BOOK REVIEWS


This volume stands as an integrated summary of issues raised and addressed over the past 30 years by one of the most creative of American students of the Old Testament—a term Brueggemann chooses deliberately, albeit "with diffidence," because he writes as a Christian interpreter who is acutely aware of "the destructiveness implicit in every form of supersessionism," yet careful to avoid clumsy neologisms. With B.'s customary clarity that issue is confronted in the very first page's initial footnote, and thus he begins a remarkable scholarly summary of post-Reformation efforts to engage the text whose elusiveness reflects the character of the God it attests. The prose style is lucid. At regular intervals B.'s conclusions are stated succinctly in italicized sentences that could easily be extrapolated for the work's fundamental line of argument. Clear summaries of thought are provided in final bulleted form to facilitate the reader's task of personal study or professional analysis of the material. Parenthetically, I wondered if such telltale signs of classroom method signaled the original sociological locus for the literary genre of the work.

Beginning with a masterful historical summary with special emphasis on the 20th century, the work of each of the major scholars in the discipline is described, contextualized in its school of thought and politico-historical era, and subjected to evenhanded critique. The ideological assumptions of the Enlightenment are spotlighted for their positive as well as negative influences. B. assesses the reigning postmodern skepticism in biblical study vis-à-vis prior certitude which proved shallow, and he describes the shattered scholarly consensus which has resulted in a new pluralism. The first 114 pages of historical and contextual introduction to this work should be mandatory theological reading for undergraduate and graduate students alike.

Insisting that the entire OT is not about acts or history so much as about Israel's utterances and testimony regarding Yahweh, and concluding therefore that the understanding of forensic rhetoric becomes central to the endeavor of OT study, B. selects the courtroom context and a virtual trial scene, as in Deutero-Isaiah, as a starting point for developing his analytical categories. For almost 200 pages B.'s first full section carefully analyzes the biblical testimony through Israel's use of verbs associated with Yahweh (creating, promising, delivering, commanding, and leading) as well as adjectives (highlighting Ex 34:6–7 as Israel's credo) and nouns (with titles such as judge, king, warrior and father among the metaphors of governance and sustenance). An example of the wisdom that permeates this entire study is B.'s observa-
tion that "monotheism, unprotected by metaphor, moves toward idolatry" (231).

B.'s second section deals with the counterclaims reflected in Yahweh's hiddenness as noted by Wisdom Literature, unreliability as found in the story of Saul or Jeremiah, and downright negativity and divine violence in psalms of complaint. Pursuing the courtroom metaphor, B. then describes the unsolicited testimony provided by individual humans, the nations, and all of creation as covenant partners. A fourth section describes the testimony embodied in the mediating realities of Torah, king, prophet, cult, and sage. A final section underscores the pluralism of contemporary OT study, and suggests that the multiplicity of modern critical voices aptly reflects the plurality of testimonies woven into the canonical text itself. In B.'s judgment our contemporary scholarly disputes only confirm his selection of forensic testimony as the governing metaphor for understanding the entire complex of biblical witness/es and explain today's absence of any widely accepted "canon within the canon."

Throughout B. provides helpful though brief summary reflection on individual topics or issues as viewed from a Christian perspective, usually restricted to a few final paragraphs. He insists that the OT's witness remains open to the sovereignty of Yahweh and thus precludes full closure of most of its major theological questions addressed in the inspired text. In asserting that the New Testament continues a legitimate trajectory without presuming to be the only valid interpretation, supersessionism is avoided, and successfully so in my judgment.

A few comments may illustrate the balanced value of this monograph. B. counters the anti-cult bias of some earlier Protestant critics by emphasizing the value of Ezekiel's sense of Yahweh's glory or the esthetic mediation provided by cult in Israel. Although he is not hesitant to subject American secular and political culture to the same judgment rendered upon monarchical abuse in Israel or Judah nor to add an occasional contemporary illustration, the examples will probably not date the work. B. summarizes thoughtful distinctions between the distributive justice inherent in the mandate of the Jubilee, e.g., and the more retributive justice found in Wisdom's "law and order" view of things or deuteronomistic obedience/blessing and disobedience/curse dichotomies. B. is conscious of the need to maintain an awareness of the shadow of the Holocaust which must fall upon all contemporary approaches to the testimony of the OT, especially for Christian interpreters.

My criticisms are minimal. Apocalyptic seems to receive a briefer consideration than expected. On occasion the repetition of the divine name Yahweh, possibly to avoid gender specific pronouns, edged toward becoming a distraction. The concept of "military consumerism" as a dominant Western metanarrative (718-20) seemed puzzling, probably due to B.'s unexplained use of the word "military."

B. insists that theological claims remain very valid for contemporary
OT interpretation, in spite of some residual Enlightenment fears resulting from heavy-handed ecclesial control. This volume is enjoyable reading and very valuable. I recommend it wholeheartedly.

Archdiocese of Milwaukee

RICHARD J. SKLBA


The Anchor Bible series began in the early 60s. In the early 90s, flush with the success of The Anchor Bible Dictionary (1992) and of the early volumes of the auxiliary series, the Anchor Bible Reference Library, the publisher consented to begin commissioning replacements for some of the volumes. Whether there will ever be a full set of the Anchor Bible remains an open question. The series was originally addressed to the much-sought-after general reader, but it quickly moved in the direction of more technical exposition; some of the resulting volumes combine the interests of general and scholarly readers, while others do not even try. Seow's Ecclesiastes belongs in the group of those that make an effort to address a broad audience.

Seow's new commentary on Ecclesiastes, whose Hebrew title is Qoheleth, is the first of the Old Testament replacements to appear, and it is only a partial replacement for R. B. Y. Scott's Proverbs, Ecclesiastes (1965). Scott treated the little book of Ecclesiastes in a commensurately brief compass, 20 pages of introduction and 45 pages of text and commentary. Seow's new volume has more pages in its introduction alone and 300 further pages for text and commentary.

Ecclesiastes is a hard book to read and to think with, and S. provides much valuable assistance. The book is so laconic that some scholars have found multiple, conflicting voices. S. rather understands it to be broadly coherent; he follows the lead of Michael V. Fox in opposing theories of quotations or actual dialogue, though it is impossible to deny either the dialogic texture of some passages (e.g., “7:1-12 [is] a parody of the verbosity of all those who readily . . . tell others what they should do in every situation” [241]) or the more important fact that “there are contradictory truths in life” (135).

The setting of the book is difficult. S.'s commentary is full of apt and revealing comparisons to other ancient Near Eastern literature. Like many, S. dates the book to the Persian period and finds no Greek influence, though he does not make clear to the general reader what such influence would look like, apart from the absence of Greek loan words. More importantly, S. does not consider the Jewish Wisdom texts of the late Second Temple period (including Ben Sira and the Wisdom of Solomon) in his comments on dating Qoheleth or in his general consideration of its contents.

The Comments on each section of the translation, intended for the general reader, are generally apt. Two major sections of the Introduc-
tion are both accessible to the general reader and well done. In his treatment of the economic and social setting of the book, S. proposes that the book is addressed to "people facing a new world of money and finance" (22). He establishes that the text is more concerned with money and social structure than with the abiding questions of undergraduate discussions of metaphysics, even if these questions do play a part. S.'s paraphrase of the book under the heading "Message" is a useful guide to the overall shape of various arguments; e.g., "Qohelet does not leave the reader with the impression that wisdom is of no use whatsoever. . . . Practical wisdom is not a formula for success, but it yet may do some good. It yet may win one some favor" (52). In other respects, the Introduction is disappointing. The treatment of the distinctive language of Qoheleth is a series of notes, and there is no discussion of the verse sections of the book, although S. treats more of the book as verse than most commentators and translators; this deficit is not remedied in the commentary proper.

S.'s Ecclesiastes is sober and cautious, and so is S.'s volume. The insistence on the coherence of the book is matched by an insistence on its role as part of Scripture. S. firmly resists the popular view that Qoheleth is just outside the canon, just a little too cool to involve theological thought, and his exegetical work supports such an appropriation.

Catholic University of America, D.C. Michael Patrick O'Connor


The first German edition of this work appeared in 1990. Schatzmann's eminently readable English translation is based on the second edition (1993), which includes as an appendix the transcription of an interview with Gnilka recorded by Bavarian Radio. Readers may find this popular-media treatment an easy point of entry to G.'s methods and findings; in it G. also extends the scope of his book's main lines with remarks on the origins of the sacraments.

G.'s work may be divided into three parts. Chapters 1–4 serve to lay the groundwork. Critical research must avoid the pitfalls of the past, when "in the would-be historical Jesus many rediscovered the portrait that they themselves had made of him" (3). Then G. sketches his use of sources (chiefly the Synoptic Gospels, with emphasis on the sayings source [Q] and reliance on the earliest discernible traditions) and his criteria for establishing historicity of the data (Jesus' dissimilarity to Judaism and the early Church; coherence of Jesus' words and deeds; multiple attestation of themes; traditions corrected by the early Church because they were hard or offensive; and Dahl's notion that data explaining Jesus' crucifixion point to the historical Jesus). Three chapters note Israel's political situation, describe the intellectual-
religious and social setting in the time of Jesus, and depict Jesus in the period before his public ministry. In G.'s view, Jesus was baptized by John and adhered to the Baptist's movement but did not become his disciple.

Chapters 5–9 give the gist of Jesus' ministry: the centrality of the kingdom of God in his preaching and the role of miracles in heralding its arrival; God's reign appears as future, imminent, and present in Jesus' ministry. G. sums up Jesus' instruction under three main headings: (1) through his proclamation people's relationship with God has changed; (2) Jesus upholds yet fulfills Torah; and (3) his essential doctrine includes love of enemies, nonviolence, reconciliation, and the proper use of wealth and authority. Other themes with which he deals include: disciples, discipleship and lifestyle; Israel, the people and the Church; and the fact that while Jesus' authority in mission reveals an implicit christology, use of the titles Messiah, Son of God, and Son of Man must be situated in the life of the post-Easter community.

The final chapters examine the last days of Jesus, notably the important temple-cleansing episode, a protest that is meant to call the nation to repentance, and the trial and execution of Jesus. In a brief "Easter epilogue" G. avers that "the story of the resurrection . . . is no longer part of the earthly history of Jesus of Nazareth" (319).

It is a commonplace in historical-Jesus research that church reflection on the ministry of Jesus in the light of Easter has colored the Gospels. Scholars differ on the extent of this ecclesial coloring of Jesus' career and on the degree of skepticism with which they should view this process. G. generally leans toward trusting the early Church's transmission. In his survey of the passion narrative, e.g., he accepts the Barabbas tradition, along with most other episodes, as authentic (the Zealot leader was released the same morning as Jesus was tried and "the association of the two events happened later" [303]). But he argues that there is little historical reliability to Herod Antipas's involvement in Jesus' trial; "the pericope of Luke 23:6–12 is determined by the scriptural support and is to be seen as an illustration of Ps 2:1 f., 'Why do the nations conspire. . . ?'" (303–4). On such issues, interpreters may legitimately disagree with each other.

