
In the last half century enormous progress has been made in explaining how the texts of both the Old and the New Testaments arrived at their present form. The retrieval, involving new methodologies, has been largely a success story with significant contributions by scholars of many faiths or none. We have learned that these texts arose within communities of faith striving to express their relationship to God and to promote a life consistent with this divine-human relationship.

Kugel argues that the task is only half done once we have learned how the Bible was put together in its present form. What, he asks, happened to these texts once they were written down? It is a long and fascinating story of successive interpretations which were often at variance with what the original authors seem to have intended. Without minimizing the gains achieved by the historical method K. shows how subsequent and early commentaries, both Jewish and Christian, interpreted these sacred texts, thereby creating a body of traditions about the meaning of the original texts. How the interpretive process has modified the meaning of this or that pericope is noted in an italicized summary at the end of each chapter and is crucial to K.'s scholarly purpose. In passing let me point to Nehemiah 8:7-8 for an early and instructive example of oral commentary.

The chosen limits of K.'s research should be noted. He deals only with the Torah (Pentateuch), a foundational text for both Jews and Christians. And the focus of his research is on the noncanonical interpretive material produced from about the third century B.C. to the end of the first Christian century. Underlying this interpretive effort were four assumptions apparently shared by all the commentators, which K. lists as follows: the Bible as fundamentally cryptic, the Bible as relevant, Scripture as inerrant, and Scripture as divinely inspired. All four must be kept in mind to understand what and why the ancient commentators wrote as they did.

K. has gone out of his way to make his extensive research usable to the reader. He has provided a mine of information on the explanatory material spawned by the biblical record. Not the least of his merits in opening up this investigative task is the obvious possibility of extending the method to the rest of the OT and the NT. Could not something similar be done for the Gospels and the Pauline literature which emerged from early Christian communities but were ever in search of further elucidation and application within a believing Church? Is it not possible to show the transformative effect of traditional interpretation upon these biblical texts?

Granting all this and grateful for the new avenues of research K. has
opened up, there may be some exaggeration in K.’s chastening remarks about the price paid for the failure of modern scholarship to reckon sufficiently with the crucial role played by the ancient interpreter: “Failing to understand this, what the modern critical movement set about doing was returning biblical texts to the state they were in before there was a Bible, which is to say, turning the unitary seamless Word of God into the contradictory, seamy words of different men and schools and periods” (558).

This book is an immensely learned and challenging work of biblical scholarship. K. compels us to look with fresh eyes at an extensive literature that provided “a great, fostering environment of ancient interpretation” (559). Appendices include a useful list of terms and sources, a bibliography and indexes of biblical texts, ancient commentaries, and other relevant witnesses.

Boston College

Fred L. Moriarty, S.J.


Christian rhetoric has contrasted law and gospel as though these two were opposed. In a post-Christian era, as secular law becomes truly opposed to gospel, the churches progressively realize the need of a theology of law and a gospel-based law. Crüsemann shows that the biblical notion of Torah, as presented for example in Deuteronomy 6:20-25, stands upon the integration of history and law, and that such Torah is an original contribution of Israel and an enduring basis of our society. In a massive study, he proposes to explain Torah in terms of the societal relationships it expresses, the social intent and effects of the groups and institutions it implies, and the societal context for its theological foundations and narrative settings (16).

The subtlety and difficulty of this undertaking may be imagined when one reflects that the only data for this social history will be the biblical texts themselves, as these imply societal needs that have evoked a law, needs that are historical and that we surmise by analyzing the “gaps and tensions” within the texts they have evoked (110). C.’s study is based on a series of analyses of biblical texts and on a rich tradition of primarily German scholarship. His bibliography extends to 78 pages, listing works he has meticulously read, cited, and critiqued, choosing a path among positions. The result is a monument from which subsequent studies of this type must start.

Some theologians may reject the general conclusions of this study on methodological grounds—e.g., that biblical meaning is not to be read out of social history but more directly from the biblical text, using more text-centered methods such as canonical criticism; or that the degree of probability that such social history can attain (and C. himself recognizes that scholarship must establish solid information and avoid a
"series of mere possibilities" [30]) remains too tenuous to serve theological purposes. But, whatever one decides about the validity of the method, the book provides such a wealth of insights into biblical legal texts that it merits wide respect and attention.

It is clear that the Wellhausen synthesis is no longer a consensus position. This book brings home some of the implications. In place of a secure documentary hypothesis, one must work with a far more complex history of traditions. One must no longer think of Israel's history and religion as evolving within the dominant influence of Mosaic law, nor of amphictyonic covenant, nor of democratic courts at the gate. First, there is no trace of an appeal to any divine law in the stories of the judges or kings, and the earliest text that might suggest its very existence is Hosea 8:12 in the eighth century. The first image of law connected to a holy mountain occurs in Exodus 32, a story that C. dates to the end of the eighth century as a warning/explanation of the fall of Samaria in 722 B.C.E. That text placed cultic legislation in the context of the mountain, but only postexilic P (by incorporating Ex 32–24) extends the mountain context to include also the social legislation of the Holiness Code. Second, the amphictyony is a spent hypothesis. And, third, C. shows that the persons who gave judgment in the gates were not "the people" but in fact the king's men supporting the secular agenda of the king.

In place of that traditional image of history, C. argues to specific, historical, social contexts when successive law collections were formed. The contents are similar, so each collection was meant to supplant its predecessor. Each begins and ends with a frame of altar laws, thus recognizing the root of Israel's law in worship. Regarding the Deuteronomy collection, in a most important (and hard to prove) departure, C. develops the hypothesis of a sacral-legal authority in Jerusalem (an institution for which the authority of Moses became the biblical cipher), composed of land-owners, and later continued in the Persian and Hellenistic eras by the "Geruasia" and the "Sanhedrin." It was this group, "the people of the land," who imposed the very young Josiah (and his reform) as their choice for king (2 Kings 21:24), and who invented a doctrine of real political freedom by subjecting the king to the law.

It is not possible to sketch even an outline of the wealth of material in this book. A tiny and unsystematic sampling of suggestive conclusions will have to suffice. The Redactor who framed the Covenant Code within Ex 19:1-6 and 24 affirmed the nonpriestly (i.e. lay) origin of the law's authority. The Deuteronomy law tradition was based on the notion of radical freedom from slavery (= belonging totally to YHWH), and assured possession of land (= gift of YHWH), as the context and motive for the civic and social justice demanded by that law tradition. During the exile, and afterward in the Diaspora, owning land and freedom were no longer the basic social conditions of Jews, and for this reason the Priestly tradition developed the motive of Israel's "holi-
ness," or proximity to God, as the context for understanding and keeping the law: anything impure is annihilated in the proximity of God. The commandment to love your neighbor as yourself (Leviticus 19:18) is not a subordinate clause in the Holiness Code but is heavily stressed as the center of a complex concentric structure. The structure of the Pentateuch must be explained by Persian domination; sources are juxtaposed, not harmonized, because Persian culture viewed texts as untouchable; and the story was cut off in Dt 34 because Persian authorities would not have approved stories of Jewish conquest.

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SEAN MCEVENUE


Schwartz, professor of English at Northwestern University and director of the Chicago Institute of Religion, Ethics, and Violence, proposes that the Bible is a source of violence in society because it insists on defining collective identity in terms of one group over against another, “us versus them.” Such collective identity is inescapably linked to monotheism, for one God demands exclusive worship in a particular land. S. brands this insistence on oneness “a principle of scarcity that pervades most thinking about identity. . . . When everything is in short supply, it must all be competed for—land, prosperity, power, even identity itself” (xi). There are, it is true, “glimpses of a monotheistic plentitude instead of scarcity” (sketched at the very end of the book) but it is scarcity that has predominated in popular reading of the Bible. Cain is the icon for the book because he exemplifies the sibling rivalry arising from “scarcity,” in this case scarcity of divine favor; there is not enough blessing for both brothers. One brother ends up a cursed and murderous outcast. S. focuses on the Bible not because it is the source of all violence but because it has been so pervasive in our culture, even if in transposed form.

S. examines in succession the basic elements of corporate identity—covenants, land, kinship, “nations,” and memory—showing how each element separates and divides one community from others, preparing a legacy of violence. For each, too, she notes biblical counter-traditions of inclusivity. In discussing memory, for example, she proposes opening the biblical canon to other books to give use “an alternative Bible that subverts the dominant vision of violence and scarcity with an ideal of plenitude and its corollary ethical imperatives of generosity, . . . embracing multiplicity instead of monotheism” (176).

S. has chosen an important issue, the Bible and violence, and dealt with it imaginatively and with wide learning. She cites an impressive array of scholars, among whom Freud looms large. Unlike most treatments of the issue, however, she does not try to resolve the problem, but lets it stand as something that will not go away.
The reviewer is unconvinced by her thesis for three reasons. First, several of her biblical interpretations are minority views without reference to other significant interpretations. In the Tower of Babel incident (Genesis 11), for example, she takes the division of the nations as done "in the interest of maintaining the power of a tyrannical, threatened deity jealously guarding his domain" (38). Most scholars, however, take Genesis 10 and 11 together, and see the story as largely positive. Second, what begets violence is defined so broadly ("acts of identity formation," "violence is the very construction of the other" [5]) as to include just about everything in the Bible. Third, S. operates throughout with a modern monadic assumption of humanness. Human beings, the book seems to assume, are at their best when they do not belong to groups and have no clear traditions to which they can adhere. S. has begun the discussion. Other scholars must define the topic more narrowly.

Weston Jesuit School of Theology

RICHARD J. CLIFFORD, S.J.


Jensen aims in this study at the "rediscovery of real women" in early Christianity (60). She begins by comparing the Ecclesiastical History of Eusebius of Caesarea with the writings of the fifth-century historians, Socrates, Sozomen, and Theodoret. Statistical comparison reveals that Eusebius mentions many more women than all those historians combined (30). Eusebius mentions the women by name and describes them as persons with an identity; but fifth-century historians often leave women unnamed or change the content of their stories, so as to spiritualize, depersonalize, and shame women. The result is that women are anonymous and marginalized in the history of that period. Another factor contributing to the marginalization of women was the accusation that they were more susceptible to heresy than men and therefore should be excluded from teaching and other Christian ministries. Finally, the disappearance of prophecy and the astonishing lack of interest in female asceticism among early church historians is proof enough that by the fifth century the traditions of women "were suppressed in the consciousness of christiandom" (30).

J. next turns to the account of women martyrs, especially Blandina, Perpetua, and Felicity. Because prophetic authority and Spirit-effected vision are prominent in the accounts of Perpetua and Felicity, the women have often been labeled Montanists. J. argues it could only be antifeminist cynicism to accuse the women of a fanatical adherence to an apocalyptic form of Christianity. No early Christian writer, not even Augustine, saw anything reflected in the accounts but faithfulness to Christian tradition.
In the second and third centuries the Christian ideal held that the highest “representatives” of Christ were the martyrs. The holiest place of “real presence” was the arena in which the witness of faith was sealed in a life-and-death struggle. In this sacrificial moment women fully represented Christ. The accounts of the martyrs, J. believes, give us a picture close to the early Christian ideal of the Church as a community of equality. The ordination of women deaconesses seemed for a short time to bring women into participation in church life and allow “at least some women to enter history by name” (72). The question of cultic impurity and the imposition of celibacy on women, however, led to the decline of the female diaconate and a further repression of women, for to deny ministries to women is “a sure way to keep the female sex invisible in the church” (73).

J. also places the personalities of Prisca and Maximilla, second-century Phrygian prophetesses, in the context of early Christian prophecy. She suggests that the prophetic movement in Phrygia was so vigorously opposed because women played a special role in the “new prophecy” community and enjoyed equality with men. At the same time in the Church there was “developing an episcopal, imperial structure” which admitted only males into the hierarchy; that increasing “clericalization of the ministries” resulted in women being excluded from them (177). J. believes that the “decline of the charismatic and the repression of women coincide temporally” (188). This was because the “new prophecy’s” principle of equality and leadership of women and the authority of prophetesses and prophets were threatening to the continuing patriarchal and masculine authority in the Church. Therefore church authority declared the movement heretical and outside mainstream Christianity.

Finally J. directs our attention to gnostically oriented Christianity, focusing on a brilliant second-century feminist teacher and prophetess, Philomena, who headed a gnostically oriented school that rivaled Mar­cian’s (xxix). J. shows Philomena to have been an intellectually astute, creative theologian who often corrected the theology of Marcion and “created the foundations for a comprehensive speculative development of Christian doctrine” (224). The questions Philomena grappled with are still relevant today: What has Athens to do with Jerusalem? How can one reconcile an all-good God with an imperfect and suffering world? How are we to understand resurrection and eternal life? Philomena created a new synthesis between gospel and culture, formulating the Christian message in the language of her time. As a precursor of the Greek Orthodox tradition she brought the message of Jesus into harmony with the religious-cultural heritage of Hellenism. Her theology remained solidly within the mainstream.

This book is an extraordinary piece of scholarship. It is the work of a true intellectual, well documented yet written in clear, readable prose. It will be welcomed by many beyond the small circle of experts, but no scholar of early Christianity will be able to teach in exactly the
same way after considering the questions and challenging theses J. raises. Three appendices contain selected primary texts and numerous charts and tables giving the names, social position, and other pertinent information about the women mentioned in early church histories. In addition there is a 30-page select bibliography covering especially significant French, German, and American feminist theologians. J. builds on the work that has been done in the study of women’s history but discovers and uncovers many beautiful new pieces of mosaic. Her study will stimulate others to continue the work and complete the picture.

St. Louis University

DOLORES LEE GREELEY, R.S.M.


In this revised dissertation from Yale in 1985, Merdinger studies ecclesiastical court cases in Christian Africa in which the bishop of Rome became involved. M. starts with a quick overview of Christianity’s emergence in the Roman Empire, and of African Christianity prior to Augustine of Hippo. Next she reviews attitudes toward the church of Rome on the part of Tertullian, whose notion of source (origo) as an ecclesiological principle was taken up by Cyprian, then by Optatus of Milevis, who employed it to the point where “Peter plays a special role” (52). But none of these thinkers ascribed to the bishop of Rome any direct jurisdictional power over other sees.

Though her notes contain numerous quotations in Latin, French, and German, M. aims at generalists as well as scholars (xii); thus she sometimes provides details that serious students of fourth- and fifth-century Latin Christianity would know. On the other hand, her overview of the emergence of Christianity is so brief that some affirmations go unqualified or unsubstantiated, as when she says that by the mid-first century the Romans were aware “that Christians really were different from their Jewish brethren” (8), or when she refers to Manicheism’s “highly structured community life” (25). M.’s first chapter is the only real weak spot in her book, but it does not deduct from the interest and value of the volume as a whole.

Part 2 highlights the period of Augustine’s sojourn in Hippo. The council held there in 393 was the first in Africa that required a bishop who wished to travel abroad to secure permission first from his primate. The question of lower clergy appealing overseas did not arise until 418, when the presbyter Apiarius referred to Rome after his bishop excommunicated him. Pope Zosimus’s intercession on Apiarius’s behalf upset African bishops, already disturbed by his indulgence toward Pelagius and his insistence that “all questions concerning human and divine laws, as well as all disciplinary matters, must be referred to Rome for ultimate resolution” (129). The Council of Carthage in 418 responded by condemning Pelagianism and forbidding lower clergy to appeal overseas.
However, the African hierarchy took the initiative of calling on Rome's assistance in 419 after Honorius, a bishop in Mauretania Cæsariensis, attempted to transfer sees, counter to canon 5 of Nicaea. This case, though its outcome remains unknown, is important, not least because scholars first heard of it through the letters of Augustine discovered by Johannes Divjak. These also reveal that “Nicaea had become indispensable to African theology and discipline” (153). A third case was that of Antony, bishop of Fussala, found guilty (probably in 421/422) of abusing his office. Antony twice appealed to Rome, and each time the Africans cooperated with the pope. Apiarius returned to notoriety in 425, and at his second trial the African bishops rebuked Pope Celestine for accepting appeals from Africa and sending foreign representatives, invoked Nicaea's canon 5, asserted a council's right to adjudicate such matters and, in fact, prohibited all appeals to Rome.

