perhaps the chief value to many readers in the region will be the recovery of work by one of the many seventeenth century Christian theologians of China, and the model provided by contextualising reflection which is deeply rooted in locality and tradition. The book is therefore a useful addition to such recent volumes as those by Jonathon Chaves (on Wu Li), D E Mungello (on Zhang Xingyao), and Standaert’s earlier study of Yang Ting Yun. A brief biography, full notes and bibliography are included but no index.

*John C England*

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### **Wu Leichuan: a Confucian-Christian in Republican China**

Chu Sin-Jan (Asian Thought and Culture ed Charles Weihsun Fu, vol 19), Peter Lang, New York, 1995

Described as a case-study of a Chinese Christian intellectual in Republican China, this volume provides the first full length study of Wu Leichuan (1870-1944), eminent Confucian scholar and first Chinese Chancellor of Yenching University. Wu’s complete grasp of Confucian scholarship is outlined along with its role in shaping his application of Christian truth to the issues of China’s national salvation.

Following three chapters on Wu’s life, his intellectual and religious setting, and his thought, Chu presents in more detail Wu’s developing response to major nationalist and religious movements (Ch 5&6), and his critique of Chinese culture (Ch 7). Major writing by Wu, especially *Mo Zi and Jesus* and *Christianity and Chinese Culture* are then studied for Wu’s understanding of social reform and the role of Christianity in this (Ch 8&9), with a concluding chapter on the significance for Wu of the Confucian tradition and the personality of Jesus.

The particular context of Wu’s life and work is well portrayed, as are the central concerns which animate Wu’s intellectual and social quest throughout his life. Major movements in Chinese thought and social protest are also presented in short sections, along with the summaries of the work of some Christian intellectuals. Most space is however given to analysing the ways in which Wu correlated the teachings of Confucius and Mencius with the sayings and life of Jesus. This often throws new light on Chinese Christian response to the turbulent events of Republican China.

There are however some major shortcomings in the approach and method chosen. The author, although often sympathetic to Confucian tenets, and appreciative of Wu's sincere and persistent search for national salvation, appears to have inadequate resources and methodology at his disposal for considering Wu's theology and social ethics.

The outline provided of the history of Protestant Christianity in China is almost wholly missionary-centred, and the brief outlines of some contemporary Chinese theologians does not lead to an adequate comparative study of Wu's work. Only passing reference is made to the many Confucian-Christian scholars of the seventeenth century and there is no evidence that the author knows of the earlier body of indigenous writings from Chinese Christians of the (Oriental) Church of the East. Perhaps even more importantly, Chu does not engage or consider the interpretations of Wu and his contemporaries by other Chinese scholars such as Ng Lee Ming, Lam Wing Hung, Ting Kuang Hsun and Wang Wei Fan. And the large bodies of contextualising theology of the twentieth century also seems closed to him.

These omissions, along with categories borrowed from one particular tradition of Protestant theology, lead the author to make many simplistic and even superficial judgements on Wu's thought. He too quickly concludes that a rejection of particular (western) dogmas constitutes a "total rejection" of Christianity in "a religious or theological sense", and that Wu's systematic use of Confucian terminology evacuates his practice of prayer, his belief in the righteousness of God, and in Jesus as embodying the Kingdom of God, of all Christian

meaning. Words like "confused", "wandering" and "naive" are used in assessing the thought of this Hanlin academician and terms such as "social gospel", "syncretism", "demythologising" are applied pejoratively from other quite different contexts.

The volume however has many values for our study of Chinese theology and provides a thorough explication of the resources for this found in Confucian tradition. It is a pity that the sources used for the study reflect limitations in Western collections, and therefore in what is available for postgraduate study outside Asia.

There are full notes, bibliography and index.

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**Payback: the Logic of Retribution in Melanesian Religions**

Garry Trompf, Cambridge University Press, 1994, 545pp

*Payback* explores ideas and practices concerning revenge, reciprocity, praise and blame, reward and punishment found in Melanesian worldviews. The theme is important, as anyone familiar with traditional and contemporary Melanesian cultures is patently aware. Great attention is paid within them to understanding the reasons that things happen and the consequences of events. Of course, this is true of all cultures, but the compelling logic in Melanesia is that balance is often procured through very material, very physical means. Furthermore, as Trompf seek to point out early in this large book, the 'logic' does not follow the paths of western rationality. *Payback* is thus a study of non-Western war and peace and the terrain between.