Though G. does not interact a great deal with English- or French-speaking scholars, he is well acquainted with exegetical discussion in Germany. The translator has helpfully tracked down English translations of German and French originals. Greek words appear regularly in the text; for the most part, their meaning is clear from the context, but not always.

Readers should be alerted to use of the term "overview" employed within and at the end of chapters 4–12; these are not summaries of the chapters but elaborations of how themes that appeared in the ministry of the historical Jesus were developed by the early Church in the light of Easter. On occasion, G. takes advantage of such developments to show how, regrettably, the Church has attenuated the force of Jesus'
teaching. Among other strengths, G. manifests delicacy in his treatment of the origins of Christian-Jewish conflict in the New Testament, and he sensitively notes the role of women within the retinue of Jesus.

All in all, no one who gives G.'s interpretation of the history and message of Jesus serious attention can fail to be challenged, even enriched, by this masterpiece that caps a lifetime of dexterous exegetical labor.

Archdiocese of Halifax

TERRENCE PRENDERGAST, S.J.


This book began life as a dissertation written under the direction of Rudolf Schnackenburg in 1971. Plevnik published pieces of the original in a series of articles and now offers a version that incorporates his later research, “to fill the gap in the present New Testament scholarship” (ix), particularly in English.

The subtitle indicates the basic structure. Part 1 is exegetical. Beginning with a consideration of the vocabulary and imagery of the parousia (including “day of the Lord,” “apocalypse,” and “epiphany”), P. devotes a chapter each to 1 Thess 4:13–18, 1 Thess 5:1–11, 1 Cor 15:23–28, 1 Cor 15:50–55, and Phil 3:20–21. Part 2 is theological. P. draws on all Paul's letters (except the Pastorals) to develop themes associated with the parousia: hope, judgment, conflict, future life. The final chapter discusses “Paul’s apocalyptic theology” in conversation with Bultmann and Beker.

P. succeeds in demonstrating that the parousia in the broadest sense is not a negligible feature of Paul's theology, that the language used by Paul fits within Jewish apocalyptic, that the creative reworking of this language and the fundamental understanding of God's victory in the future results from the powerful experience of Christ's Resurrection and present power in the community, that in the letters under consideration Paul's eschatology does not show development so much as differing emphases in response to differing situations, and that Paul's discussions of the parousia functioned above all to provide hope and to challenge the careless to alertness and moral transformation. On these basic points the book is solid and rewards the patient reader.

Patience is required, however, for there are a number of ways in which the demonstration of these points could be improved. The division of labor between exegesis and theology, for example, is not only artificial, it leads to a fairly substantial amount of repetition. Thus P. goes through much of the same material from Jewish apocalyptic literature three times: in his consideration of Paul's imagery, in his discussion of 1 Thess 4–5, and in his development of themes.

Nor is the relationship between the exegetical and theological sections entirely clear. When doing exegesis, P. seems constrained by
consideration of all those issues that are generally regarded as "exegetical" whether or not they are of particular importance for the passage being considered; in this sense, reading Part 1 is much like reading a commentary. The passage itself sets the bounds of discussion, and there is little sense of how these lengthy considerations either stem from or are directed to larger questions. P. breaks the Thessalonian and Corinthian passages into two separate chapters each, without seriously addressing their respective literary contexts or rhetorical functions. And when the broad themes pertaining to the parousia are discussed "theologically," the reader is not keenly aware of how the exegetical section has been critical to the proper understanding of the theology being developed.

A similar compositional awkwardness results from P.'s methodological decisions. Because the authenticity of 2 Thessalonians is challenged by some, for example, he does not make it one of his main exegetical passages. It would seem, however, that more than a footnote concerning its disputed authenticity is required on the point, especially since P. continues to use the data from 2 Thessalonians throughout the book (see, e.g., 42–43, 51, 85–86). The exclusion of 2 Thessalonians and the Pastorals seems all the more arbitrary when P. makes use of Colossians and Ephesians, and of liberal supporting evidence from the Synoptics.

Although P. has tried to respond to developments in scholarship since the first writing of the dissertation, it would have been impossible, without a complete rewriting, to address them all, so prolific and all pervasive has been the research over the past several decades. Four aspects in particular struck this reviewer: the degree to which his exegesis is dominated by terminological rather than by rhetorical considerations; the way in which knowledge of the Greco-Roman realities in particular is derivative rather than direct; the underdeveloped and inconsistent understanding of the nature and uses of metaphor; and, finally, the manner in which the response to Bultmann would have profited by a greater appropriation of the three aspects just enumerated!

This review has noted deficiencies in presentation and argumentation. It should also note that P. has succeeded in his goal of showing the importance of the parousia in Paul's theology.

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Luke Timothy Johnson


The odium theologicum against gnosis, first attested in the Pastoral Epistles, is still alive and well. That is quite evident from Hanratty's engaging but tendentious book, which concludes with Jasper's diatribe against Heidegger as a "'gnostic' thinker" (184). H.'s own ideological preference is reflected in the chapter on "the theistic philosophy of
Gabriel Marcel.” Gnostic mysticism, as exemplified in Meister Eckhart, leads, in H.’s view, to the humanistic atheism of Feuerbach and Marx.

“[T]he epithet ‘gnostic’ represents a legitimate hermeneutic horizon for the classification and explication of some of the most influential movements in the Western cultural tradition” (10). F. C. Baur argued that Hegel’s speculation was “a sophisticated modern version of the early gnostic heresies” (82), and C. G. Jung wrote the “Seven Sermons to the Dead” in the persona of the great gnostic teacher Basilides. Surely it says something about the gnostic phenomenon that it can be related to two such different thinkers. Hegel extols the “‘magic power’ of rational speculation” (85), while Jung regards “the supremacy of the word” as both “the distinguishing mark of the Christian epoch” and “the congenital vice of our age.” Hegel seeks to transcend “the recalcitrant ‘pictorial’ forms of the revealed religion” (10), while Jung regarded the inability to experience reality symbolically as the greatest danger for modern consciousness.

What Jung, Hegel, and gnosis all have in common is the centrality of experience and imagination. “Jung believed that the spiritual dimension of human existence . . . had been suppressed by the narrow rationalism of post-Enlightenment philosophy” (130), just as Hegel was influenced by “the emergence of a critical reaction against the enlightened outlook in the closing decades of the eighteenth century” and “the negative response to the experiential, imaginative and spiritual impoverishment of the Enlightenment project” (81). For such concerns H. seems to have little appreciation: “rather than submitting [the irrational materials of his dreams and fantasies] to the critical and reflective light of rational consciousness, Jung actually succumbed to them” (129).

In his defence of the tradition of rationalistic orthodoxy, H. is an Irenaeus redivivus, who regards “the patristic accounts of the heretical gnostic movement” as “the most important sources of information and insight concerning the distinctive mentality of the early Gnostics” (15). His superficial knowledge of gnostic sources is apparent when he asserts, “The Gnostics were not concerned with bodily resurrection or with redemption from sin and guilt” (26). On the contrary, Michel Desjardins has written an entire monograph on Sin in Valentinianism (Scholars Press, 1990), and Malcolm Peel summarizes the teaching of The Treatise on the Resurrection, as follows: “[T]his ‘resurrection body,’ covered with a new ‘flesh’ or ‘garment of light’, retains personally identifiable features.”

H. appeals to “the deployment of critical historical methods” (9), but he seems unaware that these methods have made Irenaeus’ appeal to “the apostolic tradition” problematical, to say the least. The stark opposition between gnostic “heresy” and “orthodoxy” in the Great Church has been anachronistically projected onto the earlier period, when, as in the New Testament writings, the opposed perspectives seem to co-
exist in embryonic form. The fact that "[n]o specifically gnostic text has been discovered which was . . . composed before the emergence of Christianity" (21) has no bearing on the presence or absence of gnostic thinking in the canonical books. George MacRae noted, "The biblical scholar does not call into question the existence of the sources of the Pentateuch just because he has access to no copy of the Pentateuch that antedates the Dead Sea Scrolls. . . . The purely chronological challenge to the argument for a pre-Christian Gnosticism is illegitimate."

Today, when East is meeting West as never before, the gnostic affirmation of oneness with the divine no longer seems blasphemous. Rather, it constitutes a precious link between Christianity and religious traditions of which Irenaeus could have had no knowledge. So too, advances in depth psychology and growing Western exposure to Eastern meditative practices support Jung's belief in "the efficacy of individual revelation and individual knowledge" (134). H.'s concern for "historical veracity" and "theological significance" (133–34) perpetuates the Irenaean perspective, but it does little to illuminate the continuing appeal and power of gnosis.

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Schuyler Brown


The name Cyril of Alexandria always evokes a reaction among patristic scholars, usually negative. Cyril was a kind of ecclesiastical wheeler-dealer who was not above tolerating riots among the faithful when it suited him. He was also, many would say, sadly mistaken in his christological views; he simply did not understand that Christ was a real human being. While this view of his christology is certainly wrong, it has proven to be remarkably durable. Recent scholarly interest in Cyril has, happily, begun to correct this misunderstanding. For example, in St. Cyril of Alexandria: The Christological Controversy (1994), J. McGuckin explored the path to Chalcedon in a way that is sympathetic to Cyril's concerns. That same year M.-O. Boulnois's Le paradoxe trinitaire chez Cyrill d'Alexandrie offered keen insight into Cyril's trinitarian thought. Now Meunier has done the same for Cyril's christological thought.

M. divides his study into two parts, dealing with the two Adams and with the union of humanity with God. Of the two, the second contains the more interesting analysis of Cyril's christological position. The first part, however, grounds the second in solid textual analysis. In exhaustive detail, which is at times a bit tedious for the reader, M. traces the vocabulary that Cyril used to describe the process of salvation. For Cyril the Adam-Christ typology was preeminent. This is, of course, a detail well known to students of Cyril, but M. explores Cyril's interest in this theme in unprecedented detail. For Cyril the fall of the first
Adam brought two kinds of corruption, moral and physical. Hence, the salvation offered by the second Adam must restore humanity at both levels. M.'s goal throughout the first section is to convince the reader of the overwhelming importance of soteriology in Cyril's thought. This he does successfully.

In the second part, M. turns to issues more properly christological. Drawing upon the conclusions of the first part, he argues that Cyril's christological conclusions parallel his soteriology. For Cyril it was absolutely necessary that the Word of God be truly human in order for humanity to be saved and participate in God's life. Echoing McGuckin, M. explains that Cyril insisted on a single subjectivity in Christ and that the center of that subjectivity was the Word, the second person of the Trinity. The humanity of Jesus was the humanity of the Word. The body of Jesus was the body of the Word. The sufferings of Jesus were the sufferings of the Word. There was, for Cyril, no independent human subject in Jesus, as if the subjectivity of the Word were competing with another subjectivity. There was no buffer zone, no special biosphere for God, inside of Jesus protecting the Word from unmediated contact with flesh. No, Jesus was "the one incarnate nature of the Word made flesh."