This thoughtful work offers an adroit reading of the canons of the period, and of other sources, to reveal a relationship between the Roman and African churches which was sometimes strained but never broken. Her clear style makes M.'s logic easy to follow, and her arguments are compelling, especially when she deals with what she terms “denominational proclivities” (xii): the tendency to interpret episodes like those she discusses along confessional lines. If Protestant scholars have detected in them African assertions of independence vis-à-vis Rome, Catholics have often viewed them as proofs of early papal jurisdiction outside Italy. M. herself has chosen a scenario that best meets the available evidence rather than a “denominational proclivity.” She concludes that if, by the end of the period she studies, Africa had “linked itself irrevocably to the Roman church . . ., the notion of a papal primacy, in the full sense of the term, had not yet come of age in the era of Augustine” (195).

Saint Paul University, Ottawa

J. Kevin Coyle


Theodoret of Cyrus is not usually considered a major figure in the history of early Christian exegesis, although his scriptural commentaries were popular in the centuries after his death and Photius calls him one of the best of the extant exegetes. This fifth-century bishop, who testifies to his extensive pastoral activity in his diocese, was also the leader of the so-called Eastern bishops in their confrontation with Cyril of Alexandria over Nestorius. He was embroiled in the events surrounding the Council of Ephesus and played an important role in the turmoil of the following years which led to the Council of Chalcedon. He also composed doctrinal, apologetical, and historical works and left behind a substantial number of personal and official letters. Guinot shows, through a masterly and detailed analysis, that Theodoret's exegesis was a vital function of a very active life, not an ivory-tower intellectual enterprise.
Theodoret was the last in a long line of major Christian exegetes, including Origen, Eusebius of Caesarea, Gregory of Nyssa, Didymus the Blind, Diodore of Tarsus, John Chrysostom, Theodore of Mopsuestia, and Cyril of Alexandria (all in Greek), and Jerome and Augustine in Latin. After him exegesis was found primarily in *catenae*, anthologies of comments gleaned from earlier authors, including himself. Theodoret's commentaries on the Old Testament and the letters of Paul are extant today, while many works of the notables just mentioned have been lost.

After an introductory chapter, G. presents Theodoret's understanding of revelation, inspiration, prophecy, and scriptural discourse. Following the tradition, he maintained the inspiration and historical truth of all Scripture, as well as its unity and coherence, and attributed to its obscurity the need to expound its meaning. The central part of G.'s book deals with Theodoret's exegetical method, beginning with a general discussion of his practice of textual criticism; his primary OT text was the Septuagint version, employed in conjunction with other Greek translations, and perhaps also with texts, or at least annotations, in Syriac and the original Hebrew.

Theodoret was trained in the Antiochene tradition, and so the literal, historical sense of the text was the controlling factor in his exegesis, although he did allow metaphorical (he did not use the term "allegory") and typological interpretations where called for. Thus he took a middle path between narrow literalism and historicism on the one hand and excessive allegorizing on the other. A typical commentary consisted of a prologue which stated his exegetical principles and placed the work in its historical context. The actual exegesis came in a running commentary, based on and following a quotation from Scripture. He discussed textual variants first and then gave his interpretation, with the help of various auxiliary disciplines, such as grammar, stylistics, history (especially important to him), geography, science (e.g. medicine, agriculture, botany, animal lore), and technology. The sense, or meaning, of a passage was determined by the text itself, and it was in this area that Theodoret displayed at least limited personal originality, a quality which few modern authors have been willing to grant him.

The final chapter, dealing with Theodoret's sources, analyzes scores of texts from his entire corpus where he refers to "certain" exegetes. While he appears to know the writings of a number of earlier authors, G. concludes that his primary direct sources were Diodore of Tarsus, Theodore of Mopsuestia, and possibly Eusebius of Caesarea; other opinions probably came to him indirectly through these three and from available handbooks. Theodoret always acknowledged his indebtedness to a source; but he did not hesitate to contradict or reject an earlier opinion, even if it came from a figure as important as Theodore of Mopsuestia.

Two chapters deal with Theodoret's aggressive polemic against pagan idolatry, the Jews, and heretics, and the role of the christological
controversies in his exegesis. G. attributes most of the harshness found in the polemic to traditional themes, but Theodoret's active involvement in doctrinal battles may indicate that these were more than rhetorical flourishes.

In his polemic with heretics, and especially on christological issues, Theodoret carefully avoided naming the individuals with whom he was in conflict, concentrating, e.g., on Arians and Eunomians, neither of whom presented serious problems in the fifth century. Here, as in his exegetical activity, he walked a prudent path of moderation, attempting to avoid confrontation. He was successful in this endeavor until after the appearance of the *Eranistes* in 447; condemned in 449 by the so-called Robber Council of Ephesus, he was forced to make a public rejection of Nestorius before being restored to good favor at Chalcedon.

G.'s primary contribution lies in his extensive analysis of a body of exegesis on most of the OT and the letters of Paul. But G. also provides a remarkable picture of Theodoret himself—pastor and church leader, scholar and practical theologian, textual critic, historian, apologist, exegete. Living in a critical period of ecclesiastical history, he contributed to both conflict and its resolution, he endured great success and tragic failure, but emerged a survivor. This book may be highly recommended as a rich source of information on early Christian exegesis and a major contribution to the knowledge of fifth-century Christian history.

*St. John's University, New York*  
GERARD H. ETTLINGER, S.J.


The author of 1 John 3:2 reminds us that we are God's children now, but that "what we shall be has not yet been revealed." This text has not dissuaded Christian writers from speculating on the final state of God's children. Larchet here offers an exhaustive study of the idea of divinization in the thought of the seventh-century Maximus the Confessor, who creatively synthesized the Greek patristic tradition up to his time and transmitted it to subsequent generations in the East.

That Maximus's reputation is tied to his intrepid defense of the functional reality of the human will of the incarnate Logos should not obscure his place in the development of a theology of divinization. Basing himself on the works of Gross, Dalmais, and others, L. begins by sketching out the theme of divinization as found in the Greek predecessors of Maximus beginning with the Apostolic Fathers. Some readers will appreciate the 40 pages or so devoted to this introductory summary while others will see them as adding unnecessarily to the length of the book. Another summary of about the same length is offered under the title, "Divinization as a Divine Project," giving an overview of the how and why of the process and outlining what L. will develop in the body of the book.
Over several hundred pages L. studies the anthropological, Christological, pneumatological, ecclesiological and sacramental, ascetical, and theoretical foundations of divinization. He displays a thorough familiarity with the works of the prolific monk, even making use of the *Life of the Virgin* and the *Fifteen Chapters* with no misgivings. Moreover, he is familiar with the secondary studies on Maximus which have appeared over the past 30 years.

These studies have offered divergent interpretations of the great doctor. The thrust of L.'s monograph is in opposition to the thesis of Garrigues, Riou, Dalmais, Heinzer, and others who see a major shift in the thought of Maximus based on the steps of his personal confession. For them, the encounter with the Monothelite heresy would have turned him away from the theurgism of Pseudo-Denis and its unfocused presentation of the role of human freedom in the ascent of the soul. Instead, L. argues, the weak language used by Maximus for the human will (“one single energy, one single will of God and the saints”) is explicitated by the author but never repudiated, which indicates that there is no shift in his thinking, no reorientation of his mind, no development of his system. Indeed, as L. continues, Maximus’s critical role in the anti-Monothelite polemic had scarcely any influence on his doctrine of divinization, not even to deepen it. L. insists on this point as he strenuously and repeatedly opposes the interpretation of Garrigues et al. who speak of a “hypostatic mode of filiation” and a “filial tropos of charity” which Maximus would have emphasized as a subtle corrective of the Alexandrian tradition. L. repeats the criticisms of Doucet and de Halleux regarding this approach, which would see the valuable insights of Maximus as taken up more in the West than in subsequent Byzantine theology. Far from forecasting Thomism, L. insists, Maximus is a forerunner of the Palamite doctrine of divinization as participating in uncreated grace and in the divine energies.

The Origenian dimension of Maximus’s indebtedness is in general not sufficiently appreciated. More has to be mentioned beyond his celebrated refutation of the Origenist scheme of preexistence, fall, and final apokatastasis. In fact, and despite his disclaimers, Maximus was very influenced by the ideas of Origen and Evagrius. L. is sparing in his references to these two writers, usually contenting himself with mention of secondary works. In the discussion on communion with Christ’s body, blood, and bones or in the proportional reception of Christ by believers one is astonished to find no direct reference to either writer.

The subtle hand of Maximus was able with considerable deftness to utilize the great traditions represented by Origen, Evagrius, Cyril, and Denis. How he was able to interpret, indeed salvage, significant insights and ambiguous language (including that of Honorius) in the service of Chalcedonian orthodoxy is a feat of extraordinary genius. But great artists always make their craft look deceptively easy. L. emphasizes that Maximus’s interpretation of Cyril and Denis was
But does this mean that Maximus interpreted their words according to their original intention, or that he interpreted them in a Chalcedonian sense? It seems that in this matter the artist's success has covered his own creative tracks. More awareness of Maximus's creativity would have enhanced the value of this already valuable study.

Belmont Abbey College, N.C.          George C. Berthold


Holopainen's study of the use of logic by four eleventh-century theologians exemplifies the value of rereading well-known texts in their entirety and in context. His point of departure is J. A. Endres's interpretation of theological controversy in the eleventh century as a conflict between the "dialecticians" and the "anti-dialecticians." Endres cast Berengar of Tours as the ultra-rationalist, opposite the anti-intellectual Peter Damian and the conservative Lanfranc of Bec. Lanfranc's pupil Anselm of Canterbury, in turn, was presented as the founder of Scholasticism, who achieved conflict resolution in the happy marriage of faith and reason. However, as H. demonstrates, these well-known characterizations can be misleading.

Peter Damian's fame as an enemy of dialectic is based on a passage in his De divina omnipotentia where he seems to argue "that God can undo what has been done even if it requires that the principle of non-contradiction is violated" (7). H. challenges Endres's reading of the passage first by presenting the circumstances that occasioned the treatise and then carefully working through the entire text, comparing his own reading of it with other modern interpretations. The result is a surprising reevaluation of Peter Damian as a theologian of considerable depth and subtlety, whose method reveals familiarity with both Cicero and Boethius on the arts of language. H.'s rereading of Lanfranc of Bec's De corpore et sanguine Domini offers a somewhat less happy surprise, as step by step Lanfranc's method is shown to consist in a sophistical misuse of dialectic as his means of attacking Berengar's position. The case against Lanfranc is developed with reference to influential modern scholarship, especially that of R. W. Southern, with whom H. takes issue on the interpretation of Lanfranc's technical vocabulary.

Ultimately, the heroes of H.'s investigation are Berengar and Anselm, both of whom are presented as representatives of "the Augustinian programme of faith in search of understanding" (118), despite the dramatic contrast between the receptions of their works. H. analyses both the method and the theological position taken by Berengar in his Rescriptum contra Lanfrancum. With Anselm of Canterbury, method is the principal focus, as H.'s final chapter analyses the Monologion and the Proslogion in light of the theory of argumentation that Anselm
and his eleventh-century predecessors derived from Boethius's writing on logic. Familiar material thereby receives fresh treatment from an original angle, as H.'s rereading of the Anselmian texts successfully builds upon his preceding analyses.

As fewer students of theology seem able to read Latin with confidence, H.'s careful presentation of medieval texts that remain for the most part unedited or untranslated is in itself a major contribution. His critique of accepted opinion on some of the most familiar names in early Scholastic theology suggests that much work can yet be done to uncover the complexities of these eleventh-century intellectual debates. Finally, H. is to be commended for his exceptionally readable style, which makes accessible to the nonspecialist some highly technical dialectical and theological texts. For the specialist, H.'s footnotes include copious selections in Latin, so that his interpretation can be checked point for point against the language of his sources. Footnote references to modern authors, too, demonstrate familiarity with the scholarship in English, French, German, and Italian from the beginning of the century to the 1990s. The bibliography of ancient, medieval, and modern sources impressively sums up H.'s remarkable erudition.

Marquette University, Milwaukee

WANDA ZEMLER-CIZEWSKI


A book written in German by a North American on a scholarly topic is a relatively rare event. Clayton is already well known in the U.S. for his works both in the philosophy of science and in the developing field of religion and science. His task in this and the following volume is monumental: namely, to critique classical Western concepts of God and the God-world relationship, above all in the modern period from Descartes onward, and to set forth a new conception of metaphysics as an empirically revisable "model" of reality rather than as a picture or diagram of reality.

With reference to the latter task, C. sets forth in Chapter 1 an extended critique of classical Western metaphysics with its implicit claim of a fully objective or "God's-eye" view of the world. At least since the time of Kant, professional philosophers have looked with suspicion at such epistemic claims. At the same time, Kant's attempt to reduce traditional metaphysical notions such as God, the world, and the soul to merely regulative rather than constitutive factors in human experience has likewise proved unworkable. Hence there should be room for what Peirce called an "abductive" approach to metaphysics, whereby theory is regularly tested against concrete experience for its validity and/or verifiability (somewhat akin to procedures in the empirical sciences).

Turning then to a review of Descartes's philosophy, C. finds that his
key insight was not the turn to the human subject as the starting-point for philosophical reflection ("I am thinking; therefore I am"), but the notion of infinity as the implicit precondition for awareness of one's own finitude and contingency in that same statement. This intuition of God's infinite perfection underlies, in C.'s mind, Descartes's entire metaphysical project and, above all, his celebrated proofs for the existence of God. Hence, even if the proofs themselves can no longer be seen as probative, the notion of infinity as the starting point for philosophical reflection on the nature of God and the God-world relationship should not be abandoned.

On the other hand, as C. points out in Chapter 3, the notion of divine infinity lacks specificity and even points to an impersonal understanding of God unless it is linked with the notion of perfection and all those attributes, drawn from human experience, which in line with the principle of analogy have traditionally been applied to God (e.g. wisdom, power, and goodness). Yet, as C. makes clear in a subsequent chapter on the philosophy of Leibniz, this approach to the understanding of God is vulnerable to the charge of anthropomorphic projectionism and to an unrealistic picturing of reality as a series of hierarchically ordered levels of perfection. What is needed, accordingly, is to separate the notion of the infinity of God from the presuppositions of divine perfection.

For this purpose, after reviewing the shortcomings of Kant's philosophy, above all in his later period when he seemed inadvertently to reintroduce the notion of God and the world as constitutive features of human experience, C. turns to the philosophy of Spinoza and his successors, notably the German Idealists Fichte and Schelling. Here the problem, of course, is how to separate the world from God as its immanent ground or source of existence and activity. Both Spinoza and Fichte were accused of atheism, albeit for different reasons. Schelling, on the other hand, introduced the distinction of ground-consequence (Grund-Folge) into the understanding of God and the God-world relationship. God proceeds from the divine nature understood as an infinite ground of being as do all creatures. But, whereas creatures are contingent expressions of this divine ground of being in virtue of God's free choice to create. God necessarily exists in virtue of that same principle. The working-out of that same distinction between infinite ground and finite consequence in the philosophy of Hegel and his successors up to the present day will be the task of C.'s second volume.

My own work on the reality of God and the God-world relationship makes me very sympathetic to C.'s project. As I see it, in the West we have not probed the notion of divine infinity with the same care as, e.g., the ancient Hindu authors of the Upanishads. Hence a rethinking of what it means for God to be infinite is long overdue. I would question C.'s assessment of the role of Aquinas in the medieval linkage of perfection with infinity. As I see it, Aquinas rather than Duns Scotus set the pattern for subsequent Scholastic understanding of divine infinity.
when he specified that God's essence was existence itself and thus completely unlimited. This misgiving apart, I found C.'s work to be very scholarly and thorough.

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JOSEPH A. BRACKEN, S.J.


This work represents the *magnum opus* of the Korean-American theologian Jung Young Lee (1935-1996). For many years Lee's publications have investigated the book *I Ching*, in particular its teaching on change as embodied in the twin concepts of yin and yang, and its implications for Christian theology. The present work is the most systematic and thorough attempt by any Asian theologian to date to interpret the Christian dogma of the Trinity in terms of the yin-yang symbolic thinking.

After a brief introduction on the necessity and method of contextual theology, L. offers a lucid presentation on the origin, meaning, development, and application of the yin-yang concepts in East Asian culture. Then he lays the ground for the use of this dipolar metaphysics and epistemology to elaborate an Asian understanding of the Trinity. He points out that yin-yang thinking is symbolic (hence, eschewing epistemological absolutism), inclusive and holistic (adopting "both-and" rather than "either-or" thinking), relational (holding relationality rather than autonomy as the basic ontological category), and dynamic (regarding change rather permanence as the fundamental reality).