The author has a lot to say and much datum to display. He ranges freely over Melanesia (mainly Papua New Guinea, but also Solomon Islands and Vanuatu with convenient reference to New Caledonia and Fiji) and provides a map to reference his encyclopedic approach. The tripartite division of the study into 'tradition', 'cargo cultism' and 'modernisation' marshals potentially disaggregated conversations around the recognisable trope of transition to modernity.

As a study of war and conflict, *Payback* seeks to expose and explore the metaphysics of Melanesian violence. Its general proposition is that violence in all its forms had a transcendent value and, although the outward forms of this violence have been oppressed by modern authorities and Christian influences, it has been transformed, rather than destroyed, and has reemerged in such forms as contemporary rascalism and pursuit of money-wealth. Much of the material concerning responses to colonial administrations, missionaries, and western material culture will be familiar to area Melanesian specialists, but Trompf's discussion of 'trouble', 'death', and 'money' (to cite a few of many themes) are refreshing. For example on page 416:

*"Money, to conclude, is one of the great integrators of action and thought. Not alive, it is an agent; not acting alone, it tends to make us what we are and at the same time mould what we think. The 'god of this world', its procedures are like rituals, its capacity to make us dependent on it, like the claims of the Almighty, and its achievements in steel and concrete, speed and control, a surrogate for supernature."*

While impressive as a panoramic survey, one feels that an equally effective study would have resulted from concentration on fewer language groups, or a smaller region - a criticism Trompf fully appreciates (preface xiii). It is, on the other hand, an attempt at profound exploration of a serious contemporary phenomenon. What Trompf doesn't explain is the significant variations in violence still occurring in Papua New Guinea compared with neighbouring Solomon Islands, where traditional cultures were supposedly similar.

The author provides a twist in the tail by suggesting in his 'conclusions and recommendations' that this study of violence is actually a call to the study of peace and conflict resolution in Melanesia, for national and indigenous leaders to "improve upon their acquaintance of 'the payback factor' and develop more systematic analysis of its effects" (p.458). To speak plainly, the book is rich in detail but not easy to read. If this is to truly call to Papua New Guinea's national and indigenous leaders to consider the negative consequences of the continuing 'payback' mentality, I am not sure it is so clear and concise as to be heard.

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### Ontological Arguments and Belief in God

Graham Oppy, Cambridge: Cambridge University Press, 1995, ISBN 0521481201, \$95

This is an extraordinarily thorough discussion of the various ontological arguments, and it is safe to say that for many years anyone interested in these arguments will consult Oppy's book.

With great care he examines all the versions of the argument anyone has come up with, as well as all the objections that have been made. And to complete the work he provides over a hundred pages of notes on the literature.

As an example of Oppy's rigorous approach consider his treatment of St Anselm's argument in *Proslogion 2*. He notes that it can be interpreted in three rather different ways, all of which he has discussed: a conceptual argument, a modal argument involving actuality and a Meinongian argument. Each of these is then spelt out and in each case he argues there is an ambiguity. Taken one way the conclusion fails to follow from the premises. Taken another way the conclusion does follow but there is a premise which atheists and agnostics have no reason to accept.

Oppy seeks to show that none of the versions of the ontological argument are convincing. Not only that but they do not have any other useful purpose such as convincing believers that their faith is warranted. For good measure he also argues that few of the standard objections (such as Kant's) are of much worth either.

This book is not merely a valuable resource. It is a challenge to all who think they found something important in an ontological argument to say where Oppy has gone wrong. Here I would like to suggest one use to which ontological arguments might be put, and which I have not been convinced is mistaken. There is much talk these days of improper dichotomies. I think ontological arguments force upon us a proper dichotomy. Either God is objective or there is no God. I note two kinds of believer to whom this dichotomy is relevant. The first is one who has had a certain kind of religious experience and

as a result is convinced there is a God but who wonders whether God is not in some way subjective. If that sounds peculiar consider a world in which colour vision has become rare but we still have colour vocabulary. You suddenly have an experience of colour. As a consequence you are inclined to dismiss the achromatists who deny there are colours but you are still vulnerable to the charge that what you have experience is a subjective thing, that 'colours are in the head'. A version of the ontological argument might well succeed in showing that God is not similarly 'in the head'. Either there is no God or God is objective.