According to M., Cyril's commitment to this notion was driven by his soteriology: only God the Word, the first born of the new divinized humanity could raise the old broken humanity to life with God. Any christological scheme that seemed to retreat from this, such as the anthropological model more common among the Antiochenes, struck Cyril as a retreat from proclaiming God's nearness. M. writes, "In Christ God comes close, has a human face, a human voice, but it is truly God . . . who thus becomes approachable. The divine radiates from that human face." Cyril's theology turns out to be radically incarnational and, M. concludes, very far indeed from monophysitism, at least as it is popularly conceived. All in all this is an excellent work that does much to correct many serious misconceptions of Cyril's motives, interests, and concerns.

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Alarmed by the uncoupling of rights talk from corresponding responsibilities talk, several scholars are challenging the legitimacy of the concept of natural rights. Some, like Alasdair Maclntyre, have gone so far as to call them nothing more than "fictions." These authors contend that the origins of natural rights are, in fact, illegitimate; they argue that these rights do not emerge from, do not inhere in, and are not continuous with any long-standing valued tradition. From their Man-
icheean perspectives, these writers create a scapegoat in the form of an unworthy father of natural rights who rejected the enduring Aristotelian view of reason, rightness, and objectivity, and endorsed instead a subjective world of blind willfulness. So Leo Strauss and his disciples depict 17th-century philosophers, while others, like Michel Villey, point to Ockham and his nominalism and voluntarism for the foundations of this very irrational and privatistic claim.

Tierney does not deny that Ockham has an important role in the development of natural rights, but he challenges their supposed links with the Franciscan's nominalism and voluntarism. On nominalism, Ockham made no necessary connection between it and rights, and, as T. notes, any philosophy that acknowledges the value of individual persons is compatible with natural rights. On voluntarism, T. makes two important points. He agrees with scholars like Marilyn McCord Adams who insist that Ockham presumed the divine will to be never capricious, but always reasonable and understandable. To set a dichotomy between reason and will is to fail to recognize a fundamental Franciscan presupposition. T. also charges that to deduce a political theory from a theology of God's will is "a kind of imaginary extrapolation" (197). For Ockham the divine and human wills were incomparable. In God, will and intellect are indistinguishable; all that God wills is just and right. The human will, however, can choose between good and evil, so it needs to be guided by reason. Ockham based his natural-rights position, then, on the human condition, not on God's will. Ockham's teaching on God's absolute power was simply irrelevant to the arguments he developed in his political writings" (197).

If Ockham's nominalism and voluntarism were not the sources for his writings on natural rights, what were? Here T. leads us to twelfth-century canonists and insists that "a decisive shift" occurred: while the Stoics and Cicero claimed that *ius naturale* was the universal, objective natural law recognizable by humans, canonists defined it as a subjective force, faculty, or power inherent in individual human persons. Concerned to protect individuals, these early canonists developed the first expressions of natural rights, not from voluntarist arguments invoking God's will as expressed in Christian revelation, but from an anthropological vision of the person as rational, self-aware, and morally responsible. In fact, contrary to the claims of Villey, Strauss, MacIntyre, and others, "medieval society was saturated with a concern for rights" (54).

When Ockham, along with other Franciscans, debated Pope John XXII over evangelical poverty, property rights, and political governance, he turned to the creative jurisprudence of the twelfth century. These juridical writings that Ockham appropriated into his nonpositive ethics were the source of his natural-rights arguments. And, as in the canonical works, the dictate of reason dominated the entire argument.

Ockham, in turn, influenced Gerson. In Gerson, we find a presup-
position evident in his predecessors but flourishing in his own writings: the reform of the Church as a whole depended on the respect of its individual members. According to T., then, natural rights originate from medieval canonical writings, develop significantly in the Franciscan debate about property and poverty, and flourish in conciliarists' debates. Like Ockham and the canonists, Gerson presumed, therefore, a correspondence and not a contradiction between subjective natural rights and the common good.

T. investigates later writers, notably Jacques Almain, John Mair, and Conrad Summenhart, and finds them conduits rather than innovators for the natural-rights tradition. But he finds the idea in significantly mature form in the writings of the Spanish Dominicans, particularly Francisco de Vitoria and Bartolomé de Las Casas who, while reflecting on the Spanish conquest of the New World, insisted that natural rights inhere in human persons. Though they described the human being as created in the image of God, they developed their arguments not from the Scripture, but from the juridical tradition that formulated and sustained a rational foundation for natural rights.

This interplay of theological anthropology, political philosophy, and canon law highlights how from their inception, natural rights evolved always from a highly rationalist interest in order to respond creatively to contemporary problems related to the common good. In providing an account for the roots of natural rights, T. brilliantly confirms the suspicions of those who have thought that our contemporary society needs neither an imaginary construct of history nor a repudiation of the idea of human rights, but rather an appreciation of the deeply rational, responsible, and communal origins of subjective natural rights. T. has provided us with a memorable landmark in the history of political philosophy and social ethics.

Weston Jesuit School of Theology

JAMES F. KEENAN, S.J.


The Thomas Instituut at Utrecht in the Netherlands now houses one of the principal centers dedicated to the renewal of Continental Thomism. The present study represents the fifth book-length publication in the Instituut's "New Series." Thanks to the guidance of the Dutch Thomist H. J. M. Schoot, these volumes approach the works of Aquinas with a fresh spirit of theological inquiry.

Appealing to texts drawn mainly from the Summa theologiae, Leget introduces us to the thought of Aquinas through the prism of the word "life." Although skilled use of the Index Thomisticus greatly facilitates this kind of research, L. nonetheless displays his own systematic abilities as he proceeds to recapitulate Aquinas's Summa from the perspective of his use of the term vita. In sum, the volume constitutes a pro-
longed study of Aquinas's analogical deployment of this single term which remains so central to Christian revelation. All in all, an imaginative point of entry into the sacra doctrina!

Chapter 1 introduces the book’s main thesis, and then proceeds to offer a special treatment of “life” in the discussion of the Blessed Trinity in the Prima Pars. Chapter 2 considers Aquinas's distinctively Christian anthropology; L. deliberately associates the human creature that comes forth from the creating power of God with the human person redeemed by the death and Resurrection of Jesus Christ. Students of Aquinas will recognize this move as a bid to avoid the criticism that the structure of the Summa makes it difficult to discern the proper relationship between the human being created in the image of the Eternal Word and the believer redeemed by the active intervention of the Incarnate Son. Chapter 2, then, already places us squarely in the history of salvation and its narrative. This option enables L. moreover, to proceed in Chapter 3 with a discussion of the distinctively divine energies that animate the Christian life. Even though the chosen metatheme for the study obliges L. to give detailed attention to Aquinas’s treatment of human life as an object of the virtue of justice, the chapter aims to expose the complete “dynamism” of a life lived in Christ. On the other hand, we know that Aquinas himself allows us to consider justice (and its obligations) as an acquired virtue, a virtue of the polis.

Chapter 4 discusses the progression to eternal life. Because of the dispositions of divine providence in his own life, Aquinas was unable to return in his mature works to the topic of eschatology. So L. is compelled to cite texts from the Writings on the Sentences, a work of Aquinas's theological youth, which his later editors used to “complete” the unfinished Summa. A final chapter draws together the themes articulated during the course of this careful investigation, and offers an interpretation of Aquinas's theological purposes that captures the evangelical spirit that animates even the most arcane corners of his scientific work.

It is especially gratifying to discover the kind of detailed research into the texts of Aquinas that this book embodies. Even though the bibliography suggests that the present volume most likely began as an academic exercise, L. has managed to surpass the ordinary conventions of a dissertation in order to present a study of Aquinas that is both informative and enlightening. One recognizes in this volume the fruit of the mid-century Thomist renewal, especially that promoted by Chenu and Congar, and at the same time the influence of contemporary Thomists such as Torrell and Pinckaers. But L.’s unquestionable contemporaneity does not mean that he accepts every suggestion that 20th-century interpreters of Aquinas have proposed in an effort to bring the Common Doctor in line with modern outlooks. Perhaps the best sign of L.’s independence is his clear exposition of Aquinas’s doctrine of hell, where the punishment of death definitively eclipses the life in abundance that God invites every intelligent creature to share.
L. also questions the proposal that one can reconcile with the teaching of Thomas Aquinas the view that the only moment that matters in life is the final one. Instead he reminds us that Aquinas understood the gift of redemption so well that he was able to encourage a practice of Christian virtue in every circumstance of human life.

St. John's Seminary, Brighton

ROMANUS CESSARIO, O.P.


This is a masterful, enormously stimulating, yet difficult volume, whose richness prevents a reviewer from doing justice to all its themes. The brilliant, idiosyncratic Dominican Tommaso Campanella (1568-1639) spent much of his life in prisons of the Inquisition, including a 27-year stint in Naples from 1599 to 1626, because of his role in an abortive Calabrian rebellion against Spanish rule in 1599 and because of alleged heresy. The severity of his detention varied over the years, and he was able to maintain contact with the intellectual currents of his time. Headley has mastered the huge corpus of printed works, manuscripts, and correspondence that C. left behind, and he draws as much on C.'s tracts, occasional pieces, and letters as on his major works.

Headley's goal is not to present a synthesis of C.'s thought, but to determine "how this profound, encyclopedic mind identifies, understands, and relates to his age" (xix). His focus is on the mature C., after the rebellion of 1599. C. saw himself as a prophet pointing the way to the future at a critical juncture in European history. He pursued "a massive effort to drive to a new and consummate level the realization of a unified European political/ecclesiastical order, its expanding learning, and the global extension of the Catholic religion" (xxi). The effort revolved around five goals (Headley does not use this term) which in turn corresponded to five contemporary issues of a political, intellectual, and religious nature. Like other thinkers of the time from Suárez to Descartes, C. pursued the creation of a new synthesis that would assimilate the changes of the 16th century, but the order C. sought to impose differed vastly from what resulted with Galileo and the modern state.

After providing a rich biographical context, Headley turns to C.'s first goal, the creation of a new Christian philosophy that would harmonize with the development of science. From his earliest years C. was anti-Aristotelian. Renaissance Neoplatonism and the Italian natural philosophers, especially Telesio, greatly influenced him, and the monistic natural philosophy that he worked out with its elements of magic, astrology, and Hermeticism was a far cry from the mathematical, mechanistic science of Galileo that was to win the day. An admirer of Galileo from the 1590s, C. was not fully committed to Copernican-
ism. His famous memorandum of 1616 in the Galileo affair argued for Galileo's "libertas philosophandi" or intellectual freedom but not for Galileo's science.

