BOOK REVIEWS


In distinction from diachronic studies of New Testament ethics which emphasize the moral teaching of the historical Jesus and the ethics of the authentic Pauline letters, or from synchronic syntheses which mute the individual voices of NT ethical writings, Matera interprets the diverse ethical perspectives of each Gospel and Pauline work, but always with an eye to how these different writings may have come from a common source, the legacy of Jesus or of Paul.

The titles of Part 1, “The Legacy of Jesus,” suggest his approach: Ethics for the Kingdom of God (Mark), Doing the Greater Righteousness (Matthew), Ethics in an Age of Salvation (Luke), and Ethics Becomes Christology (John). Without harmonizing the teaching of the Synoptics and John, M. nevertheless concludes that John’s different interpretations of the kingdom of God, repentance, faith, love, discipleship, and judgment develop elements already intimated in the Synoptic tradition, and so manifest a common origin in the legacy of Jesus.

In Part 2, “The Legacy of Paul,” M. studies in each of the authentic letters, the Deuteropaulines, and the Pastorals the relationship between the indicative of God’s salvation and the demands of its parenthesis. He concludes that recurring elements (gratuitous divine election; Paul’s life as a model to be imitated; the commands to avoid what is immoral as well as to be gentle, compassionate, and forgiving; the centrality of love; and the communitarian context of Christian life) manifest that the later letters, in spite of their developed ecclesiology and eschatology, derive from the Pauline legacy.

M. proposes seven theses summarizing the ethical legacies of Jesus and Paul as a first tentative sounding toward a systematic presentation of NT ethics, namely that: the moral life of believers is a response to God’s work of salvation; believers live the moral life in light of God’s coming salvation and judgment; the moral life is lived in and with a community of disciples who form the Church; the personal example of Jesus and Paul instructs and sustains believers in the moral life; the moral life consists in doing God’s will; the moral life expresses itself in love for God, for neighbor, and for one’s enemy; the moral life is an expression of faith.

M.’s insistence on a literary and rhetorical analysis of each work as the author presents it in his text, balanced against a more synthetic emphasis on the legacies of Jesus and Paul (perhaps Wirkungsgeschichte would be an even better term), marks a welcome advance in the method of NT ethics. M. covers an immense amount of material rapidly, but careful attention to his footnotes always uncovers the grounds for his assertions.
But M.'s conclusions provide rather thin gruel, recalling Jack Sanders's 1975 assertion that the NT presents no ethics, understood as guidelines for concrete Christian behavior. M. himself provides two reasons for this thinness. First, the specific contents of each work's parenesis are not meant as general, but are oriented to the circumstances of its original readers. But the arguments M. adduces from the historical nature of language (225–26) argue against any systematic ethics and so reduce to Lyotard's denial of metanarrative—both positions in conflict with M.'s own performance in seeking summary theses to ground more systematic ethics. Second, the NT writings are not systematic, but merely descriptive, and so cannot be properly generalized (225). But, as I have argued elsewhere, images used in symbolic and narrative modes of discourse themselves embody an underlying worldview which prefigures systematic explanation.

Most NT ethics does not adequately explore the Christian indicative. To do ethics, one must operate out of an anthropology. And so the first task of the NT ethician is to understand the effect of the reign of God, baptism, justification by faith, or the indwelling Spirit on the aspirations and powers of the Christian. We spontaneously do this; notice M.'s evocation of Rom 12:1 as human rational nature, and, even more, his discussion of renewed humanity in Colossians and Ephesians. The "new humanity" there evoked is already at work in Paul's authentic letters: Paul's description of the effects of God's transforming love does not apply merely to the Romans in their situation!

This is a demand not for a systematic anthropology, but for a descriptive one, composed of the biblical images themselves, which could form the foundation of some general norms of conduct flowing from and promoting the new creature (2 Corinthians 5:17; Galatians 6:15) which Christians are in Christ. Then NT ethicans could begin to specify the love commandment into some notions about sexuality, possessions, power, and freedom which make ethical sense out of the frequent occurrence of "porneia," "ploutos," "exousia," and "eleutheria" in the NT writings. The limitation of NT ethics to generalized commands to believe and to love not only curtails our service to Christian theology as a whole, but does not do justice to the more specific ethical commands in the NT itself.

As an exemplar of present-day NT ethics, M.'s study is highly recommended.

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JOHN TOPEL, S.J.
supplement the autobiographical data of the letters but not correct them.

Following this principle, M. first reconstructs a chronology of Paul, taking as point of departure the report in 2 Corinthians 11:32–33 of his escape from the clutches of the Nabataean king at Damascus. This event datable to the year 37, together with the three plus fourteen years of Galatians 1:18 and 2:1, leaves the latter part of the year 51 as the necessary date for the Jerusalem conference described in Gal 2:1–10 and Acts 15. M. locates this meeting, the turning point of Paul's missionary career, between the second and the third, rather than the first and the second of what are conventionally described as Paul's missionary journeys. The location accounts well for the absence of controversy regarding the Jewish law in early letters such as 1 Thessalonians; it also explains the immediacy with which the issues at stake in Jerusalem and subsequently at Antioch (Gal 2:11–14) feature in Galatians. But one might ask why, if Paul's evangelization prior to the conference ranged as far as Macedonia and Achaia, he speaks so restrictively in Gal 1:21 of activity in “Syria and Cilicia” only? And, if the Barnabas-Paul combination broke up only after the Antioch incident that followed the conference (Gal 2:11–14), why do we hear nothing of Barnabas in connection with the earlier (“second”) mission?

M. argues that Paul enjoyed a period of freedom after his voyage as a prisoner to Rome, during which time, as foreshadowed in Romans 15:24, 28, he travelled to Spain. There followed, on the evidence of 2 Timothy (taken as authentic in distinction from 1 Timothy and Titus), a further stage of ministry around the Aegean before the final Roman imprisonment and martyr's death in the last years of Nero (about the year 67).

Within this chronological framework, M. pursues Paul's career through the evidence of the letters (2 Thessalonians and Colossians also being taken as authentic). Proceeding from the letters means doubling back from the situation at the time of writing to the situation when the community addressed in the letter was founded, a stage already covered in earlier discussion. The procedure demands attentive reading, with constant awareness of the chronological pattern previously established. A single chart gathering the overall chronological and geographical framework would greatly assist the reader.

Nonetheless the book is hard to put down. In the sparkle of the prose and meticulous attention to geographical and historical detail, M. is a worthy successor of William Ramsay in evoking the context of Paul's life and work.

Where there are gaps in the record, M. offers explanations and reconstructions with a certitude that is breathtaking. This policy, explained in the Preface as designed to provoke discussion, is at its most outlandish in the suggestion that Paul's motivation for persecuting the early followers of Jesus stemmed from a subconscious need to deflect away from God and onto a more acceptable target the anger felt by the
pious Pharisee at the loss of his wife and children in a Jerusalem earthquake!

The greatest weakness lies in the area of theology. At one point M. offers a fine account of Paul's sense of Christian life within the "Body of Christ." But the insistence upon Paul's commitment to "authentic human development" imports an existentialist nuance that sounds ever more anachronistic each time it recurs. Above all, one misses a sustained and coherent presentation of the theological vision Paul saw himself serving as apostle to the nations: the inclusion of Jews and Gentiles on equal footing within the one people of God. M.'s treatment of Romans, the chief document of that vision, is totally inadequate. Even where letters are discussed more fully it is hard to escape the impression that they are being plundered for historical information rather than "heard" for what they are communicating as total rhetorical compositions.

Convinced that theological thought develops out of historically conditioned insights, M. aims to encounter the personality behind the letters of Paul and to determine the factors that led him to think in a particular way. In respect to Paul's life and character, the many controversial features notwithstanding, this reconstruction will probably become a classic. As a distillation of the theological vision that drove Paul it is far less successful.

**Brendan Byrne, S.J.**


Since the work of Pierre de Labriolle in 1913 there has been no systematic attempt to survey and analyze all of the evidence on Montanism. Archeologists have uncovered more evidence and historians have developed more sophisticated methods of evaluating texts. Scholars have made some forays into systematizing the research of the 20th century, most notably Ronald E. Heine and William Tabbernee. Until Trevett's work, however, there has not been a comprehensive analysis of the evidence in English since 1878.

T. begins by offering a concise summary of the secondary literature since Bowetsch in 1881. Fleeting glimpses into the contexts of the various works leave the reader wishing for a true history of the question, but T. plunges into the primary sources. She believes that in its origins, which she dates to the 160s, Montanism did not differ from the rest of Christianity in terms of theology. However, as the rest of Christianity evolved, Montanism found itself on the wrong side as the larger Church opted for increasing clerical control and for what became orthodox trinitarian theology. Her argumentation is not strongest here. Her distinctions between Montanism and other forms of Christianity suffer by lumping most Montanist opponents into an Ignatian style of
early strong highly clericalized monoeiscopal Christianity. If one is anti-Ignatius, one is pro-Montanist.

After reviewing Montanist origins, T. discusses the first clashes with authority in Rome under Zephrinus (ca. 199–217) and the evidence of Tertullian. She rightly concludes that Tertullian is not an appropriate exemplar from whom to generalize about Montanism; but she artfully uses the North African material to supplement more mainline Montanism.

The heart of the volume is a chapter on Montanist teaching. T. gradually builds her case that "there was little to separate the Prophets from their co-religionists. Differences were mostly differences of degree" (146), not variations in the *regula fidei* but in emphases and in tenor specifically with respect to prophecy, eschatology, fasting, forgiveness, the role of Scripture and its interpretation. Here she displays her confessional hand and is at her best. Though she is often convincing, critics will disagree with particular points of her analysis. But she challenges historians to reevaluate pictures of Montanism sketched only from a bland, historically flattened readings of its opponents. Her reconstruction of pre-Constantinian Montanism is one with which later commentators must deal.

From the subtitle, one would expect a major exposé of the role of women in Montanism. T. explains the impetus for a separate chapter "not just because of a need to redress the imbalance which exists in much of church history writing . . . but because the sources for the history of Montanism are remarkable not least for the fact that women figure in them with much greater regularity than do men" (14). T. takes the charges of critics as programmatic and then is forced to summon all the appropriate evidence and more to make coherent the arguments of detractors. This is the least satisfactory chapter. Driven by the wrong agenda, T. losses the objectivity and control she manifested with the material on Tertullian. Not only is the diary of Perpetua congenial to the Montanist, but Perpetua herself becomes a Montanist leader. It is a far stretch to conclude that women were treated as spiritual equals in Montanist communities because Perpetua's *Passio* was read as Scripture in some Catholic communities. T. employs evidence she herself finds unconvincing, overextending the Montanist umbrella to cover all other prophetic women. When nearly every woman who prophesied is "of Montanist persuasion," her claim that Montanism is not so different from other forms of Christianity suffers. T. seems almost overwhelmed by the literature on Perpetua. She does a far better job on the lesser known incident of Quintilla's vision of Christ as female.

Because of the dearth of similar work, this volume should remain in print for quite a while. It would be well if the editors attended to the distinction between brackets and parentheses (39), printing Hebrew upside-down in the text but correctly in the notes, variant reference styles, and the same inscription reproduced differently (172, 204). The
synoptic table of oracle numbering (249 n. 8) might take a more prominent position.

But these minor defects are outweighed by the service T. does by providing a survey of the Montanist evidence for readers of English and, one hopes, the spark necessary for further work on the history of Montanism.

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Bernard, a man of holiness, charm, and assertiveness, was one of the world’s great personalities; were he alive today, we would all be at his feet. But he is easier to love at first sight than after long acquaintance. Jean Leclercq, the noted Bernard scholar, progressed from uncritical adulation to disillusionment, and then to a mature, balanced admiration.

To study Bernard’s writings is to be drawn immediately to his experience of God; “experience” was for him a major category. One takes pause, however, in reviewing his mistrust of those who did not share his views, his quarrelsome intervention in episcopal elections (contesting, even after the ordination, the Cluniac monk elected by the cathedral chapter and confirmed by the archbishop and other bishops, and then promoting his own Cistercian candidate), his opportunism, his relentless pursuit of Abelard, even to writing scorching letters to assure his condemnation after the brilliant thinker had started out for Rome—evidence seems to indicate that a more nuanced judgment on Abelard was appropriate.

Bredero, in the “final report” of 50 years of research on Bernard, reviews the human Abbot of Clairvaux against the foil of the cultic evaluations which suppose Bernard’s “absolute holiness” and consider him above criticism.

With magisterial control of his sources, B. attempts to get behind the cultic historiography, which began with the vita prima, the first book of which was written five years before Bernard’s death. If the major part of the vita prima was written after the first request for canonization was rejected, and if this life was written with the explicit purpose of preparing material to obtain canonization, is the life reliable as a historical source? Subsequent biographers used the vita prima as though it were historically accurate. If not trustworthy, how reliable is the biographic history based on it?

In this perspective B. reviews the origin and early years of the Bernardine cult, the writing of the vita prima (by Geoffrey of Auxerre, William of St. Thierry, and Arnold of Bonneval), the historians’ view of Bernard (including Bernard as an ideologue of papal theocracy, the hagiographic tradition, and the more realistic resistance to it), the
saint’s relationship to his monastic milieu (Citeaux, Clairvaux, Cluny, the Cistercian expansion). An appendix includes a chronological survey of significant events from 1075 to 1174, a summary of relevant textual problems, and an extensive bibliography.

B. has not written a new biography, but he has assembled and evaluated current research in preparation for a future biographer. Indeed, he gives us a history of Bernard research; the survey of the early years involving the writing of the *vita prima* is especially valuable.

B. convincingly presents the friendship between Peter the Venerable of Cluny and Bernard as a fiction of the cultic tradition. The relationship between the two was often strained, sometimes very strained. On a few occasions Bernard left Peter’s letters unanswered. After the dismissal from Clairvaux of a friend of Peter, who was acting as Bernard’s “chancellor,” no further contact between Peter and Bernard is recorded. However, it seems excessive to say that Peter was Bernard’s “most important opponent” (xii).

B. is reacting against the tradition which uses theological arguments (Bernard’s holiness) to determine the outcome of scientific research, thus obscuring his excesses and faults. No one can object to this position. However, B. seems to have made a methodological misjudgment in accepting from the biographic tradition the holiness of Bernard as a way of dealing with the inconsistencies in his life. In a word, one uses holiness to dismiss defects. An appropriate category would have been “vocation.” To what was Bernard called in the Church? Eugenius III seems to have allowed him to share in the exercise of his papal power. If he was the acknowledged de facto leader of the Church in the West (a kind of sensus fidelium), is it true that he was unfaithful to his vocation (191–92)?

In no sense is this book an attack on Bernard. Nor is the author a debunker. Given the history of Bernard research—one thinks of Pierre Bayle and Friedrich Schiller presenting him as a narrow-minded fanatic—B. is not even writing a revisionist history. Bernard had his detractors, both during his life and after his death, but B. is not one of them. Rather he is struggling with the issue Jean Leclercq wrestled with, and, in spite of the critique, he is also an admirer of the Abbot of Clairvaux. This is a valuable contribution to Bernard research.