A second kind of believer to whom ontological arguments might be relevant is the one who is committed to a tradition of worship of God but who, perhaps under the influence of Don Cupitt, grants that this God might be a social construct. Here money is a useful parallel. Surely money exists but it is a social construct. Once again I think a dichotomy is forced upon us. God is not like mammon: either there is no God or God is not a construct.

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**Of Life and Death: An Australian  
Guide to Catholic Bioethics**

Elizabeth Hepburn, Melbourne, Dove,  
1996

As an applied ethicist and scholar of religion who is not a Roman Catholic, I approached this book with a number of questions in mind. As an applied ethicist, I am interested in the bioethical issues that the book discusses: euthanasia, organ transplantation, experimentation and research, the manipulation of genes, embryo experimentation, assisted reproductive technologies, surrogacy,

contraception, abortion, HIV/AIDS and resource allocation. As a non-Roman Catholic scholar of religion, I am interested in whether the book can inform me of the Roman Catholic position on the above issues and their relationship to other dimensions of Roman Catholicism (social, doctrinal, ritual, mythic and experiential). As a scholar of religion I also, in an Eliadean sense, ask myself whether this book speaks directly to humanity's quest for religious understanding. Will it work an inner transformation in the sympathetic reader?

As a book written for teachers and nurse educators in Catholic institutions, *Of Life and Death* aims at presenting an "outline of Church teaching available in accessible language and 'user friendly' format". It is self-confessedly a manual for teachers and is "not a comprehensive or scholarly work".

The approach taken will no doubt be familiar to those who have had to teach controversial issues in a Catholic environment. The position of the Church is presented along with a brief commentary and then alternative viewpoints are presented with further comment on the Catholic rejection of those arguments. Faithful to its claim to be an Australian guide, each chapter clearly states the current legal situation in the various States, including a full reproduction of the Northern Territory *Rights of the Terminally Ill Act 1995*.

There is a clarity and simplicity to the presentation which is both the book's strength and weakness. There is no doubt that many people reading the book, particularly Roman Catholics, will be seeking clarity amongst the difficulties and ambiguities of bioethical issues. The introduction briefly sketches the four general principles of bioethics -justice,

autonomy, beneficence and non-maleficence (2 pages); secular philosophy and bioethics (half a page); the feminist contribution (half a page) and the Catholic Church and bioethics (4 pages) and its three guides - the scriptures, experience and the tradition of the Church. In broad terms, the bible affirms a God who balances the demands of justice and mercy and who does not absolve individuals of the demand to act responsibly and with a "radical openness to possibility".

Specifically, following St Thomas Aquinas, Catholic moral theology is teleological, that is, good and evil are judged according to the purposiveness of activity. Life not only has a purpose, it also exhibits an order. Consequently, natural law, balanced with reflection on experience, is central to Catholic moral teaching and reflection. Catholic teleology is Aristotelian rather than consequentialist (an ethical theory apparently explicitly rejected by the Church), so the tradition can also affirm that "actions may be intrinsically 'good', 'evil' or 'morally neutral'". The formal teaching of the Church is entrusted to the Pope and therefore Papal encyclicals carry great weight in Catholic moral tradition. Moral response, however, must be based on sound knowledge and in the area of bioethics this means that understanding biological and medical research is important. "Over time there will be a development in doctrine". Also important to Catholic moral theology, Hepburn claims, is the view that Christians see value in suffering. "There has been a long-standing tradition that individual suffering can be interpreted meaningfully if it is seen as an experience undertaken in solidarity with the suffering Christ".

The following Chapters in the first part of the book outline in more detail Catholic theological and ethical understandings of life, death, sexuality and social ethics. In summary, life and death are the responsibility of God and it is for God to define the limits of individual human lives; human intervention usurps the proper authority of God. Also, Catholics read personal issues of life and death against a wider backdrop of eternity and as such death is not seen as the end. Counterbalancing this, in Hepburn's view, is a Christian understanding of the body as essentially a part of God's good creation and constitutive of human identity.