C.'s second goal was the rejection of Machiavelli. His *Atheismus triumphatus* (c. 1605) contributed to the contemporary debate over Machiavelli, who was his principal intellectual opponent after Aristotle and whom he considered an atheist and at odds with nature. Like many contemporary Antimachiavellians, C. rejected Machiavelli's instrumentalization of religion and his insistence on the incompatibility of political success with morality or religion, yet he also realized the political utility of a common religion and he favored the militant political Christianity which Machiavelli occasionally advocated. What distinguished him from other Antimachiavellians was his apocalypticism and his universalism.

This universalism underlay C.'s third and fourth goals, a world empire that would in turn support an all encompassing theocratic papal Church. Obviously stimulated by Spanish exploits in the New World and especially by the achievement of Columbus, C. advocated, above all in his *Monarchia di Spagna*, a universal Spanish Empire that would serve as the secular arm of a global papacy. His conception was well suited to the Rome of 1600, characterized as it was by a reinvigorated papacy with a new sense for worldwide evangelization that was capped by the foundation of the Propaganda Fide in 1622. Providence called Spain to the support of this universal mission. Later, after his move to France in 1632, C. saw France as carrying out the task he earlier attributed to Spain. But this secular power would be subordinate to the papal, clerical Church which embodied a peculiar mix of monarchy, hierarchy, and community in which the monks and friars played a crucial role. Eventually, then, in its final, eschatological stage, this Church and indeed humanity would be transformed according to the utopian vision of C.'s *City of the Sun* (1623), which bore many resemblances to Plato's *Republic*.

C.'s final goal was a form of Christianity that would emphasize the elements of natural religion within it. He always found it difficult to believe that a good God restricted salvation to a mere fragment, a "fingernail" of the whole human body. Building upon the pre-Augustianian Christian writers, he saw Christ as Eternal Reason long at work in the world, and he inclined to identify the Christian law with the natural law. In this respect too, he drew upon Renaissance Neoplatonism, specifically Ficino. Precisely because he saw them as opening the door to salvation to the pagans who did not yet know Christ, he sided with the Jesuits rather than with his fellow Dominicans in the long conflict over grace and free will. So one might say, he anticipated Vatican II in attempting a definition of the Church that in some sense would incorporate all persons of good will.

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ROBERT BIRELEY, S.J.

Herbert Vaughan was the third Archbishop of Westminster (1832–1903) in the restored hierarchy of the Roman Catholic Church in England and Wales. While in that position, he was involved in the controversy over Anglican orders that resulted in the letter *Apostolicae curae*, and played a role in the beginning of the Modernist controversy. Before that, he served an apprenticeship as protégé and obvious successor to the long-reigning second Archbishop, Henry Edward Manning. Vaughan was present, therefore, either as participant or as close observer, to the history of the Church in England in the first 50 years of its restored existence. As owner of *The Tablet*, which he acquired in 1868, Vaughan was a strong supporter of the Ultramontane position of Manning and an advocate of the papal infallibility decreed at Vatican I. As bishop of Salford (Manchester) from 1872, he was an effective collaborator, both in his diocese and on the national scene, in the romanization of the English Catholic Church carried out by Manning. Vaughan had a life-long interest in the missions, and founded a congregation, St. Joseph's Missionary Society, also known as the Mill Hill Missionaries (from the location of their headquarters outside London) to carry on this work. The American congregation of the Josephites was a breakaway from Mill Hill, following Vaughan's inspiration to work with African-Americans in the southern U.S.

The present volume was commissioned by the Mill Hill Missionaries to prepare an account of their founder for candidates entering the Society from Africa and Asia who might not be familiar with him. This was in order that, in the words of the present Superior General, they could "reflect on the life of the man whose vision they wish to share" (vii). O'Neil is himself a member of the Society who was requested to undertake the task. In the nature of the enterprise, therefore, we are dealing with a work that seeks to inspire as well as to inform, by finding within the life of the founder the charism of the organization. However, O. is a professional historian, and he has done an excellent job in assembling the sources required to write a scholarly life of a figure who had not received significant biographical treatment since the 1910 "Life" written by Vaughan's cousin and literary executor, John Snead-Cox. Vaughan was, in many matters, a figure of controversy, and so O. has had to consider an extensive literature—which he does unflinchingly—that does not always treat his subject as a hero. There is, therefore, a tension in the book between its institutional agenda and its character as a work of scholarship. This tension manifests itself in O.'s presenting the case "for" and "against" Vaughan on controversial issues, but not himself taking a position. The result is less than satisfactory, as the impression one has of Vaughan is flat. O. seems constrained by his assignment to offer less interpretation than one would have desired. The structure of the book is almost reportorial,
moving from event to event in Vaughan's life sometimes without a sense of connection or relationship.

This is unfortunate, as Vaughan remains something of a puzzle and an enigma. By birth and upbringing he was a member of a distinguished “old Catholic” family, and yet he made common cause with the convert Ultramontane Manning, who was viewed as an upstart and an innovator by Vaughan’s peers. While insensitive to the intellectual concerns of either liberal Catholics or Modernists, Vaughan reversed Manning’s ban on Catholics attending Oxford and Cambridge, and so opened the way for the flowering of Catholic intellectual life in Britain in the 20th century. While progressive by present standards in the area of missiology (he encouraged the acceptance of African-Americans in the Society’s seminary in Baltimore that resulted in the ordination of the first black priests in the U.S.), he did not share his predecessor’s social concerns, or his empathy for the Irish working class who were the greatest part of his flock in Westminster.

O. is most effective in presenting something of the spiritual side of the man, which he does through the use of correspondence and diaries. Vaughan’s spirituality was an interesting mix of old Catholic piety and imported Roman devotions, heavily influenced by the intense interiority and moralism, if not to say scrupulosity, of Protestant evangelicalism that cut across the devotional life of Victorian Christians of every stripe.

This book is worthwhile if only for the footnotes, which demonstrate an impressive amount of research not only on Vaughan’s life, but also on the many individuals with whom he had to deal and the issues in which he was involved. It will be an invaluable source for subsequent historians who wish to explain the significance of Vaughan’s life in a way that O. has not attempted.

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**JEFFREY VON ARX, S.J.**


McKenna observes, correctly, that neither scholars nor journalists have written extensively about Marxism in Africa. Political and economic turmoil on this most troubled continent over the past four decades has led to scholarship on the subject being severely slighted. Africans who should have been writing learned treatises on their homelands have either been driven overseas, died by natural causes or otherwise, or have been forced to seek other employment to feed and house themselves and their families.

At least until very recently, chronicles about post-Independence Africa have been left to the most part to Europeans or North Americans living in Africa or teaching courses about it in Western institutions of higher learning. With 30 years of experience in Africa, principally in
Nigeria attached to the Catholic Bishops’ Conference, M. neatly fits the first category and has rendered a service by his detailed scholarship on an important subject that deserves to be extensively analyzed.

Unfortunately, however, the ambition of this book was herculean. As a result, M. has only partially accomplished his goal. It is as if M.’s subject had been “modern Western European economies” and Sweden, the Netherlands, Switzerland, and Spain were the four examples chosen for detailed examination; the general reaction in that case would probably be that the subject cannot be covered comprehensively unless at least some of the major European economic powers such as France, Britain, Italy, or Germany are included in the spotlight.

A similar observation must be made for a book dealing with Church and Marxism in Africa which studies copiously the situation in Zimbabwe, Zambia, Mozambique, and Madagascar but makes only the most general of observations concerning the profoundly Marxist periods of activity in nations such as Ethiopia, Guinea, Benin and Congo-Brazzaville—to cite a quarter of most prominent examples of nations demanding full discussion on this topic. In effect, by self selection, what M. has done is to write an account of church and state in Southern Africa (if one includes the Indian Ocean island nation of Madagascar in Southern Africa for these purposes). As long as the actual scope of this book—not an insignificant or unimportant one—is understood, the product produced can be recommended.

The main strengths here are the chapters devoted to church and state in Mozambique and Madagascar. This is particularly true since relatively little has been written in English concerning these two nations. M.’s skillful employment of primary sources in Portuguese and French respectively will be a fine starting point for those able to read articles and books in these languages on this subject.

In both Madagascar and Mozambique, socialist rhetoric increased markedly during the 70s and 80s. Here the similarities end. In Madagascar, except for tension over education matters, church and state co-existed well together. The Ratsiraka government never followed through on its socialist rhetoric at its most extreme. The Catholic hierarchy for its part adopted a low profile and worked out its difficulties with the government in private, whenever possible. Many government ministers continued to practice their Catholicism, if quite discreetly.

In Mozambique, the situation was much different. Portuguese colonialism in Africa had been brutal in the extreme. Quite understandably, Roman Catholicism in pre-independent Mozambique was considered a “white man’s religion.” The chapter on tensions in Mozambique between church and state after 1974 is a masterpiece. M. leaves the reader with the hopeful conclusion that the disputes have caused ecclesiastical authorities to look inward, purify themselves, and lead their flock to a closer observance of biblical precepts.

Unfortunately the chapters devoted to Zimbabwe and Zambia are relatively weak. Perhaps this is because so much, often of high quality,
has already been written on the nations that had been Northern Rhodessia and Southern Rhodesia respectively in the old Rhodesian Federation. One might cynically suggest that since Zambia and Zimbabwe are English-speaking, a number of "African experts" in the U.S. and Great Britain, unlike M., are not comfortable when writing about African nations where most primary documents have been written in Portuguese or French. Unfortunately, any discussion of church and state in Zimbabwe and Zambia that does not analyze in depth the role of the Anglican Church in Zimbabwe or animism in Zambia cannot be applauded. Nevertheless, taken as a whole, this book is a welcome addition to the small, but constantly growing, assembly of intelligent works being written about Africa.

Boston College

FRANK J. PARKER, S.J.


I remember reading somewhere of a prominent philosopher who claimed that, if presented with a logically impeccable proof for the existence of God, he would immediately give up his belief in logic. Given this attitude, Davis has his work cut out for him. Much to his credit he has produced a book that is both useful and challenging, and done so with a clarity and stylistic simplicity all-too-often absent from professional philosophical writing. Within a relatively brief compass he thoroughly and even-handedly examines versions of the ontological and cosmological arguments, the arguments from design and religious experience, as well as unclassifiable variants such as Pascal's wager and William James's will to believe.

One of the more satisfying aspects of the book is that D. takes seriously the question of why we should be interested in proving the existence of God at all. If God doesn't exist, clearly no sound existence proof can be produced (pace the philosopher alluded to at the beginning of this review). On the other hand, if God does exist, it is not difficult to produce proofs for the existence of God that are both logically valid and sound, but are philosophically and religiously useless. Here is one: "Either P or God exists [where P is any false proposition whatever]; not-P; therefore, God exists." This argument is formally valid, and if God exists it has true premises and is therefore logically sound. D. sets himself the task of specifying what other characteristics a proof must have in order to be "successful":

"[A] good or successful deductive theistic proof satisfies the following criteria:

It is formally valid;
It is informally valid; and
Its premises are known to be more plausible than their denials."
A theistic proof that satisfies these criteria (if any such argument ever does) demonstrates the existence of God. It shows that rational people can rationally believe in the existence of God" (8). The useless proof produced above falls afoul of the second of D.'s criteria.