L. next argues the all-important thesis that yin-yang symbolic thinking is fundamentally trinitarian and not dualistic thinking. As illustrated in the diagram of the Great Ultimate (or *Tai Chi Tu*, which is represented in the Korean flag), there is a dot of yin in the yang and a dot of yang in the yin. The yang is "in" the yin, and the yin is "in" the yang: the "iness" is the connecting principle of yin and yang and cannot exist by itself but only in the "and" between yin and yang. Further, yin cannot exist without yang, just as yang cannot exist without yin. Because of the "iness" and the "and" uniting the yin and yang, yin-yang symbolic thinking is, L. contends, trinitarian thinking.

On the basis of this trinitarian epistemology and ontology, L. goes on to expound the persons of the Son, the Holy Spirit, and the Father in that order. Of God the Son L. highlights his incarnation as the fulfillment of the trinitarian process of creation, his two natures as symbol of his marginality, his character as both male and female, his death and resurrection, his redemptive acts, and his suffering and love. L. relates God the Spirit to *ch'i*, the animating power and essence of the material body and to the existence of evil spirits, and suggests that the Spirit is the feminine member of the Trinity as well as the integrative and transformative force of trinitarian life. He also relates the Spirit to three phenomena in the Church, namely, mystery, miraculous perfor-
mances, and ecstatic experiences. With regard to God the Father, L. acknowledges his preeminence in the Trinity and relates him to the *li* principle and the principle of *ch'ien* (heaven) with its four characteristics of origination, success, advantage, and correctness. He considers God the Father as the masculine member of the Trinity, as the source of creativity, and as the unifying principle of the Trinity.

Using various hexagrams of the *I Ching*—I (gain), *chien* (advance), *feng* (abundance), *t'ai* (peace), *hsien* (influence), and *chieh* (regulation)—L. studies the six possible variations of the "orders" of the Trinity: Father-Spirit-Son, Father-Son-Spirit, Spirit-Father-Son, Spirit-Son-Father, Son-Father-Spirit, and Son-Spirit-Father. In this way he hopes to complement the traditional order of Father-Son-Spirit understood either in the "side by side" or the "one after another" models with those derived from the Asian yin-yang philosophy.

Finally, L. develops the implications of his theology of the Trinity for church life (especially in reference to the structure of the Church, worship, preaching, and meditation), family life, and society.

This is the most fascinating and creative interpretation of the Christian doctrine of the Trinity on the basis of Taoist epistemology and metaphysics to date. It brings together in a fruitful synthesis the biblical doctrine of the Trinity on the one hand and the Asian teaching on the yin-yang polarity of reality and human thinking, the cosmological-anthropological trinity of heaven, earth, and humanity, and the centrality of the family on the other. L.'s critics will question his pivotal claim that yin-yang epistemology and metaphysics are genuinely trinitarian and not merely relational, nondualistic, and complementary. That is, it is highly debatable whether the "iness" and "and" which connect yin and yang possess, as L. contends, the same ontological "density" as the two connected polarities. Furthermore, feminists will challenge L.'s assumption that the family possesses an intrinsically hierarchical structure, even if currently Asian families, for the most part, are organized along the patriarchal line of the Confucian system. Despite these methodological and substantive difficulties, L.'s work deserves careful reading, since no future interpretation of the Trinity from an Asian perspective can afford to ignore its bold proposals.

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**Peter C. Phan**


Möhlner is widely recognized as a leading figure in the history of ecclesiology, but an accurate knowledge of his contributions has thus far been reserved to specialists with access to literature in foreign languages. With the publication in 1996 of the English translation of his *Einheit in der Kirche* and with the present study of Möhlner's theological development, this major thinker is becoming more accessible.
Himes provides us here with an updated version of his doctoral dissertation.

In his short span of life (1796-1838) Möhler passed through a number of significant stages. After his early lectures on canon law (1823), which were written in the legalistic style inherited from the Enlightenment, Möhler came into his own with his Einheit (1825). At that point he adopted in its main lines Schleiermacher's "theology of consciousness," closely identifying the Holy Spirit with the spirit of the community (Gemeingeist). In his transitional works on Athanasius and Anselm, Möhler recognized that his previous pneumatocentric panentheism was incapable of resisting a descent into pantheism. Accordingly in his Symbolik (first edition, 1832) he shifted to a more objective, christocentric ecclesiology. Against Protestant adversaries he insisted that their view of the Church as primarily invisible eroded the objectivity of revelation and led ultimately to a rejection of the Incarnation. Möhler, on the contrary, gave primary emphasis to the visible Church, with its sacramental and hierarchical structures.

Going beyond the previous studies familiar to me, H. maintains that in a final phase Möhler supplemented the "descending" ecclesiology just described with an ecclesiology "from below." This shift is indicated, he believes, in the successive revisions of Symbolik (especially the final fifth edition, left incomplete at Möhler's death) and in the notes for his lectures on church history for the University of Munich (1837-1838). In his last phase Möhler gave more attention to the inner yearnings of human nature and attached greater importance to the dynamic relationship between the Church and the world. H. speculates that he may have been moving toward a view of the Church as "a sign or sacrament to the world of what the world is without yet knowing it" (322). As H. does well to admit, this conjecture is supported only by hints and suggestions, not by probative evidence.

Besides giving a thorough account of Möhler's own development, H. helpfully situates him in dialogue with authors such as Sailer, Drey, Schleiermacher, Schelling, Bautain, and Baur. Close consideration is given to what H. calls (rather clumsily) the "God-humankind relationship." Beginning his dogmatics with a discussion of the state of the original human beings before the Fall, Möhler became deeply involved in the problem of nature and grace. Reacting to the first edition of Symbolik, Baur acutely objected that Möhler, in his insistence on the integrity of the natural order, made grace appear as an unnecessary superstructure and transformed Christianity itself into "one great opus supererogationis" (224). In great detail H. explains how Möhler tried to refute this charge by further speculations on the relationship between Adam's original justice and his prelapsarian holiness. According to H., Möhler came to hold that original justice was a "natural accident," but at the same time not "purely natural" since the gift of original justice, although not part of the essence of humanity, "satisfies an essential need of human nature itself" (227). Thanks to the initial
gift of original justice Adam was able by his own efforts to make himself worthy of receiving supernatural holiness. H. evidently feels that in this way Möhler succeeded in escaping the dilemma of compromising either the gratuity of grace or its human importance. I would prefer to leave the evaluation of this complex and speculative theory to the judgment of specialists in prelapsarian anthropology.

While H. shows an enviable mastery of the German sources from the 19th century, he does not greatly help the reader to assess Möhler's ecclesiology at its present value. The last chapter, which attempts to locate Möhler within the general history of Catholic ecclesiology, is disappointing. No effort is made to deal with Vatican II and postconciliar developments. Möhler's theology of the Church as "ongoing incarnation" has in fact been criticized by authors such as Heribert Mühlen, who points out the deficiencies of the Chalcedonian analogy of "one person in two natures" as a model for ecclesiology. He and other contemporary Catholic authors (such as Congar, Küng, Kasper, and Forte), without falling into panentheism or presenting the Church as an "incarnation of the Holy Spirit," propose Spirit-centered ecclesiologies that owe more to Möhler's Einheit than to his Symbolik. H.'s study, because it shows a distinct preference for the incarnational ecclesiology of Möhler's later work, does little to prepare us for these recent developments.

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McIntosh's immediate purpose is primarily to display, secondarily to analyze and somewhat evaluate, Balthasar's contribution to a Christology "sourced" by Christian spirituality. Originating in a dissertation, the study describes the perplexity which set M.'s work in motion: Barth seemed more in tune with modern sensitivities, while Balthasar's high Christology, and its stress upon kenosis, seemed somewhat out of tune. On closer study, M. discovered spirituality as the key in Balthasar which fascinatingly united a very high Christology indeed with our very real and pressing human concerns.

M. offers a brief but sturdy presentation of Balthasar's entire project of a theology selfreflectively uniting the true (theologic), the good (theodrama), and the beautiful (theological esthetics). He also intriguingly wonders whether Balthasar initiated something of a new genre in theology. The choice of a concentration on Christology within the Balthasarian corpus remains somewhat assumed, but the choice is rather natural, since it flows from Balthasar's work itself, and in the end reflects Balthasar's view of Christ as the center of Christian theology (not unlike his crucial mentor, Karl Barth). M. builds upon some
observations of Balthasar (and some of his commentators, I suspect) to the effect that the theodrama is the most important part of the trilogy. It is there that Balthasar attempts to surface the rootedness of Christian existence and theology within the lived drama of God's gracious involvement with humanity and our free response of acceptance and resistance. The dramatic aspect of Christology reflects the dramatic pattern of Balthasar's own theological project of rooting theology in the lived drama (i.e. spirituality) of the Christian life. Theology should reflect upon this drama, for truly valid theology is a result of our participation from within this drama (hence the book's title). M. offers a very fine presentation of the manner in which Balthasar looks to the mystics and saints as most relevant sources of Christology. The quality of their dramatic participation in Christ lights up, in varying ways, the various mysteries of Jesus in which they have been called to participate.

As M. unfolds, with appealing literary skills, Jesus' "states" of self-surrender, obedience, passion-death-hell, and love-resurrection-communion, he helpfully draws upon Balthasar's multifaceted studies of Scripture, the Fathers, the saints and mystics, presenting in a condensed but very useful way the richness of Balthasar's Christology. He notes the influence of Béroulle in Balthasar's treatment of the "states" of Jesus, and this was refreshing. The bibliography and notes do not refer to the anthology of and introduction to Béroulle published by Balthasar. Noteworthy is M.'s seeing Balthasar's emphasis upon the Incarnation as rooted in the Trinity. This directs our focus, not upon an undifferentiated concept of Godhead, but upon the unique reality of Sonship, whose earthly presence is revealed in the unique person of Jesus Christ, and upon the Holy Spirit, through whom we are brought to participation in Christ, and indeed through whom the Incarnation occurs. M. insightfully notes the Ignatian emphasis upon obedience to a divine calling throughout Balthasar's view of the Christ-drama. Not a mysticism of union as such, but one of service in obedience, is central. A mission-mysticism, if you will. And yet there is a dimension of love and communion in Balthasar's thought as well: the obedience is ex-centered love. Thérèse of Lisieux and to some extent Cardinal Béroulle are featured in this respect as well.

M. is a gifted writer. The considerable literary talents of Balthasar resonate with M.'s own considerable literary talents. I think M.'s presentation is sound, although the concentration upon the dramatics begs for more argued defense, especially when one remembers that Balthasar thought a theological esthetics was the port of entry most in need of rediscovery today. The notion of spirituality deserves somewhat more spelling out, and the precise nature of the relationship between it and theology needs probing. The theologic would be central in this regard. M. clearly considers Balthasar his master, and there is an energy and enthusiasm coming through. At the same time, M. wrote his dissertation at Chicago Divinity School, and so something of the via
purgativa of sober reason surfaces throughout the work, more in the form of questioning than as constructive argumentation. Somewhat notable was the apologia for Balthasar’s approach to biblical exegesis, with its combination of patristic spiritual exegesis and modern historical criticism. In my opinion, the German citations from Balthasar in the endnotes are not, as a rule, helpful. John Saward’s The Mysteries of March: Hans Urs von Balthasar on the Incarnation and Easter should have been noted. That work nicely complements M., for it probes the Holy Saturday mystery at greater depth. M. seems to back away from too much detail here, but this is precisely, in some ways, the area of greatest contention with respect to Balthasar’s Christology. On the whole, this work’s topic was a fine choice, and one well executed, on the path to M.’s long-term goal of studying the relation of spirituality to contemporary (post)modern theology.

Duquesne University, Pittsburgh  WILLIAM M. THOMPSON


Jenson, a Lutheran who, he says, often espouses the Catholic side in theological debates, offers us here the first volume of a “system of theology” (vii), a “Western system” in anticipation of the one Church.

Two initial chapters present prolegomena which (in the fashion of Barth) cannot be pretheological, but only an advance description of the enterprise. J. eschews apologetic foundationalism, while insisting that theology is as much a rational discipline as philosophy, since, as a witness to the Resurrection, the gospel is a “determinate object of thought” (12). But this eloquently written, relatively slim volume deals not only with Trinity (which J. has discussed thoroughly in two other books) but remarkably draws the historical Jesus, Christology, pneumatology, crucifixion, Resurrection, and atonement into the doctrine of God.

J.’s doctrine of God is classically biblical and trinitarian. The God of Israel and of the Church is identified by specific temporal actions. For the Jews, God is “Whoever rescued us from Egypt.” This identification is not replaced, but verified by Christians when they identify God as “Whoever raised Jesus from the dead” (44). J.’s longstanding interest and competence in linguistic philosophy is evident here. Further, the gospel narrative of the Son sent by the Father in the power of the Spirit discloses that God’s “personal proper name” is Father, Son, and Holy Spirit. This name is irreplaceable, and a Christian is defined as someone who names God in this way.

The triune name of God and the doctrine of the Trinity arise out of the story of Jesus the Son, who in his Resurrection brings the eschatological event of grace and salvation, and of the Spirit, who empowers the Son and the Christian mission. These, together with the Father who sends them, are the “Persons of God’s identity.” Modalism, which
locates "God" above time and reduces the persons to roles in salvation history, is vigorously rejected. While not shrinking from the term "persons," J. also speaks of "three identities of one being." Each is a persona

dramatis dei (106). He also speaks of "three agents" of what the one God does. Yet, because of God's opera ad extra indivisa, the three constitute one united agency who acts in perfect mutuality. Thus he affirms the necessity of the immanent Trinity. However, "identity" and "personality" are not to be equated, as in modernity, since identity as personality implies a monadic, self-possessed, closed unit. The three identities are not "persons" in quite the same way. The unity of the three is the Father, the sole originating source. Christians pray to the Father, with the Son, in the Spirit. Because the Trinity is not another identity than the Father, and since the Son and Spirit are of and from the Father, we can speak of the Trinity as "a person" (122). This unity of God, and the breathing of the Spirit by the Son implies filioque, which, J. insists, must be maintained.

J.'s rich and valuable discussion of Christology, patrology, pneumatology, the historical Jesus, the crucifixion, Resurrection, and atonement cannot be summarized here. J. also offers some very interesting discussion relevant to contemporary debates about interreligious dialogue, inculturation, and syncretism. He offers many illuminating comments and insights into the thought of historical and contemporary theologians, especially the Cappadocians, Augustine, John of Damascus, Aquinas, Luther, Barth, and Pannenberg. However, relatively little discussion is to be found about other major contemporary contributors to trinitarian theology. There is little here of Rahner's discussion of immanent/economic Trinity. We find only one brief footnote on Jüngel. J. affirms with eloquence what is sometimes called the "open Trinity": "God as Father, Son, and Spirit can make room in himself for others, and the room that he makes is our created time" (226). Yet he makes little or no mention of the trinitarian theologians, Moltmann and LaCugna, who have recently developed this most fully.

While affirming the loving mutuality of the persons of the Trinity, J. shows no interest in "social Trinity," or the ethical or political consequences that others draw from it. He excommunicates those who disagree with his view that Father, Son, and Holy Spirit is the absolute name of God: those who do not or will not name God in this way "belong to some other community" (46). He indicates no interest in or sympathy with the concerns of liberationist and feminist theologies, or the way in which Trinity is dealt with by such authors as Boff and Johnson. He dismisses with contempt "the clamor for 'contextual theology', which is, of course empty, there never having been any other kind" (ix). The book fails, then, to engage seriously, either positively or negatively, some of the most lively current debate about the contemporary significance of the Trinity.

J.'s leaning to the Catholic theological tradition is particularly evident in his discussion of "succession in ministerial office" (26), of "the
authority of instituted liturgy” as “irreversibly established rites” (34), and of dogma as the “irreversible rule of faith” (36), but he does not clarify persuasively how these are compatible with canonical Scripture as norma non normata (28). It is fair to say, I think, that J.’s is a distinctly “conservative” theology that disdains to engage much of today’s theological ferment.

Nevertheless, this is the work of a brilliant and vastly knowledgeable theologian, and there is much to be learned from it. It is densely written, and too difficult to be used as a text for M.Div. or M.A. students. However, it is important and essential reading for doctoral students or theologians focused on the Trinity and related christological and pneumatological doctrines.

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HAROLD WELLS

GOD WITHOUT THE SUPERNATURAL: A DEFENSE OF SCIENTIFIC THEISM.