Catholic moral theology distinguishes between 'ordinary' and 'extraordinary' means in the treating of illness; thus qualifying an incipient absolutism which would sustain life at any cost. Also, the principle of double effect is important in weighing up the fact that in practical situations, rather than being intrinsically good or bad, an action might issue in both good and bad effects. Here again, the overall purpose is important and while the end does not justify the means, good effects may be accompanied by evil effects. This is a kind of just war theory approach to bioethics and clearly at variance with the more absolutist 'right to life' approaches which most non-Catholics assume to be the Catholic position.

The book's weakness, as I said, lies in its strength. The issues are presented with such simplicity that one never really gets a feel for the issues themselves. Any discussion which flows from the issues raised runs the risk of being under resourced. The level of theological reflection is not deep. While many of the basic theological concepts may be like the

air they breathe to Catholics, they would no doubt be surprised to know how foreign it much of it sounds even to Protestant Christians. Furthermore, while sections on further reading at the end of each chapter refer to other authors, there is not much real analysis of alternative Catholic accounts of bioethics such as those of Robert Veatch Richard McCormick. Those wanting to compare the bioethical views of a number of different religious traditions should consult *Bioethics Yearbook: Volume One* which was devoted to theological developments in bioethics 1988-1990.

If the book's audience is intended to be late high school and early tertiary health care students, it is a good introduction to mainstream Catholic bioethics, but those seeking to nurture mature professional reflection informed by faith seeking understanding will be left wanting more.

While many studying nursing and health care at tertiary institutions are grateful for simplicity and clarity, there are others who takes seriously the religious dimension of their lives and who seek to relate that dimension to their work. I do not think that this book set out to address this wider challenge to incorporate bioethical issues into matters of ultimate concern; which is a pity, for issues such as euthanasia, abortion, organ transplantation and surrogacy push us to consider wider issues about human nature and purpose that cannot be exhausted by official statements in any one time and place.

In the end, Hepburn has done her more limited job well and leaves the reader probably more informed about Catholic bioethics than 80% of practicing Catholics.

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**Ancient Israel, Volume Three**

Angelo S Rappoport. *Myths and Legends Series*. London: Senate, 1995. viii+296pp. Index.

In order for any scholar to be credible within a given discipline, he or she is required to take account of the most recent discoveries in that discipline in preparing one's own contribution to scholarly enquiry. This is as it should be; however, this is often at the expense of a close acquaintance with scholarship carried out several generations and, indeed, centuries previously. It is for this reason that republications of scholarly works produced in the 19th century and before can be of great benefit to modern scholars. They make accessible research works from an earlier era which have often fallen from view merely because of being out of print and not easily available.

The *Myths and Legends* series of republications represents an important endeavour which Studio Editions Ltd of London is making to provide the fruits of 19th and early 20th century scholarship for the benefit of the modern audience. This series includes volumes on wide-ranging topics, such as the general study of mythology, the myths of ancient Greece and Rome, Egyptian myths and legends, and a three volume series on the myths and legends of ancient Israel. This review comments on the third volume of the latter series.

In writing this volume, Angelo Rappoport identified as his central focus the rich and evocative tales of the Jewish Haggadah, stories (often of the fantastic) which served to elucidate particular Biblical passages which on their own may have appeared cryptic. These tales, which accumulated over centuries of Jewish life and were recorded in various extra-Biblical sources, focused on

themes, events and people. The volume under examination here focuses upon several important figures in Jewish history: Saul, David, Solomon and Elijah.

Rappoport's extensive knowledge of the Haggadah is complemented by an impressive understanding of faiths other than Judaism. Throughout his work, he supplements his discussion of the various Jewish tales with an exploration into links and parallels between these tales and those found in the literatures and beliefs of other faiths, principally Islam, Christianity and Hinduism. For example, Rappoport points to similarities between the Talmudic legend of David and Ishbi Benob and parts of the Hindu epic *Ramayana* (:31-2). Similarly, the author's examination of Haggadic tales about the prophet Elijah is cross-referenced to certain elements in another Hindu epic, the *Mahabharata*. But of particular interest for the present reviewer are the efforts made by Rappoport to draw parallels between Jewish Haggadic tales and Islamic traditions and legends.

Islamic orthodoxy has long sought to rid itself of what it terms the *Isra'iliyyat*, ie legends of dubious authenticity brought into Islam from Judaism, often by Jewish converts to Islam, which are intricately interwoven with Islamic exegetical material and stories of the prophets. One of the great values of Rappoport's work on the myths and legends of ancient Israel is his contribution to our understanding of the linkages between Islam and Judaism, in particular the degree to which much Islamic lore is based on the Jewish Haggadah.