D.'s discussions of the various arguments are characterized by care, logical sophistication, and clarity of presentation. His discussion of the cosmological argument in particular should be singled out for its clear and convincing explanation of why a hierarchically ordered set of causes cannot be infinite. In his discussion of the argument from design, he makes a useful distinction between what he calls the old and the new design arguments: the old argument, made famous (or notorious) by Hume and Paley, is clearly of an analogical nature; the new relies on the consilience of factors like the convenient values of fundamental physical constants to produce an “argument to the best explanation” (also proposed by authors like Swinburne and Forrest) for the existence of God.

The book is not without its problems. In his argument for the existence of a necessary being, for instance, D. claims too much. A persuasive argument can be made to show that all he has really proved is that (under certain assumptions) the three propositions “all existing contingent beings have hierarchical causes,” “there is no first moment of time,” and “all existing beings are contingent” form an inconsistent set. He focuses on the third proposition as the culprit in his reductio on grounds of “plausibility,” a concept that he appeals to elsewhere in the book as well (e.g., the definition of “successful proof” referred to above) without anywhere explicating the criteria that a “plausible” claim must satisfy. In his discussion of the criticisms of D. Z. Phillips, D. seems not to grasp Phillips’s idea that religious discourse is ordinary discourse that cannot be understood apart from the religious practices of which it forms a part. To draw the conclusion, as D. seems to, that Phillips is somehow questioning the objectivity of religious claims is a serious misunderstanding.

Inevitably one comes back to the question of the point of proofs for the existence of God. For as D. points out on the last-but-one page of his text, “It is one thing to come to believe in the existence of God. It is quite another to commit one’s life to God, to set out to love, obey and honor God in one’s life” (192). The question of the existence of God, apart from the religious life that gives the concept meaning, makes one wonder whether it is really God that one is talking about. D. gives an excellent, if ultimately unconvincing, account of the reasons for an affirmative answer. This book will be read with profit by scholars and students alike.

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T. Michael McNulty, S.J.

Many Christian discussions of evolution are so cautious that they still give the impression there is something to fear from it. The most striking feature of this book, by contrast, is the thoroughness with which Schmitz-Moormann has absorbed a scientifically sophisticated evolutionary perspective into Christian theology. The challenges are real enough, but his bolder, more adventuresome viewpoint will be welcome to those who seek a corrective to more timid approaches. It is intended as a textbook and equipped with study questions, but it has more to offer than that.

Much of the book is devoted to a description of the processes of evolution that bear on theology. Thus not evolution but entropy seems to be the key to understanding the universe; S. denies this "quantitative" argument and argues that value cannot be assigned by mere arithmetic. Moreover, even in the world without life we see the possibilities of the simplest forms of information storage and retrieval (he suggests autocatalysis and perhaps the unknown ways in which the crystalline form of an atom is stored). Specific examples from physics, chemistry, and biology, most of them available in English publications, are marshaled to describe this evolution of consciousness. The wealth of scientific information is one of the book's strengths, but the prose sometimes gets bogged down. Moreover, there is an irony in discovering that a book so accepting of change is itself caught up in it; cosmology is changing so rapidly that some specifics of his data are already being questioned. Still, the argument and examples lead forcefully to S.'s conclusions. He traces a slow growth of information, consciousness, and freedom in the universe—all developments that witness to the creative power of God.

Scientific detail is a notable feature of the book, but the absence of some of the better-known English-language philosophers and science writers and their arguments is an unfortunate omission. Still, readers familiar with recent arguments will find that some writers are here incognito. S.'s interest in the evolution of consciousness resembles the similar argument of David Chalmers. Here it does not lead to the very thin version of consciousness Chalmers favors, along with a possibility of an elusive panpsychism, but rather to a fuller, more traditional notion of consciousness, the human capacity for God. More surprisingly, recent use of evolutionary randomness to "prove" atheism is shown as a limited argument. That argument, popularized by Richard Dawkins and Michael Dennett, states that since evolution can explain the world as we know it as a result of blind, natural selection, evolution can be said to have disproved divine creation. S. discusses the data with which they work and arrives at different conclusions; randomness is not an argument against all types of creation, but only the familiar
ones in which divine intervention is needed to provide design from outside the organic process. S. acknowledges the apparent accidental quality of evolution but turns the randomness argument on its head. He insists that human freedom, too, must have evolved; a theology of creation today cannot imagine that freedom or morality were imposed on the universe late in its history. Rather, they must have emerged gradually, along with morality and intelligence, in the risky processes science uncovers.

In the last chapters, S. takes up theological ideas more fully. His ability to integrate modern evolutionary theory and recent understandings of God distinguish the book. Readers will recognize the influence of Teilhard, whose works S. translated into German. What some would call a Rahnerian panentheism emerges as S.’s understanding of the best contemporary doctrine of God; in the last chapter he explores some elements of this, e.g. our understanding of prayer and of providence. Trinitarian interpretations are probed lightly, as well as the tensions among grace, free will, and determinism. These understandings of God are stated in a brief form suitable for a textbook, but S. brings them together with a wide variety of detailed scientific material and his argument does justice to the resilience and profundity of traditional positions. Not everyone will welcome the boldness of its acceptance of evolution and change. Its innovative reading of religion and evolution challenges many prescientific ideas, but its theology is well informed and well thought out, even where disagreements are possible. This book has much to offer even informed readers and deserves wide classroom exposure.

California State Univ., Long Beach  
ANTHONY BATTAGLIA


Gerth takes up a challenging and daunting task: to serve as arbiter between the two main contenders for a Christian theology of religions: the so-called “inclusivist” and “pluralist” models, as represented by their best-known contemporary champions, Gavin D’Costa (speaking for Karl Rahner) and John Hick. Proposed originally as a licentiate thesis at Munich’s Ludwig-Maximilian University, this evaluation gives careful, sometimes repetitive, hearing to both sides: D’Costa’s case for the validity of many religions but the superiority or finality of one (Christianity), and Hick’s argument for the equal validity of many religious paths. G.’s assessment rests on three “rational criteria”: inner consistency, coherence with external facts (especially from the history of religions), and overall plausibility.

His final verdict? While he announces a tie between D’Costa and Hick in regard to consistency, he seeks to show how, in the final analy-
sis, the pluralist model excels in coherence and plausibility. D'Costa's fundamental criticisms of Hick's pluralist perspective—that in order to avoid rank relativism, Hick must either invoke universal criteria of truth which make him an anonymous inclusivist or resort to a transcendental agnosticism ultimately indistinguishable from atheism—do not, in G.'s estimation, hold water. In making his move from "theocentrism" to what G. calls "soteriocentrism" in the early 80s, Hick offers ethical criteria for religious truth claims which he (and G.) believe can be found, essentially, in all (or most) religious communities; so the validity of religious beliefs is rooted in their ethical capacity to redirect or convert individuals' and communities' concerns from self-centeredness to other-centeredness and so to promote a "better" quality of life. Thus, while Hick may be an agnostic about doctrines, he is not about ethics; and that saves him from atheism.

G. also judges inadequate D'Costa's argument that Hick's pluralist model is superfluous since the inclusivists, while remaining faithful to Christian tradition, achieve the goals of the pluralists: a more positive evaluation of other religions and an authentic dialogue with them. But the inclusivists do this, according to G., on the basis of a faith claim that cannot be verified (indeed, seems to be contradicted) by empirical data from comparative religions: a study of religious history does not seem to indicate either the superiority of Christianity or an inbuilt orientation toward fulfillment in the Church. Thus there is an apparent clash in the inclusivist position between faith and reason.

In arguing for the greater coherence and plausibility of Hick's perspective, G. clarifies typical misperceptions of the pluralist model: that Hick is defenseless on the slippery slopes of relativism, that his view of the Incarnation as metaphor does not allow ontological claims about the person of Christ, that in denying that the Real (Kant's noumenon) can be known Hick also denies that it can be experienced. All such assessments of Hick, G. points out, fail to listen to everything Hick is saying.

But one might also ask whether G. is hearing all that D'Costa and other of Hick's critics are saying. Much of his case that Hick's pluralism is more "coherent" with the data of comparative religions rests on the claim that an "axial period" is evident in the history of religions (between the eighth and second centuries B.C.E.); during this period religions across the globe started fashioning visions of bettering the human condition, a bettering made possible through a shift from self-to other-centeredness. Whether historians and sociologists of religions would unanimously affirm the "evidence" of such claims is highly doubtful.

Also, G. might be more alert to dangers lurking in Hick's Kantian position and its radical negative theology. Hick argues that the contradictions found between the religions are understandable in that our human constructs can never reach or know the "Real in itself"; our descriptions of the Real as personal or nonpersonal describe our expe-
rience of, and ways of relating to, the Real; but they do not describe the Real itself. Does not such a radically negative epistemology lead to, or is it not based on, a dualism between the divine and the human, between God and history, as well as between beliefs and ethics? Such a dualism is not only philosophically questionable but in contradiction to what many religious communities deeply believe.

So G. offers sound advice when he ends his study with the suggestion that the (or at least a) pivotal issue in the debate about a theology of religions—and the issue that D'Costa should have placed in the center of his critique of Hick—has to do with the mystery/knowability of God. How much does (or can) revelation, how much does (or can) the Christ event, enable us to know the Unknowable? On that question hinge most of the key differences between inclusivists and pluralists.

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PAUL F. KNITTER


The first of these books is Caputo's learned, eloquent, passionate, imaginative, and very personal investigation into the religious significance of deconstruction and of Derrida’s work. C. remarks that “deconstruction is a quasi-theory of undecidability . . . an exploration of as many ‘instants’ of undecidability as it has time . . . to study.” Différance is the undefinable term Derrida coined for the movement of all the differences, all these many instants of undecidability. Not surprisingly, when Derrida had just presented his 1968 paper “Differance,” someone in the audience complained that “it [differance] is the source of everything and one cannot know it: it is the God of negative theology.” To which the presenter responded, “It is and it is not.” In subsequent years, he has come to see “it is not” as the better answer, and C. entitles his first chapter “God Is Not Différance.” Whereas the God of negative theology is a transcendent super-reality, differance is closer to a transcendental anteriority making possible all forms and all thoughts, including all theologies whether positive or negative.