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Three years ago Torrell published a rich and mature study devoted to the person and work of Aquinas. This complementary second volume is devoted to Thomas as spiritual master. T. made the decision to present Thomas’s theological thought, the material of this second vol-
ume, in the format of a spirituality. A spirituality is not quite the same as a theological system, and whether T.'s approach places limits upon an exposition of Aquinas's theology can be pondered. Regardless, T. discusses at length in his opening chapter the metamorphosis of a medieval theology into what is, in some ways, a rather modern creation, a "spirituality." The reader is then offered a lengthy exposition of Aquinas's theology which is exceptional in its synthesis of systematic, disputational, and biblical works. A helpful index and bibliography complete the work.

While the book draws very much on the *Summa theologiae*, T.'s approach is to see how Aquinas's theology, as written in commentaries and synthetic works, reflects the NT writings of John and Paul. This is particularly helpful in understanding the mounting dynamic of the Second Part, where personality and virtue find a climax in the new law of the Holy Spirit called "grace." T. divides his book into two sections: "A Trinitarian Spirituality," and "The Human Person in the World and before God." We see at once the intrinsic theological emphases: Aquinas's thought is not mainly about a creator of the cosmos known by analogy, nor is it a medieval Christian theology with little emphasis upon the free and active human person. The theology of God in the First Part of the *ST* is a propaedeutic to the revealed Trinity. Aquinas's climactic question on the missions of Word and Spirit points outward to that "horizon between the material and spiritual," the human image of God called to and endowed with grace. The remaining two parts of the *ST* are about the human person, whether it be Jesus, the Incarnate Word, or each man and woman on their journey to the Trinity.

T. does not permit his pattern drawn from the center and the conclusion of the First Part to constrain him: he manages to consider not only the traditional topics of Thomistic spirituality such as the gifts but also aspects of ecclesiology. There is a creative interplay between T.'s two long sections: it does not reflect an arbitrariness on the part of the author but his insightfulness into the multiple threads linking the parts and clusters of questions in the *ST*. And so the trinitarian section discusses human beings as the images of God fulfilled in eschatological happiness as well as the motifs of way and journey. Creation and politics are treated in the second part. The Church is considered in both parts. The treatment of the Church, however, is rather limited, and the continuance of the Incarnation in the sacraments is little touched on. Do these two communal areas illustrate the difficulty of using spirituality as a theme?

In the conclusion, helpfully viewing a spirituality in its sources and distinctive approaches, T. offers the master themes, the leitmotifs of Aquinas's spirituality/theology. Here a psychological and pneumatic understanding of discipleship, which is central to the gospel, explains how "in the spiritual theology of the school of St. Thomas the person finds in his or her self the norm of activity. Since the Spirit dwells within, the person is its only proper law for its life. It can certainly seek
advice and inform itself, but it is the individual person who decides. If there is a place in Thomist spirituality for the counsel of a spiritual master, there is not to be found there in any comparable way the role of a director of conscience who will have a determining place in other spiritualities” (511).

This work now completed by this second volume will have perduring value. It offers a worthy conclusion for a century, beginning with Martin Grabmann and A. D. Sertillanges, which in terms of the theology of Thomas Aquinas has been so rich in historical research and theological analysis.

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THOMAS F. O’MEARA, O.P.

FUNDAMENTAL THEOLOGY. By Heinrich Fries. Translated from the German by Robert J. Daly, S.J., with an Epilogue by Thomas M. Kelly. Washington: Catholic University of America, 1996. Pp. xix + 682. $44.95; $29.95.

Fries is superbly qualified to write a comprehensive volume on fundamental theology. His long teaching career at Munich and his numerous publications mark him out as one of the world’s outstanding experts. He is thoroughly familiar with, and supportive of, the teachings of Vatican II. Although he has appropriated the transcendental anthropology of authors such as Karl Rahner, his book bears little resemblance to Rahner’s Foundations of Christian Faith. He works primarily from biblical sources, documents of tradition, and recent theological literature rather than, as Rahner does, from the situation of the ordinary believer seeking to justify his or her own faith by introspective reflection without further research.

F. understands fundamental theology as a methodical reflection from within faith on the nature of faith and conditions of possibility of faith. Book 1 is a treatise of faith, followed by a discussion of theology as the “science of faith.” Book 2 takes up the theme of revelation, “the central concept of the content of faith” (182). While not limiting revelation to history, F. gives primary attention to God’s self-witness in the Old and New Testaments, with its culmination in the Christ event.

Book 3 deals with the Church: its foundation, structures, and unity. The treatment of the Church is notably ecumenical, and makes frequent reference to a work coauthored by Fries and Rahner, Unity of the Churches: An Actual Possibility. Curiously, however, quotations from this book are not taken from the published translation (Fortress, 1985), but are newly, and less felicitously, translated from the German. I have elsewhere expressed my reservations about some of the Rahner-Fries theses (TS 47 [1986] 32–47).

The positioning of faith and theology before revelation and Church tends to privilege the transcendental over the predicamental, and the anthropological over the theological, but in his actual treatment of faith and theology F. does presuppose, and draw upon, the special
history of revelation in the Bible and in Christianity. This involves some anticipation in Book 1 of material to be expounded in Book 2.

F. writes, as might be expected, from within a German world of discourse. He engages German exegetes and theologians, and is obviously interested in the post-Vatican II dialogue between Lutherans and Catholics. In general his exposition is clear and persuasive, though in a few cases, such as the discussion of the “imminent expectation” of the parousia, I found the multiplication of authors and positions rather involved, even bewildering.

F.’s enthusiasm for the advances of Vatican II betrays him into some unduly negative remarks about Vatican I, which he accuses of “falsely understood triumphalism” and “irrelevant timelessness, untouched by any historical fate” (375; in the German original, *geschichtlichen Geschick*, 312). He unfairly accuses the so-called “Pius popes” of following the simplistic motto “the more uniform the better.” Does this do justice to the missiology of Pius XI and Pius XII?

The original German was published in 1985 and is therefore somewhat dated. The translator has added a six-page Foreword of his own and a 20-page Epilogue composed by a graduate student at Boston College. The Epilogue is in essence a critique of postmodernism as exemplified by the Lutheran George Lindbeck. While it is a penetrating and interesting essay, it seems almost out of place in the book, since it makes practically no reference to the work of F. One might have expected a discussion of recent Catholic theologies of faith, revelation, and ecclesiology in North America.

The Foreword claims that the translation “in many ways amounts to a revised English edition of the German original” (xvii). But the only revisions I could find were additions of a few footnote references to standard English-language titles. The translation is generally accurate but frequently clumsy. Besides, it contains a few serious errors. In several cases the word “not” has been omitted, reversing the meaning of the sentence (15, 121). And in one case Melanchthon is quoted as willing to recognize the primacy of the pope *iure divino*, when he actually said *iure humano* (567).

It is regrettable that works easily available in English, such as those of Kant, Hegel, Balthasar, Aubert, Congar, and de Lubac, are generally cited in German editions. Even more regrettable is the fact that important English works are retranslated from the German, rather than being quoted in the original. This is true with several books by Newman, whose famous phrase “antecedent probability” is awkwardly rendered as “likelihood from the outset” (262). Ecumenical documents such as the Windsor Statement of 1981 and the United States Lutheran-Catholic Dialogue on Papal Primacy (1974), though originally composed in English, are quoted on the basis of German translations, and not always very accurate ones.

These deficiencies, however, leave intact the fundamental merits of F.’s work. In comparison with other manuals of fundamental theology
this book is distinctive for its broad scope and for the author's consistent competence. Few besides F. would be in a position to speak with scholarly authority on the many questions here treated and to bring the topics of faith, theology, revelation, and ecclesiology into a solid, comprehensive synthesis. If these treatises are taught in a single course, this work might well serve as a basic text. For many seminary and university courses it will prove to be a useful reference work.

_Avery Dulles, S.J._


Ward, a noted author of many books in the philosophy of religion, here continues a project in comparative theology he began with _Religion and Revelation_ (1994). He explores the idea of creation in four religious traditions, elaborating a conception of God from a Christian point of view which takes into account the writings of non-Christian theologians and some of the insights of modern physical theories.

W. surmises that each religious tradition can only be revealed in its full breadth and depth when it reflects the others from its own point of view. He examines the work of Abraham Heschel (Jewish), Karl Barth (Christian), Mohammed Iqbal (Muslim), and Aurobindo Ghose (Hindu), as among the most respected 20th-century thinkers in their own traditions. All are shown to modify their classical traditions by stressing the affectivity, creativity, relationality, and temporality of the divine, and each claims that creation makes a difference to the sort of reality God is.

Before proceeding to construction of a doctrine of God, W. addresses certain epistemological disputes which bear on knowledge and language about God. In a fresh, insightful analysis he demonstrates how religious beliefs presuppose metaphysical beliefs and practical commitments carry theoretical commitments. He argues that the resolution of certain factual questions about the way the world is is an essential precondition for coming to fundamental decisions about how to live and react to one's experiences. He also defends a fairly classical theory of analogical discourse in talk about God.

By far the most important feature of this book is the strong case it presents for affirming creativity, affectivity, and temporality in God. W. accuses the doctrines which deny time, potentiality, and change in God of hypostatizing potentiality, by translating powers and capacities into wholly actual states. On the contrary, many actual states can only be explained by knowing the sorts of development which they express. According to W., if the uncreated divine nature "becomes flesh," then the relation of God and the universe is one of mutual relationship, change, and realization through interaction. Moreover, the Cross
manifests the true nature of God as passionately affected by all the sufferings of creation.

With an acknowledged debt to Charles Hartshorne, W. espouses a dual-aspect theism, according to which there is a "higher," supratemporal aspect in God as well as a "lower," temporal and creative aspect. There is a primordial divine nature, the divine as it exists immutably and contains the possibility of all forms of being, and an expressive divine nature, the creativity which gives rise to finite forms of value in time. In a refreshing treatment of the divine bliss, W. presents God as supremely happy, a being who increasingly realizes desires to participate in the happiness of creatures, by a sharing of creative action and appreciative experience which is mutually enhancing. Sorrow too exists in God, who is compassionate, but it is redeemed by integration into a wider experience of goodness and beauty.

In W.'s process metaphysics, God knows maximally all that any being can logically know, but cannot know in advance which choice free agents will make and how God will respond in dependence upon creaturely acts. God interacts with created agents in a love which seeks to persuade them to love goodness for itself and modifies their experience by causing them to discern new possibilities for choice, while providing an impetus to the efforts creatures make to actualize creative possibilities. Critical of Whitehead's view, W. insists that God foresees that the divine purpose for the universe will be fulfilled and that, by causally determining those outcomes which are necessary to the fulfillment of the divine purpose, God will finally ensure that evil will be completely eliminated from creation. W. considers divine time qualitatively different from creaturely time. Neither a desperate clinging to an always vanishing present nor an alien power that restricts the being of God, divine time "is that form of the divine being itself which enables God to be unlimitedly creative" (211).

This book is noteworthy for its respectful treatment of a broad variety of conversation partners, its topical richness, and its fresh perspective on classical topics (e.g. negative theology, and God as supreme value). Although W. attempts to do justice to the thought of Aquinas, in accusing him of likening God to a Platonic Form and adopting a "block universe" W. fails to capture the dynamic quality of Pure Act which Aquinas offers in his doctrine of God. W. does not utilize a fully developed metaphysics, and this hinders his explanation of divine-human interaction, which threatens to compromise human freedom, and prevents his relating adequately dual-aspect theism to the trinitarian theory he proposes in an underdeveloped final chapter.

But, all in all, reading W. leaves one with a taste of time well spent and a pleasing anticipation of his next adventure in dialogue.

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Soon after its publication in 1991 Nichols's The Shape of Catholic Theology became a widely used textbook for introductory courses in theology, above all in seminaries, where the lucidity of its prose and its stress on the contemplative dimension of theology proved especially valuable. The present work may be considered its sequel, the ideal textbook for a more advanced upper-level course. When viewed together, it is clear that the first work concentrates on those issues that now go under the name of fundamental theology (methodology, the role of philosophy in theology, Church and tradition as sources of theology, etc.) while the second treats issues that normally fall under the rubric of systematic theology (Christology, Trinity, Mary and the saints, ecclesiology, etc.).

Moreover, although N. does not explicitly say he wrote the books in tandem, there are certain indications that point to an organic unity between them. Not only do they appear from the same publisher in the same format and complement each other in topics treated and order followed, but at certain points in the discussion in the later volume N. seems to presuppose his prior discussion of methodology.

As befits a textbook, this work is free of special pleading and proves remarkably balanced in its treatment of controversial positions: this is a middle-of-the-road approach that is yet remarkably free of that superficial "on the one hand this" and "on the other hand that" style. Reliability is the watchword here.

For professional theologians who will want to read this work outside the classroom there is of course room for further disputation. It is perhaps the very balance of approach that will provoke the theologian to bolder approaches. I am thinking in particular of N.'s treatment of original sin. One certainly appreciates his basic intent: one cannot collapse the categories of creation and the Fall in the manner of the Gnostics and still remain orthodox; but neither can one make sin so adventitious to human being that our sinful proclivities become easy to slough off in the manner of the Pelagians. And between that rock and that whirlpool orthodoxy must steer theology's ship.

Nonetheless the doctrine of evolution, especially in its guise of natural selection, raises fundamental issues that theology, in my opinion, has yet to address, especially in the light of Pope John Paul II's ringing affirmation of the "fact" of evolution in his recent allocution to the Pontifical Academy of Sciences. In the light of that talk (not to mention in the light of historical criticism of Genesis with its discovery of the ancient Hebrew cosmology implicit in Genesis 1–3), it seems to me that one cannot speak as one-dimensionally of the historicity of the Fall as N. seems to do. Like C. S. Lewis in The Problem of Pain, N. appears to hold that there was some historically specifiable catastrophe committed by a couple who were our genetic forebears. But if that is so, one is bound to ask in our post-Ranke, posthistoricist times where and when
that might have occurred: 6,000 years ago in the Mesopotamian basin? 300,000 years ago off the Ivory Coast? one-half million years ago on the shores of Lake Tanzania?

Other theologians will want to use other chapters as their own provocation to reflection. There is a fascinating chapter on “The Historian’s Jesus” that shows an admirable acquaintance with recent historical criticism of the Gospels. And, as expected, N. proves to be wonderfully balanced in the way he incorporates that scholarship into his christological positions. But not every theologian, to say nothing of biblical critic, will want to follow him in his specific conclusions.

But this is what theological debate is all about. What theologians have here is an admirable stimulus for such disputations; and what students have is one of the best, most complete, most accessible two-volume introductions to Catholic theology now available.

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EDWARD T. OAKES, S.J.


The word “magisterium,” as signifying the teaching authority of popes and bishops, became a household term in theology only in the mid-19th century. Its appearance coincided with a major development in the exercise of that authority: the papacy, which in earlier centuries functioned mostly as the last court of appeal in disputes concerning the faith, took on the task of being first in guiding and instructing the faithful in matters of doctrine. That change led to an immense production of documents by the popes and the offices of the Holy See, followed often by local episcopal pronouncements. Once again, as so often in history, the Church created a theological fait accompli, leaving it to later generations to understand and explain it.

Gaillardetz is doing precisely that in this systematic summa on the teaching authority of the hierarchy. His study is more comprehensive but less detailed on particular points than those of John Boyle or Francis Sullivan. He presents his material in a classical pattern: the subject of doctrinal authority, its object, its exercise, and finally the reception of the teaching imparted. He relies mostly on relatively modern sources, predominantly Vatican II. He states the issues well, gives a fair hearing to contending sides, and reaches his conclusions through balanced arguments. His style is clear and unadorned.