Rappoport indicates that the majority of Muslim legends concerning King Saul have been borrowed from the Jews (:5). However, this influence is not always so easily identifiable in the form of discrete



tales. Rappoport indicates that Jesse, the father of David, is identified by the Jewish Midrash as one of four men who were sinless. This concept of sinlessness is an important characteristic of prophets within Islamic orthodox belief and no doubt springs from earlier streams of Jewish thought. Another important Midrash in the context of later influence on Islam relates to David's affair with Bathsheba. The Midrash in question seeks to whitewash David to some degree by reporting that Uriah assisted David to take off Goliath's armour, in return for which David helped Uriah to find Bathsheba as a wife, a woman who had in fact been predestined by God for David himself (:19). Moreover, the Jewish Haggadah somewhat expiates David from the sin of marrying Bathsheba, in that it records Uriah as having given his wife a bill of divorce when he went off to war, according to the custom of the time (:28). Hence, David's actions as recorded by the Bible, which appear to be so unambiguously sinful, are somewhat sanitised when the Haggadic tales are added. The role of the Haggadah in this way is mirrored in the concern by Islamic orthodoxy over centuries to sanitise the figure of David, whom it supposes to have been a sinless prophet, and to erase references to his affair with Bathsheba. The principal difference is, of course, that Judaism seeks to sanitise by adding stories, whereas Islam seeks the same goal through erasing details.

The character of David in the Haggadah provides further interesting parallels with later developments within Islam, suggesting an influence by these Haggadic elements on early Muslim beliefs. Certain Haggadic tales report that David is supposed to be still alive, and was merely removed from the earthly

scene of action (:42). This has strong resonances with the Shiite concept of the occultation of the 12th Imam, or the orthodox Islamic belief that Jesus was lifted up to Heaven without dying.

The Biblical account of David and Bathsheba occurs within Islamic lore as the story of Da'ud and Saya. The name differences do not conceal the identity of the players. Some roles are awarded to different players but, in essence, the Islamic stage is very similar to that of Judaism. In the Islamic account - which of course emerged some considerable time after the Jewish account - the angel Gabriel plays the role of the Biblical Nathan as the mouthpiece for God. This is necessary as the Islamic Da'ud needs no prophetic intermediary as he himself was a prophet; hence for him an angelic intermediary is more appropriate. The parallels between the two stories are too striking to be coincidental. Moreover, the source of the stories within Islam is not difficult to determine; as Rappoport points out, Jewish converts played a central role in transmitting these stories. However, the important factor in terms of the *Isra'iliyyat* is that, though stories such as that of Da'ud and Saya which portray a prophet sinning were in circulation at the popular level, orthodox Islamic authorities sought to proscribe them as they ran counter to the doctrine of prophetic sinlessness.

Other parallels which bear a brief mention are those drawn out by Rappoport between the Biblical Elijah and the Islamic al-Khidr. In this instance, there is a significant development in that no longer do we find an apocryphal Jewish story translating into an apocryphal Islamic story, but here we encounter an apocryphal Jewish story - that of Rabbi Joshua Ben Levi and Elijah

- translating into an event in the Qur'an itself, namely the account of the meeting and journey of Moses and al-Khidr mentioned in Surah 18 verses 65ff.

Rappoport's research is thus important for those modern scholars interested in tracing links and methods of transmission between Judaism and Islam. His use of sources is valuable, though he depends on secondary sources: Weil (1845 in German), Tabari (French translation of 1867-74), Grunbaum (in German), the Arab literary classic *Thousand and One Nights*, the Persian classic *Tutti Nameh* (1858 in translation), al-Biruni (in translation) and Makrizi (De Sacy's translation). Rappoport also provides some useful theories as to the direction of transmission of Haggadic legends, postulating that, for example, the Arabs borrowed the legend of Solomon's exile from the Jews and in turn transmitted it to the Byzantines (:152). Whether the details of his transmission theories are correct, there is nevertheless no doubt that Jewish Haggadic lore played an important role in the formulation of Islamic lore and legend, which orthodox Islamic authorities have sought so hard to eradicate at different points in Islamic history. The *Isra'iliyyat*, as Islamic orthodoxy terms borrowed Jewish legends, have nevertheless served an important role in providing colourful and graphic literary entertainment to many generations of Muslims throughout the course of Islamic history and to this extent Islam owes a great debt to the Jewish Haggadah.