C.’s second chapter moves from the apophatic to the messianic. Talk about differance yields to talk about the altogether other that approaches but never quite arrives. For Derrida, there is nothing comforting about this future: to welcome it is to be hospitable to a “monstrous arrivant,” something “absolutely foreign or strange” that, try as we might, we cannot domesticate. It is the “impossible possible” for all our yearnings and struggles. Furthermore, deconstruction means a prophetic politics since this altogether other comes toward us in every
meeting with every other. Tout autre est tout autre. Although the messianic and prophetic turn in Derrida's work obviously has a connection with his Jewish origins, the altogether other and the expectation of it (of him, of her, of them) overarch and underlie all the particular traditions or confessions that give it formal, but totally inadequate expression.

However much Derrida may have once tried to separate personal developments from deconstruction as a quasi-theory or quasi-strategy, the works of recent years, those that C. considers in his later chapters, bear the stamp of his particular history. Experiencing partial facial paralysis and difficulty seeing as a result of Lyme disease, he selects works of art concerned with vision and blindness for a Louvre exhibit and produces Memoirs of the Blind: The Self-Portrait and Other Ruins (1990, transl. 1993) as a complementary text. In Circumfession: Fifty-Nine Periods and Periphrases (1991, transl. 1993), he responds to Geoffrey Bennington's analytic Jacques Derrida with a running, indeed a run-on, evocation of his own life, of his position as a circumcised Jew "who rightly passes for an atheist," of his education and upbringing in French Algeria, of his conflicted relationship to his dying mother and his own children. In each section, he links his story, through extended quotations from the Confessions, with that of Augustine, another expatriated North African whose prayers and tears flowed into those of his mother. A little later, a heightened awareness of his own mortality and a renewed reading of Genesis and of Kierkegaard's Fear and Trembling leads to reflections on Abraham's abortive sacrifice of Isaac and on life and death in The Gift of Death (1992, transl. 1995). C. concludes with his own intimate return to the final words of Memoirs of the Blind: "I don't know, one has to believe."

Deconstruction in a Nutshell is a much more prosaic book. It contains the text of a 1994 symposium with Derrida at the inauguration of the Villanova University Ph.D. program in philosophy along with C.'s extensive commentary on Derrida's responses to faculty questions at the symposium. What struck me in attending the symposium and in reading the present text was how straightforward, how fair and balanced Derrida then seemed and now seems in answering questions about institutions, about the philosophical canon, about community and democracy, about international order and disorder. His stress is on deconstruction not as destruction, but as finding the points of tension within texts and institutions themselves. The "nutshell" of the title is, of course, ironic although it comes from Derrida himself in speaking of the problem of justice. This problem has been on his mind all the time in his previous writings, and the very "condition of the possibility of deconstruction is a call for justice." In the commentary, which covers much the same thematic ground as The Prayers and Tears, "deconstruction is justice" becomes the pivotal refrain.

C. is an excellent scholar and writer, and I have learned much in reading these two books. Since they catch Derrida and deconstruction
in midstream and engage polemically in ongoing debates, the books are not introductions to the man or the movement, nor did C. intend them as such. If there is any point on which I might criticize C. and his books, it is perhaps for not deconstructing Derrida himself and for not giving Derrida's critics their due. C. argues that Derrida's endeavor is performative (doing something) more than it is constative (saying something). It is, however, also in the order of performance. When I turn from C.'s expositions to books such as Memoirs of the Blind, Circumfession, and The Gift of Death, my sense is that Derrida's performance in them falls far short of the concept behind them. Can we make something of this gap or of the gap between the performance in them and the performance in the symposium? Perhaps these gaps explain the resistance to Derrida in many circles. And won't Derrida have to bear some of the burden of the rhetorical and philosophical excesses of the "deconstructionists" he has inspired or at least let loose through his work? We should be able to do some of this deconstructing while recognizing the achievement that C. proclaims. Derrida would be the beneficiary.

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MICHAEL J. KERLIN


"The specific contribution of my thesis," writes Pitchers, "lies in placing Küng's christology in context" (243). That context is modern rather than postmodern. Küng is credited with having a strong impact on such contemporary theologians as Pannenberg, Moltmann, and Jüngel: "Küng's christological contribution has changed the direction of theology from Kierkegaard to a re-evaluation of Hegel" (200).

In Menschwerdung Gottes (1970), Küng offers an introduction to Hegel's theological thought as prolegomena to a future Christology. His own Christology must be understood as still unfinished and incomplete. While not offering an evaluation or critique of Hegel's philosophy, he takes from Hegel a dynamic concept of God in history and history in God as its goal. Küng returns to Hegel when dealing with the Resurrection but inserts into Hegel's system an appeal to the concreteness and specificity of Jesus as known through the historical-critical method of the New Quest. Thus, he combines Hegel's corrective of a static God (as presented at Chalcedon) with a biblical corrective of Hegel's system as represented by modern New Testament scholarship, for the most part German and Protestant. In all of this, one must not lose sight of Küng's essential purpose: "to be relevant by presenting a picture of Christ that makes sense to scientifically orientated modern persons" (13).

Küng is often criticized for replacing an ontological Christology with
a functional one. But P. affirms that he is often criticized for the wrong reason. Küng’s critics are so deeply committed to dogma that they fail to see exegesis as a necessary means to reformulate the dogma. Küng’s point is to provide a reliable historical basis to the question: “Why did the church live for, die for and proclaim this person and none other in worship?” (216). The weakness in Küng’s Christology, P. believes, “lies in his failure to follow through on his Hegelian premise” (216), namely to draw out the ontological implications of viewing God in the process of becoming. Since Hegel precedes Darwin and tends toward very abstract and often confusing language, P. proposes that process theology might form a logical, more consistent conclusion to Küng’s Christology as well as provide a more acceptable approach for moderns. “Process thought can incorporate both the historical-critical method and the dynamic evolving view of God and the world in becoming” (235).

This is an interesting and readable book, clear though at times repetitive. P. cites Küng in the original German, but the presentation is clear even if one is not fluent in German. A detailed outline helps, and the conclusions are fair and balanced. Especially insightful is the criticism of Küng’s use of Hegel as pre-Darwinian. However, I would offer three considerations for further reflection.

First, the “otherness” of Jesus, not in the sense of different or unique but in the postmodern sense of strange, remote, and challenging to modern assumptions, i.e. Jewish, needs more consideration. Küng’s own view of the “inadequacy of humanism and of world religions betrays a modern mind-set that stereotypes rather than engages “otherness.” P. himself dismisses all too easily the contributions of social science and the so-called “Third Quest.” It is precisely these developments that bring out more clearly the Jewishness of Jesus.

Second, the relation between history and faith needs clearer exposition. P. criticizes Küng for “asking one to accept a secular historical method, which needs to be supplemented by faith” (190). But he never offers a clear alternative. Even for New Questers such as Gerhard Ebeling and Willi Marxsen, the relationship to Jesus is always one of faith, beginning in his historical life and ministry.

Third, while the move toward process theology is interesting and informative as P. presents it, is it true to say that process thought “does full justice to God as one who is dynamic, actively involved in the world without forfeiting either transcendence or immanence” (237)? The genius of the biblical metaphor in reference to God is that only the absolutely transcendent can be completely immanent, i.e. present to the whole without being reduced to a part of the process. Process thought is an improvement over the use of Hegel, but is it adequate for the issues raised even by exegesis? The latter would include the following issues raised in criticism of Küng: the importance of the Hebrew and intertestamental writings for judgments about the historical Jesus, the activity of the Spirit in Jesus’ mission and in the developing
Christology of the early Church, and the centrality of tradition to Scripture as well as to subsequent developments.

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MICHAEL L. COOK, S.J.


This book follows two previous ones by McIntyre, The Shape of Christology (1966) and The Shape of Soteriology (1992), each of which explores a dogmatic locus by employing the heuristic device of models. In those volumes the number of models was manageable; here they multiply (with many subcategories of models or patterns), challenging the reader simply to keep abreast of them. Also, while the models would not be entirely unfamiliar to the theologian, they are not already in common parlance as are those for Christology and soteriology; hence they may be unclear to less specialized readers.

M. is quite comfortable with his preferred approach, for it enables him to explore the subject matter from various angles and perspectives, provide commentary, and digress according to his interests. On matters where his theological judgments are explicit, he simultaneously allows for diversity and complementarity while keeping in his head that some approaches make more sense than others. All in all this is rich fare for those interested in pneumatology and an important contribution to the recent spate of books on the subject.

M. starts by raising the issue of whether the Church has betrayed its pneumatological inheritance, namely, the “ubiquitous presence of the Holy Spirit in the life and faith of the early Church” (72). His judgment in the end is not as severe as could be expected, and this is due in no small part to the variety of pneumatological descriptions beginning with those that emerge from the Bible. Since they work diachronically as well as synchronically and gain or lose momentum in certain areas, the important point for the Church today is not repetition but commitment to life in the Spirit.

For M., the journey quickly takes on a trinitarian cast and follows a route from the Greek Fathers to Calvin and Barth. If we can extract a subtext from the volume, it is that pneumatology flourishes within a trinitarian framework with fruitful consequences for nearly every area of church life. One discovers (if not already aware) that a trinitarian theology of the Spirit grounded in the ancient Church is quite at home in the Reformed tradition. Yet, this hypostatic patterning of pneumatology which affirms the hypostatic identity of the Spirit from the classical trinitarian mold (the Fathers) via a christological pattern (Calvin) and onto a christological-revelation pattern (Barth) is not without its dangers. They already surface with Athanasius when he declares, “The Spirit bears the same relation to the Son as the Son to the Father” (Ad Ser. 1.21). M. cautions that there may be a conflict
between this approach (identifying this as an analogical or correlative principle where the Spirit carries out the work of the Son) and one which acknowledges "that the Holy Spirit is person in his own right" (108). In the end M.'s careful analysis concludes with the following evaluation of Barth's work, applicable to the Greek Fathers and Calvin as well: "It is a very thoroughgoing Christ-centred pneumatology, but it is a pneumatology" (157).

The biblical and historical chapters lead to M.'s own constructive pneumatology, proposed as a "definitional dynamic model: relational patterns." It embraces a wide scope of the Spirit's activity, reinforcing the principle that the Spirit is best understood by attending to the dynamics of divine agency. The Spirit is God working (opera ad extra Trinitatis). These include traditional theological venues: e.g. human interiority vis-à-vis natural and historical processes; the communion and fellowship of God's people; and prevenient, justifying, and sanctifying grace. M. also assigns newer issues of theological concern such as ecological responsibility and the categories of personality and spirit to pneumatic agency as well. Trinitarian contextualization returns in the form of "relational emperichoretic patterns" and a "definitional substantive model." The former builds on the work of John V. Taylor's The Go-Between God. The latter introduces a neologism to firm up a proper mission of the third person (although M. does not employ the phrase); the term he suggests, empneumatosis or "inspiriting" (208), is quite apt and corresponds to other theological efforts to distinguish but not separate the mission of the Spirit from that of the Son.