A well-rounded study, however, does more than resolve some questions: it compels readers to raise new ones. E.g., What is the specific difference between “assistance” and “inspiration”? G. deserves credit for giving more attention than most authors do to the event of “assistance” as the activity of the Spirit; he knows also that “inspiration” signals a different type of activity. The difference is substantial: the letters of Paul are the Word of God, papal encyclicals are not. But the
question remains: In what exactly does the difference consist? That would provide the clue for correct interpretation of the Scriptures and, say, apostolic constitutions.

Another question readers may ask is: How can we insert into our tradition the new doctrine of “definitive-but-not-infallible” teaching as it appears in the recent documents of the Holy See, in particular in the formula of the profession of faith promulgated in 1989? The term “definitive” was repeatedly used by Vatican II in Lumen gentium, but there it referred to teaching that required assent of faith; now the same word is used in magisterial documents in reference to doctrine that ought to be “embraced and held” as irreformable but does not demand an act of faith. How far is such teaching supported by the Spirit? If it is not fully supported, can it be irreformable? G. reports thoroughly on the state of the question and on the puzzlement of many theologians. The issue is of some importance in this ecumenical age. How will non-Catholic churches and ecclesial communities view the addition of the acceptance of “definitive-but-not-infallible” doctrine to our profession of faith?

Still another question G.’s study may raise is: What is the meaning of “religious obsequium”? If G.’s lengthy discussion and his survey of the literature concerning the meaning of “obsequium” proves anything, it is that an urgent need exists for re-thinking the epistemological foundation of the act of “assent” in all its forms. To rely on the theory of “mind and will” and their interplay is less than satisfactory. G. quotes with sympathy (and attributes to the German bishops) a position that accepts “the legitimacy of assenting to the truthfulness of a teaching while at the same time acknowledging the possibility of error” (267). Such a position comes close to wanting to square the circle; it can lead to an unhealthy scepticism and to the collapse of any sound philosophy of truth.

If the book is ever reprinted, some improvements would enhance its value. The subject index should cover many more topics if it is to be useful; a separate author index should be added; the bibliography should be unified at the end of the volume; and some critical evaluations of recommended works would be helpful.

The doctrine of the magisterium will undoubtedly continue to evolve; G.’s study is a significant contribution to this process.

Georgetown Univ. Law Center, D.C.  LADISLAS ORSY, S.J.


This insightful and perceptive study examines James’s philosophy of religion as a more fruitful reflective approach to the understanding of mystical experience than one of the theories currently reigning among
philosophers of religion. The contemporary theory which Barnard opposes to that of James reduces the content of religious experience to the linguistic interpretation given it by the mystic. B. attributes this position especially to Wayne Proudfoot and argues correctly that such an approach to mystical experience effectively deprives it of content. Moreover, B. makes a persuasive case for the fact that James avoids such a fallacious interpretation of religious experience in general and of mystical experience in particular by distinguishing between “knowledge by acquaintance” and “knowledge about.” “Knowledge by acquaintance” provides religious experience with its “raw data,” while “knowledge about” reflects conceptually and linguistically on the “data,” the realities encountered in “knowledge by acquaintance.” In other words, James recognizes that even mystical experience exhibits a content, a “something” encountered that requires verbal and conceptual interpretation; but he correctly refuses to reduce that “something” simplistically to what the mystic has to say about the encounter.

B. contextualizes James’s reflections on mystical experience in an examination of James’s own religious upbringing, of his personal religious experience, and of his lifelong dedication to the study of religious and psychic phenomena. B. makes it clear that James brought to his reflection on unusual forms of human and religious experience a hard-nosed empiricism, but that he tempered the empiricism with a suspicion of all forms of religious skepticism and philosophical reductionism which would reject out of hand the possibility of a genuine encounter with transcendent, unseen realities. E.g., James recognized the fact of hallucinations but refused to reduce any experience claiming a religious character to the status of an hallucination or some form of human pathology. In his determination to keep the paths of inquiry into the philosophical and psychological investigation of religious phenomena open, James challenged what he called the “medical materialism” of his own scientific colleagues. B. uses specific cases of unusual religious experiences that James investigated in order to exemplify and dramatize his hero’s open-mindedness to the complexity and reality of religious experience as well as his persistent refusal to settle for explanations he regarded as arbitrarily reductionist and oversimplified.

B. argues that those who would reduce the content of mysticism to the mystic’s own verbal interpretation of the mystical encounter rest their philosophical interpretation of religious experience on an unsound religious epistemology to which James, despite the tentativeness and groping that characterizes his entire philosophical project, offers a suggestive alternative. B. takes care not to overstate his case. He shows a careful sensitivity to the evolution of James’s philosophy of religion and of mysticism; but he discovers in the very tentativeness of James’s hypotheses suggestive speculative alternatives to the doctrinaire position he attacks.

Using James as a philosophical and psychological mentor, B. argues that one can begin to explore scientifically and experientially the re-
ality of the claims made by different individuals and religious tradi­
tions. In such an investigation, B. finds James's robust pluralism both
helpful and suggestive. A pluralistic approach to religious experience
recognizes its historical and cultural conditioning without automati­
cally endorsing religious subjectivism and cultural relativism. B. ar­
gues that James's very investigation of religious experience forced him
to modify the reduction of scientific evidence to sense data, a position
he seems to have defended in writing his Principles of Psychology, until
“evidence” included the unseen realities that religious people and mys­
tics claim to encounter experientially.

B. also finds very suggestive James's characterization of the human
self as a complex of fields within fields of experience. He argues that a
field approach to religious experience fits well with James's pluralistic
understanding of experience in general and of mystical experience in
particular. B. relates the mature James's philosophy of mysticism to
his particular version of theistic pragmatism, which argues from the
morally and psychologically beneficial effects of religious and mystical
encounter on the one experiencing such encounters, to the legitimacy
of affirming with proper qualification and nuance the reality of what
mystics and religionists encounter in their moments of transport and
of trance. B. explores the meaning and implications of the three prin­
cipal criteria that James invokes in validating the reality of unseen
religious world: immediate luminousness, philosophical reasonableness,
and moral helpfulness.

This is an eminently readable and engaging account of James and of
his philosophy of mysticism which I would recommend with enthusi­
asism to any student of classical American philosophy and of human
mystical experience. B. brings to his study not only a careful and thor­
ough reading of James but a scholarly insight into different mystical
traditions and into the literature they have produced.

For my part, while I in no way fault the accuracy and insight of B.’s
scholarship and while I endorse his attack on reductionist readings of
religious and mystical phenomena, I do question whether James's in­
tuitive and largely unsystematic version of pragmatism offers the best
philosophical frame of reference for attempting to understand religious
experience in general and mystical experience in particular. James
recognized that mysticism and religious experience have social, cultic,
and historical dimensions; but his extreme individualism kept him
from doing justice to these important dimensions of religion. Individu­
alism, e.g., caused James to focus too narrowly, in my judgment, on the
individual unconscious as the privileged locus of religious and mystical
encounter with the unseen. I find James's description of the human
self as constituted of fields within fields of experience descriptively
suggestive but inadequate as an account of the unity of the self. I would
replace the pluralistic pantheism propounded in James's Pluralistic
Universe with a panentheism that James's insistence on the finitude of
God renders problematic. It would appear that James's finite deity
must forfeit any claim to an all-encompassing metaphysical supremacy
and must function as one among many actors in the religious sphere. I find Peirce's pragmatism and logical analysis of religious belief vastly subtler and more nuanced than James's; and I suspect that both that analysis and Peirce's category of thirdness, or real generality, provide a more fruitful philosophical frame of reference for validating the reality of unseen worlds. In other words, both Peirce and James believed correctly that we experience more than we sense; but Peirce, in my judgment, gave a more adequate account of what we experience.

Despite these hesitations about James's own philosophical adequacy, I recommend this book heartily and enthusiastically to students of mysticism and of human religious experience. It handles a broad range of historical and contemporary issues with masterful scholarly ease. It challenges one to reflect with subtlety and depth on experiential religious phenomena; and it poses a much needed challenge to facile, reductionist accounts of religious and mystical experience.

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Donal L. Gelpi, S.J.


Molnar presents this study of the Lord's Supper on the basis of Barth's treatment of the sacrament of the Eucharist in his Church Dogmatics as well as in his earlier and later writings. He explores Barth's theological interpretation of the "relationship between divine and human beings as revealed in Christ in order to see what this means for understanding the Lord's Supper." In explaining Barth's interpretation of the Eucharist, M. compares it with the theories of both classical and contemporary theologians, including Paul, Augustine, Anselm, and Aquinas, as well as Luther, Calvin, Zwingli, Balthasar, Bultmann, Heron, Jüngel, Moltmann, Pannenberg, and especially Karl Rahner.

Barth's theology of the Lord's Supper can only be understood in relation to his ideas concerning grace and the knowledge of God, Christology, and trinitarian ecclesiology. His foundational belief, credo ut intelligam, following Anselm, equates knowledge with faith and is explained in his analogia fidei by which God is free to be God and free to give the gift of faith to human beings. In the Eucharist the role of the visible Church is not to control the freedom of the Holy Spirit or the freedom of Christ.

That is why Barth rejected the analogies which substituted human ideas and purposes for the divine meaning and purpose of creation and creatures. Barth opposed analogies of parity, disparity, and synthesis. Our human eating and drinking the Lord's Supper is an example of parity when it implies equality of creature and Creator. Disparity occurs when the analogy separates God and human beings so that there is no real or actual communion between them. Synthesis assumes that
Christ, the Church, and the sacrament are a product of an *analogia entis* wherein communion between the divine and the human being originates in the human being's transcendental experience of pure being. Barth claimed that on the basis of grace, faith, and revelation the above analogies are human inventions in which anthropology is substituted for a faith-based theology. God has chosen to encounter man indirectly: he enters freely into communion with men and women, but he does not enter into a synthesis with them, or with bread or with wine. For example, the exposition of bread used in the Lord's Supper is an attempt to control the presence of God and thus take away his freedom to be actively present as he chooses.

In regard to the theologians whom M. compares with Barth, Karl Rahner is made into a villain because of his emphasis on the analogy of being. While M. examines the possibility of Barth's Eucharist contributing to the ecumenical dialogue on this sacrament and its trinitarian, christological, and ecclesiological foundations, his last chapter, on transubstantiation as an occasion for unity and/or dialogue, is more than borderline polemical. The dialogue is developed in his comparison of the theologies of Rahner and Barth, in which Rahner is represented as preventing any rapprochement because of his starting point in which our experience of self-transcendence enables us to know God and to be in communion with him.

In criticizing the analogy of being, M. is inclined to make his points by repetition. A more substantial criticism against M. has to do with his use of general statements about the origins of the ideas of Barth's opponents. M. appeals to docetic and Ebionite Christology, nominalism, pantheism, panentheism, Pelagianism, and gnosticism instead of undertaking the more difficult task of critiquing without using -isms.

However, in this period of renewal of Barthian studies, M. has made a substantial contribution in that he has developed Barth's theology of the Lord's Supper, beginning with his *analogia fidei*, and including the essential material from his doctrine of the Trinity, his Christology, and his ecclesiology in an efficient and comprehensive manner.

Carlow College, Pittsburgh

WILLIAM P. MCSHEA


Here is the fifth volume of Moltmann's "systematic contributions to theology." This fine translation will illuminate and integrate for English readers the christological, pneumatological, and ecological themes that have become central in his work since the publication of *The Theology of Hope*. For M., theology is *spes quaerens intellectum*. In particular, eschatology is not really a doctrine concerning the "last things"; it concerns the ultimate beginning, the new creation wrought by God's coming. Only an eschatologically oriented theology, centered
on God, God's kingdom, and God's glory is capable of integrating "individual" and "universal" eschatology. Like a number of other contemporary theologians, M. reminds us that Christianity preaches the salvation of the world by God, not our salvation from the world. By focusing on the "cosmic shekinah of God," M. envisions God as the one who "desires to come to his 'dwelling' in his creation, the home of his identity in the world, and in it to his 'rest,' his perfected, eternal joy" (xiii).

This is evident in the structure of the book. The opening chapter presents a brief survey of some modern approaches to eschatology and the rebirth of messianic thinking in 20th-century Judaism. The following four chapters are structured according to the four horizons of hope that are, for M., constitutive of Christian eschatology: the personal (eternal life), the historical (kingdom of God), the cosmic (new heaven and new earth), and the divine (God's glory).

Death and resurrection are the central issues of Chapter 2. M. argues for the priority of biblical faith in the resurrection of the body over the philosophical notion of the immortality of the soul. The biblical hope of resurrection from the dead, however, makes sense only if the social and cosmic dimensions of all personal reality are taken seriously. M. seeks a more integrated approach by focusing on the Spirit. In the Spirit human beings are constituted by a relationship to God that is immortal. The wholeness of the human being before God in life, death, and resurrection is referred to as "total configuration," or "Gestalt and life history," or more simply as a person's "spirit" (75). M. is surely right to correct an unbiblical focus on an "immortal soul," but one cannot help wondering whether his theory and nomenclature are any more adequate than the Roman Catholic doctrine he disputes, or whether indeed anyone can say anything more illuminating than Paul has already said in 1 Corinthians 15.

In line with many other theologians, M. reinterprets traditional doctrine concerning the relationship between sin and death, rejecting both the opinion that death is the result of original sin and the opinion that death is the human being's natural end. He distances himself from other contemporary theologians who have proposed that resurrection occurs at the death of the individual. Whatever the attractive reasons for such a theory, he notes that it cannot take seriously the cosmic dimension of God's final recreating act.

Chapter 3 is dominated by a consideration of apocalyptic thought and millenarianism. This may be the only recent major work on eschatology that devotes serious consideration to these movements. After a survey that because of its quick, broad strokes and generalizations is somewhat disappointing, M. sees a truth in millenarianism in the historical concreteness of its hope for history's ultimate future, a "hope in resistance, in suffering, and in the exiles of this world" (192). Commendable, too, is M.'s attempt to rethink the relationship between Christianity and Judaism. The problem is much too complicated and
important to be addressed in three pages, however, and the principles he presents are likely to meet opposition from Jews and Christians alike. In keeping with the universalist thrust of his focus on Christian hope in God who comes to make all things new, M. also makes a good case for a correctly understood doctrine of the final salvation or restoration of all things.

Chapter 4 includes a brief discussion of three different models of the consummation of the world: annihilation, transformation, and deification. There follow summary references to contemporary ecofeminism and the ecologically suggestive thought of Johann Beck, an early 19th-century predecessor of M. in Tübingen. The chapter concludes with what were for me utterly bewildering speculations about the eschatological transformation of time and space, carried out in terms of M.'s well-known trinitarian theology. In my opinion, it offers yet another reason to avoid any and all speculation on God's "inner being." This is a shame, particularly because the development of serious theological reflection on ecology is so urgent.

The final chapter, a brief 16 pages, wonders about the meaning for God himself of his glorification: God's self-glorification, God's self-realization, or an interaction between divine and human activity. M. suggests that God's glory consists in the "fulness of God" and the "feast of eternal joy" (324).