The subtitle of this book both teases and frustrates. What is “scientific” about the analysis that Forrest offers on the object of religious belief? And what is the “supernatural” with which he intends to dispense? The latter, he says, would involve appeal either to bizarre entities of a type not encountered in the natural sciences or to violations of the laws of nature. The analysis he proposes is a kind of analogy with human consciousness and the carrying out of human intentions. He is successful neither in providing a scientific analysis of a divine being identifiable as the appropriate object of worship, nor in eliminating appeals to the supernatural, but along the way he carries us through a number of speculations and arguments, some of which are of considerable interest while others leave us wondering why they were included at all.

The substance of the argument begins with a presentation of what F. calls “the apologetics of understanding.” Apologetics is necessary, he says, because grounds for doubt (e.g. the problem of evil) must be taken seriously; failure to submit religious belief to rational scrutiny opens believers to the dangers of credulity and arrogance. The purpose of an apologetics of understanding is not to provide us with an airtight argument for the existence of God, but rather to defend the genuine “epistemic possibility of theism.” This latter term is only imperfectly explicated in the book; when F. introduces it he describes it as “a hypothesis that is not too improbable on background evidence” (26). How one is to assess what is “not too improbable” remains unspecified.

The core of the book is concerned with a species of argument called “inference to the best explanation.” F. tries to argue that ordinary naturalistic explanations for the suitability of the universe for life, its beauty, and the serendipity of mathematics are less adequate, because
they explain less than the theistic hypothesis. In this, of course, he is forced to make what amounts to the general claim that the fact that certain antecedent possibilities have become actual requires an explanation. Why is the universe suitable for life? Why, for example, does the strong force coupling constant have just the value it does? The theistic hypothesis purports to offer an answer: God wanted a world suitable for embodied conscious beings, toward whom God could then act beneficently. Naturalism, presumably, has no explanation to offer beyond the weak anthropic principle which says that if the universe were not so, there would be no one around to raise the question. But of course there are many things in the scientific world for which no appeal to agent causality is available. Why, for example, does this radioactive nucleus decay at this particular moment? Some cosmologists speculate that the Big Bang might be the result of a quantum fluctuation in the vacuum. The question of what sorts of things need explanation does not necessarily have only one kind of answer.

According to F.'s argument, God is like the consciousness of human beings, and all being has the character of “appearing” to God, whose consciousness is “unrestricted” (177). This disguised version of Berkeleyan idealism is offered to show that God is no more supernatural than human consciousness to whom things also appear. The problem with F.'s claim to antisupernaturalism arises right here. Human beings, as agent causes, can bring about whatever is still possible, given what already is. God, presumably, acts the same way (177). Given F.'s concern that God not violate laws of nature (presumably once they have been established by God's creative act), we are left with a serious puzzle. When human beings carry out their intentions we can ask not only “why” but also “how”; we can ask, in other words, for a mechanism. God, on the other hand, seems to bring about acts of creation by mere effort of will. Why this is not supernatural in F.'s sense remains a mystery.

This is a densely-argued book, and as such it is not surprising that judgments of its adequacy would be mixed. Its weakest parts are the discussions of afterlife and of the problem of evil, its strongest the analysis of the relation of divine and human consciousness. Its style is plodding and flat, its over-use of the first person annoying and distracting. The fundamental problem, however, lies with the presupposition of the project: that God does or even could serve as an explanatory hypothesis in the way that the theoretical entities of science do. F.'s speculations are supposed to establish the genuine epistemic possibility of the existence of God. At best, what they do is hold out the bare possibility of the existence of a powerful being (like “Q” of Star Trek: The Next Generation) the mechanisms of whose acts remain utterly hidden. Such a being might well engender prudence. But worship? I think not.

Marquette University, Milwaukee T. Michael McNulty, S.J.

I am biased in Wallace’s favor on two grounds: he served on my Ph.D. board, and he is one of my intellectual heroes; he strikes me as an Aquinas for the 21st century. Even making allowances for my indebtedness to and admiration for W., I think that other readers will find in this work an outstanding presentation and defense of “epistemological realism” (312).

There are really two quasi-independent books here. Part 1, “The Philosophy of Nature,” provides a comprehensive, contemporary exposition of the Aristotelian philosophy of nature. Part 2, “Philosophy of Science,” seeks to show that “A realist and up-to-date view of the philosophy of science, as opposed to a Humean or Kantian view, brings it very close to a philosophy of nature, so much so that philosophy of science can be seen, with proper qualifications, as itself part of the philosophy of nature” (230). Part 1 proceeds analytically, integrating “the concept of nature, and the associated concepts of cause, substance and power” with the findings of modern sciences (xiii); it traces an “evolutionary sequence” from inorganic natures to the level of plant, animal, and human nature (417). Part 2 proceeds historically, first assessing the development of the philosophy-of-science movement, then retracing eight case studies in science from 1311 to 1953 to show how science “is capable of arriving at certain knowledge, at least in some instances, once its techniques of demonstration are correctly understood” (237). The fine detail achieved in Part 1 is not needed to grasp the central thesis of Part 2, and the historical materials developed in Part 2 are not necessary to grasp the model of nature outlined in Part 1.

The link which ties the two parts together is the “transempirical concept” of nature which designates “an inner dimension that makes the thing be what it is, serves to differentiate it from other things, and at the same time accounts for its distinctive activities and responses” (4). Each thing’s nature is its “inner source of change and activity . . . [and] also a source of permanence and stability” (16). The abandonment of the classical concept of knowable natures is what renders much philosophy of science sterile: “To think of the concept as what is known, rather than seeing that the nature is what is known, though by means of the concept, is to cut oneself off from intellectual knowledge of the real, for one is always left wondering about any extramental reality to which the concept might correspond. Similarly, to think of the sensation or the percept as itself what is known, rather than seeing the sensible quality as what is known, though by means of the sensation or percept, is to be imprisoned within one’s sense organs and brain. The result is a radical solipsism that prohibits individuals from ever making statements about the objects of experience, leaving them to dwell in a world of their own imaginings” (149). Philosophers thus
cut off from the real world have "little to contribute to the epistemic dimension of science" (426).

W. uses the concept of nature in Part 1 to explore "areas of investigation that pertain to all the natural and human sciences" (197). His taxonomy of science is imbued with a spirit of common-sense realism and is blessedly free of neologisms and idiosyncracies. By use of an interlocking series of diagrams, he shows how "human nature . . . includes within itself all of the powers found in the animal, plant, and inorganic kingdoms. Thus, by reflecting on oneself, one has a privileged insight into the whole of nature" (417). Those who take quantum mechanics as their paradigm of science develop an epistemology that is excessively fallibilistic and probabilistic (280). W. argues persuasively that "entities remote from man's experience, which require elaborate instrumentation and theoretical construction for their very discussion, are prima facie lacking in the intelligibility that enables one to grasp a nature, and thus are poor candidates with which to begin a study of the natural world" (12).

W. demonstrates that a philosophy of science based on the concept of nature can account for "the cumulative growth of knowledge" (322). The burden of the case histories in the final two chapters is to show that "science is concerned with the study of the real, not with the logical as such, and that real entities can be the subject of true existential predication, that they have natures that can be understood, and that there can be progress in this understanding" (312). Our first contact with such natures is "the unanalyzed whole, a composite that, as Aristotle puts it, is mingled or confused . . . just the opposite of the clear and distinct concepts that function in the early stages of mathematical reasoning" (379). By a process that may be "confusing and troublesome when viewed in the short term," science does attain "truth with certitude" (415-16). Philosophers who are willing to think realistically may do the same.

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Martin X. Moleski, S.J.


Reception began to be studied as a serious theological issue in the years immediately after Vatican II as people faced the challenge of converting theological text into the life and witness of the Church. Further impetus came once the various ecumenical dialogues began to produce agreed statements. The literature that has emerged, while not extensive, is significant and belongs to a larger group of studies in ecclesiology. Gaither's monograph is now an important contribution to that literature, building, as it does, on the earlier work of Grillmeier, Congar, Zizioulas, Kilmartin, Tillard, and Rusch.

G.'s work differs from these earlier works in that it is not a historical
study; it is nonetheless ecclesiological. From the outset it is clear that reception is to be understood in the broadest sense possible and refers "to the reception of the Gospel and the Spirit in the hearts of believers" (8). The practical side of the study considers the work of ARCIC: the idea of reception implicit in the dialogue method; its own understanding of reception as evident in the statements on Authority, Ministry and Ordination, and Eucharist; and the process of response (both official and unofficial) by Anglicans and Roman Catholics. Needless to say, in this rather wide-ranging field there are often conflicting views. This material is treated in some depth in Part 2.

The book begins, however, with a sustained analysis of literary reception theory which is used later in the book as "a heuristic framework" for interpreting and evaluating reception in the "work" of ARCIC. Wolfgang Iser is chosen as the focus of this part of the book not only because he has been influential in both North American and European schools of literary theory, but more importantly because he has been a significant figure in the shift to a reader-oriented perspective in literary theory. This latter becomes crucial for G.'s later analysis and evaluation of ARCIC and its respondents. Such a reader-oriented approach means a shift of focus away from the subjective-objective polarities. Here reception is defined as "an intersubjective, communicative process in which meaning is personally 'received' through active, imaginative participation in the 'world' of an other" (81).

This theory is applied in Part 3 to give an analysis and evaluation of ARCIC and its respondents. There is a consideration of the whole range of attitudes to reception both within the Anglican and Catholic communions and in ARCIC itself. The work of ARCIC, like that of Iser, is seen to be situated as the midpoint along a spectrum of views. The responses of various Catholics and Anglicans fan out along that spectrum, reaching right to the extremes. G.'s point is that at the extremes the reception process is understood differently and the "reader," or ordinary believer, is excluded from it. What ARCIC proposes in each of its statements, however, is analyzed within the framework of reader-response theory. Systematically and exhaustively G. addresses the major issues in the "work" of ARCIC: the category of "substantial agreement"; the sensus fidelium of all the believers and their role in reception; the role of authority in interpretation; the delicate balance between collegiality and primacy; the relationship between the priesthood of all believers and the ordained priesthood; the sacramental order and the claim by ARCIC that the Eucharist is "an effectual sign of koinonia"; the action of the Holy Spirit enabling "believers to receive the desires of an Other" (212).

This section is indeed the major section and is both creative and challenging. Readers will be forced to stretch the usual categories of thought and begin to think, e.g., of the Holy Spirit as animating the second self or implied believer, of Jesus as "the Father's second self" (200), and of the ordained priest as taking on the role of the implied
author. For those willing to fathom these ideas and their myriad connections new insights await them. One doubts, however, that these ideas will convince those located at the extremes that the middle ground is truly authentic.

Despite the creative thought that underlies this book there are a few things that nag the reader. Perhaps the most serious is the way the reader is advised to “suspend judgement” through Part 2 and wait until Part 3 to seek answers to the many questions which arose in Part 1. This, along with much repetition, could have been avoided if there had been a more integrated approach. A minor irritation occurs after p. 104 when the pagination falls out of order for a few pages. A little later the Vatican Congregation headed by Cardinal Ratzinger is called the Sacred Congregation for the Defense of the Faith. These minor irritations aside, this book remains a substantial contribution to the ongoing theological reflection on reception. It raises, from a different register, some important questions still being faced by both Catholics and Anglicans, both among themselves and in relationship to each other.

_Catholic Institute of Sydney, Australia_  
GERARD KELLY


Cessario here comments upon much of the best in the Thomistic tradition about the theological virtue of faith and its fundamental role in the life of an enlightened and devoted disciple of Christ. He launches his study by setting faith clearly in the context of the infused virtues generally and of the three theological virtues in particular and frames it nicely with a closing chapter on the connection between the gifts of the Holy Spirit and the virtue of faith.

C.’s lucid explanation about faith with its presuppositions and implications in a systematic theology makes abundant use of the primary sources in a vast variety of the writings from Aquinas. He continually lets the master speak for himself, situating his thought historically both by showing the influences upon his theological synthesis (especially from Aristotle, Augustine, and several other Fathers), and also by suggesting Aquinas’s abiding impact upon the Catholic tradition up to our own day. Even a cursory look at the very helpful Index makes readers readily aware of this fact. So C. carefully avoids giving us a collection of “museum pieces” from the theological treasures of the past. He skillfully releases their virtualities to address the concerns of contemporary issues as befitting a “developmental” Thomism that seeks to place the thought of Aquinas in an ongoing dialogue with the theological developments from his time to ours. A useful bibliography enhances this value considerably.

There is, however, one place where C. might have engaged in a fuller dialogue on the question involved, namely, the Thomist doctrine on
physical premotion. In the context of his treatment of the notion of created grace (25–34), it seems that he would have done well to address the theological problems perennially arising from the mystery of reconciling the intrinsic efficacy of divine grace and the realism of human freedom and responsibility. Whether or not Bañez's proposed solution to the problem according to which "actual grace" (the physical premotion of God moving our free wills in the supernatural order) is acceptable to a "developmental" Thomism appears to be questionable. The immediate action of God's direct movement of the human will toward its own free and accountable activity does seem to preclude any intermediate created agency, even that of created actual grace within us. Although this is secondary in terms of C.'s topic, it is significant to relate Thomism and other theological schools in their mutual concern of serving the faith.

The chapters covering the anthropology of the theological life, the three dimensions of the object of faith, and the internal act of belief along with the external act of faith called "confession" or its outward profession pave the way for a sound reflection on the spiritual and pastoral or evangelical implications of C.'s systematic study. This, in turn, provides a good entrance into a consideration of the Holy Spirit's role in the theological life as the closing chapter of the book. It should be of special interest to all of us who are called to lead this form of life in the service of the Church, consisting of prayerful and studious contemplation as well as active ministry arising from our Christian faith.

For those who teach the theological doctrine involved on the more advanced levels of college, university, or seminary, this book would be well worth consideration as a text. Preachers ought to find it useful in their proclamation of the gospel faith, and anyone among the laity along with religious men and women would benefit by studying its contents to help further enlighten and inspire their lives and ministries.

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The title's ambiguity appears to be deliberate. The book is concerned, first of all, with stating the truth that the universe is moral. But the title may also refer to the kind of morality that characterizes the universe. Though Murphy and Ellis treat both topics, the first is not treated as we might expect. The first thesis is really only implicit, stated not in terms of the universe itself, but of our knowledge. It is thus concerned with the philosophy of science, both natural sciences and social. The relation between God and the universe is also, tantalizingly, unexplained. The first third of the book adapts an argument
from Arthur Partridge about the hierarchy of the sciences. Modifying his argument to fit their own reasoning about the social sciences, M. and E. see ethics as the missing (i.e. necessary but unrecognized) top of the hierarchy of the social sciences, as Partridge sees theology as the missing top of the natural sciences. The first third, then, concerns the relationships among the sciences and the incompleteness of the total set without an explicit acknowledgment of the metaphysics and ethics otherwise only implicit.

This argument about a need for a hierarchical ordering of the sciences—and what it implies—needs considerably more elaboration and explanation than it receives. M. and E. clearly recognize that they are moving very quickly, and state that they are aiming for a broad synthesis “at least in outline” (xv). Nevertheless, a great deal of this material is summarily asserted and sketched rather than argued for. This is their method throughout the book, but here it is particularly noticeable, partly because the methodological emphasis on the internal relations of the sciences is rather specialized. Readers who might find the rest of the book exciting might judge the first section moves too quickly through such complex issues as top-down causation, the relations of the social and natural sciences, and the element of objectivity in our knowledge of the purpose of human life. Toward the end, they describe their methodology as a “holistic,” “cumulative case argument” (205). As such, it derives its force from the breadth and explanatory power of the whole. Early in the book, especially, the cost of such sweep can easily be seen.

In the remainder of the book the other thesis suggested by the title is addressed in terms as explicit as the title promises. A specific kind of morality is proposed as the “nature” of the universe. The middle section begins with a restatement of the increasingly familiar argument that the social sciences are far from value free, and would be more adequate as sciences if they acknowledged this. Economists are unwilling, e.g., to recognize the unscientific assumptions about human nature which govern the field. The ethical choices embodied in the economists’ vision of human nature as entirely acquisitive and selfish go unacknowledged and unquestioned. M. and E. thus make their own the argument that the social sciences need greater awareness of their humanistic presuppositions. Their use of the model derived from the first half of the book is new, however. Also new is the proposal that the ethic of self-denial and renunciation, an ethic most often thought of in terms of nonviolent action, is the most adequate complement to the social sciences. For the authors, examples such as that of Nelson Mandela are illustrations that such an ethic is really workable. For many readers, however, such examples will not go far enough in addressing the issue of practicality.

