

JESUS: An Experiment in Christology

by Edward Schillebeeckx
Seabury, 1979
767 pp. \$24.50

Edward Schillebeeckx is one of Europe's leading (and most controversial) Catholic theologians. In this first section of his monumental three-volume Christology, the Belgian Dominican priest explores the traditions behind the New Testament and reconsiders the meaning of Christ's Resurrection and divinity. Schillebeeckx interprets the "Easter experience" as a conversion—*independent of the traditions that center around both the "empty tomb" in Jerusalem and the subsequent appearances of Christ.* He holds that the Easter appearances, instead of causing belief in the risen Jesus, arose out of such faith. Moved by experiences of guilt (at leaving Jesus in the lurch), repentance, grace, and forgiveness, the disciples shifted from confidence in Jesus as God's messenger to an affirmation of faith in him as the crucified and risen Lord. "He renews for them the offer of salvation," Schillebeeckx writes. "This they experience in their own conversion; he must therefore be alive." For Schillebeeckx, the apostles' visions of the risen Christ resulted from a "process of maturation." Notwithstanding some contestable positions, this book is a major theological achievement, argued with great skill and erudition.

—Avery Dulles, S.J. ('77)

**THE NUCLEAR QUESTION:
The United States and Nuclear Weapons, 1946–1976**

by Michael Mandelbaum
Cambridge, 1979
277 pp. \$14.95

"The world has learned to live with the bomb," argues Mandelbaum, a Harvard professor of government. Mandelbaum recounts evolving U.S. strategic doctrine, beginning with the 1946 "Baruch Plan" (rejected by the Soviets) to give the atomic secret to the United Nations. The principles of "massive retaliation" embraced by defense analysts soon thereafter until the 1960s, he contends, were essentially "pre-atomic" (despite the first Soviet atomic explosion in 1949): Weapons exist to fight wars, it was believed; the United States must retain strategic superiority over the Soviet Union. Mandelbaum's detailed examination of the 1962 Cuban missile crisis suggests that eyeball-to-

eyeball confrontation forced both sides to recognize the special destructiveness of nuclear weapons. Defense planners in the Kennedy administration began to think in terms of nuclear balance—each country's arsenal existing to deter the use of the other's. Under conditions of "mutual assured destruction" (MAD), it was said, marginal strategic superiority holds little significance. This perception, Mandelbaum posits, led to the 1963 limited nuclear test ban treaty between the United States and the Soviet Union and to the beginning of Strategic Arms Limitations Talks in 1969. The 30-year coexistence "of the age-old 'anarchic' international system with the terrifying fruits of modern science" has been the "achievement, and unquestionably the purpose, of nuclear strategy and nuclear diplomacy."

—*Dusko Doder* ('77)

**DIXIE'S FORGOTTEN
PEOPLE: The South's
Poor Whites**

by J. Wayne Flynt
Ind. Univ., 1979
206 pp. \$12.95

King Cotton, slavery, and the fashionable society of the great plantations dominate our image of the Old South. But in the isolated southern Appalachians and the Ozarks, in Georgia's farmed-out clay hills, and in the pine-barrens of Alabama and east Mississippi, poor, landed whites eked out a separate, hardscrabble existence. Primarily of Scotch-Irish descent, the South's "hillbillies, crackers, and clay-eaters" kept alive ancient ballads, Celtic dance tunes, the hammer dulcimer. The craftsmen among them recycled what well-to-do neighbors discarded; colorful patchwork quilts, for example, were sewn from scraps of old cloth. Low cotton prices during the 1880s and '90s forced many small farmers into tenancy and sharecropping. By 1930, half of all Southern farms were operated by tenants; nearly two-thirds of these 1.8 million tenant families were white. The New Deal brought little relief. As Flynt, an Auburn University historian, notes, "courthouse gangs" of planters, industrialists, and merchants dominated county politics and controlled the local administration of state welfare programs. Since the 1930s, the