I recommend this very stimulating book, although I have to confess that I found the first chapters most convincing and the others progressively less so as they ventured into the very dimensions so in need of renewed attention. Often I found M. difficult to follow. Positions are often laid out in a kind of interrogative, conversational style rather than systematically argued. This has the advantage of inviting the reader to ponder and mull over different ideas and positions, but frequently I wondered just what M. held on a particular point. Frustration, therefore, was often the underside of stimulation. Much of this material has no doubt made for magisterial lecturing; but rather sweeping surveys are less satisfying in a book. Nonetheless, anyone who teaches in this field can gratefully look forward to incorporating many of M.'s valuable insights into future lectures.

Weston Jesuit School of Theology

JOHN R. SACHS, S.J.


Russell and Clarkson have accomplished an amazing feat, enlisting the collaboration of over 175 international feminist scholars to create the first dictionary of feminist theologies in the English-speaking world. The title reflects the complexity of their endeavor. All three terms ("feminist," "theologies," and even "dictionary") as used in this volume take on new meanings that prompt precisely the kind of ques-
tioning and dialogue that the editors intended. Dictionaries are generally considered to be somewhat definitive reference tools. This dictionary is both more and less than that. While it clearly provides an invaluable resource for all those interested in an overview of contemporary feminist studies in religion, the radical pluralism and interdisciplinary nature of feminist studies, the recent and ongoing development of feminist theologies, and the commitment of feminist scholarship to attend to multiple voices suggest that a definitive feminist dictionary would be a contradiction in terms. The goal of the editors was not primarily to answer questions, but rather to foster them. Celebrating the plurality of perspectives represented in the volume, they promise a “diverse feast of definitions” that emerge from “a conversation among a women’s worldwide WEB” and invite the reader to “join in this adventure of teaching and learning” (xi).

The usefulness of this volume for teaching distinguishes it from more traditional dictionaries. The nine larger “area essays” (on feminist theories, contemporary theologies, justice and social change, women’s spirituality, ethics and moral theologies, biblical studies, church ministries and worship, historical theologies, and church histories) offer very helpful broad overviews of a field that is growing increasingly diverse and complex.

Defining precisely what the field is, however, provided another challenge to the editors and their advisers from Yale Divinity School and an international advisory group, a challenge the reader shares. The pluralism of the contributors and entries includes Jewish feminists, post-Christian and post-Jewish feminists, women who understand their work at “thealogy” or spirituality that goes beyond the structures of institutional religion, as well as women of many other faiths and ideologies. Nevertheless, the editors have settled on the use of the term “feminist theologies” as a “way to speak about the work that we do in common.” While the explicitly stated focus of the volume is Christian theology, both the choice of entries and the development of topics move beyond traditional Christian theological categories in an attempt to be representative of the broader field of feminist scholarship in religion and spirituality. The introduction explains that “in this volume it is generally understood that feminist theologies are a reflection of the meaning of God’s self-revelation in our lives from the perspective of advocacy for the full humanity of women of all races, classes, sexual orientations, abilities, and nationalities” (xiii). The advocacy perspective is consistent throughout the volume, but a common understanding of theology, given the diversity of perspectives represented, is less clear.

As the editors themselves note and numerous entries underscore, “the use of the word ‘feminist’, as a general designation to include the voices of womanist, mujerista, Latina, Native American, lesbian, Asian and Asian-American theologians, among others, is problematic, because its use is associated with the dominant perspectives of white,
middle-class, Western women” (xiii). The complexity of the issue extends to a problem with locating individual entries. Thus, e.g., African, Indigenous Women’s, Latin American, Mujerista, and Womanist theology are listed under “Theology,” but Asian, European, Jewish, North American, Pacific Island, and South Asian theologies are listed under “feminist theologies.” Similarly, although the entire volume carries the title “feminist,” some entries are listed under the category “feminist” while others are not (e.g., Elisabeth Schüessler Fiorenza’s “feminist hermeneutics” rather than “hermeneutics, biblical” or “biblical hermeneutics”). In a second printing, the addition of a table of contents or some sort of list of entries (preferably with cross-listings) would make the dictionary more accessible.

The basic format of the entries was designed to “[give] attention to the traditional meaning of a term” (xiv) and then to expand on its meaning from a feminist perspective. Numerous entries also pose questions and issues for further study and reflection, another helpful teaching resource. The challenge of that format especially for the briefer entries is considerable since dealing with “the traditional meaning of a term” requires that one deal with issues of what tradition one is operating within, boundaries of that tradition, and plural voices within the history of the tradition as well as with plural contemporary perspectives. In the majority of entries the treatment of “the traditional meaning of the term” is quite brief and thus does not allow for a great deal of nuance or exploration of diverse strands of the Christian tradition.

This volume makes a unique and valuable contribution to contemporary scholarship in the fields of both religious studies and feminist studies. Given its extensive bibliography and its reasonable price, it provides not only an important library resource, but also a creative text for classroom use.

University of Notre Dame

Mary Catherine Hilbert, O.P.


In Theology and Feminism (1990), Hampson first leveled her charge that Christianity is both untrue, since it claims as true events that could not naturally have occurred, and immoral, as it subordinates women in symbol and in fact. Her charge that Christianity is a “profoundly harmful myth” is continued in the present volume targeted explicity now at those who claim to be both Christian and feminist. H. develops this charge here by pursuing the notion that Christianity is inherently “heteronomous” and that such a system is particularly antithetical to feminists as it geometrically exacerbates the subordination of women in patriarchy.

Successive chapters develop a post-Christian feminist anthropology as they detail the continuities and discontinuities implied by the term
“post-Christian,” examine the paradigm shift found in feminist ethics as this entails a rethinking of both self-fulfillment and relationality, and correlate the idolatrous androcentrism of Christian God-talk with the androcentric story Christianity has told to and about women. H.’s constructive proposal is a theism that draws upon Schleiermacher for a discussion of God based on human experience. Schleiermacher’s understanding of the human intuition of dependence is incompatible with the notion of God as an object vis-à-vis humanity, according to H., who employs this intuition as the basis for a theism without heteronomy. In this, God is viewed “not as set over against us, but as one with our self-realization . . . a dimension of reality [in other words, not an exception to reality] which has always been the case” (284).

This theism is well integrated with H.’s feminist anthropology, which proposes the human as the center of its own attention. Her model is that of the self-in-relation, but this is a sturdy Enlightenment self that retains its centeredness through the practice of Quaker-inspired virtues such as “attending, honesty, and ordering” rather than “self-sacrifice, humility, and obedience.” Like Kant, who has the first word in this work, H. finds little divergence between religion and ethics. Indeed, early in this work she claims that to be feminist is to reject the act of worship completely, as it indicates a stance in which one is turned away from oneself and toward God (the story of Martha and Mary will presumably get short shrift here). Yet this is also not a work in the prophetic tradition of feminist theology, for H. rejects the critical retrieval of female figures from Scripture or Christian tradition (contra Ruether or Schussler Fiorenza) as “necessarily a solidarity with women in their disadvantage” (73). Nor, for that matter, do oppressed women of today seem to serve as interesting conversation partners, other than as needful of the advantages feminism offers and therefore as exerting an ethical claim.

The fault with H.’s approach is that the genuinely theological is not possible in her worldview, as there is no differentiation between other creatures as “other” and God as “other.” Not only does this rule out the Christian God, it also rules out the possibility of seeing creation as revelatory. (H. does not utilize Tillich’s distinction between heteronomy and theonomy). Nevertheless, H. is intensely interested in religious “experience” and “the spiritual,” but rejects Christian talk of miracles, preferring the language of “another dimension of reality,” but only as such is expressed in the nexus of ordinary causality. The world has a certain resonance for H., but her certainty that the contemporary (Western, intellectual) account of reality is definitive renders all previous religious experience invalid. Thus, her testimony to “the presence of power and love in the world” is exemplified by a story that features the fortuitous arrival of a taxi. After Christianity’s promise of the mighty brought low and every tear wiped away, this seems like rather small potatoes. Moreover, such an experience can confirm, but
never genuinely confront, much less confound, the “reality” of the believer.

Why, then, would I include this as required reading in a course in feminist theology? Because, not unlike the early Mary Daly, H. gives a rigorous and accurate account of the pervasive sexism of Christianity, reflecting her formation as a systematic theologian and her more recent study of psychoanalytic feminism. High marks must be given in particular for the way in which she brings a strong command of feminist theory into genuine dialogue with major Christian thinkers (Barth, Bultmann, Kierkegaard, Schleiermacher), rather than supposing, as so many seem to, that feminists can or should think only among themselves. And, unlike Daly, H. (drawing on sources such as Murdoch, Nussbaum, Heidegger and, of course, Kant) offers a coherent and ethically sound alternate vision, one that will be attractive to many and is already operative, to some extent, in much contemporary spirituality. It is increasingly to such a perspective that Christian feminist theologians must make their case, if such can be made.

Fairfield University, Conn.

NANCY A. DALLAVALLE


Rasmussen rejects “environmental ethics” as a label for his task, since it implies humanity dealing with an external environment. His subject is instead “earth and its distress,” earth understood as inclusive of human being. He also shies away from characterizing his work as religious ethics, except in “some curious sense,” though he does move “within the open circle of ethical monotheism” (xii–xiii). The book might best be characterized as an ethically grounded, religiously interactive sociopolitical analysis. R. works out from a complex ethical insight against which all else (including religion) is judged. His core requirement is “a dedication to earth in the manner of the sacred and sacramental” (xii).

R.’s major academic contributions here are at least three. First, he brings us up to date on many things eco-related, gathering up the latest insights from UN meetings, WCC statements, recent work in Christian eco-theology and ethics, political events, contemporary literature and poetry, global economic analysis, and scientific research. Second, R.’s distinction between sustainable development and sustainable community is a real contribution in a time when the label “sustainable” is bandied about so often as to lose meaning. R.’s vision of sustainable community can be understood as an exercise in utopian thinking, in the constructive sense Paul VI advocated in Octagesima adveniens. Third, R. weaves together a wide array of cutting-edge concerns into a powerfully diversified yet integrated vision of human life, including culture, as an intrinsic expression of earth. The scale of the project is holistic and vast while simultaneously committed to local texture and meaning.
R.’s journey across such a wide range of material, however, is at points analytically unsatisfying. His readable and even folksy style is not enough to offset the difficulty of assimilating so much material. More substantively, his attempt to cultivate an integrated and visionary sense of earth at times conveys a frustrating sense of trying to hold too many things together at once. His push toward value-inclusiveness, e.g., often leaves specific trade-offs largely opaque. It would be unfair to claim that he fails to address conflicts at all, but they remain significantly underclarified. When so much is crammed into key concepts, it becomes unclear which norms are to apply in which circumstances and why. R. does offer a variety of anecdotal examples of sustainable community at work, but he neither proposes a concrete economic/political strategy nor spells out exactly the sacrifices to be made to achieve sustainable community.

At the level of moral theory, his assertion that “meaning and direction [are] discovered in nature itself” (195) creates deep tension with his earlier commitments to an apparently thoroughgoing social construction of reality, including our relationship to nonhuman nature (7,94,171). His exploration of theology raises an additional set of questions not clearly answered in the text. E.g., is earth faith capable of being its own self-sufficient religious outlook, “a faith to live by” (173)? Or is it simply a necessary modifier of all religious outlooks? Moreover, how extreme is the necessary modification? For religions to qualify as earth faiths, is it sufficient that they “regard other creatures and earth as a whole as imposing moral claims we need to worry over” (344)? Or is there a further requirement that they be “unambiguously earth-bound,” by which R. seems to mean something much stronger, akin to the early Hebrew vision of redemption as this-worldly, finite communal thriving (281)?

The incorporation of first-order moral respect for the earth, which I would call earth-inclusiveness, is a less stringent criterion than earth-boundedness. One can, with R., reject strict metaphysical dualisms and literal contemptus mundi theologies without thereby committing to earth-boundedness. There is a wide theological spectrum in between, within which moral claims for the earth can be coherently incorporated. The variants of significantly earth-inclusive monotheism are many, and can include eschatological transformation, a belief in transcendence, and even primary commitments to forms of revelation besides creation in and of itself. And it is precisely such variants that R. explores, creatively and affirmatively. Though he repeatedly insists on being earth-bound, it is not clear what this finally entails.

This in turn leads to the question of the role specifically Christian commitments play in his vision. The issue arises not only with his endorsement of panentheist sacramentality, but even more sharply in his creative refashioning of a Lutheran theology of the cross. The specifically Christian role in an adequate earth ethic begins to loom large here, leaving the reader to wonder where the commitments to social
justice and compassion come from in an earth faith not rooted in Christianity or Judaism.

All that said, R. does not claim to be offering analytic moral philosophy or systematic Christian theology. He is rather attempting to exercise practical wisdom in a postmodern era, which can be analytically unsatisfying. "In a dynamic, inconnected whole, all our categories leak, all our propositions have unstable presuppositions, and all our orderings have 'uncertain edges'" (278). Moreover he is trying to help usher in a worldview shift, which is messy, nondeductive business. "We often act, ritualize, and worship our way into new perspectives, knowledge, and commitments . . . much of the learning begins with a picture, a few hunches, a couple of analogies, and a song or two" (99). This is, in fact, the tone and style of much of the book, and by the end the reader gains a strong sense of how a self-conscious acceptance of earth as home should transform the way we think, speak, see, feel, and value.

Catholic University of America, D.C.             DANIEL M. COWDIN


O'Donovan's masterful work should be read by everyone interested in the daunting complexities of the political theology of Israel, Christendom, and now post-Christendom.

One is struck, first of all, by O.'s stunning erudition and exemplary conceptual complexity. So much that is written nowadays on political theory or political theology seems either simplistic denunciation or half-hearted affirmation; but in reading O., one brightens to the possibility that there are extraordinary riches yet to be mined from our collective past. His project is best encompassed under the notion of ressourcement, or a return to the wellsprings of the present. This return, if it is sufficiently nuanced, actually promotes aggiornamento, opening the windows to fresh breezes and at times breathtakingly expansive views.

Because this work permits no easy summary, let me collect a few of its central themes. O. reminds us of just how striking the political vocabulary of Scripture is. It is dotted with words like king, kingdom, judge, and power; there are rulers, peoples, and narratives of collective deliverance or, as we would now say, liberation. "The question is, what does this paradoxical redeployment of political description, with a Virgin at its centre and heaven at its perimeter, intend to achieve? Is it meant to be the start of a new mode of political thinking? Or is it, on the contrary, a strategem for overwhelming politics with religion, shrewdly converting the language of politics into a grand religious metaphor?" (1). O. opts for the former—the new mode of thinking—rather than the latter, although it isn't easy at times to tease the two apart.
Political theology, in his view, "does not suppose a literal synonymity between the political vocabulary of salvation and the secular use of the same political terms. It postulates an analogy . . . between the acts of God and human acts, both of them taking place within the one public history which is the theatre of God's saving purposes and mankind's social undertakings" (2). With that statement O. is off and running, and we run to keep up. I fear that at times I did not succeed. I will have to return to his text many times over, as it calls into question, among other things, the entire way I was taught political philosophy. In that sense, this book is bound to prove unsettling to many, not just to myself. O. reinstates the essential "politicalness" of Scripture, including Jesus' ministry, without reductionism, demonstrating convincingly that one cannot effect a "bright line" (as some constitutional lawyers like to argue) between religion and politics: too much of the same territory has been claimed by each, and in an analogous vocabulary. So the unsettlement is good. From the revelation of God's kingship and reign to the Book of Revelation, O. permits Scripture to shine luminously once again.