The third section turns to Christian theology. M. and E. acknowledge their own Christian Anabaptist traditions, although they reach out to other Christian and non-Christian traditions. They draw on the work
of John Howard Yoder, among others, for biblical and theological warrants for their core assertions. They regard Jesus’ renunciation of dominion as the heart of universal and Christian ethics. What we learn from Jesus we also learn from the universe itself, from God; it is the best way to understand the creative activity we see in the material world as well as God’s willingness to permit suffering. Thus a renunciative, kenotic ethic best characterizes God’s activity. The invisibility of God, God’s unwillingness to intervene in the workings of creation and the corresponding willingness to allow creation to develop according to its own patterns tell us the most important truth about the morality that is God’s own.

This is a work of startling reach; the breadth of any one of several theses would be enough for a notable book. Questions arise in many places. One such regards the relationship between the book’s biblical argument and its claims for universal truth. Another would probe the adequacy of kenosis and renunciation as the best description of the core of Christian and human ethics. A third would question the counter-Augustinian ecclesiology the authors want to derive from that core. But their stated purpose is to lay out a framework for a large-scale interpretation of cosmology, theology, and ethics. The questions that remain, they would say, are evidence that their program leads to further research. The overall aims of the book are admirable and its accomplishments large. For all its quickness, its boldness, intelligence, and erudition are impressive, and it succeeds in providing a useful focus for further discussion.

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ANTHONY BATTAGLIA


The golden rule is surely the most popular of moral maxims. Wattles shows that it is also the most universal of maxims, with formulations such as the Hindu “Let no man do to another that which would be repugnant to himself.” In this thematic study W. sets out to “erode familiarity” with the rule by examining its evolving meaning and application in various cultures (including Classical, Christian, Confucian, and Jewish), as well as its heyday in late-19th-century North America. He notes its role in philosophy, psychology, and theology, and offers a cumulative argument for the rule as a “symbol of a process of growth on emotional, intellectual, and spiritual levels” (5).

Despite both its popular appeal and its still influential Kantian deployment, the golden rule is often criticized on the grounds that it promotes only a minimalist morality of formal consistency, and that it involves an illicit move from nonmoral considerations about how one wishes to be treated to a moral rule about how one ought to be treated, and so ought to treat others. How well does W.’s account meet these long-standing objections? He recognizes that formal consistency is nec-
necessary, but it is not sufficient ("formalism misses the beauty in goodness" [140]), and central to his study is the conviction that if taken seriously the rule inevitably directs us beyond formalism to the practice of personal and spiritual growth, and to what he believes is a "wider philosophy of living." W. acknowledges that, if one is imaginatively to take the perspective of the other, one must already possess a certain moral maturity, but he argues that the rule promotes moral maturity, provided "the agent has a normal capacity for sympathetic consideration for the other's feelings and a reasonable sense of personal dignity" (179). Even a person with the most immature desires will achieve some moral growth if he or she takes even tentative steps toward reciprocity and recognition of others. W. believes that following the golden rule should lead one to an ethics of relationship.

In response to the second objection, W. again invokes an agent's morally mature wishes, but denies that this makes his argument circular. He argues that although the rule does not operate in isolation from one's pre-existing moral concerns, these concerns do not require that one also knows what one ought rightly desire. On any "reasonable interpretation" of the rule, there is no vicious circularity between rule and moral maturity (166). The rule encourages one to begin thinking and responding to others with emotional sensitivity and intellectual fairness, while trusting one's moral intuitions and maintaining a balanced valuation of the dignity of both self and other. In this way W. believes the rule leads one from moral intuition of articulated moral insight, even though it does not, of itself, guarantee the truth of that insight.

The worry one must have about W.'s project is whether, by presupposing and emphasizing moral maturity and moral intuition, he makes it too easy to explain the rule's capacity to generate substantive moral conclusions. He admits that the rule cannot be the sole, independent axiom of a moral system precisely because it requires a "conception of character growth" with respect to the status of one's wants and desires. Does this not suggest that character growth should be our predominant concern, as indeed it is in a virtue ethics? W. mounts an impressive case for making the golden rule the organizing focus for ethical thinking, and for its practical and pastoral usefulness as "intuitively accessible" to both educated and uneducated, "an expression of human kinship" that opens one to a "higher perspective," and flexible enough to "serve as a moral ladder for all humankind" (188-89).

Apart from one chapter on universalizability and consistency, W. does not engage in explicit debate with contemporary writing on philosophical ethics. Still, this book could be a useful seminar text for introductory courses in moral philosophy and Christian ethics, and also, as W. hopes, for students of psychology and cultural history. It provides a historical and cross-cultural perspective on the major ethical traditions, and situates a number of diverse ethical approaches in relation to an important common theme. It reveals new depth in a topic
that more high-flown approaches are likely to dismiss too quickly. W.’s brief, but stimulating, comments on the role of the golden rule in a religious ethics should prompt further useful discussion. (His theological deployment of the rule invokes the conception of humankind as one family under God.) Just as the golden rule cannot stand alone as the sole moral principle, so this richly woven study of the rule points to the way in which moral thinking needs to be enriched by other traditions and principles.

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GERALD GLEESON


This timely book deals with a central issue for moral theology: the meaning and significance of Christian compassion. Cates mounts a careful, thorough, and persuasive argument for the relevance of Aquinas’s account of friendship and charity for contemporary interpretations of compassion. She argues a threefold thesis: that compassion is a virtue, a habitual disposition to make certain kinds of choices, and not simply an emotion; that it is best learned in the context of character-friendships; and that it can and must be extended beyond friends to encompass strangers.

C. offers an alternative to the view that Christian compassion is best envisioned as impartial concern for all human beings. Since Christian compassion does not exclude any human beings, of course, C. endorses a form of ethical universalism; but her emphasis lies on the moral significance of particular friendships rather than on the duties Christians owe any human beings in need. She is primarily interested in the genesis and pedagogy of compassion rather than in coordinating claims of particularism and universalism. Human beings may have a natural capacity for compassion, but this capacity must be nurtured and cultivated in particular relationships, notably those found in family and friendships, if it is to inform significantly the development of moral character. Cultivation of compassion for friends can bring with it a set of habits that shape willing, perceiving, imagining, deliberating, and other powers. These habits, initially directed to friends, can in turn be extended to people who are affectively, socially, or geographically more remote.

C. defines compassion as “a habitual disposition concerned with choosing both to act and to feel on the basis of deliberations that are constituted by desirative, cognitive, and perceptual discernments of particular persons in pain and the best means available for alleviating their pain” (229). The threefold structure of her book provides a framework for analyzing compassion and its implications. Part 1 examines Aristotle’s theory of virtue and its appropriation in Aquinas’s treat-
ment of acquired and infused virtues. Part 2 examines Aristotle's account of friendship and Thomas's use of it in his theory of love, complacency, and charity. Part 3, the most constructive section, argues that compassion involves a choice to "suffer with" the other and to act on his or her behalf.

C. tends to ignore or at least downplay the metaphysical underpinnings of Aquinas's ethics. E.g., though she speaks a great deal about "complacency" (in Thomas's sense) she does not attend to the teleological metaphysics that underlies it. While respectful, she parts ways with Thomas when her vision of the moral life deems it necessary to do so. So, drawing upon the experience of physical desire as a component of some forms of human intimacy, she suggests that, "It may be difficult for us to appreciate fully the transformative power of God's affection for us without imagining that God, too, has some manner of a body, such that God is bound to us partly out of bodily longing and delight" (124). This kind of provocative comment opens C. to theological questions, but a certain ambiguity of phrasing leaves unclear whether she means to stress the difficulty of our "appreciation" or to emphasize God's "bodily longing," and whether the latter is meant metaphorically, or literally, or in some other way. In any case, just as this theological point of view will invite criticism from Thomists—both theologically on the grounds of its violation of the notion of God as "pure act" and methodologically in its implicit abandonment of Aquinas's analogical use of theological language—so it may invite praise from some panentheists and some feminists.

C.'s strong suit is her subtle examination of the contours of the moral psychology of Aristotle and Aquinas and its significance for Christian ethics today. E.g., she handles with nuance the important differences between improper selflessness and proper self-love, spontaneous desire and deliberative desire, and reckless and wise self-sacrifice. These and other distinctions allow her to demonstrate the relevance of classical virtue ethics for contemporary morality. An intriguing aspect of the book is that C., a self-identified feminist, here seeks to critically retrieve those two authors known for their endorsement of the received patriarchal subordination of women. In spite of their serious faults, she writes, "it is inappropriate implicitly to dismiss them as just two more figures in a homogenous 'masculine' tradition" (169).

C. supplements their virtue theories with work from contemporary authors, including Nel Noddings, whose ability to speak to women today, particularly regarding the affective components of moral decision making and compassion, C. admires. To communicate the affective and experiential component of compassion and friendship, C. often illustrates her themes from events in ordinary life. While noting that emotions are central to the moral life, she also recognizes that "passional investment" without reasonableness and good judgment can be counterproductive. Noddings's model fails "to capture the way in which
feeling and thinking function together to constitute a single process of reasonably impassioned reflection" (170).

This is an interesting, thorough, and balanced feminist retrieval of valuable resources in the Western tradition. Some might desire an account of how compassion is related to justice or of the relevance of compassion for public policy, but these issues, though important, are not C.'s concern here. In devoting her attention to one crucial issue in Christian ethics and giving it the time and space it deserves, C. provides a model of focus, fair-mindedness, and ethical insight that others would do well to imitate.

Boston College

Stephen J. Pope


Though Miller begins by agreeing with Albert Jonson and Stephen Toulmin to reject the "tyranny of principles," he intends to display more fully than they do both the resources of casuistry and the enriched practical reasoning which results from the use of the methods of the humanities today.

M. contends that casuistry is a poetic activity and must employ powers of "interpretive perspicuity." The mind therefore contributes: it is creative, inventive, imaginative. He understands his view to be in the tradition of Aristotle's "phronesis" and Aquinas's "prudence," which make it possible for the mind to place an action in a context of intelligibility and fittingness. Practical reason is poetic: deliberation needs interpretation, a vision, an ability to ascertain what is at stake in this or that situation. Practical reason is more an art than a science. Artistic and poetic skills are needed to discriminate among the particulars of experience, to ascertain what is needed in a given case.

M. presents a "poetics" of practical reasoning. His strategy is to lay out in meticulous detail the problems of traditional casuistry and then to argue his response to the problems in a series of chapters that take up an extraordinary range of problems and issues requiring practical judgments. His analysis and arguments serve as exercise in various methods of arriving at those judgments, prominently including the poetic.

I can offer only a few examples of this rich fare. For example, Miller discusses the war against Iraq in 1991 and the need for practical judgments in evaluating whether the war was justified. That judgment requires the most careful attention to the abundant "particulars" (Aristotle's word) of a case. M. argues that, in judging that war, greater attention should have been given to the complicity of the U.S. in building up Saddam Hussein and his armies for years prior to the crisis in the Persian Gulf. He contends that only inductive casuistry that attends carefully to all particulars will permit sound practical judgments about "just wars."
Another section captioned "Casuistry and the Body" includes a chapter on "Humanae Vitae, Popular Catholicism, Ideology and Casuistry." Here M. seeks new insights by drawing upon literary theory that makes use of deconstruction and psychoanalysis to identify the "subtext," the unconscious patriarchal elements at work in the encyclical. Indeed multiple critiques are needed, including physicalist and structural critiques (whose negative verdict on the encyclical M. finds "unimpeachable"), but so too are gender and patriarchal critiques which are often overlooked as telltale language of gender is suppressed.

But M.'s analysis of segments of Humanae Vitae also shows the perils of critical analysis that may reveal more of the ideological commitments of the critic than of the unconscious intentions of the subject. Thus, in commenting on no. 17 of the encyclical, M. contends that the pope's language underwrites cultural ideology which legitimizes exploitation and violence. That is hardly a tenable interpretation of a text expressing concern that contraception may lead to the devaluation of women. Even a paternalistic text does not permit burdening Paul VI with exploitation and violence directed against women.

A chapter devoted to a critique of the liberalism of John Rawls and others draws upon Wittgenstein and a notion of "overlapping consensus" about the good of pluralism. Another chapter includes a conversation with Michael Walzer which points to the important influence of his Jewish background at unexpected points. A surprising chapter on violent pornography argues to its ultimately nihilistic character. And a chapter entitled "On Not Keeping Religious Studies Pure" argues for an open approach to the study of religion which leaves room for theology and respects the great variety of settings in which religion is taught in the U.S. The focus throughout is on the ingredients of the practical judgments that must be made.

The range of topics alone illustrates the push that M. gives to recent discussion of casuistry in this sometimes dense but fascinating work. A discussion of "practical reason" rather than "moral theology" makes room for the kind of broad discussion and varied methods represented in this book. The solidity of the scholarship M. brings to his task is evidenced by the 46 pages of endnotes, a select bibliography, and an index. The book is demanding but rewarding.

University of Iowa, Iowa City

John P. Boyle


Wilson provides a much-needed study of comparative religious teachings on economic issues. He exhibits a commendable sensitivity to the interplay of fact and value, and offers a remarkably nuanced vision of the ethical dimensions of economic behavior as witnessed in three of the world's major religious traditions.
The core of this book consists of substantial chapters surveying the traditions of reflection on economic values and practices within Judaism, Christianity, and Islam. These are sandwiched between an initial chapter which successfully introduces the methodological issues involved in such a comparative study and a less satisfactory concluding chapter which seeks to probe the implications of this project for the altogether neglected field of comparative religious business ethics. While any of the three middle chapters may stand alone as a straightforward marshalling of historical resources regarding ethical reflection on the meaning of economic life (and perhaps be used quite profitably in religious studies courses dealing with a given tradition), it is in their juxtaposition that the promise of this volume lies.

Christians interested in interreligious dialogue but unfamiliar with the economic teachings of other traditions may be greatly encouraged in several ways by what W. presents. First, the intellectual heritages of all three religions treated here reflect a common struggle to come to terms with many of the same foundational issues. A central common challenge is the hermeneutical task of interpreting holy scriptures as neither simply a rule book spelling out a blueprint for the economy nor merely a source of vague value orientations and unspecified standards to use in shaping a putatively autonomous individual conscience. Second, Christians may find in other traditions numerous resources for more adequate resolution of problematic aspects of our own heritage of economic teachings. Successive interpretations of the Muslim prohibition of *riba* (interest) and the Jewish recognition of “jubilee” hold the potential to inform more adequate Catholic and Protestant approaches to distributive justice, economic exploitation, and responsible development. Third, economic life is a particularly promising arena in which to demonstrate the truth of the proposition that even where doctrine divides, practice may unite. Actors (whether individual investors, ethically minded corporations, or even entire nation-states) motivated by diverse religious orientations may find themselves cooperating in the pursuit of principles such as the responsible use of resources and international economic justice even when these are named in very different ways.

The greatest weakness of this volume is that it so seldom interrupts its survey of the three traditions to spell out the implications of its findings. Sacrificing the full potential for cross-fertilization of ideas across religions and disciplines is the greatest peril of organizing the book with chapters on each tradition rather than with topical chapters treating various specific aspects of economic life. The only place where the convergences and possibly irreconcilable differences among the traditions are evaluated in any systematic way is in the final chapter on business ethics, and even here the probing remains superficial. W. appears to be satisfied with accomplishing the task of furnishing within one volume a reliable synopsis of each tradition (which is no small contribution) rather than venturing a cogent analysis of the
prospects for dialogue and cooperation. As a result, the entire work has an unfortunate derivative flavor. This is especially evident in the middle chapter on Christian reflection on economic life, the second half of which consists of little more than a series of miniature book reviews favoring the contributions of English-speaking (and especially British) figures such as R. H. Tawney and Ronald Preston.

This volume nevertheless fills a gap in previous scholarship by bringing together insightful summaries of the reflections and practices of three religious traditions. W. consistently asks the right questions about the interplay of religious belief and economic practice, and occasionally expresses his regrets at having neither the expertise nor the space to include the answers of other world religions in his study. This would be the next step in advancing the comparative study of religious economic ethics.

Weston Jesuit School of Theology


The relationship between theology and the social sciences is not an even one; the social sciences may be used to enlighten theological inquiry, but theology rarely is seen as a helper to the social scientist. In fact, theology and its object, religious belief, are themselves a traditional object of social-science inquiry. So it is with this book under review. The anthropologist will find much that is familiar, along with some debatable interpretations, and a perspective that, as "objective inquirer," the anthropologist eschews; but the theologian, or better perhaps, the Christian minister, will find many enlightening points in this broad survey of anthropology.

