

# HORIZONS

Volume 3

FALL, 1976

Number 2

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**James P. Mackey**, *The Faith of the Historical Jesus*

**James W. Flanagan**, *History, Religion, and Ideology: the Caleb Tradition*

**James J. Kenneally**, *Eve, Mary and the Historians: American Catholicism and Women*

**Berard L. Marthaler**, *A Discipline in Quest of an Identity: Religious Education*

**Rudolf J. Siebert**, *The New Religious Dimension in Western Marxism: I*

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## EDITORIAL

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## OPEN FORUM AND READER RESPONSE

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Plus 37 Book Reviews

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# HORIZONS

## The Journal of the College Theology Society

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## COLLEGE THEOLOGY SOCIETY

The College Theology Society is a professional organization of college and university professors of religion in the United States and Canada.

The purpose of the College Theology Society is to improve the quality of the teaching of religion: by stimulating and sharing scholarly research; by developing programs of theology and religious studies which meet student needs and interests; and by exploring, evaluating, and encouraging effective ways of teaching which are interdisciplinary and ecumenical.

Annual dues in the Society are \$15.00 per year (joint membership for husband and wife \$17.00). Membership in the Society entitles one to receive a subscription to *HORIZONS*, a copy of the *Proceedings* of the annual convention, and a subscription to the *Bulletin of the Council on the Study of Religion*.

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*Villanova University*

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## HORIZONS

### The Journal of the College Theology Society

**A journal exploring developments in Catholic theology, the total Christian tradition, human religious experience, and the concerns of creative teaching from the college and university environment.**

In an issue which begins with an article asking whether the historical Jesus was a man of faith, it seems appropriate to commemorate Rudolf Bultmann who died recently at the age of 92. Bultmann's concern for "demythologizing" the scriptures, which led him to emphasize the existential meaning of the kerygmatic Christ rather than a historical Jesus, was certain to make him controversial. His very students and successors in the Marburger School moved beyond his positions. "New" quests for the historical Jesus have been launched. Liberation theologians may wish that he emphasized *praxis* more than existential meaning but even such critiques are an acknowledgment of Bultmann's far reaching impact on the field of theology. God grant that his light continue to shine among us and upon us.

History, ideology, and religion are recurrent themes in all the offerings of this issue but in each case the resonances are varied and nuanced. James P. Mackey asks some probing questions about the historical Jesus to clarify faith and revelation. James W. Flanagan illustrates how religion and politics influenced the development of histories within Israel and how such histories were then employed for religious and political ends. James J. Kenneally traces the stereotypes of women which developed in American Church History. His viewpoint may certainly be categorized as refreshingly revisionist. Berard L. Marthaler confronts the history and philosophy of religious education with a view to defining its identity. Rudolf J. Siebert probes the new religious dimension among humanistically oriented Western Marxists. He shows how Hegel continues to inspire Western Marxists to think about the future. Even though Marxists critique Hegel for not wanting to know primarily in order to rejuvenate, they reveal their ties with him. Hegel too spoke of a new world which comes upon a crumbling world like the sunrise, in a flash.

Paul Mojzes provides an excellent Bibliography on the Christian-Marxist Dialogue. An Editorial, A Response, and Reviews of thirty-seven books complete the issue.

—Bernard P. Prusak and Rodger Van Allen  
Co-Editors