Going against the currents of the time that see in the presence of authority itself some unacceptable imposition, O. demonstrates correctly that legitimate political authority confers freedom rather than taking it away. This is a point made eloquently by a number of great thinkers, including the late Hannah Arendt, but it bears repeating to counter the antinomianism of our age. Another example of the challenge O. presents lies in his resolute deconstruction of a perduring, even foundational, pair of terms structuring the tradition of political thought, namely, the dilemma of the "one and the many." He argues that this is a misunderstanding, plain and simple, born of a "Neoplatonic conception of metaphysical tension." If we follow Scripture, unity and diversity, plurality and commonality, are not opposites but constituent features of one another.

By the 16th century and the emergence of legal-constitutionalism O. believes that we find, not a move away from Christendom, but the expression of its very "essence." The difference between the understanding of Christendom and that of the social contractarian-popular will is that absolutism in the latter instance becomes ever more unchecked by any other sovereignty; thus the idea of "universal natural law" collapses and is replaced "by nationalism positivism" (241). The results of that collapse we know all too well.

In concluding, O. argues that Christendom's goal was always a point "after," the "replacement of the rulers by the Christ" (243). So when we say nowadays that Christendom has ended, what, in fact, are we talking about? "Our contemporaries no longer think that the rulers of the earth owe service to the rule of Christ" (244). But to whom is service owed? The usual formulae, such as "separation of church and state," don't take us very far. What we wind up with is an amorphous, headless notion of an entity called "society," an entity shorn increasingly of
a political vocabulary which itself has fallen under terminal suspicion. When all "communities of affinity" in the late-modern West "are threatened by erosion" (267), on what do we build our hope? O. argues that the only reasonable hope is the coming of the kingdom, but this is not simplistic eschatological yearning, it is a more complex enterprise by far.

I do not yet fully understand O.'s thought on this and other points, but I plan to reread him until I have grasped it, and I know that the rereading will yield much fruit.

University of Chicago

JEAN BETHKE ELSHTAIN


Kamm's second volume continues the work of the first (sub-titled "Death and Whom to Save from It") in exploring how issues of life and death may serve as illustrations of more general questions in moral theory. The major contribution K. here makes to moral philosophy is to provide a highly detailed defense of a non-consequentialist approach to dilemmas and their just resolution. Several helpful distinctions made at the outset (such as those between "killing" and "letting die," "harming" and "not aiding") guide the volume toward its well-reasoned and illuminating conclusions.

K. considers numerous cases and resolutions proposed by previous moralists. In articulating and systematizing myriad possible objections to familiar proposals, she displays a remarkably comprehensive grasp of the arguments of her predecessors, demonstrating a fine appreciation for a variety of different ways of reconciling conflicting human intuitions about values and the morally permissible methods of pursuing them. Some readers might find objectionable the cumbersome array of fantastic hypothetical dilemmas ("suppose you are turned into a threatening missile by a freak of nature" [96]). Others might find confusing the elaborate and often idiosyncratic notations used here for labeling cases, arguments, and ethical options. However, K. engages only in as much technical language as a thorough treatment of the subject matter demands. Hence this work is intended only for the most advanced students of moral philosophy.

In Chapters 8 and 9, which many Catholic readers may find the most familiar, K. offers a "revisionist version" of the principle of double effect. In describing her preferred form of the "principle of permissible harm," she demonstrates a thoughtful awareness of the intractable interweaving of actual good and evil, as well as presenting a reasonable set of proposed courses of action to respond to this inescapable fact about our world. In describing this principled account of the permissibility of causing harm in the achievement of good, K. consistently follows a methodology which denies theory a place of logical priority to
application. This has the advantage of "permitting recognition of new elements that may be morally relevant in certain cases, factors recognized by no theory yet developed" (9). As commonly shared human intuitions suggest, even slight differences in cases can sometimes make a large moral difference.

Parts of this work suffer somewhat from overfamiliarity, as they do little more than restate the traditional cries of deontologists: the rightness of acts depends upon more than quantifiable outcomes; humans are not to be treated merely as means towards ends (however noble); and killing and "letting die" are not uniformly morally equivalent. However, the final third of the book introduces much intriguing and original material, including a consideration of the relative merits of agent-relative, agent-focused, and victim-focused approaches to life-and-death moral dilemmas. K. takes up these matters while evaluating the importance of prior agreements, prerogatives, personal sovereignty, special obligations, and supererogation. Should I stop to rescue a drowning person if it means breaking a luncheon date? Should the president of a nation expose herself to grave risk of death if it benefits someone else only marginally? Only by first considering such cases as these may we justify principles adequate to more general ethical practice.

Within the context of her essential non-consequentialism, K. makes some noteworthy concessions to social utility, especially when she takes up concerns about the human rights of potential victims of threatening forces. Thus she proposes a quite balanced picture of the moral life, wisely refusing to collapse all arguments about preserving lives and other values to a single variable. One of the great strengths of this work is its recognition of the impossibility of measuring right actions on a single scale, whether that scale is the maintenance of human rights (understood as "trumps"), the maximization of happiness, or even the preservation of the greatest possible number of lives.

Weston Jesuit School of Theology

THOMAS MASSARO, S.J.


In this evocative and well-researched book, Patrick describes the tension that currently exists within the Catholic Church regarding moral decision making. Using copious literary and scholarly sources, she illustrates ways in which conscience might be liberated from a rigid, authoritarian, institutional approach to a trusting, open, communal approach. Although she does a careful, systematic analysis of the bifurcation of moral theology into two opposing frameworks, which she refers to as Catholic fundamentalism and Catholic revisionism, the brilliance of this work is that P. does not merely describe these frameworks, but subtly moves the reader toward a new way of perceiving the
moral life. Through the use of stories that range from the biblical narrative of Noah to more modern stories by Graham Greene, Alan Paton, and Carlos Fuentes, she invites the reader to imagine a community in which the members are confident and competent decision makers, trusting in the Holy Spirit and the wisdom and mercy of God.

When P. speaks of competing paradigms of virtue, one patriarchal and the other egalitarian-feminist, she does not pontificate. Instead, with courage and honesty she tackles head-on the cases of Charles Curran and the Vatican 24 (24 women religious who held to their position, as expressed in their ad in the New York Times, that there was a diversity of opinions among committed Catholics in regard to abortion). Throughout the book P. highlights the importance of ambiguity and the need for balance in approaches to the moral life. For example, she describes obedience as hearing, or listening for clues to the divine will, and not as submission to authority. In doing so, she does not deny the importance of obedience, but shows that this subtle shift in the way one interprets this virtue leads to very different outcomes and that "what is ultimately at stake is our church's vision of what it means to be a good Catholic" (110). At the same time, she recognizes the incompleteness of both the patriarchal and feminist paradigms, which is why she asserts that ultimately a good Catholic must trust in God and not in any specific moral dictum.

P. points out that conscience is a dimension of the self. It is "personal awareness, experienced in the course of anticipating future situations and making moral decisions, as well as in the process of reflecting on one's past decisions and the quality of one's character, that is, the sort of person one is becoming" (35). This is the hermeneutic view from which P. examines the differing paradigms of moral decision making and virtue. As a feminist, she brings her conscience, which has been formed by her experiences and her place in the community, into dialogue with existing models. She recognizes that new approaches to such issues as language, sexuality, and relationships may destroy some of the tidiness of current moral theory, but if these elements are not included, whole segments of the community will continue to be marginalized. It is through solidarity with the oppressed that we come to a more authentic sense of Catholic community.

This book is highly recommended not only for those who systematically study and teach moral theology, but for anyone who wishes to grow in the moral life. P.'s love and concern for the Church are evident throughout, as she calls Catholics to a new vision of church and community. Her discerning and evocative literary style make this an uplifting book on moral theology. If there is a discouraging note in her work, it lies in the knowledge that after years of inhibiting discourse, ambiguity, egalitarianism, and diversity, it is difficult for the Church to respond to her call.

St. John's University, Jamaica, N.Y. Marilyn Martone

Graham provides a thorough and balanced interdisciplinary study of gender with a view to presenting this material in dialogue with theological studies. Her purpose as stated in the Introduction is to construct some analytical framework by which theories of gender can interact with theological disciplines. She argues that theology and the churches have not moved beyond a characterization of the sex/gender distinction that is now outdated.

Her work seeks to correct this situation by a careful examination of theories of gender from the disciplines of anthropology, biology, and psychoanalysis and by reviewing literature from the social sciences on embodiment, nature, difference, and knowledge itself. G. demonstrates how these disciplines challenge notions of the fixity and dichotomy of gender identity and difference. Gender is understood in the social sciences as a category of human experience while gender difference is viewed as relational rather than ontological and absolute. G. analyzes the interrelationship between power, knowledge, and gender and shows how these are rooted in human practice.

G.'s research shows that gender is a complex phenomenon, and therefore a “theology of gender” must engage with the complexity of interdisciplinary theories of gender. Churches which emphasize complementarity drawn explicitly from natural law extrapolate the function of male and female in procreation into social and cultural roles. G.'s research into the social sciences, and even biology, challenges this dualistic worldview and the patriarchal ideology that supports such a view by insisting that gender is socially constructed. She asks whether it is possible to give an account of human nature as gendered that is consistent both with available cultural evidence and orthodox Christian anthropology. The reader is left with the impression that the answer should be “yes” but that serious work needs to be done bringing together the results of gender studies and theology.

G. considers her work a “systematic, critical and comprehensive preparation for the further project of theological analysis and enquiry” (6). The task is an important one. The framework she provides here will be useful, but the actual integration of contemporary theories of gender into theological studies and Christian practice is only hinted at in the last few pages of her final chapter. G. provides detailed knowledge of theories of gender, but the task of developing a theology of gender remains to be undertaken. Some of this work has been done by feminist theologians, but unfortunately G.'s use of feminist theologians is limited. As a result her critique of feminist theology is less than accurate. She could have drawn on a number of theological studies by feminist authors who have been engaged in this task and whose work on gender theories is less technical and more directly applied to theology than this work.

Nevertheless G.'s research presents a challenge to theologians and
pastors to develop a more nuanced understanding of gender, one which supports a more "gender-inclusive" community.

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**AGAINST LIBERALISM.** By John Kekes. Ithaca, N.Y.: Cornell University, 1997 Pp. xi + 244. $29.95.

The initial challenge this book presents to a reviewer is structural, and is stated in the “Afterword”: “In a sequel . . . these theses will be developed and linked” (212). In making this promise, Kekes seems to be suggesting that this work, which is a critique, and a future sequel, described as retrieval, serve as a prolegomenon to a larger project of developing a political morality. If so, only an interim review can be offered at present. This is not to say, however, that K.’s offering is not yet worthy of note. Incorporating his previous reflection about the relationship of character and morality, this work stands out in what is otherwise a well-populated chorus of questioners of liberalism.

Charles Taylor has remarked that debates between liberals and communitarians are often at cross purposes because ontological issues (factors accounting for social life) and advocacy issues (moral stands or policies) are often confused. K.’s book, functioning on the ontological level, helps sort out some of this confusion. His interest is to focus on the background beliefs about human nature and social interaction that form the basis of liberalism. Understanding these types of beliefs, as Taylor has said, structures the field of possibilities that will lead to the choice of social options to be later supported by advocacy. K.’s account can be especially helpful in this regard if one keeps in mind current news accounts of young people disposing of the bodies of their newly born children and the continuing societal debates over justice in respect to race, gender, and sexual orientation.

K. begins by engaging liberalism as the dominant construct or “faith” in American political thought. As one can gather from his title, his evaluation is thoroughly negative. The charge is inconsistency: liberalism cannot live up to its most attractive claims. K. extends this critique even further by asserting that liberal thought actually contributes to the worsening of the very areas of life that it seeks to contribute to. He also charges, echoing M. Nussbaum, that, when challenged on these counts, liberals often retreat to principles of high generality where critical conversations are difficult, if not impossible. In this, K. reflects more the tone of A. MacIntyre’s strident judgments about liberal thought than Taylor’s more differentiated critique of ontological and advocacy issues in the debate. Both supporters and critics of liberal thought will find themselves readily engaged in his argumentation.

K.’s first chapter functions as a primer of liberalism. Here he has constructed a concise, nuanced, and interlocking summary of the tenets of liberal thought centering on autonomy and its derivatives: free-
dom, right, equality, pluralism, and justice. The rest of the book is organized around densely argued critiques of the liberal understanding of evil and justice. In each instance, although he provides arguments, counterarguments, and responses, K.'s verdict about liberalism is negative. Of particular interest is his description of the reflexivity of evil. He takes clear aim at the liberal assertion that transforming nonautonomous actions into autonomous ones through positive and noncoercive backgrounds and further education will adequately address the constant presence of evil. K.'s argument focuses, I think correctly, on a wider and deeper description of the moral subject found in character-morality. This description includes the possibility of labeling actions as evil, and agents as wicked. He finds this ability lacking in liberal thought because it focuses on choice-morality. In addition, K. also makes a timely and helpful contribution to the debate about collective responsibility for evil, distinguishing between affirmative action and preferential treatment. Although responsive to his argumentation on this point, I am not convinced that the societal ills of suspicion, fear, and prejudice among groups are amenable alone to the resources of a public philosophy as constituted in his proposal.

K.'s book merits the interest of a wide Catholic audience. On a grassroots level, its insights will assist in understanding and conversing with Catholics who are likely to be imbued with liberal constructions of life. On a theoretical level, present interest should grow in light of a sequel focused on a retrieval of pluralism and its relationship to political morality. Here one hopes to see K. treat the public role of religion in liberal thought. Current Christian social ethicists have been reflecting not only on the questions of religious identity and freedom in a liberal construct of society, but even more importantly, on the contribution religious thought can make to the identity of civil society and the necessary inclusion of the marginalized and the poor in this identity.

Setauket, New York

JOHN J. BARRETT


When the story broke in February 1997 that scientists in Scotland had successfully cloned an adult sheep, one of the first questions raised was whether we could soon expect to see the procedure repeated with humans. Although there was disagreement about the answer, most commentators agreed that one scenario that might lead people to advocate human cloning involves an infertile couple who could not otherwise produce a genetically related offspring. But is a child cloned from my genes really my offspring? Is he my son? Is he me? That we need even to imagine such questions suggests how welcome a book that explores the relation between genetic technology and the future of the family should be.
Peters begins by noting the lamentable facts about families and children in the U.S. One marriage out of two ends in divorce. Twenty percent of children live in poverty. Teenage suicide and homicide rates have nearly doubled since 1970. More than a quarter of U.S. households are headed by a single parent. Part of the problem is "the juggernaut of Enlightenment individualism," namely, the preoccupation with autonomy and individual choice in areas of life previously considered constrained by biology and culture; where choice replaces constraint, it threatens to crush "every vestige of immutable communal ties and family bonds" (3). And there is no question that technology has generated choice. People can now choose sexual activity unfettered by the prospect of children and children unconstrained by the fertility (or even bodies) of their partners. In such circumstances, says P., we should not be surprised that families and children fare poorly.