The use of anthropological science by and for the Christian missionary is Kraft's focus. He presents basic insights of anthropology which he judges will assist Christians in their proclamation or whatever their mission may be. He writes for practitioners, not scholars, and has in view an audience that has had very little contact with the discipline. Out of the vast array of possible anthropological content, he selects theoretical concepts that have been around for quite some time, and does not make any claim for being distinctive in elaborating the topics he treats, except for his perspective. This work has grown out of K.'s experience in the mission field as well as from classroom teaching.

The book is divided into parts which I would title: Perspective, Definition, Understanding the Nonhuman Universe, Understanding the Human Universe, Change, and Future Tasks. "Perspective" provides all the basic elements of a definition of this social science: method, purpose, basic attitude toward the people studied, cross-cultural comparisons. In "Definition," K. offers a model of culture, meanings of cultural forms and the relation of individuals to culture. In Parts 3 and 4, material culture, religious belief, the human life cycle, communica-
tion, social structures and control are reviewed. Cultural change and its dynamics form Part 5. In a brief, final section, K. wisely points out that there is still much to learn and shows how that learning can fit in with the Christian perspective he espouses. This perspective is presented throughout the book in introductory comments prefacing each chapter, comments which he terms “integrational thought.” This thought relates a citation from Scripture to the theme of the upcoming chapter. For example, in dealing with material culture and technology, K. cites Matthew 6, where Jesus forbids us to worry (“Where will my food come from? or my drink?”), a worry which indicates an understanding of material possessions which enslave us to them. Integrational thought constantly reminds us of K.’s purpose throughout the book.

K. does not evade the thorny problem of relating anthropology to the task of Christian witness. The naturalistic assumption of behavioral sciences and their relativism, e.g., clearly call into question the faith commitment which affirms precisely that which anthropology prescinds from and often denies. While he does not avoid the issue, he does not see that his task is apologetic; ultimately he identifies difficulties, notes possible lines of refutation, and moves on to use anthropology for his own purposes. Like the Hebrews of old despoiling the Egyptians as they set out for the promised land, Christians are encouraged not to leave behind the gold of anthropological resources in their own religious journey.

The work is wide-ranging, encyclopedic in the old sense of general anthropology. K. cites the classics in the field from a generation or two age, such as Beals, Goldschmidt, Kluckhohn, Malinowski, and Mead, but he engages less the recent authors and their more particularized concerns. He presents, in other words, time-proven material and fundamental concepts for Christian workers. Yet it is not merely a “how to” manual for the missionary; it is far more engaging than that. For example, here is an evangelical Christian treating the issue of hominoid evolution: “We start, therefore, with the faith that whatever happened is the result of God’s working and attempt to interpret all of the data from that perspective . . . . In discussing creation and evolution we compare faith (theory) with faith (theory) and data with data” (100). That is hard to quarrel with as proposed, but theologian and anthropologist would certainly not be satisfied and would require a deeper analysis of “theory” and “data.” Here is where K.’s purpose limits his probing questions of epistemology. However, within the framework he has chosen, K. provides a helpful, clearly written text.

Boston College

Edward M. O’Flaherty, S.J.


The great 20th-century historian of the Roman-rite mass, Josef A.
Jungmann, S.J., frequently characterized the Church’s liturgy as a “school for prayer.” Pfatteicher clearly agrees with that description, and his book represents a thoughtful and creative attempt to spell out in detail what can be learned in that “school”—a liturgical spirituality, the “distinctive interior life of the spirit that is formed and nurtured by the church’s liturgy” (ix).

P.'s reflections display a thoroughness and depth of insight which are the fruits of his long and distinguished career as a Lutheran liturgical scholar and pastor. At the same time, he writes with a sensitivity to imagination, narrative, and symbol and with a lyricism of expression which are perhaps more reflective of his other career as a professor of English. The end result is an extended meditation on the rich complex of stories, symbols, and actions which make up the Church's worship, and which both express and shape the spiritual life of the praying assembly. More devotional than scholarly, this book could certainly deepen and enrich the worship and faith life of any liturgically-minded Christian, whether beginner or seasoned expert.

An initial brief chapter directs itself “toward a definition of spirituality.” P. identifies five defining characteristics: response to divine initiative, divine indwelling, awareness of other believers (community), growth and development, and a goal of total transformation by God’s grace (everlasting life). Chapter 2 addresses the liturgy as “the source and summit of faith”; and while he does not directly spell out the correspondences or lay them out in ordered sequence, P. clearly identifies in the Church’s liturgy the same five characteristics which he posited of spirituality. Thus worship is a praise-filled response to God’s acts of goodness; it is a means through which God comes to be with us and in us; it reminds us that we are saved not alone but with others; it is meant “to stretch our imagination, to test the limits” (24); and ultimately it points us toward “our true and abiding home” (19).

Subsequent chapters treat various elements of the Church’s liturgy as “hallowings” of different dimensions of human life: e.g., time (morning and evening prayer), seasons (Christian year), sustenance (Eucharist). P.’s treatment of architecture as hallowing space and of temples as liminal “thresholds of another dimension” (143) is particularly rich and evocative, as is his meditation on baptism as a hallowing of life and death, in which the waters of “the deep” both haunt and draw us.

Also noteworthy is his chapter on hymns as hallowing song, which offers a carefully reasoned analysis of the symbolic power of hymnody—a liturgical element too often given short shrift. Here P. makes a persuasive case for the way in which “the voice in the hymn becomes our voice” (206); and he clarifies in a nontechnical way the unique affective power which is born of the careful marriage between a poetic text and music.

A final chapter strives to pull together the whole under the metaphor of pilgrimage; the Christian spiritual life is considered as a quest in faith, to which the dramatic movement of liturgical worship gives
ritual expression. Along the spiritual pathway, liturgy serves for the journeying Christian as both a touchstone of continuity with tradition, and at the same time, as a summons to renewal.

One of the great values of P.'s book, and also a principal unifying device, is the method of its presentation. Each chapter incorporates a profusion of illustrations in diverse forms, including Scripture, literature, poetry, liturgical texts and symbols, and reflections on culture and experience. The resultant way of proceeding approximates that of the liturgy itself; the book unfolds not by linear argumentation but by a rich accumulation of varied and allusive "pictures" which engage the reader's imagination and converge to point toward a deeper level of meaning. Thus, the way in which the book draws the reader into the spiritual heart of the liturgy comes to resemble the way in which the liturgy itself draws the Christian more deeply into the life of faith: "We move in a circle that is not finally a circle" (251). Readers may expect epiphanies in their own liturgical spirituality. Enriched by P.'s vision, they may "return to the Lord's Supper and know it for the first time" (251).

St. Mary's University, Baltimore

DANIEL M. RUFF, S.J.

SHORTER NOTICES


In contrast to traditional conceptions of orality as a separate stage predating the writing of the biblical traditions, Niditch argues for a reconceptualization of oral world that is concurrent and interacting with writing in Israelite culture. First, she studies the particular esthetic of the Hebrew Bible as consisting of a range of recurring rhetorical features—repetitions, epithets, content patterns, and formulas. These styles of composition make up a culture's oral register and function metonymically. Variations in the oral register become indicators of the particular setting and message to which the medium conforms. As N. sketches the message and setting for various texts, the reader must decide if such efforts are not subject to the same shortcomings that have derailed form critics' pursuit of a Sitz im Leben.

Drawing upon comparative literature and folklorist studies as relevant for the biblical case, N. then studies orality and literacy for what they disclose about a culture. Israel's purpose in writing was pragmatic rather than creative. Instead of modern-day record-keeping functions, archives served iconic and memorial purposes. And there was much less reliance on reading and writing in traditional societies such as Israel than in our own. Next N. takes up specific biblical passages sketching what attitudes toward writing they reveal. The findings inevitably raise questions about the composition, preservation, and transmission of the Hebrew Bible, questions to which N. turns in her conclusion.

N.'s persuasive argument for the ongoing interplay between orality and literacy contradicts major source theories of biblical composition as well as modern notions of reading and writing in ancient Israel. At the same time, hypothetical alternate models for the composition and preservation of these texts are suggested by the oral-literate continuum revealed here. N.'s disclosure that an understanding of Israelite culture and literature hinges
upon an understanding of the interaction between orality and literacy renders this a most valuable and welcomed work.

Gina Hens-Piazza
Jesuit School of Theol., Berkeley


Would that every fresh look at old evidence were as careful, readable, and generally successful as this one. Schäfer focuses on the hostility toward Jews in the Greco-Roman world, and disavows any attempt at covering all aspects of the ancient encounter between Jews and Gentiles. He argues for three overlapping patterns. The origins are to be found in ancient Egypt, as early as the fifth century B.C.E., with “impiety” as the key accusation. There follows a Hellenistic hardening and deepening, which distorts Jewish separateness into “a monstrous conspiracy against humankind and the values shared by all civilized human beings” (210). Finally, the Roman literary elite adds the fear that this now increasingly successful Jewish separateness would undermine Roman society.

The evidence is analyzed in solid chapters on the various themes of Jewish distinctiveness, with especially penetrating discussions of the “expulsion” from Egypt and of Roman reactions to Jewish converts and sympathizers. Two key historical incidents are then probed: the destruction of the Jewish temple at Elephantine in 410 B.C.E. and the anti-Jewish riots in Alexandria in 38 C.E. The results are then synthesized through three “centers of conflict”: Egypt, Hellenized Syria-Palestine, and Rome.

Two emphases are persuasively argued: first, the “political” explanation (e.g. that Alexandrian hostility was “really” antagonism toward Rome) is insufficient without what S. calls the cultural-religious factor; second, and even more important, “Jewish separatism,” while real, is more often a pretext for, than a cause of, anti-Jewish hostility.

A welcome bonus: in a concluding chapter, S. tests, and finds wanting, the most elaborate modern theory of anti-Semitism (developed by Gavin Langmuir) against the evidence from antiquity. This dialogue serves both to clarify and to underline some of S.’s more important conclusions. While S. makes no attempt to measure the extent to which this (“pagan”) hostility might have influenced Christian anti-Semitism, anyone attempting such an evaluation would do well to read this book.

David P. Efroymson
La Salle University, Philadelphia


Collins, well known for his many studies of Jewish apocalyptic texts, presents a readable and comprehensive examination of apocalypticism in the Qumran scrolls. His basic position is summarized in the statement, “Formal apocalypses are extremely rare in the Qumran corpus, but the influence of the apocalyptic worldview in other genres of writing is pervasive” (8).

After reflecting on the nature of apocalypticism, C. considers Daniel, 1 Enoch, and related literature, which he regards as prominent and influential at Qumran but not entirely representative of the Qumran sect’s worldview. Then he delineates the characteristic and/or distinctive apocalyptic views of the Qumran community on creation and the origin of evil (humanity was divided dualistically right from creation), the periods of history and the expectation of the end (the “end” has already begun), messianic expectation (priestly and royal messiahs), the eschatological war (in the war against the sons of darkness “all Israel” will rally to the sectarian community and its heavenly allies), resurrection and eternal life (resurrection of the spirit and fel-
lowship with the angels now and in the future), and the heavenly world (present participation in the heavenly realm is possible in worship).

As in his many other writings, C. stakes out clear positions, allows the reader to see other approaches, argues his own case vigorously, and shows balanced judgment. Because he places Qumran apocalypticism in the context of Jewish and early Christian apocalypses, and because he writes well for a nonspecialist audience and has a remarkable sense of proportion, this "gem" of a book will be helpful in courses not only on the Dead Sea scrolls but also on Second Temple Judaism, apocalypticism, and the New Testament (especially Revelation).

DANIEL J. HARRINGTON, S.J.
Weston Jesuit School of Theology


Anyone who has even a passing acquaintance with the popular depiction of the wise men of Matthew 2:1–12 will have noticed that one of them is often shown as black while the other two are white, and that one often appears young and beardless while the other two are older and bearded. Trexler seeks to explain these and other aspects of the wise men's portrayal throughout Christian history in the West (e.g., that their roles were once played by royalty, then by the poor, and finally, now, by children) from the perspective of the relevant social milieux. In the course of nearly two millennia, he argues, the wise men were co-opted to do things as various as teach religious discipline, legitimize royalty, establish more inclusive social units, and assert the rights of the underclass. In the course of nearly two millennia, he argues, the wise men were co-opted to do things as various as teach religious discipline, legitimize royalty, establish more inclusive social units, and assert the rights of the underclass.

This is a fascinating account—all the more so because it explores issues that one might never have thought to question. Supplementing the text are 54 illustrations, the most poignant of them being a photograph of a proces-sion with the great medieval reliquary of the Three Kings through bombed-out Cologne in 1948. (Figure 31, which is explained on pp. 113–17 and which is particularly important, is unfortunately somewhat dark.) But the reader who is willing to learn from T. must also be willing to endure. There is a certain swaggering tone in his writing that I found off-putting. I did not like being told, e.g., to "think about it," as T. explained how the wise men represented both the insider and the outsider (36). T. also tends to assume that the reader understands the implications of what he is saying, as when he takes it for granted that one appreciates the significance of the phrase "le roi boit" which T. cites. And there are a number of infelicities of spelling and grammar.

Still, this is an interesting book, and a good example of how the examination of a matter that might be considered peripheral can shed light over a surprisingly wide radius.

BONIFACE RAMSEY, O.P.
St. Vincent Ferrer Priory, N.Y.


Kelly has written an excellent basic introduction to the study of early Christianity, and he has done so in a way that is both fresh and innovative. Rather than approach the material chronologically, K. has elected to organize his introduction into six thematically arranged chapters. The opening chapters introduce readers to the early Christians, explain how scholars know about them, and sketch their cosmology. A chapter entitled "Others" explains the complex relationships that existed between early Christians and various "other" groups that populated the Empire, including pagans, Jews, philosophers, astrologers, and magicians. Another chapter details cultural life, and still another explores the Christian attitude toward slavery, women, war,
and poverty. Recognizing the weakness of the thematic approach for beginners, K. closes with a concise (and surprisingly complete) chronological history of the early Christian period.

This book succeeds at many levels. It will serve as a useful and enjoyable review for the specialist, but it will perhaps be most effective as an introductory text for the classroom. The chapter detailing the various tools that scholars use to reconstruct the past is particularly valuable. Few introductory texts explain things such as manuscript transmission, text criticism, and the role of computers in scholarly research. K. does. His discussions of canon formation and the emergence of theology exemplify both economy and clarity. Likewise, the treatment of slavery, war, women, and wealth deftly considers how early Christians both challenged their culture and were products of it. Like any introductory text, this book tends to flatten and simplify the contoured complexity of the early Christian world. Even so, K. takes care to remind us that many questions about the early Christian period remain open. K.'s years of teaching undergraduates have clearly paid off in this text, which will serve as a useful resource for anyone venturing, perhaps for the first time, into the early Christian world.

JOHN J. O'KEEFE
Creighton University, Omaha


Curley’s purpose is to examine anew Augustine’s intention in writing the Contra Academicos. Objecting to the “received interpretation” that emphasizes Augustine’s epistemological refutation of skepticism, C. contends instead that his primary concern focused on the ethical ramifications of skepticism. In order to substantiate this thesis, C. undertakes a detailed examination of the argument and narrative structure of the dialogue, virtually paragraph by paragraph, in the hope that the text will speak for itself.

The reader in search of understanding the finer points of Augustine’s argumentation will certainly appreciate C.’s meticulous analysis of the text’s content, which offers important insights into its meaning. C. is at his best in his discussion of three topics: the significance of Romanianus’s role in the dialogue, Augustine’s use of the dialogue format to convey ideas, and the relation between Augustine’s dialogue and the tradition of esoteric writing in pagan and Christian circles.

However, while the text cannot but speak in favor of C.’s thesis, it is precisely his preoccupation with detail that eventually permits other issues to surface and to demand his attention as well. Thus, it remains unclear why Augustine finds it necessary to engage in an epistemological refutation of skepticism when his primary purpose consists in demonstrating the harmful moral effects of skepticism. Nor is it clear how this distinction correlates, if at all, with the other distinctions Augustine has in mind, namely, those between reason and authority, Platonism and Christianity, the few and the many, and unincarnate and incarnate truth. The emergence of these issues in addition to C.’s ambivalent statements regarding the text’s purpose (18, 43, 77-78, 127, 135) leaves the reader somewhat baffled in the end with respect to the text’s meaning.