Much more follows for M., not the least of which includes pneumatological readings of ecclesial polarities (e.g. office and gifts) and the Spirit's role in imagination and art. But two remaining points deserve mention. First, an ongoing and in the end sympathetic (although not uncritical) conversation with Pentecostalism pervades the book. While not assenting to a distinct Spirit-baptism, M. nevertheless acknowledges "the need for prayer for the gift of the Spirit" (232). Second, his discussion of the filioque (which he affirms) includes two peculiar (and debatable) points presented in his discussion of Barth with reference also to Augustine, Calvin, and Torrance. On the one hand, he seems to agree with Torrance's interpretation of Calvin that the procession of the Holy Spirit is "from the whole spiritual Being of God the Father which the Holy Spirit has in common with the Father and the Son" (150); on the other hand, he characterizes Barth's refusal to interpret that same procession as a double procession from the Father and the Son in the form of "two single processions" as an "unusual step" (153).

In this respect M. would have benefited (throughout the text) by some attention to the Roman Catholic tradition. Certainly Torrance's full claim that Calvin removes the procession of the Holy Spirit from "the orbit of the usual Western notion of the filioque" (Trinitarian Perspectives 35) requires more attention than M. gives it. Finally, on Barth's "unusual step," note could have been taken of either the Sec-
ond General Council of Lyons (1274) or the Council of Florence (1439), both of which affirm that the Spirit proceeds from the Father and Son as from one principle and through one spiration. No small point! Aside from this neglect, M. well represents and contributes to the emerging Reformed axis that traces its lineage to Cappadocia, Geneva, Basel, and Edinburgh.

Marquette University, Milwaukee

RALPH DEL COLLE


Helms offers us a clear and insightful text on the relationship of faith and philosophy in the faith-seeking-understanding tradition. He argues that the utilization of philosophical thought in not only legitimate but also appropriate and necessary in attempting to comprehend what is believed. Moreover, philosophizing enters into the act of believing itself and in the formulations which seek to express this faith.

Part 1 maps out important distinctions and issues in the whole problem of the relationship of faith and reason, faith and understanding. H. lucidly explains the difference between substantive and procedural reason. He adequately distinguishes between faith conceived as propositional and personal. He interestingly notes the three attitudes towards evidence and belief: faith fills the gap between the evidence and faith, faith is legitimated because of a preponderance of evidence, and evidence is irrelevant to the revelatory fact upon which faith is based.

After accurately locating Augustine, Anselm, and Aquinas on the faith-and-understanding question, H. discusses the contemporary approaches of Kretzmann, Hoitenga, Plantinga, and Wolterstorff. The text makes an important contribution in calling attention to D. Z. Phillips's fascinating recent proposal that philosophers must reflect more carefully on the functional role of belief in the lives of believers. The criterion for the truth of faith may, in fact, be different than the truth of science. Ontological arguments are not metaphysical arguments but remarks on how concepts function in religions, which by necessity must be critiqued within their living context.

Part 2 offers five case studies, each of which selects a theologian and a particular theological issue which is explored with an eye to the faith-seeking-understanding issue. H.'s selections are bold and important: Augustine on time and creation; two from Anselm, the classic Proslogion and Cur Deus Homo; Edwards on Original Sin; and Calvin on Sensus divinitatis. Each of these cases is treated accurately and insightfully. They make excellent texts either for treating the question of faith seeking understanding or as independent essays on these specific theological topics, whose importance is highlighted even more when viewed within the lens of the faith-philosophy nexus. H. gives us a good introductory graduate text for introducing the faith-seeking-
understanding issue from a philosophical perspective. However, this
text will need to be supplemented by readings in the area of literary
criticism, deconstruction, and postmodernism to expose the question
more completely. Moreover, it would prove useful to add two or three
additional case studies from more contemporary theologians, perhaps
Balthasar on Christ's descent into hell and Rahner on the Trinity.

Duquesne University, Pittsburgh       George S. Worgul JR.

FIDES CHRISTI: THE JUSTIFICATION DEBATE. By Paul O'Callaghan.

This book by a Roman Catholic scholar is organized into two parts
largely determined by separate historical periods. Part 1 deals mainly
with the 16th century; it treats Luther's and Lutheran views of justi-
fication and the background and decisions on the doctrine developed at
the Council of Trent.

O'Callaghan's interpretation of Luther's views moves between two
positions. On the one hand, there is recognition that faith is "never
without works"; there is a justification of faith before God and one of
works before humans. Justification thus involves a complete change of
mind and attitudes. It always issues in sanctification in works; there is
a real change in the person. Justification gives a person one's true,
authentic life. On the other hand, O. writes: "But the fact remains that
however much emphasis Luther places on sanctification as a necessary
follow-up to justification, and on good works as the inevitable fruit of
justification, it is hard to shake off the impression that human reality
in its stable ontological consistency (reason, will, freedom) is simply
left out of the picture. Man himself is not really freed by grace. . . " (39).

Part of O.'s difficulty (inconsistency) is a quantitative attitude to-
wards the ethical and toward the fall: God demands obedience to the
law, but humans cannot meet the demand. However, in Luther's Large
Catechism the first commandment is understood as promise; it is ful-
filled in trust (faith), i.e. trust in God's goodness. From trust follows
recognition of the neighbor; responsibility to the neighbor is the task of
the next nine commandments. This is not "do this or else." It is the
response to the promise. It becomes a noneudaemonistic ethics. Simi-
larly the fall (Gen. 3) in the Genesis Lectures is a fall out of trust in
God's goodness, a fall into the law as a way of salvation. In the Galat-
tians Commentary this is described as a monstrous presumption of
righteousness: sin.

Melanchthon develops a forensic view of justification, but then
makes a distinct place for the necessity of works. The law, however,
terrifies, and his legalistic view of the commandments is contrary to
the Luther of the Large Catechism.

Trent, then, according to O. relates justification to baptism and the
sacramental life of the Church—the ecclesial side of justification.
There is posited the closest connection between justification and sanc-
tification. The former must include the latter. Luther's *sola fides* was assumed to mean faith without works, as if works did not matter. O. maintains that Trent “provided the most significant statement on the topic of grace and justification ever to be made by the Church” (92).

There is a discussion of other dialogues in Part 1 which adds little to the real issues of the book. More significant is a survey of the decline of interest in justification in Pietism, the Enlightenment, and in Kant and Schleiermacher.

Part 2 concentrates on the interest in justification accompanying the new Luther research and the theology which opposed the earlier liberalism. Theologically this started with consideration of the universal condition of sin (rather than from revelation or the Christ event). Justification is relevant because of the human condition. This is true of Bultmann and Tillich who helped restore Protestant theology in this century and of Ebeling, a creative Luther scholar. Barth, so important in the theological reconstruction, does not start with justification.

O.'s last chapter discusses justification in light of the Lutheran-Catholic dialogue of 1984, 1986, and 1993. This is done under the following five topics:

1. Human powerlessness and cooperation. The issue is again that Lutherans place such emphasis on radical perversion and Catholics on the value of good works. Humans are passive in relation to grace but active in Christian life. O. sees a danger of confusing creatureliness and sinfulness in places. Differences arise because it is not always possible to say where confidence in God ends and trust in creatures begins. Catholics maintain that previous to justifying grace there is capability of receiving supernatural gifts.

2. Concupiscence and sin. There is a modification of the 16th-century differences, e.g., in less emphasis on carnal sin by Roman Catholics. At stake is partly the way in which one understands *simul iustus et peccator*. A question remains concerning the degree of regeneration: Is it merely forensic for Lutherans or a real internal renewal? Is sin gradually eliminated or only “kept at bay”?

3. Forgiveness and sanctification. Again, fear by Catholics of forensic justification; fear by Lutherans of grace becoming works. Protestants emphasize forgiveness, and Catholics sanctification. Luther's concern is not merely forensic, but includes sanctification. Recently Catholics speak less of grace as a thing. The one still seems transformational, the other proclamatory.

4. Law and gospel. Discussions of the confusing meaning of law for Lutherans. Catholics generally feel that for Luther the works of grace do not fully involve the person, who is almost a spectator.

5. Assurance of saving grace. For Catholics the experience of the Spirit must be fully human. Luther wanted to affirm an objective basis for being sure of grace, which to Catholics seems almost independent of Church and sacrament.
This book is based on solid research and extensive study of the secondary literature. It is a significant contribution to the field.

Pacific Lutheran Theological Seminary  ROBERT GOESER


This study is primarily a critical exposition of Balthasar's understanding of divine and human freedom. Dalzell demonstrates an accurate understanding of Balthasar's theology. He correctly focuses upon the five volumes of the Theodrama but also treats The Glory of the Lord as well as the Theologic. I have always found the Theodrama the most interesting of Balthasar's work, so this detailed study is welcome. D. correctly chooses the theme of divine and human freedom as central to Balthasar's understanding of our salvation in Christ.

Let me point out some of the important features of divine and human freedom that D. highlights. Freedom for Balthasar is rooted in the eternal drama of the three divine persons. The Trinity is the supreme paradigm of freedom. The Father manifests his freedom by giving his being away to the Son. The Son is an eternal receptivity to the Father's love. The Son's freedom consists in receiving. This divine receptivity grounds the obedience of the Son on earth. The Spirit is the mystery of the communion of freedom. As D. points out, the Trinity is the mystery of interpersonal love.

Human freedom must be understood in the context of trinitarian life. Human beings are invited to enter into the freedom of the Son. Through our freedom we participate in the divine life. Human persons have the chance to say "yes" to the role that the Father, the eternal dramatist, has creatively designed for them. Here we see how Balthasar employs the model of the drama to understand human and divine freedom. The Son is the chief actor in the drama, repairing the damage done by sin when human freedom turned in upon itself. By his loving acceptance of the Cross, the Son overturned the human "no" of sin. He remained forever faithful to the Father, forever "yes." As D. puts it, when the Father's anger turned against sin, his anger was disarmed by the Son's love and was thus rendered objectless (145). The Holy Spirit directs the drama of salvation, inspiring the Son to play his part. Now that the Son is risen, the Spirit guides the world to be enfolded anew in the Father's love.

Parallel to the idea of freedom is mission. The Son's identity and his mission coincide. This will never be perfectly true for other human beings (except the sinless Mary). But for Balthasar we become persons (as opposed to mere spiritual subjects) by accepting the mission given to us. By fulfilling the mission we discover our own autonomy. For Balthasar autonomy and theonomy form a direct rather than inverse proportion.
A key element in Balthasar's understanding of freedom and an important one in this study is analogy. D. shows how Balthasar employs two types of analogy, analogy of attribution and analogy of proportionality. Balthasar is not so interested in the former, where several things resemble and participate in a prime analogate. He is most interested in analogy of proportionality which involves four terms. For Christian experience this means that the relationship between the Son and the Father should be mirrored in that between the Christian and his Lord. We realize our freedom insofar as we participate in the freedom of the Son. We correspond to him as we live out the mission he has destined for us.