Given this indictment of our liberal society, it is surprising that P.'s recommendation for improving the prospects of children is renewed emphasis on individual choice; yet, that is precisely and repeatedly what he recommends. There is no returning to a sexual or familial ethic rooted in outdated cultural or biological constraints. Instead, we need a covenantal model of parent-child relations. No matter that covenantal promises no longer sustain many marriages, we nevertheless need to build obligations to children on the foundation of freely chosen commitments of adults to remain faithful to children by treating them as ends and not merely as means to the satisfaction of adult desires.

The most significant obstacle to adopting a revised ethic of choice here is what P. calls the "myth of inheritance," namely, the view that parenthood is defined by genetic connection and that parents are obligated to their children because of their genetic relationship. By contrast, P. argues that moral obligations to children should be grounded on a vision of an eschatological future in which God confers worth on every person. Christians are thus to look forward to God's new creation rather than backward to their procreation. It follows, says P., that Christians should choose to care for children, not because they are genetically related to them but because they positively affirm the future and can express that affirmation through creating and caring for children who will come to enjoy God and God's world.

To make the case for this "proleptic ethic of dignity," P. provides a review of alternative ways of grounding both a sexual ethic and an ethic of caring for children, and he explores the implications of differing views for positions on such matters as in vitro fertilization, donor insemination, cloning, genetic screening, and surrogate motherhood. For example, he discusses both Humanae vitae and Donum vitae, as well as the work of Lisa Sowle Cahill. And his treatment of these works is representative: P. provides a useful summary of the position, identifies where he disagrees, and quickly moves on.

My reservations about this book are related to this last point. Al-
though this is a very useful volume for introducing readers to a variety of Christian perspectives on reproductive technology, and although there is considerable wisdom in these pages, there is little sustained argument for P.'s views. There are also some serious, unacknowledged questions confronting his position. For example, given P.'s claim that the liberalism of our society drives him (apparently reluctantly) to frame his view in terms of choice, how is his eschatologically grounded ethic of dignity to be reconciled with the pluralism that characterizes our society? Perhaps Cahill's position is rooted in an inheritance myth, but it is a myth that is pervasive in our society. Convincing us to give up this myth is certainly going to take more in the way of argument than an appeal to the fact the Jesus seems to have had a low regard for the notion of kin altruism.

John Carroll University, Cleveland


That "humans seek what they perceive to be rewards and avoid what they perceived to be costs" (9) is the basic axiom of a theory of religion postulated previously by Bainbridge and Rodney Stark. Rewards are scarce and unequally distributed in any social system. Rewards are obtained through exchanges; people invent explanations that tell how to garner them; if immediate and tangible rewards are unavailable, proxies for them are termed "compensators," a key term in the theory. Religion's "compensators" are "not readily susceptible to unambiguous evaluation," and indeed are to be attained in some distant future or "in some other nonverifiable context" (10–11). Faith, then, is an essential element. In addition, B. invokes the five basic dimensions of religious commitment developed by Rodney Stark and Charles Glock: belief, practice, knowledge, experience, and consequences. Distinctive of this book is its interactive application of both perspectives, compensators, and the five dimensions, to religious movements.

Careful to define key terms like "sect" and "cult" as he proceeds, B. further utilizes the concepts of "deprivation" and "tension with the sociocultural environment" to open the first section on sectarian formation, illustrating his themes with the Holiness and the Adventist Movements as well as American religious communes like the Shakers and the Oneida Community. B. turns next to "innovative" religious movements. "Cultural diffusion" is brought to bear upon "Asian imports" to the American scene, beginning with the 1893 Parliament of World Religions in Chicago. The more contemporary Children of God and the Process Church of the Final Judgment illuminate the processes of innovation. The final chapters discuss, among other topics, the New York City Mission Society, Martin Luther King, Jr., the struggle for women's rights in Islam, and New Age religions.

B. concludes that religion, no matter how improbable or unlikely
specific movements may appear, will constantly renew itself through such movements. Religion is not about to go away under the growing hegemony of science (B.'s 9-page analysis of the Star Wars trilogy may be worth the price of the book!). So much for the myth assumed by many mainstream sociologists that religion is "dying" and "deserves little notice" (403).

The theory of compensators has generated a great deal of controversy in American sociology of religion. If the chief draw of religious groupings is the "compensator packages" they offer, why are so many well-off Americans regular church members? Or why have entrants into Catholic religious orders, both historically and recently in the U.S., not been limited to those without worldly goods? These observations suggest a major theoretical antithesis to characterizing religion as a system providing general compensators: the entire tradition rooted in Durkheim sees religion as generated and sustained by social participation, by solidarity with fellow tribal and group members. Intense social interaction experienced in ritual celebrations generates the strong moral sentiments that attract and bind people to the group. From this line of speculation comes the emphasis upon religion as fulfilling a basic need of human beings for systems of meaning beyond sheer physical survival, particularly when life is confronted with death, sickness, major disappointments, disasters—all the phenomena Durkheim termed "anomie." This approach undermines the calculating character of the religion-as-compensator package.

To be fair, B. is dealing mainly with religious movements in varying degrees of tension with mainstream society. Deprivations of various kinds are experienced by many persons, even within the general affluence of American society. E.g., those wondering about "inexplicable marvels that exist outside standard religion" may buy into the New Age mythology "that reality is far more extensive than the material world that confronts us every day, and thus potentially more rewarding" (390). The "compensator" emphasis seems to me far more persuasive for sectarian and cult groups than it does for more mainstream churches and religious groupings.

Most thoughtful, I think, is B.'s insistence (and here he joins a strong intellectual stream in contemporary sociology of religion) that as religious organizations reduce their tension with the surrounding socio-cultural environment and become more comfortable in it, they lose their appeal because their distinctiveness disappears. Abundant recent critical literature analyzes member losses in mainstream Protestant denominations precisely in this context. "Secularization" refers to the abandonment over time of "powerful, specific supernatural claims" (405). What such churches offer "in exchange" seems very little different from what one finds in more secular sources, e.g. social support, connectedness with others of like interests, and occasional celebrations and feasts. But this very condition is what calls forth religious revivals and innovations. People's "religious needs" are a constant. Thus, an
older model of secularization which predicted that under the rise of new meaning systems, particularly those of science and technology, all religions will weaken and lose their force, yields to a new one. Secularization "is self-limiting" (405). It will call forth revivals that either reinvigorate existing religious traditions (e.g. Vatican II) or, if those traditions themselves become thoroughly secularized, generate entirely new ones (e.g. Scientology).

Theologians unfamiliar with contemporary sociology of religion, yet wondering what it may offer, ought to read this book. I think B. is unsurpassed in his ability to portray in rich detail the character of any given religious movement. Aside from his mastery of empirical studies of religious groupings, he is a skillful navigator of the World Wide Web, showing how to pull forth enormous ranges of data on many groups and weave findings into his chosen theoretical framework. Just keep in mind that vigorous debate in the social sciences precludes instant, one-sided adoption of any particular theoretical perspective, even one as thoroughly pursued and brilliantly argued as this one.

University of New Mexico, Albuquerque

PATRICK McNAMARA


The Catholic charismatic movement has been one of the more visible developments in spirituality since the late 1960s. It has come under the scrutiny of various scholars from different academic perspectives. Csordas offers an anthropological viewpoint and attempts to show that, in spite of their novel behavior, Catholic charismatics can be understood in terms of contemporary culture.

Part 1 introduces the charismatic movement in its cross-cultural and international dimensions. It provides a detailed historical sketch and describes how the movement developed in different parts of the Catholic world. Further, it attempts to place the movement in its cultural and historical contexts, stressing such issues as the charismatic's identity and the movement's transformation of space and time. C. believes that the charismatic movement can be understood by analyzing three features of postmodern culture: "the dissociation of symbols from their referents in such a way as to facilitate a free play of signifiers over the cultural landscape; the decentering of authority in meaning, discourse, and social form; and the globalization of culture associated with consumerism and informal revolution" (43).

Part 2 is an in-depth study of the Word of God/Sword of the Spirit community in Ann Arbor, Michigan. C. provides a history of this controversial charismatic community and examines the two basic processes, namely, the "radicalization of charisma and ritualization of practice" that evolved over a 20-year period, giving special attention to such key concepts as spontaneity, intimacy, and control.
Part 3 demonstrates the creativity of ritual performance, examines the ritual genre of prophecy, and gives an account of speaking in tongues and hearing prophecy. C. here reflects on such key issues as the contemporary nature of rationality, the transformation of space and time in the daily lives of charismatics, the relationship between the sexes, the overlapping of ritual and daily events in charismatic experience, the building of a sense of community through ritual participation, and the creative role of language and metaphor expressed in prophetic utterances. He concludes that charisma is a collective and not an individual process. It is a product of the rhetoric that is generated in the ritual performance.

C.’s analysis of the charismatic movement is an insightful contribution to the understanding of a contemporary Catholic phenomenon. His nonjudgmental approach and his use of ethnographic prose to describe religious ritual in the words of its performers themselves provide an opening for seeing the movement as a more complex development in Catholic spirituality. One might be disappointed at not finding any theological evaluations. But as one ploughs through this rather heavy volume one becomes aware that the charismatic movement cannot be understood and assessed simply in terms of its theological or spiritual orthodoxy.

While C.’s book is undoubtedly an important contribution to the study of the Catholic charismatic movement, and while, in conjunction with his earlier The Sacred Self: A Cultural Phenomenology of Charismatic Healing, it is indispensable reading for anyone studying the movement, it is not free from controversy. When, for instance, C. concludes, toward the end of his book, that “defining the sacred is not a theological but an ethnological task” (265), one wonders whether he is eschewing all kinds of evaluation and adopting a purely relativistic reading of religious belief and practice.

University of Detroit Mercy

JOHN A. SALIBA, S.J.
mofits. Thus the account of a single victory of God became a salvation history, a story moving from Egypt, through the desert, and into the promised land. Later, the priestly traditions supplemented this by adding priestly law and modifying the narrative in a number of ways, notably by providing a context of creation and new creation.

Influenced by the work of B. Loomer, D. recognizes two kinds of power: unilateral and relational. The oldest Exodus account manifests a unilateral view of divine power: God defeats the Egyptians and saves the Israelites. In the Deuteronomic version, Israel emerges as an active and independent character who can affect both God and the outcome of events; Israel changes in relationship to God, but God also changes in relationship to Israel. While the priestly version in some way reverts to the older monarchical view, it retains, through the future promise of land, a relational view of divine power.

As a contribution to the ever divergent field of Pentateuchal studies, D.'s argument for a supplement model (based on close literary work, assigning different verses, parts of verses, even phrases to different levels of tradition) deserves consideration but will leave many unconvinced. His raising of the theological question of divine power and the different ways in which that is understood is a significant contribution which can be explored further whether or not one accepts all the details of his textual tradition history.

MICHAEL D. GUINAN, O.F.M.
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Berkeley, Calif.


Grimm traces Christian attitudes toward food and drink, eating, and fasting in writings of those who shaped Christian discourse from the first to the fifth century. She finds that Jewish fasting focused on mourning and atonement and never, except with Platonic Philo, implied dualistic negation of "the flesh." She argues that for Paul food had religious value only in the celebration of the Lord's Supper and that fasting had no ascetical value. The Acts of the Apostles reflects a Christianity positive about the sharing of food as a communal activity and not preoccupied with fasting as a religious practice.

Clement of Alexandria did not regard food as a religious issue and did not advocate fasting, but he did invoke the authority of Christ in support of his program of apatheia for "true Gnostics." Tertullian emerges as the first Christian promoter of expiatory fasting. Origen is matter of fact about food and does not recommend fasting (despite Eusebius's picture of him). It is Jerome who, in his ascetical propaganda, emerges as the champion of fasting, especially for women, mainly as an antidote to the sexual appetite. G. portrays him as an enthusiastic promoter of anorexia. She sees Augustine's program of self-management (the body to be restrained and treated like a beast of burden) as dangerously close to anorectic behavior.

As far as I know, this is the first sustained study of attitudes toward feasting and fasting in major early Christian writers. It is valuable for following a trajectory through five centuries and placing the writings studied within the larger contexts of Judaism and the secular polemical and philosophical writings of their times. The picture that emerges is (one must say it) grim. Though I would quarrel with some of the G.'s New Testament conjunctures, her assessment of attitudes toward food there appears valid. But she leaves no room for a balanced use of fasting as an ascetical discipline, and this seems to skew her analysis and presentation. However, the thorough documentation, bibliography, and index make this study a necessary resource for those researching the subject.

DENNIS HAMM, S.J.
Creighton University, Omaha
THE JEWS IN CHRISTIAN ART: AN ILLUSTRATED HISTORY. By Heinz Schreckenberg. Translated from the German by John Bowden. New York: Continuum, 1996. Pp. 400. $120.

This massive volume presents art works depicting Jews (reproduced primarily in black and white) by Christian artists from the first century up through modern times. Emphasis, however, is on the medieval era.

The artistic representations gathered by Schreckenberg starkly bear witness to the centrality of the myths of Jewish evil and Jewish displacement from the covenant for centuries in the Church. Consequently they show what a major breakthrough Chapter 4 of Vatican II’s Nostra aetate really was. S.’s introductory essay summarizing the various themes depicted in the art and a concluding chapter synthesizing the history of the Jewish-Christian relationship frame the chapters on the works themselves. There is also an extensive bibliography of books on Christian art and on Judaism throughout the ages.

S. groups the art works around a number of themes, such as the dispute between the two allegorical personifications (church and synagogue) and their reconciliation, the opposition between the Old and New Testaments and the Old and New Covenants, Jews and the devil, Jews and hell, Jews and witches, the Jews at the Last Judgment, the Jews and the Anti-Christ, and social and religious denigration. As he lays out his collection of pictures we see a definite increase in anti-Judaism in Christian art. Patristic theology’s largely disdainful approach to Jews and Judaism became encapsulated in the works of art for the masses to behold. He emphasizes that from the High Middle Ages onwards an “iconographic affinity” began to emerge between Judaism, death, night, the Old Testament and law on the one hand, and Church, life, the New Testament, and grace on the other.

This book, perhaps more than any single book of theological commentary, establishes once and for all how pervasive anti-Judaism has been in Christian faith expression. S. is to be highly commended for adding an invaluable new resource to the effort to rid Christianity of its historic anti-Semitism and improve Jewish-Christian understanding.

JOHN T. PAWLIKOWSKI, O.S.M.
Catholic Theol. Union, Chicago


Kaufman’s introduction reveals the book’s anecdotal character. K. has chosen stories that indicate how the interpretation of sacred texts came to influence the extent of church authority. Thus informed, the reader can settle down to a book which treats well-traveled terrain in a manner that showcases K.’s understanding of the workings of historical forces in the development of church authority in the Latin West.

K.’s review of Christian Scriptures might have benefited from the surer hand of a biblical theologian, but he quickly moves on to firmer ground with views of authority from the Apostolic Fathers. Quite rightly, he devotes an entire chapter to Tertullian, commendably capturing his character and wit. By connecting Tertullian’s attacks on “useful heresy” to his soteriology and the authority needed to enable the faithful to reach salvation, he delineates the rationale for such authority. K. then takes us rather too quickly from Cyprian to Ambrose, leading to Augustine, the centerpiece of the book. As with Tertullian, K. treats us to a brilliant view of Augustine, which highlights his pastoral concern as the source of his writings on authority.