MARIANNE D'JUTH
Canisius College, Buffalo, N.Y.


Archbishop L’Huillier brings together, in this reworked doctoral thesis, an immense amount of research and learning. He presents a comprehensive analysis of the extant disciplinary canons of the first four ecumenical councils: Nicaea, Constantinople, Ephesus, and Chalcedon. Each...
chapter starts with a general presentation of the historical background to a particular council and includes some detail on the events of the council. Subsequently L.'s English translation of each canon is given with a commentary elucidating significant disputes, variant readings or translations, and his judgment of the likely intention of the council. L. does not present new insights into the interpretation of the disciplinary work of these councils. However, his English translation and commentary are very readable; and his work reflects a degree of historical sensitivity not always the norm within Orthodox circles. E.g., L. rejects the perspective of those who see canonical texts "as the perfect and therefore untouchable expression of Orthodox canon law, such an attitude [being] a manifest exaggeration which we often meet in a strict, integrist environment" (5). On a number of occasions, he states that during this period the term "ecumenical council" was not a technical term. He demonstrates that the commonly held Orthodox view, that Nicaea forbade the celebration of Easter at the same time as the Jewish Pascha, is erroneous. Finally, he points out that the canons of the councils were blatantly ignored by local hierarchs in a number of instances (the problem of simony being the most long lasting). These points and others demonstrate L.'s commitment to a high degree of scholarly interpretation and judgment.

The work, however, does have shortcomings. The sections that introduce the canons do not represent the degree of critical scholarship present in the textual sections. L. in no way nuances his judgment of who was right and who was wrong, resulting in gross oversimplifications; e.g., he states that Arius's teaching "so flagrantly contradicted Holy Tradition that it was not difficult to get everyone to condemn him" (101)—an assertion recent scholarship clearly contests. Similarly, although he recognizes variances in application and interpretation of the canons, he does not directly address the issue of whether in fact there was a common understanding of the authoritative character of the conciliar decrees. Nonetheless, this work is a valuable and significant contribution, especially for English-language nonspecialists who wish better to understand canonical work of the fourth- and fifth-century Church.

Myroslaw Tataryn
St. Thomas More College
Saskatoon


In this illuminating study Ross draws upon the evidence of church wallpainting, manuscript illumination, sermons, literature of spiritual edification, mystery dramas, and Books of Hours to underscore the centrality of the Passion in late medieval English religious culture and devotional practices. In this evidence, which R. admits is selective, depictions of Christ on the cross were graphically brutal, revealing gaping wounds, rivulets of blood, and his emaciated body racked with pain. Although there was much here to disturb even the most callous believer, she argues convincingly that this icon of suffering had a positive, transformative impact which inspired people not with abject fear, as is often supposed, but with compassion, love, and the impulse to convert. Through the death of his Son, God revealed his love and mercy toward sinful humanity, inviting them into his salvific friendship through the sacraments of penance and the Eucharist.

The divine invitation provoked a startling array of devotional responses. What interests R., however, is the response of women. In examining literature written about women (e.g. the Middle English lives of saints Katherine of Alexandria, Margaret of Antioch, and Elizabeth of Spalbeek) and by women (notably Julian of Norwich and Margery Kempe), R. demonstrates the compelling, affective
power of the Passion. Women appropriated Christ's suffering to themselves and gave dramatic expression to their compassion by imprinting his wounds and pain onto their own bodies. This was not an action of private, personal indulgence, nor should it be construed as morbidity neurotic. The tortures of the saints, the stigmata of Julian, and the constant praying and public weeping of Margery constituted a public, christological mimesis or "christological theater" (115). By virtue of their pains and suffering, these women figured Christ to the world, becoming mediators between God and his faithful, both, Ross emphasises, on earth and in purgatory.

This is a deeply serious, lucid study not merely of late medieval piety and culture, but of the more general problem regarding the affirming impact of sacred violence and pain in Christianity.

PENNY J. COLE
Trinity College, Toronto


Newman explores three approaches, "disciplines," to cognitive/emotional transformation. Practitioners of each discipline alter emotions by acts of attention to, and revised explanations of, emotional constellations focused during concentrated periods of work. In the light of insights derived from philosophical work on emotions, N. compares and contrasts how a (Theravada) Buddhist meditator deals with craving, how an Ignatian exercitant combats inordinate attachments, desolation, and false consolation, and how a Freudian analyst handles transference.

N. modestly admits that his work "is by no means a complete study of any one of these forms of practice" (8). This reviewer, however, has experienced all three of the disciplines, was trained in Freudian analysis, and has conducted directees through the Ignatian Exercises. From this perspective, I praise N. for having grasped the spirit, the essence of each tradition, its theory, and practice. He has also mastered the relevant primary and secondary texts profusely cited in lively dialogue with each other throughout. E.g., in "Discerning the Right Love of God," Ignatius's directives are contextualized within theological premises drawn from Augustine, Aquinas, Whitehead, and Pannenberg. Certain aspects of the Exercises encourage transference reactions and regression that are accordingly analyzed from within a psychoanalytic viewpoint. The criterion of peace as the sign of the true love of God is related to the object of true love in mindfulness meditation, namely "one that can be held in full and conscious attention, with full awareness of causes" (173).

Criticisms might predictably derive from those disagreeing with any of N.'s philosophical positions (e.g. the illusory nature of the ego/self), but all in all, N. has made a major contribution to interreligious and interdisciplinary dialogue.

WILLIAM J. SNECK, S.J.
Loyola College, Baltimore


Among the first Jesuits, Pierre Favre was the guide whom Ignatius Loyola judged to be the most competent in leading others through the Spiritual Exercises. Here, in the first English translation since 1878, is his Memoriale or spiritual journal, written at full gallop during six years of pastoral work and travel in mid-16th-century Europe. For English-speaking readers interested in Ignatian prayer, it is like a major archeological find in the early history of Ignatian spirituality.
The *Memoriale* is a priceless legacy and remarkable on two scores. First, it is a record of how someone coached by Ignatius actually prayed. In it, we have F.'s meticulous observations about the movement of spirits in his consciousness. We can see in concrete detail how energetic, persistent, and concentrated F. was in practicing the art of prayer in the thick of action.

Second, the *Memoriale* (along with the other writings collected here) is remarkable for revealing how a diffident young man from a mountain village in Savoy was transformed into the confidant, confessor, and spiritual director of cardinals, bishops, nuncios, diplomats, priests, religious men and women, students, and high-born lay men and women. Actually, it is surprising to find a man like F., hesitant and prone to bouts of scruples and sexual temptation, in the company of firebrands like Ignatius and Francis Xavier. It is a tribute, then, to the spiritual genius of Ignatius that he enabled F. to move through his crippling self doubts and to discern with accuracy and assurance the presence of the Spirit at work in himself. There, day after day in prayer, F. noted the arrival of great desires for Christ, tested them, and found the push he needed to carry them out in zealous service.

WILLIAM J. WALSH, S.J.
Georgetown University, D.C.


The year 1996 marked the 75th anniversary of the beginning of the Malines Conversations convened under Cardinal Mercier unofficially but with the encouragement of both Rome and Canterbury. This symposium consists of the papers and addresses in English and French given at a conference held to mark that anniversary. The distinguished contributors include Emmanuel Lanne, J. A. Dick, A. Denaux, C. Hill, and J.-M. Tillard. Two of the papers deal with the work of the Anglican/Roman Catholic Inter-national Commission, since ARCIC-II was meeting at Malines at the same time. Bibliographies are appended on Malines and ARCIC; the second, more than 100 pages, is particularly valuable. The collection also reproduces an English translation of Dom Lambert Beauduin's controversial paper entitled "The Anglican Church, United not Absorbed," which proposed the establishment of an Anglican patriarchate in union with Rome and recommended the suppression of all the English Roman Catholic sees which had been set up when the hierarchy was restored in 1850.

The Conversations effectually ended with the deaths of Mercier and Portal in 1926, and were indignantly rejected by the English hierarchy; Bourne justifiably complained to Mercier that he had been left "absolutely in the dark ... treated as if I did not exist." Perhaps the 1996 conference, where in the presence of four cardinals, the Archbishop of Canterbury gave two addresses and a supporting message was read from the pope, can be seen as a belated vindication.

It would be worth buying this precious volume if only for Jean Tillard's study of ARCIC's understanding of communion. It ends on a tragic note. After asserting that the ordination of women has thrown up a block on the road to unity that ARCIC had cleared, he concludes (in French): "In the design of God, who often espouses the savage and irreversible law of history, are our two churches perhaps fated to remain as the indelible sign of the tragedy of division?"

EDWARD YARNOLD, S.J.
Campion Hall, Oxford


Gellman argues that religious experience provides a sufficient basis to conclude that God exists. Since God is not completely transcendent but is at least sometimes immanent across re-
igious traditions and in different historical periods, a significant number of people claim to experience God. All religions are not thereby equally valid, but all religious experience is valid. G. argues for a strong rationality that negates the possibility of a contrary conclusion and refutes critics. He attempts to move beyond William James's ineffability characterization of mystical experience and John Hick's use of the Kantian noumenon-phenomenon distinction, although his work closely parallels both of these thinkers.

Using clever acronyms such as BEE for "Best Explanation of Experience" and STING for "Strength in Number Greatness," G. reasons that apparent experience of something by a sizable population is credible evidence of the existence of the thing, in this case God. He argues against reductionism of two types—truth and evidence—claiming that experiences of God are not pathological misinterpretations.

In the last two chapters G. attempts to refute arguments against the existence of God, ranging from Sartre's assertion that God's existence would negate human freedom to William Rowe's claim that the presence of evil negates the possibility of God. Much of the territory covered here is well trodden, but G. gives it a fresh and insightful face. One challenge may be the linguistic turn: if language shapes experience, then how does one know that the experience is of God and not simply the result of a cultural-linguistic language game?

CHESTER GILLIS
Georgetown University, D.C.

CHRISTOLOGY AS NARRATIVE QUEST.

Cook proposes that Christology is a form of what Alasdair MacIntyre calls a "narrative quest," that is, a search for the coherence of human life in relation to a transcendent goal—a search that comes to verbal expression in narrative. Drawing on recent scholarly discussions of symbol, metaphor, and story, he explains that there are dimensions of personal existence that we can know best by means of narrative. With this insight, he clarifies why it is that for Christians the story of Jesus is "inseparably intertwined with our own stories" (58).

Turning to Christian thought in the West, C. studies four "faith images" of Jesus in order to show "the centrality of narrative in communicating the significance of Jesus" (212). First, the evangelist Mark recognized that "we cannot really understand who Jesus is without telling the whole story" (69). In the aftermath of the destruction of Jerusalem's Temple, Mark presents Jesus as "God's 'beloved Son' who as the new human being transforms the meaning of death" (98). Second, against the backdrop of the New Testament's diversity, the Councils of Nicaea and Constantinople I relied on John's Gospel in their formulation of the Nicene Creed with its faith image of Jesus as God's "pre-existent Son" who calls believers to make "a journey into the very life of God" (138). Third, in his Summa theologiae Aquinas sought to address his contemporaries' questions concerning the story of Jesus as told by John's Gospel and as doctrinally professed in the Nicene Creed. Employing the philosophy of Aristotle within the Neoplatonic exitus-reditus motif of Augustine, Aquinas conceived of Christ as "the Incarnate Word" of John 1:14 (169). Fourth, in C.'s judgment, a liberating image of Jesus has emerged in our day from the experience of Mexican Americans. Noting the "veritable explosion of high quality Latino/Hispanic theology in recent years" (177), C. argues that the portrayal of Jesus as "the rejected prophet" seems "to encapsulate best both the experience and promise of the mestizaje" (178). In C.'s judgment, this image is currently guiding Spanish-speaking Christians in what Virgil Elizondo has described as their "Galilean journey."

C. has produced a synthetic study on Christology, the category of narrative, and Christian faith and culture. As he sheds light on the primary role
of story in Christology, he also pursues two other aims: to demonstrate "that all of our human attempts at systematic conceptualization and formulation have their originating ground in stories that have a metaphoric impact" (159); and "to affirm the legitimacy of each particular cultural development while freeing the normative and authoritative tradition from any form of cultural imperialism" (23). This creative work is an instructive and thought-provoking text for teachers and graduate students.

Robert A. Krieg, C.S.C.
University of Notre Dame


Through a long and prolific career, Moltmann has frequently published a shorter, more accessible book, upon completion of a major study. So the present book follows upon The Spirit of Life (1991)—not as "lesser theology," but as theology in a more pastoral vein, written in nontechnical style, whose unifying theme is an "integral theology of life." The reflections and occasional addresses gathered here are prefaced by a moving account of the young M.'s internment in a prisoner of war camp in Britain and his providential discovery, in the midst of shattered hopes, of a theological calling.

The present work reflects many of M.'s now familiar perspectives: a trinitarian vision "social" in nature, robust Christocentrism, ecumenical and increasingly ecological concern. It abounds in pithy and provocative phrases, as when M. declares, apropos of discernment of spirits: "What can endure in the face of the crucified Christ is from God; what cannot endure is not from God. . . . It is always the sign of the cross which makes it necessary to distinguish between the spirits" (18).

M. has been called a "clarion homilist," and this book shows the homilist to good, though at times repetitive, advantage. It also inclines one to accept as rhetoric what one might judge more severely as dialectic. Nonetheless, misgivings remain. Specifically, M. seems to exhibit a mind divided between a "dogmatic" approach to the task of theology, reminiscent of Barth, and an experiential sensitivity in the "liberal" tradition of Schleiermacher. Supernatural transformation and naturalistic vitalism appear juxtaposed rather than truly integrated. Thus Barth's question to Schleiermacher re-echoes: "But are you sure you are speaking of the Holy Spirit?" Admiring M. will find much here to confirm them; as will those more wary of his hermeneutic. Both will also find a good deal to inspire and instruct.

Robert P. Imbelli
Boston College


In this Gregorian University dissertation Leahy first sets the stage by tracing the Marian principle from the patristic and medieval periods up to Vatican II and John Paul II's Mulieris dignitatem. Then he gathers together the "fragmentary intuitions, hints, and references" (21) to that principle in the works of Balthasar.

L. explains the relation of the Marian principle to other principles such as the Petrine, Pauline, Johannine, and Jacobine. These are not abstract principles, but "profiles" or "dimensions" in the Church, "universal experiences built upon concrete persons" (99). Balthasar contemplated Jesus surrounded by individuals with special missions, all of whom formed "a Christological constellation" (98). Jesus' life was seen as an extrapolation on earth of the life of the Trinity in heaven. The "archetypal experiences" of such "archetypal members" of the Church as Peter, Paul, etc. are bequeathed to the common treasury of the communion of saints for the use of the whole Church. Balthasar inter-
preted them as a form of perichoresis or circumincession, an analogical participation by us in the “mutual indwelling” of the divine Persons of the Trinity through the Holy Spirit, who has universalized the personal missions of Peter, Paul, etc. so that they flow into the Church as archetypal dimensions.

Balthasar asserted that “the Marian principle embraces all the other principles in the life of the Church” (101), and that “Mary is woman, pure and simple, in whom everything feminine in salvation history is summed up. In her the whole of creation is the analogical expression of God finds the purest creaturely exemplar” (103). Such statements suggest that attentive readers will be enriched not only in their ecclesiology and Mariology, but also in their trinitarian theology and Christology as well. Abundant references to the writings of Adrienne von Speyr manifest her profound and extensive influence on Balthasar’s theology, particularly on his Marian principle.

Fredrick M. Jelly, O.P.
Mount St. Mary’s Seminary
Emmitsburg, Md.


This volume is a welcome introduction to the very fluid notion of “postmodernity” for theologically oriented readers. Lakeland sorts out various meanings of postmodernity, reviews recent theological approaches to it, and suggests a possible postmodern Christian apologetics. He views postmodern thought as essentially an assault on belief in universal reason, on the inviolability of the Cartesian ego, on faith in human reason as the power of mastery over nature and fate, on the idea of ordered progress toward some goal of history, and on all metaphysical and religious foundations.