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### **Hebrew Perspectives on the Human Person in the Hellenistic Era - Philo and Paul**

Graham J Warne, Mellen Biblical Press Series Volume 35, Mellen Biblical Press, Lewiston/Queenston/Lampeter, 1995, xi + 291pp, ISBN 0-7734-2420-2, \$US99.95

This book is seriously marred by quite inadequate proof-reading. I have noted nearly 400 typographical errors in its brief compass. Most of these are trivial and should irritate rather than puzzle the reader. However, two thirds of them involve the spelling or accentuation of the Greek. These are more serious errors and reveal ignorance of the basic rules of Greek accentuation. It is not just that the occasional accent or breathing is misplaced or omitted: here we have a circumflex on a short vowel or three syllables from the end, an acute four syllables from the end, a grave in the middle of a word. It has been said that Greek without accents looks undressed. This Greek is not so much undressed as turned out in rags. Even quotations taken directly from the sources have their dress disarranged in the process, and an attempt to change the case of a word in a source is likely to end disastrously.

If it seems pedantic to stress such matters in these degenerate days, it must be said that the constant irritation caused by such slipshod proof-reading may well deter readers from a careful study of this book. This would be unfortunate since Warne puts forward an interesting thesis which is well argued and deserves a better presentation.

Warne studies the Hebrew words used to describe the human person in the Jewish tradition as evidenced in the Old Testament. He then compares this traditional view as modified by contact with Greek thinking at Alexandria as seen

in the works of Philo which seek to combine the traditional Jewish views with the Greek, especially Platonic thought. But this was not the only approach of Jews at this time, as is shown by the study of the Pauline epistles. Paul was a Pharisee of the Pharisees and owed his Greek education to Tarsus and Palestine rather than to Alexandria.

In more detail Warne argues that the Hebrew words used to express the human person, as translated into English as 'soul', 'life', 'person', are misleading, since such translations involve concepts of the human person that go beyond the Old Testament view of the human person. In other words to take the most commonly used Hebrew terms in נֶפֶשׁ (*nefesh*) lit. 'breath' and דָּם (*dām*) lit. 'blood', the Hebrew concept is not of an entity distinct from the body, but rather the physical manifestations of the living person. At Alexandria this view was confronted by the Greek view of the soul, ψυχή (*psykhē*) as distinct from the body and needing to be set free from it. Philo attempted to combine these ideas by taking the two Creation Myths in Genesis 1-2 as representing the heavenly man and the earthly man. On the detailed interpretation of these two chapters the view of Philo and Paul diverged, and the Epistles to the Corinthians are of special interest in this connection since in them Paul was opposing the heretical views of the Corinthians, who had been influenced by the teachings of Apollos based on the Alexandrian views. So Paul attempts to restore the Corinthians to orthodoxy.

An interesting thesis and has been lucidly argued and presented. The author deserves a better presentation by his publisher.

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### **Buddhism in Western Australia: alienation or integration?**

Enid Adam,

self-published, 1995.

223 pages, bibliography, index

ISBN 0 646 25136 8.

Enid Adam's book on Buddhism in Western Australia fills several gaps in the literature. There has been comparatively little written about religions other than Christianity in the Australian context. This book provides material on the history of Buddhism in Western Australia which has not been available elsewhere and sketches the diversity of the forms of Buddhism found in Western Australia.

However, the book's strength lies elsewhere: a sustained argument regarding the integration of immigrant Buddhists into Australian society. A large part of the book is sociological in nature, exploring how Buddhists living in Western Australia see the wider community in which they live.

While aware of the initial alienation many Vietnamese Buddhists felt, in terms of culture and language, Adam argues that the Vietnamese religious centres have acted as buffers against culture shock. They have offered encouragement and assisted in the processes of integration. The religion itself, she argues, has encouraged Vietnamese Buddhists to be open-minded and tolerant of others. Adam argues that in a variety of ways Buddhism has diminished people's sense of alienation and contributed to the enjoyment and sense of integration in life and community.

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