K. finishes with an examination of the relationship between pope and emperor, ending with Gregory I. Of the odd-numbered chapters, this is the most successful, offering commen-
tary on the compromises which the Bishop of Rome made to imperial power, and the results when he stood his ground in order to preserve ecclesiastical order. K.'s book offers rewards to readers well versed in the history and issues covered and who desire a fresh perspective on the question.

THOMAS S. FERGUSON
Manhattan College, New York


In the Preface Studer explains that this book began as two articles intended for the *Augustinus-Lexikon*, one on Christ and the other on God. For some reason the articles are not to be published in the work for which they were written. Hence, we have these two meticulous and learned studies on Augustine's teaching on Christ and on God in the present scholarly and readable volume. The attempt to relate the articles to the question of whether Augustine's thought is Christocentric or theocentric—as if it must be one or the other—seems somewhat artificial, and in any case S. eventually shows that there is no conflict between the two approaches in Augustine's theology. The treatment of the two topics, each so basic to Augustine's thought, is thorough and also balanced on questions that are still disputed among students of Augustine.

The wealth of scholarship displayed in this volume is truly impressive. There are 83 pages of endnotes, a total of 1,617 notes in all. There are also ten valuable pages of well-selected bibliography which make the volume a guide to some of the best contemporary studies on Christ and God in Augustine's thought.

The translation reads smoothly, but the translator's efforts to avoid masculine nouns and pronouns are not always felicitous. E.g., he uses "the Human One" for *Filius hominis*, while retaining "Son of God" for *Filius Dei* (32). He also speaks of Christ as both God and human being (40), which at least implies that he is two beings.

ROLAND J. TESKE, S.J.
Marquette University, Milwaukee


According to the standard view, an unbridgeable chasm separates Barth from Aquinas: Barth stands for the root-and-branch rejection of philosophical theology and consequently of the entire intellectual edifice Aquinas sought to erect. In this groundbreaking book, Rogers seeks to bring these two great figures into conversation and to show that dialogue between them is possible. He does this by a close and patient reading of Aquinas's commentary on *Romans* and his *Summa theologiae* 1, q. 1. He maintains that for Aquinas the "science" of theology, including natural theology, is radically Christ-centered, and that the intellectual movement guiding even the most severely philosophical parts of the *Summa*, cannot be divorced from the primacy and centrality of God's revealed Word. In fact, the effect of Aquinas's natural theology is not to downplay but to emphasize the need for divine grace. R. goes on to show that Barth concedes to unbelievers a level of knowledge that might surprise some who claim to speak in his name.

One wonders, however, how R. and his editors could have allowed this monumentally important work to come before the public clothed in a style that is bound to discourage readers? Consider this typical passage: "The theory called subalternation located the continuity of scientific character, the bearer of *scientificité*, on a subjective rather than an objective plane. Yet while the musician who
takes her first principles from arithmetic can also study arithmetic, if she pleases, and follow the deductive links that bind them to higher first principles, the student of sacred doctrine has no independent access to the first principles it takes from the *scientia* enjoyed by God. So Thomas introduced the qualification of "quasi-subalternation" in concession to the disanalogy" (26). Such writing makes for needlessly tough going. Or, as R. might put it, the reader’s noetic endeavor will likely be encumbered in a way that is not strictly required, that lacks *nécessité*.

Nonetheless, this book is required reading for both Thomists and Barthians. It lays the groundwork for a dialogue that a mere decade ago many would have called unthinkable.

RONALD K. TACELLI S.J.  
*Boston College*

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Dulles began writing on revelation in the 1960s, moving out from Vatican II’s *Dei Verbum* and presenting in a schematic and analytical manner the variety of perspectives on revelation found among both Protestant and Catholic theologians. The “early” Dulles served as a bridgemaker between the more essentialist and intellectualist approaches to revelation found in neo-Scholastic thought and the decidedly personalist, biblical, theocentric, and christocentric perspectives of Vatican II. Shecterle focuses upon Dulles’s theology of revelation in his writings between 1980 and 1994. In the Preface Dulles endorses this timeframe as constitutive of his matured position on revelation.

S. demonstrates how Dulles developed a position on revelation as symbolic communication in which both ecclesial and transformative elements are integral to a proper understanding of God’s self-communication in Jesus Christ. The Church’s heritage is expressed and communicated not only in creedal symbols but in action, example, and worship. Polanyi’s notion of tacit knowing and Newman’s illative sense contribute to Dulles’s appreciation of the surplus character of symbolic mediation. S. indicates that Dulles’s anthropological foundations are Rahnerian as is his articulation of the symbol.

S. employs a number of Dulles’s essays written prior to 1980. The earlier essays reflect well Dulles’s sensitivity to cultural and historical influences in theological expression. S. offers a modest critique of Dulles, asking whether his framework for revelation theology allows for interfaith dialogue and whether he appears to champion at times a more cognitive-propositional view of revelation over the ecclesial-transformative model he has taken pains to articulate. S. has sifted through the rich corpus of Dulles’s writings and captures well the central tenets of his theology of revelation. While S. identifies Dulles’s use of models as a methodological “trademark,” this reviewer would cite Dulles’s “models” as the product of theological investigation sensitive to a framework that is at once historical, scriptural, magisterial, ecumenical, and theological.

JOHN F. RUSSELL, O. CARM.  
*Seton Hall University, N.J.*

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The book is divided into two parts: the first, a historical analysis of the virtual ubiquity of supersessionism in Christian tradition and its theological reflection; the second, a constructive effort to show how Christian theology might embrace its Jewish roots without vitiating the particularity of Christian claims, including the central place of God’s revelation to Israel in Christian belief, or reducing Judaism to a tradition that lost its pride of place to a triumphalistic Christianity in God’s plan of salvation.

In Part 1, Soulen defines superses-
sionism as the belief that "[a]fter Christ came... the special role of the Jewish people [in God's preparation of the world for the coming of Christ] came to an end and its place was taken by the church, the new Israel" (1–2). This belief involves Christians in a theological contradiction since its making the God of Israel, the God of Christian belief, at least indifferent to the people of Israel (the alternative "at most" accounting for anti-Semitism and its horrors in history). S. charts the prevalence of this belief in ancient and modern thought, providing variations on the supersessionist theme in the work of Justin Martyr, Irenaeus, Kant, Schleiermacher, Barth, and Rahner. In Part 2, S. offers a way to redress this false reading of the Christian canon by proposing that the divinely created diversity of peoples be seen as a blessing for all the nations and that within this diversity the otherness of the people of Israel be seen as a particular blessing for Christians and all Gentiles. Israel's difference in S.'s argument is productive, testifying to the unity of God's salvation that opens to all peoples through the "narrow gate" (133) of God's chosen people.

S. presents his constructive position in a manner both subtle and rich. This excellent book on an important topic deserves a wide reading.

JOHN E. THIEL
Fairfield University, Conn.


Sloek seeks to defend the abiding truthfulness of devotional and mythic language as an epiphany against efforts to reduce it to alternative rational explanations. His justification of mythic truth harkens back to Heidegger on the disclosure of truth in art, and to Kierkegaard's and Bultmann's existential approach to Christology, but it is framed in a poststructuralist idiom. Myth is defended as the prerequisite of logos and its foundation, but myth cannot be transposed by interpretation into logos. Logos requires argumentation, while myth is warranted by the quotation of authorities. Metaphysics and dialectics are not important for S.'s theology; in the face of the absurdity of existence one is urged to choose the Christ myth of the cross which has its genesis in history.

S.'s defense of the truth of myth has merit in what it affirms, especially his analysis of the power of devotional discourse to disclose deep truths about the phenomenal world. But it is limited by its aversion to exploring the positive purpose served by rational discourse in relation to myth and by its restricted treatment of the persuasive functions of myth. In order to defend the truthfulness of myth, a religious esthetic reason is set in opposition to the illumination offered by dialectical reason, and even distanced from practical reason. S. insists that Christianity establishes a distinctive positive bond between myth and history and champions the epiphanic character of mythic truth, but he fails to account for the nexus between myth and history in terms of hybrid genre selection in the development of Christian narratives and the amalgamation of various kinds of truth claims conveyed by myth, not simply epiphanic, but also pragmatic, correspondence, coherence, and consensus. The translator nicely situates S.'s contribution in relation to recent Protestant German thinkers in the aftermath of Rudolf Bultmann.

BRADFORD E. HINZE
Marquette University, Milwaukee


This book is best viewed as a "prolegomenon to a detailed, multivolume study of heaven" (xv). Seen from this perspective, it is a remarkable presentation of the history of the Christian concept of heaven, with some passing references to the thought of Judaism
and Islam. Other religious traditions do not enter into the presentation.

Russell sees reflections on heaven to be rooted in the human desire for some final unity of the multiple dimensions of human reality. This would include a unity between body and soul, a sense of unity in the life of the individual person, some degree of unity with other human beings, and finally a unity with the cosmos as a whole. R. begins with views of late antiquity and ends with the remarkably rich reflection on Dante's Paradiso. Along the way, readers are confronted with the complex interaction between insights rooted in the biblical tradition and a range of philosophies such as those of Plato, the Stoics, and Aristotle, to mention just the major examples.

In the chapters dealing with Dante, readers are drawn to a point where human words begin to break down. After a dazzling depiction of the beauties that share in Beauty, and a journey through the whole of the cosmos as envisioned in the medieval period, R.'s account ends with the a call to "hear the silence"; for, as Dante himself writes, when one attempts to give expression to what lies beyond human experience, "words cannot tell" (Paradiso 1.70–71).

This is a rich addition to the growing library of books devoted to the history of thought and art dealing with human attempts to envision the dynamics of a life that transcends human, historical experience. It is clearly the work of a master, and one can only look forward eagerly to the coming volumes R. projects.

ZACHARY HAYES, O.F.M.
Catholic Theol. Union, Chicago


Lane offers a good introduction to eschatology for the intellectually sophisticated and at the same time a helpful update on much recent literature, not only theological, but anthropological and scientific as well, that is germane to the subject.

The breadth of L.'s reading and his apt use of it is refreshing. The subject of each chapter is predictable and the material often reads like a fleshing out of class notes. The plus here is succinctness, the minus is the amount of material that is covered. Aware of this, L. frequently introduces sections with the warning that what follows is merely an outline.

The most original chapter, which is not his most successful, is the one on the Eucharist as the sacrament of the eschaton. His best chapters deal with disputed questions in eschatology and with the future of the universe. In his treatment of such difficult subjects as reincarnation, universal salvation, and the second coming, L. shows himself a master of the craft of theology by taking fully into account the strong objections to the classical views of eschatology being voiced today inside and outside the Church while giving an updated understanding of the tradition.

The thesis that controls the high ground, one that is not original with L., is that eschatological questions find their most satisfying answers in Christology. To be even more specific, the intellectually consoling core of the book is L.'s ease with an eschatological Christology that can expand into cosmic dimensions and contract into the mystery of the cross.

JOHN C. HAUGHEY, S.J.
Loyola University, Chicago


Contemporary hermeneutical theory has undermined the Enlightenment's ideal of cognition by drawing attention to the narrative structure of experience. This philosophical insight has allowed moral theologians to retrieve the normative content of the biblical stories that condition Chris­tian being and acting in the world,
but not without running the risk of being accused of fostering a sectarian and ultimately relativistic ethic.

Thomasset explores and moves beyond this contemporary debate between the "universalists" and "contextualists" through the work of Ricoeur. On the one hand, a tradition's narrative constitutes the moral identity of its members by providing freedom's horizon of legitimate possibilities. On the other, a tradition's narrative provides only a limited but fluid horizon of human possibilities. Ricoeur's work on metaphor and language, e.g., shows how traditions are not merely appropriated but are able to be enriched in terms of being emancipated from bias and ideology. The poetic power of language allows for the creative role of reason and freedom to explore and appropriate new possibilities of being and acting in the world. By retrieving the imaginative aspect of moral reasoning, Ricoeur's hermeneutical theory guarantees that moral norms are not only shared among members of a community, but that they also serve the universal community of communication.

T. also brings Ricoeur's philosophical hermeneutics into dialogue with moral theology in terms of the praeconium of Christian ethics. Based on a hermeneutical reading of the Sermon on the Mount, there is "a particular particularity" to Christian ethics that reconfigures the question of "specificity" in terms of "newness." This means that when moral action—like a text—is understood as revelatory of a way of being in the world, the poetics of Christian existence will be responsible for exploring ways to witness to and tell the story of the liberating death and Resurrection of Jesus Christ in face of human limitation and conflict.

Readers should not be deterred by the length of this work, for T. reviews familiar literature and restates his principal points frequently to make his remarkable research and insights easily accessible.

THOMAS R. KOPPENSTEINER
Fordham University, New York

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Baumann explores how the neo-Scholastic tradition of moral theology can be renewed and expanded by entering into dialogue with other disciplines. Specifically, he demonstrates how a more adequate anthropology of the Christian vocation can emerge when serious attention is given to what depth psychology says about the unconscious, or perhaps better, subconscious factors that influence choices and actions. The impressive research and insight reflect B.'s training as a moralist and clinical psychotherapist.

The orthodox view since Freud has been that any number of conscious and unconscious emotions are manifested in human choices and behaviors. This position has been further nuanced by the academic study of psychology to avoid a reductionist view of freedom or the signaling of a psychopathology. Taking the presence and influence of these deep emotional factors into account guides B.'s reading of the Prima secundae and Thomas's understanding of human action. What emerges is an understanding of the human act that accounts for all the inner psychic factors that condition reason and freedom, often in imperceptible ways.

In order to legitimize this understanding of the moral act, B. relies on contemporary retrievals of virtue and their critique of neo-Scholasticism's overly rational and modern reception of Thomas. Virtue ethicists have forcefully underlined freedom's role in the formation of character: we do not merely choose objects, but we make ourselves certain kinds of people. The profound identity between person and act means that the analyst must aim to uncover all the psychic constrictions on freedom in order for a mature moral personality to develop. This psychological process provides the requisite empirical evidence for theological categories such as the vir-
of Christian hope, the law of
gradualness, and the need for ongoing
conversion.

THOMAS R. KOPFENSTEINER
Fordham University, New York

VIOLENCE: THE UNRELenting ASSAult ON HUMAN DIGNITY. By Wolff-
gang Huber. Translated from the Ger-
man by Ruth C. L. Gritsch. Minneapo-

Formerly professor of theological
ethics in Heidelberg, Huber is now
bishop of the Protestant Church in
Berlin-Brandenburg. These recent es-
says reflect the capacity to move be-
tween ethical theory and public is-
13 sues that finds expression in his new
office. They revolve around the con-
cept of dignity as the proper ground
for our understanding of human
rights. This concept of dignity can be
grounded in rational theories of hu-
man nature, but H. emphasizes the
importance of rooting it in God’s cre-
avtive and redeeming grace, which as-
cribes dignity to all beings in God’s
creation and reestablishes the divine
image in us regardless of any achieve-
merit. On this basis, human rights
cannot be used to make nature an in-
strument for human domination, as
was possible in humanist and En-
lightenment theories appealing to hu-
man reason.

H. distinguishes clearly between
the proper domain of law and the re-
ligious and cultural consensus that
must underlie law. Thus he chooses
en narrow conceptions of violence (as
outright physical harm) and human
rights (as claims exercised by indi-
10 viduals) rather than using them as
trump cards for every ethical concern.
Law can only articulate the common
rules that enable a diverse humanity
to live together. Human rights are
only one aspect of the dignity of the
whole creation.