God, the Church, and Christ all undergo reformulation in the face of the postmodern challenge, but the formulations, of course, vary. Some thinkers retain a religious sensibility but can do without the notion of God. Others retain the idea of God but seem to sacrifice divine agency or personhood. Still others remain dependent on biblical revelation while employing postmodern notions. A fourth group offers postliberal, neo-Augustinian approaches to the divine. Ecclesiologically, theologians attempt to make a virtue of the necessity of the Church’s postmodern marginalization. The liberation Church sees a hermeneutical advantage in aligning with the marginalized; the postliberal Church’s interpretation of theology as grammar permits an inward-looking approach; and a countermodern Christendom accepts its incommensurability with postmodern culture and makes this the justification for an assertion of its superiority vis-à-vis that culture. In Christology, L. proposes the development of notions of modified or relative difference among the world religions, while rejecting the attribution of absolute otherness or specialness to Christianity.

L. concludes with an intriguing outline of a philosophical or apologetic theology that seeks to address the non-church world on the latter’s terms, letting the Christian doctrines serve as background, not foreground, of its conceptual work. The book is well written. It will be very useful for advanced courses in colleges and seminaries.

Brian O. McDermott, S.J.
Weston Jesuit School of Theology


This brief, insightful treatment of sacraments is intended for a general rather than a scholarly audience. Macquarrie’s purpose is “chiefly to commend [the sacraments] for Christian living today” (viii), not to present a systematic theology of sacraments. The book’s principal strengths are three. First, M. is a widely read, very knowledgeable, always balanced theologian, and the book demonstrates all those qualities. Second, he
writes clearly and can deal with complex and subtle issues without either oversimplifying them or becoming impenetrable to his intended audience. Third, although written from a definitely Anglican perspective, the book is marked by an ecumenical concern. True to the Anglican “middle way,” M. attempts to negotiate between Catholic objectivism and Protestant subjectivism in sacramentality, and he does this effectively, given his stated purpose.

The opening chapters deal first with natural sacramentality as a fundamental quality of our experience and then with the specifically Christian meaning of sacraments. The bridge between these is an excellent discussion of Christ as the “super-sacrament.” Noting that “Anglicans give pride of place to ‘the two sacraments ordained by Christ our Lord in the gospel,’ but speak also of the ‘five commonly called sacraments’” (45), M. treats the seven sacraments individually under the common theme of their relevance to contemporary Christian living. Sacramental theologians will find some questions passed over or summarily dealt with which would have required much greater attention and raised important qualifications in a more systematic treatment, e.g. the ecclesiological context of sacramentality, the notion of res et sacramentum, sacramental grace, and the significance of “validity.” Some may disagree with particular interpretations (e.g. his reading of Aquinas on transubstantiation) or be surprised at omissions (e.g. the absence of any discussion of the ordination of women in the chapters on Orders). On the other hand, M. includes topics one might not have expected, e.g. a very interesting chapter on the ecclesial role of the papacy.

I think the ideal audience for this book would be ecumenical gatherings of clergy and laity; I hope that such groups find and use it.

MICHAEL J. HIMES
Boston College

TOWARD A THEOLOGY OF THE BODY.
By Mary Timothy Prokes, F.S.E.


Prokes argues that the body, by which she means both the human body and the entire material universe, has only recently begun to receive the sort of theological treatment adequate to its complex and central role in the economy of salvation.

After a succinct but insightful survey of the societal, ecclesial, and theological reasons for the ongoing misunderstanding and denigration of the body in Christian history, P. embarks on a “foundational” theology of the body (26). The book is foundational in two senses. First, it is introductory, proposing basic definitions and lines of inquiry for what P. perceives to be a burgeoning theological discipline. Second, P. makes continual appeal to what she calls the “core revelations” of the faith. These two senses of a “foundational theology” converge under the rubric of “faith seeking understanding,” which P. pursues in a sort of post-Enlightenment wonder at the mysteriousness of the universe or the biochemistry of the human body or the dynamics of interpersonal relationships, but always under the direction of official Catholic doctrine.

The primary resource for P.’s “body theology” is Pope John Paul II, who has “repeatedly named” the body’s meaning as nuptial” (169). A personalist phenomenology of the “self-gift” as “body-gift” grounded in the dogmas of Trinity, Incarnation, and Eucharist reveals “a coherence among the mysteries of faith” (102) that P. applies to a wide range of topics: sexuality, technology, work, prayer, suffering, and death. As one might expect, in this process modern science proves at times friend (e.g., molecular biology demonstrates the trinitarian mystery of interrelatedness at the initial stage of embryonic development) and at others, foe (e.g., in the areas of artificial contraception and genetic engineering). P.’s use of Scripture sometimes borders on proof-texting. On the other hand, she takes pains to explain numerous theological concepts to her introductory-level audience, of-
ferring clear explanations of such theo-
ries as Rahner’s “real symbol.”

BRUCE T. MORRILL, S.J.
Boston College


This book is a testament to friendship. Hauerwas and Pinches, two friends, have written a book where the moral significance of friendship is a persistent subtheme. Even more than that, this book demonstrates that worthy friends make us better, for the partnership with P. has resulted in one of H.’s strongest works.

Part 1 considers what Christians might learn from, and how they must alter, the Aristotelian themes of happiness or eudaimonia, the virtues, and friendship. Part 2 comments on modern thinkers (Alasdair MacIntyre, Martha Nussbaum, and John Casey) who have gained much from their respective engagements with Aristotle. The final part offers explicitly Christian descriptions of the virtues of hope, obedience, courage, and patience. While these parts do not constitute a monograph, they work, toward a single purpose, an “account of the virtues Christianly considered” (x).

This single purpose overcomes a significant problem with H.’s earlier work. There has been, up to now, an apparent disjunction between H.’s largely nontheological treatment of the virtues and his otherwise persistent claim that theology makes a difference. There is no such disjunction in this book. Indeed, while H. and P. insist that Christians can learn much from Aristotle and modern neo-Aristotelians, they also continually insist that the virtues look very different when our home is not the polis but the Church, and our god is not the unmoved mover but the God of Israel and Jesus. Thus, for example, H. and P. offer an intriguing account of the virtue of obedience—a “virtue” that would be a vice in many understandings of virtue ethics. So too, their rendition of courage focuses on the Christian martyr rather than the warrior. This is a must read for those interested in H.’s work and/or in the Christian appropriation of Aristotelian virtue ethics.

JOSEPH J. KOTVA, JR.
First Mennonite Church
Allentown


Webb’s aim is to provide a “theological clarification about what generosity is and how giving should be formulated and practiced” (3). In the first two chapters W. offers an analysis of the difficulties surrounding gift-giving and generosity. This philosophical and sociological analysis demonstrates W.’s command of the pertinent literature. A central problem identified by the analysis is the tendency of the culture either to exaggerate the generosity of gift-giving (squandering) or to reduce gift-giving to a disguised form of market exchange (reciprocity). There are brief overviews of the influential authors who have shaped current theories of gift-giving, locating their insights along with W.’s criticisms.

In the last two chapters W. presents a properly theological argument. As in the analytical half of the book, W. first reviews the ideas of pertinent authors (Calvin, Barth, Hartshorne, McFague, M. Taylor, and Hodgson) and then develops his own constructive position on how gift-giving can be understood. His argument is that “a correlation needs to be drawn between God’s practice of generosity and our own” (123) so that divine excess is preserved while attending to the human concern for reciprocity. W. accepts the priority of grace stressed by Barth, while being more willing to draw analogies from human practices of giving and generosity in describing divine activity. In tracing the underlying theological design for under-
standing the nature of gift-giving. W. draws upon trinitarian theology.

Overall this slim book is a thoughtful, informed treatment of an important theme which has implications for theologies of grace, moral action, social ministry and worship. Unfortunately, W.'s wooden and jargon-ridden style of writing makes for difficult reading.

KENNETH R. HIMES, O.F.M.
Washington Theological Union, D.C.


Ellison locates our society's contemporary sexual problem in its traditional, patriarchal eroticization of male dominance over women, which, he argues, serves to motivate the most common sexual injustices, including heterosexism and homophobia, violence against women, children, and gays, the sexual dynamics of white racism, and garden-variety sexism.

E. draws on a wide variety of critical liberal Protestant theological writers as resources. He makes an eloquent case for the solution to our sexual morass as depending upon our reimagining good sex in ways that make justice normative in sexual relationships as well as excluding all forms of violence. Good sex, says E., must emphasize mutual pleasure and well-being and raise the moral expectations of the partners. E. gives a number of examples of ways in which the eroticization of (male) dominance has affected the construction of our sexual feelings and not just our attitudes. He insists that the imagination must play a role in the social correction of our literal lust for controlling and being controlled. Yet his suggestions for resolving the dilemma remain predominantly at the level of ideas and rationality. Some arguments are controversial: that marital fidelity need not entail sexual fidelity, that sex need not be restricted to marriage-like relationships, and that marriage be open to gays and lesbians.

The final chapter raises the issue of male violence against women and children as well as against gays, lesbians, and men considered not sufficiently masculine. E. urges that much male bonding has been anti-female and offers some critical analysis of various contemporary men's groups and movements, arguing for the transformative power of men bonding across race, class, and sexual orientation.

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CHRISTINE E. GUDORF
Florida International Univ., Miami


The U.S. Constitution's "full faith and credit" clause does not require that each state recognize every marriage licensed in another as some people feared after the 1993 ruling by the Supreme Court of Hawaii regarding that state's same-sex marriage ban. Case law regarding interracial marriage makes it clear that only a ruling from the U.S. Supreme Court analogous to its 1967 judgment against antimiscegenation laws could force reluctant states to license and recognize same-sex marriages. Thus, argues Strasser, gay and lesbian couples can expect to be legally wed in the fullest sense only when bans against such unions are declared unconstitutional.

S. elucidates three arguments about the constitutionality of same-sex marriage. Arguments contending that same-sex marriage is a contradiction in terms are refuted. Arguments that bans to same-sex marriage violate the equal protection clause are also considered. S. notes that, while it might be difficult to establish that this pattern of discrimination serves a compelling state interest, the courts have not heretofore treated gays as a class in need of special protection, and hence this line of argument is not likely to produce judicial reform.
This leads finally to arguments about why the right to marry is a fundamental interest, the abridgement of which might prove unconstitutional. If marriage is—exclusively, primarily, or essentially—for the production and nurture of children, then bans against same-sex marriage may not violate substantive due process. But the practice of granting prisoners (as well as childless and/or child-free couples) the legal right to marry, S. argues, suggests that marriage is for intimate association. Not only would the state find it difficult to establish due cause to prohibit the marriage of same-sex couples under such a definition, but, S. argues, state interests in the nurture of the children of gay and lesbian parents would clearly be served by allowing same-sex couples to wed legally.

Patricia Beattie Jung
Loyola University, Chicago


In this thoughtful book, Peters both deconstructs the idea of genetic determinism, as found in molecular biology, behavioral genetics, and evolutionary psychology (sociobiology), and constructs a responsive “theology of freedom.” First, he evaluates the two-sided gene myth, a scientifically informed cultural construct that ironically claims “it’s all in the genes” (“puppet determinism”), while at the same time, claiming human control over the evolutionary process of human life and nature (“Promethean determinism”). In each case, P. discloses the theological underpinnings of the ambiguous gene myth, which opens the need for a theological analysis of human nature and freedom.

Second, P. constructs a coherent theology of freedom in light of this recent genetic research. This theology of creatio continua emerges from detailed discussions of God-world relations, sin and human freedom, and redemption and eschatology. As “created co-creators,” persons actively contribute to human evolution and betterment, while guided by God’s eschatological promise for an open future. P. uses this theology to further criticize recent scientific discussions of genetically determined human behavior (crime and alcoholism), intelligence, morality, and sexual orientation. At the same time, he applies this logic to the ethical implications of the human genome project, germline intervention and manipulation, and DNA, human, and animal patenting. In each case, his “proleptic ethic” of beneficence (neighbor-love) provides the basis for a “responsible ethic” that creatively transforms human freedom to serve the good of all God’s creatures.

Written for an interdisciplinary audience, this book integrates various sorts of scientific and ethical analysis within the context of constructive theology. Its uniqueness is not its ethical deliberation regarding genetic research. What sets it apart from most bioethics texts is its detailed theological discussion of human nature, sin, and freedom and how this bears on the idea of genetic determinism.

David W. Haddorff
St. John’s Univ., Staten Island


Peterson concentrates on El Salvador (Central America) during the turbulent 1970s and 1980s, especially in the popular church, and also on the laity in progressive Catholicism. Her major claim is that ordinary people are capable of conceiving religious symbols, practices, and values, along with the help of small grassroots Christian communities and progressive Catholicism.

From the context of El Salvador, P. concentrates on the horror of the unrequited murders of thousands of men, women, and children, so that the land achieved the sobriquet of “the culture of fear.” Thus much of her book is concerned with sacrifice, religious ritual, suffering, death, Je-
sus as a model, and especially martyrdom, the reasons for it, and its fruits. P. believes there were more martyrs in Salvador than during the persecutions in early Rome. She also lays great stress on the resurrection, declaring, "If I die, I live forever."

Throughout P. emphasizes the dynamics between religion and politics. She also knows her liberation theology but allots far more attention to the theology of ordinary people, who display a plethora of imaginative examples of their own understanding of God, Jesus, Kingdom, Mary, and so forth. P. sums up the point of this scholarly and extremely creative book: The experience of El Salvador "argues that religious ideas can, in fact, be momentous, that people can and do act in pursuit of ideals, and that in so doing, they can change history" (180).

ALFRED T. HENNELLY, S.J.
Fordham University, N.Y.


Allen's study is rooted in a personal encounter with questions concerning "progress" in the spiritual life and the means for assessing and enabling spiritual growth. His investigation has resulted in an insightful, accessible introduction to a holistic Christian spirituality. A. re-appropriates many of the traditional themes of the Christian spiritual tradition: conversion and progress, the threefold way, eight deadly thoughts, and contemplation. In particular, he wants to emphasize what he sees as a neglected strain in the tradition by trying to enable Christians to "read" the "book of nature" (to encounter God's presence in the midst of creation) as well as the "book of Scripture." Throughout, A. draws creatively on patristic sources to illuminate spiritual experience. He often enters into dialogue with Reformation suspicion of such themes as subjective spiritual experience, mysticism, and "progress" and "striving" in the spiritual journey.

If A.'s dialogue with patristic and Reformation sources make for a useful and interesting perspective, it is also true that his neglect of other potential partners prevents the book from attaining both a greater range and a greater depth, certainly for the scholarly reader but even for a more popular treatment. There are great riches in the ascetical-mystical theology that developed in the Roman Catholic tradition following Teresa of Avila and John of the Cross, as there are in a wider reading of other post-Reformation sources. There is the burgeoning contemporary, ecumenical discipline of spirituality that examines questions such as contemplation, mysticism, and theological reflection on spiritual experience. Liturgical, sacramental, and eucharistic reflections would enhance a popular volume on the spiritual life; and liberation spiritualities remain critical reminders that the personal spiritual journey is inevitably linked with social, economic, and political realities.

In fairness, it is clear that A. did not set out to write a comprehensive critical study of spiritual theology; still, the available riches are far greater than he makes available to his readers even in sampling form.

MARK O'KEEFE, O.S.B.
Saint Meinrad School of Theology


For Wallace Stevens poetry was rooted in "hard thinking"; it is "a response to the daily necessity of getting the world right." Murphy has done a singular service in highlighting the deeply human implications of Stevens's poetry. He traces Stevens's underlying concern for "the whole" in life: nature, interiority, modern culture ("a new ice age"), and the spiritual implications of the poetic imagination. He illustrates these themes by commentaries on representative poems which are provided in the second part of the work.

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Stevens could chronicle the cold-
ness and terror of the world, and yet his later poems reflect a profound trust in reality. Thus in “An Ordinary Evening in New Haven,” morning and evening are “like promises kept.”

In fact, M. illustrates that Stevens’s basic concern is religious. “The major poetic idea in the world is and always has been the idea of God,” Stevens wrote. This in spite of the fact that “one of the visible movements of the modern imagination is the movement away from God.” Even though Stevens’s writings are often assumed to be anti-Christian, M. persuasively argues that they are really a plea that Christian beliefs become more clearly related to the earth and to the actual world in which we live. Stevens once quoted Henri Bremond’s thesis that “one writes poetry to find God.” To do this is an ascetical task: poets must “purge themselves before reality . . . in what they intend to be saintly exercises.”

M. also provides interesting details on Stevens’s relationship to the Catholic Church and the account that Stevens became a Catholic during his last illness. As Stevens formulated his own search several years before: “At my age, it would be nice to be able to read more and think more and be myself more and to make up my mind about God, say, before it is too late, or at least before he makes up his mind about me.” All in all, an excellent work.

RICHARD M. LIDDY
Seton Hall University, N.J.

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