Similar careful distinctions be-
tween violence and power, law and
morality, institutions and ethos char-
acterize his critique of the Gulf War
as ultimately unjust and as manifest-
ing the need for a reformed and
strengthened United Nations to cul-
ivate conditions for peace and human
rights. These careful formulations in-
form his concise and insightful treat-
ment of media, sports, entertainment,
and the volatile post-Cold War con-
flicts in Europe. This volume is a wel-
come introduction to H.’s thought and
should lead to a greater demand for
his work in English translation.

WILLIAM JOHNSON EVERETT
Andover Newton Theol. School

JUST WAR: PRINCIPLES AND CASES. By
Richard J. Regan. Washington:
Catholic University of America, 1996.

Regan here presents a readable,
insightful, and at times provocative
treatment of just-war thinking as it
applies to historical and ongoing con-
flicts. Against the extremes of Hobbe-
sian realism and pacifism, he argues
that “war needs to be morally justi-
fied”; hence the turn to the just-war
tradition. This argument might have
been extended; the pacifist alterna-
tive gets very short shrift. But as a
discussion of the just-war framework
that R. deems the only morally ac-
ceptable way to think about war, this
volume is to be highly recommended.

Part 1 reviews familiar just-war
principles, but carefully places them
within the context of internation-
al law and present-day challenges
(e.g. intervention on humanitarian
grounds). R. rightly emphasizes the
role of prudence when it comes to
policy decisions, and his commitment
to just-war principles leads to a posi-
tive view of the United Nation’s active
role in conflict situations. Pacifists
who regard just-war thinking as high-
stakes rationalization will note the
fact that R. spends but a few pages on
“right intention,” but he is not un-
aware of how just-war principles may
be twisted or ignored.

Part 2 provides case studies (World
War I, Vietnam, Falklands, Nicara-
gua, El Salvador, Gulf War, Somalia,
Bosnia) exceptional for their detail
and educational value. Numerous
questions accompany each case. Es-
pecially if complemented by more
theologically oriented texts, as well as
texts designed to test the moral legitimacy of just-war thinking at its most basic levels (e.g. Yoder's *When War is Unjust*), R.'s book is an excellent choice for courses on the morality of war and the challenge of peace.

WILLIAM P. GEORGE  
*Dominican University*  
*River Forest, Ill.*


Clor makes the anthropological and philosophical case for "an ethic of decency, socially recognized as a matter of communal concern, generally endorsed by the legal system" (24). His antagonists are proponents of moral neutrality—Mill, Sartre, Hart, Ronald Dworkin, Sanford Levinson, Rawls, Lawrence Freidman, and Rorty. His allies include Maclntyre and Mary Ann Glendon.

C.'s communal anthropology lets him deal in two ways with the view that the U.S. presently lacks the strength to demonstrate and enforce substantive morals: (1) Observation tells him that public morality "is both a persistent reality and a persistent dilemma in American life" (9), but (2) if communal support for a public morality is now weak, stronger support may one day appear; then it will be useful to have a public morality available for emergency use. C. tends to conflate his notion of community (or "society") with the state, in a manner common among those who argue about contemporary American culture; he thus gives little attention to social morality expressed through mediating associations such as the churches or the chamber of commerce.

C.'s principal example is pornography, which he would suppress with criminal law, although his view of law in this regard is less penal than educative. The ethic he sets up against pornography is an ethic of "the humanly respectable" and "a civilized mode of life" (24). If the state can suppress polygamy and dueling in aid of such an ethic, he argues, it can suppress indecent speech. The community has as much interest in what a citizen chooses as in her ability to make the choice. C.'s argument is lucid and accessible, although most of it will be familiar to those who follow communitarian theory or the law of free speech. What is novel is his refreshing refusal to accord legal preference to free speech.

THOMAS L. SHAFFER  
*University of Notre Dame*


Beigel seeks to demonstrate first, that the relationship between faith and social justice parallels the relationship between anthropological and theological dimensions of persons; and second, that John Paul II understands the Christian obligation of just action as an instance of sacramental activity. Both points require an analysis of John Paul III's phenomenological framework. Consequently, with almost exclusive reliance on English texts, B. sets forth John Paul II's philosophical and theological anthropology, using *Redemptor hominis, Dives in misericordia,* and the Wednesday papal audiences from 1979 through 1984. Relying on the above sources, B. then elucidates the Church's mission of evangelization (faith?) and social teachings (social justice?). Unfortunately, this chapter glosses over participation in the human community as a requirement of social justice, which point can be considered John Paul II's major contribution to Catholic social teachings on social justice.

B. contributes a phenomenological framework for John Paul II's theological anthropology, albeit in the techni-
CAL LANGUAGE OF PHENOMENOLOGY; HE ALSO CONTRIBUTES THE INSIGHT THAT CHRISTIAN SOCIAL JUSTICE EMERGES FROM BOTH ANTHROPOLOGY AND SACRAMENTOLOGY. YET BOTH OF THESE CONTRIBUTIONS RAISE QUESTIONS. FIRST, DOES THE CONNECTION OF SOCIAL JUSTICE TO THE ANTHROPOLOGICAL AND FAITH TO THEOLOGICAL DIMENSION OF THE HUMAN PERSON RESULT IN A CONTINUING DUALISM (RATHER THAN HELPFUL DISTINCTIONS) BETWEEN FAITH AND JUSTICE? SECOND, CAN ANY THEOLOGICAL ANTHROPOLOGY OF TRANSCENDENTAL HUMANISM PROVIDE AN ADEQUATE ACCOUNT OF HUMAN PERSONS AS HISTORICALLY CONSTITUTED IN AND THROUGH SOCIOCULTURAL GROUPS?

MARY ELSBERND
LOYOLA UNIVERSITY, CHICAGO


EVANS, A DISTINGUISHED ECUMENIST AND LECTURER IN HISTORY AT CAMBRIDGE, HERE GIVES US A SEQUEL TO HER EARLIER THE CHURCH AND THE CHURCHES: TOWARD AN ECUMENICAL ECCLESIOLOGY (1994). THERE SHE CONSIDERED THE MEANING OF UNITY AS THE GOAL OF THE ECUMENICAL MOVEMENT; HERE SHE REPORTS ON THE METHOD FOLLOWED HITHERTO IN ECUMENICAL ENCOUNTERS AND SEARCHES FOR "LESSONS" THAT COULD HELP TO MAKE THOSE MEETING MORE EFFECTIVE. HER REFLECTIONS AND PROPOSALS DISPLAY A FIRM DEDICATION TO THE CAUSE OF UNITY, SOUND THEOLOGICAL KNOWLEDGE, AND A CAPACITY FOR CREATIVE THINKING WITH ROBUST REALISM.

While reading this work, I could not help recalling John Paul II's exceptional encyclical Ut unum sint. While John Paul II gave us broad directions for progress towards unity, E. offers prudent guidance for the twists and turns of the road. There is a good rhythm in the successive chapters of her study, which begins with reflections on the emergence of ecumenical theology and concludes with the issue of ecumenical reception. The progress from the one to the other, as she explains it, comes through changing attitudes, perseverance in dialogue, language ecumenically renewed, and efforts all round to heal the memories of historical wrongs. Incidentally, the supporters of the late Cardinal Bernardin's "Common Ground Initiative" may find much in the book that is relevant for intrachurch dialogue, such as her pregnant statement, "Mutual misunderstanding is Babel; shared and mutual comprehension of the varieties of Christian language a Pentecost" (113). That observation is no less applicable in our Catholic household than in the field of ecumenical endeavors.

The content of the book certainly deserves a high-quality presentation; yet I am wondering if the Cambridge University Press is not hiding a valuable source of light under a bushel by publishing E.'s thought only in a highly priced hardcover edition.

LADISLAS ORSY, S.J.
GEORGETOWN UNIV. LAW CTR., D.C.


COTE ADDRESSES THE ISSUE OF THE INCULTURATION OF FAITH IN THE CONTEMPORARY U.S. HE STARTS FROM THE PREMISE THAT INCULTURATION AND MISSION ARE NOT JUST FOR COUNTRIES OUTSIDE THE NORTH ATLANTIC. Indeed, seeing inculturation as a form of mission to North America would revitalize American Catholicism. To that end he proposes a theory of inculturation, a theory of culture and cultural analysis, and applies these to the American Catholic reality. C. is well versed in current inculturation literature and uses it judiciously. His chapter on a theology of inculturation represents a real advance in the thinking on this topic. His theory of culture, developing work done in symbolic anthropology, is clear and well organized. He develops Frederick Jackson Turner's hypothesis of the frontier as the basic cultural myth of American to elaborate the basis for an American local theology for a postmodern age.

C. advocates an inculturation in which faith and culture are seen as
marriage partners. Yet he is well aware of the pitfalls of the marriage metaphor. In his effort to get readers to take the inculturation process seriously, he will strike some as perhaps overly optimistic and positive about culture in general, and about U.S. dominant culture in particular. Likewise, in his presentation of postmodernity, he emphasizes its quest for wholeness rather than its assertion of plurality and difference. But that aside, this is a well-written guide to inculturation in America, that will be accessible to a wide audience wishing to undertake it. It is framed by cohesive theory and offers a practical guide to achieve it. It closes with a chapter on a spirituality to sustain those who follow this path. This book can be highly recommended to those interested in inculturation and church revitalization in the U.S.

ROBERT SCHREITER, C.PP.S.
Catholic TheoL Union, Chicago


A few years before Vatican II Karl Rahner complained, “Alas ... there is no theology of the word! Why has no one yet begun, like an Ezechiel, to collect the limbs strewn about upon the fields of philosophy and theology, and then to speak the word of the spirit over them so that they rise up a living body?”

Even since her 1984 doctoral dissertation, Hilkert has been collecting those limbs strewn about especially upon the theologies of imagination of Edward Schillebeeckx and Karl Rahner. Her book breathes a new word of the spirit upon the contributions made to a theology of proclamation not only by these two representatives of the sacramental imagination but also by the contemporary insights of liberationists, feminists, and ecological theologians. H. proposes that preachers should draw upon human experience with an ear for “an echo of the gospel.” Her work also includes the wisdom of the critique of the dialectical imagination where “the story of Jesus as preserved in the biblical texts also challenges and confronts contemporary experience” (55).

In treating “narrative” or “story” preaching, H. gives considerable attention to Richard Lischer’s critique that such preaching distorts both human life and divine revelation. This reviewer would have preferred equal attention to some proponents of the “new homiletic.” A more in-depth analysis of the work of David Buttrick, Fred B. Craddock, Eugene L. Lowry, Thomas Troeger, and others would have made for a more stimulating conversation between systematic theology and homiletics.

But that critique in no way diminishes the significance of H.’s work. Ultimately preaching is a theological task, a daring act of discerning grace at work in human existence. I know of no contemporary systematic theologian who has contributed more to a richer understanding of preaching than H. Here are all the elements of a classic resource book for both theologians and preachers.

ROBERT P. WAZNAK, S.S.
Washington TheoL Union, D.C.


The postmodern critique eroded the Christian vision and unleashed the triad of pluralism, diversity, and skepticism. Graham masterfully addresses the resulting ecclesial crisis from the vantage of pastoral/practical theology, which alone, she claims, stands a chance to retrieve alternative strands from the shattered Christian tradition. At the heart of pastoral praxis is relational ministry, which has always been central to healing, to effective proclamation or kerygma, and to the administration of the sacraments. So this relationality embedded in praxis indeed offers a vision of hope and obligation.

G. traces how the pastoral praxis of any community remains inventive and unpredictable; it responds to human need. Its improvisation becomes
a habit, a way of proceeding, an implicit vision, even an inchoate theology. Women's experience, liberation theology, and the stories of diverse peoples (all community based) offer grist for a transforming practice. G. appears on solid ground in underscoring the transformation that occurs whenever women proclaim and preach the Gospel within public worship. It is time, e.g., for the Church "to allow the Scriptures to live in the lives of incest victims and survivors." The Church must stop contributing to the silence. For women to preach is to maintain continuity with the first witnesses to the Resurrection. And no one could argue with G.'s claim that pastoral practices needs to encourage the development of human imagination, embodiment, spirituality, and congeniality.

However, G. does not seem to offer any substantive criteria by which the community can gauge its praxis. Scripture itself is suspect because it is laden with patriarchy; tradition suffers even more from the hierarchical overlay. G. explains that the diversity of pastoral action within the community acts as the guardian of pluralism and otherness. How will we respond, however, when relationships are abusive or authority arbitrary? Communal authority can be just as whimsical and imperious as the hierarchical version. Nonetheless, G. offers a thorough, critical study of values and a valuable transforming praxis for inclusive faith communities.

Patrick J. Howell, S.J.
Seattle University


As Christian theologians become more interested in other religious traditions, it becomes crucial that reliable introductory texts be available for scholars, teachers, and their students. It is not easy to write such books; they must cover a wide range of ancient and modern materials without being merely encyclopedic; they must be detailed enough to do justice to the complex subject matter, yet accessible to the newcomer; they must generalize and distill without becoming bland or unrecognizable to members of the tradition. Among the numerous introductions to Hinduism, some have been very fine, e.g., David Kinsley's slender Hinduism (Prentice Hall, 1982) and Klaus Klostermeier's weighty and philosophically rich A Survey of Hinduism (State University of New York, 1996).

Flood's book is a very welcome newcomer, comprehensive, detailed, and judicious. The first chapter considers ways of thinking about the traditions we label "Hinduism," while the second surveys the ancient Vedic sources—emphasizing their importance without giving the impression that the tradition ended with them. Subsequent chapters introduce key themes and variations: developed classical positions (dharma and the ancient orthodoxy, yoga and renunciation, epic traditions); devotional theism (the religion of Visnu and devotion, the religion of Siva and tantra, goddess traditions); ancient and contemporary ritual; aspects of Hindu theology and philosophy; Hinduism in modern India and a global context. F. relies heavily on texts, mostly in Sanskrit, but gives the reader a sense of the very rich (and often ignored) vernacular, oral, and artistic traditions. The bibliography is extensive and thorough, while the plates, maps, and drawings give some feel for the richness of Hinduism. F. offers a solid basis on which to begin studying Hinduism directly through the many primary sources now available in reliable translations.

Francis X. Clooney, S.J.
Boston College


Pieris here offers a collection of previously published essays that build on and apply important ideas familiar to readers of his earlier explorations in Buddhist-Christian dialogue, Love
Meets Wisdom. The first group of essays consists in an extended reflection on feminist thought and the role of women from an Asian Buddhist and Asian Christian perspective.

A second set addresses topics as diverse as the social encyclicals, basic human communities, liberation theology's rejection of human-rights language, and interreligious dialogue in relation to the theology of religions. A third set of essays has to do with Christian spirituality in its Asian context and includes essays on the vows and the Spiritual Exercises of Ignatius Loyola in light of Buddhism.

This volume marks the first time Pieris's views of feminism have appeared in print, a curious fact since he has lectured on the topic for some 20 years. Central to Pieris's position is that "secular feminism" is un-Asian, the product of the West's consumerism and technocracy and therefore incompatible with the "cosmic-world-view" of Asian cultures. A more suitably Asian-style feminism will be a "gyne-ecological" feminism, more in touch with the metacosmic transcendence characteristic of Asian religions.

JAMES L. FREDERICKS
Loyola Marymount Univ., L.A.

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