There are many interesting aspects of this study. One is the relation which Balthasar's understanding of freedom bears to other important thinkers such as Rahner, Moltmann, and Hegel. Balthasar's critique of Hegel and Moltmann is that they reduce the divine freedom to needing the world. They underplay the role of the eternal immanent Trinity. Balthasar's criticism of Rahner is well known. He argues that Rahner's conception of soteriology lacks dramatic content. Everything is resolved a priori in the eternal divine will to save. D. explains the differences between the two without caricaturing Rahner's position. The two authors have many points in common, despite their divergences.

A fascinating aspect of Balthasar's theology is his acceptance of a certain receptivity in God. While preserving the classical idea of God as the fullness of being, Balthasar appeals to Gregory of Nyssa's idea that God is an eternal fountain. So inexhaustible is this divine fountain of energy that Balthasar dares to say that God can experience wonder and surprise. The Father can let himself be surprised by the Son's ever new ways of loving him. If this is true, Balthasar argues that God can also receive from creation in the Son. The Father lets himself be loved in new ways and so in a certain sense the drama of the world brings something new for God. D. argues that this type of language is metaphorical rather than strictly metaphysical but he judges that it is legitimate. It is necessary to do justice to the divine liveliness (Lebendigkeit).

The last part of D.'s study is a critical reflection on Balthasar's doctrine. He points out Balthasar's dissatisfaction with liberation theology, which is too political and not religious enough. Still D. maintains that Balthasar's theology offers greater resources for a horizontal theology of hope for the world than he develops. He also points out that Balthasar's theology of the Trinity, while interpersonal, is not genuinely social. Balthasar is more interested in individual freedom than social freedom. He urges Balthasar's followers to develop his theology of freedom in a social direction. I find these lines of criticism justified; they echo a prevalent criticism of the Balthasarian corpus.

Whoever wishes to study Balthasar's theology of freedom in depth would be well repaid by D.'s book. One hopes also that such a study would lead interested readers back to the primary sources, especially
to the provocative and rewarding *Theodrama*, now happily available in English.

**Weston Jesuit School of Theology**

**John O’Donnell, S.J.**


The goal of Rush’s doctoral dissertation is to help retrieve the category of reception within theology. The growing body of literature on the topic represents one of the most important theological discoveries this century. R. explores this literature thoroughly in Chapter 3, giving special attention to Grillmeier’s appropriation of a legal model and to Congar’s demonstration that reception is an ecclesiological reality. He successfully builds on the work of both authors by taking up the literary reception theory of Jauss and applying his esthetic and hermeneutical models of communication to Christian doctrine. The opening chapters provide the reader with a very thorough historical and synthetic account of Jauss’s theory and lay out the key words, phrases, and ideas that form the basis of the discussion in the final chapters. These chapters represent the creative and imaginative side of this study; they take our understanding of reception to a new level.

Until now reception has been treated within general studies of ecclesiology and more particular studies in ecumenism. Using categories employed by Jauss, R. brings it fairly and squarely into the theology of revelation. Following Jauss’s focus on the reader or receiver of a work, attention is here on the addressee of revelation. “The ‘readerly’ reception of a doctrine takes place within an on-going process of receiving God’s self-revelation” (205). A distinction made between the “who” of revelation (the living God) and the “what” (a past textual formulation of church teaching) ensures that the discussion of reception is not narrowly focused on either doctrinal formulations which have become “classics” or a teaching authority which merely hands out the truth. Reception goes hand in hand with tradition and guarantees that revelation is a dynamic process which involves the Word of God, the witness of Scripture, the living tradition, and doctrinal statements.

Having convinced us that revelation is a dynamic process, R. claims that revelation is not achieved until it is received: “a doctrine requires the receiver for its completion” (226). This is an important and convincing move away from a development model of doctrine, which for some Catholic and Protestant theologians has been problematic. A reception model “traces the dynamic of the history of doctrines in a way that provides hermeneutical principles for their interpretation” (184). Historicity is important; the interplay between tradition and reception reminds us that doctrines have a life and that this life is crucial to the understanding of the doctrine. Their reception is a complex process
involving three distinct, yet intersecting moments: the original context of production and reception, the relationship between the original horizon and each later horizon of reception, and the doctrine's relationship to other areas of human life. R. develops this into the idea of a "rejuvenating reception" by exploring it in terms of Jauss's three categories, *poiesis*, *aesthesis*, and *katharsis*.

There is a certain element of danger in R.'s project, especially the desire to appropriate for theology the methodology of literary studies. Giving priority to the "receiver" of a "text" no doubt raises questions in a discipline like theology that has a long history of focusing on the objectivity of revelation. How does one deal with the magisterium in this schema? Or how can we speak of the relationship between the believer (or believing community) and a doctrine in terms of esthetics? Having noted the pitfalls of Grillmeier's use of legal paradigms, R. is particularly sensitive to the dangers. The key to overcoming some of these potential problems is found in the place of faith in the process of reception: the rejuvenating reception of a doctrine begins with the believer's act of faith. By discussing this in terms of "the pleasurable lure of God" (219) and the use of imagination, R. shows how it is rightly an esthetic experience. This process is at work in the life of the individual and on the communal level. The role of the magisterium is to be understood within this broader context, and is presented as one among many *loci receptionis*. The bishops, for their part, receive doctrines and have a special task to help others receive the teaching of God. The activity of the Church teaching thus involves an ongoing process of the Church learning.

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*GERARD KELLY*


Bell's central concern is "to introduce systematically all of the issues, debates, and areas of inquiry that comprise the modern study of ritual" (267). In my judgment, her project is successful. I admire her ability to relate, correlate, and distinguish among viewpoints voiced across a century in order to evaluate with generous acumen the current state of her discipline. I appreciate also her irenic observations and judgments about liturgical theologians and the presence or absence of their voices in the field. At several points, she seems to be asking experts in Christian liturgy to make critical contributions based on their research, not simply to borrow ideas from available theory. She infers that, given the ubiquity and variety of Catholic liturgical events in multiple cultural contexts, there is still more to say about ritual and ritualizing that will illuminate her field.

Part 1 traces the history of the modern effort to interpret human ritual behavior from a nontheological, "scientific" viewpoint. This historical essay is particularly valuable for nonspecialist who might oth-
erwise despair of trying to enter into the conversation. B. knows the shifting agendas on which successive generations of investigators have focused: Were religions and cultures originally rooted in myth or in ritual? What social function(s) does ritual serve? What does ritual mean and how can this meaning be established through the “science of ritual”? Just which of these agendas engaged Lévi-Strauss, Eliade, Durkheim, Douglas, Turner, Geertz, and Ortner? Reviewing the results of an extensive overview, B. judges that there is no “definitive winner in the history of theory” (89), but that the more significant outcome of a century of scholarship on ritual has been the forging of useful tools for analysis and reflection.

In Part 2, B. surveys scholarly classifications of ritual genres and characteristics. She identifies six categories of ritual action (rites of passage, calendrical rites, rites of exchange and communion, rites of affliction, “feasting, fasting, and festivals,” and political rites), illustrating them by reference to published anthropological studies from a variety of cultural settings. Among her conclusions: “In most societies, rituals . . . do not have just one message or purpose. They have many, and frequently [these] can modify or even contradict each other . . . . “Religion and ritual do not just serve the status quo; they can also articulate major upheavals of it” (136). Next B. takes note of scholarship directed toward analyzing “ritual-like activities.” The characteristics of ritual-like acts (formalism, traditionalism, invariance, rule-governance, sacral symbolism, performance) “demonstrate the importance of the body and its way of moving in space and time” (139). What typifies sociocultural situations handled through ritualization, according to B., is the common tendency of the ritualizers “to posit the existence of a type of authoritative reality that is seen to dictate to the immediate situation” (169).

Part 3 focuses on both on the contexts within which ritual and ritual-like action happens and on the contexts within which modern ritual studies happen. Once again B. makes complicated discussions accessible through concise formulations of the recurring questions: Why do some societies or historical periods have more ritual than others? Why do ritual practices change? Do rituals mediate changes in social and cultural groups? How has modern culture changed ritual behavior? Finally, she explores the origin of the noun “ritual,” which appeared first in academic and then in popular discourse in the 19th century. “To conceive of ritual as a panhuman phenomenon rather than simply to point and gawk at the strange activities of another culture must constitute some form of progress” (259). B. wonders whether modern Western scholarship might actually be creating the phenomenon named “ritual,” albeit not intentionally, in an effort toward human understanding (265). While hubris and cultural hegemony are at work, nevertheless “it cannot be amiss to see in all of these [diverse cultural] instances practices that illuminate our shared humanity” (267).

Just as ecclesiology gained from sociological theory, and spiritual
theology from modern psychology, sacramental theology can certainly profit from critical appropriation of ritual theory. The Church's official public worship is undeniably corporate ritual behavior in specific human contexts, a sacramental mediation of trinitarian mystery. De Lubac and Congar retrieved the notion of liturgy as ecclesial action in mid-century but had no tools at hand for probing the dynamics of ecclesial ritual action. Kilmartin argued in this journal in 1994 that traditional sacramental theology had no future because it was inadequate to deal comprehensively with the full data of the Church's sacramental practice. Margaret Mary Kelleher proposed an interdisciplinary analytic method and tools for liturgical studies in 1985; but her work has yet to receive adequate attention from academic colleagues. B. knows and cites such interdisciplinary efforts in her 750-item bibliography. However, in the three decades and more since ritual theorists Victor Turner and Mary Douglas first posed questions about liturgical reform to Catholic theologians, few solid links have been forged between theologically critical liturgical studies and ritual theory. Judgments based on firmer theoretical understanding of the possibilities and limits of communal liturgical action in the Church might contribute to clarifying some of what is at issue pastorally and doctrinally in current impasses over liturgical change. B.'s systematic presentation of the state of her discipline provides a new opportunity for theologians to enter into interdisciplinary conversations with ritual theorists, for their mutual benefit. The danger is that theologians will ignore the invitation, while pastoral ministers looking for guidance will extrapolate uncritically from her study.

**Catholic University of America, D.C.**

**MARY COLLINS, O.S.B.**


This well-researched, intelligent, and critically grounded study is the work of "an organist in the church of Wales" (as Doe describes himself) who became interested in medieval canon law and then wondered "where all that canon law had gone." His search for information ended with "great success": not only has he discovered modern canon law in the Church of England and in the Roman Catholic Church, but he has also found an academic home for his favored discipline. Under his guidance, the Cardiff Law School and St. Michael's Theological College at Llandaff have jointly introduced into their program a canon-law seminar and begun to offer a Master's degree in canon law. No such initiative had taken place in England and Wales since Henry VIII, who banned the teaching of canon law (that caused him so much woe) within the boundaries of his domain.

The book is a critical study: it reminded me of Gratian's *Decretum*. The Church of England does not have a finely chiselled Code as the
Romans do; many a times, therefore, D. had to seek and find concordance among discordant canons—as Gratian did in the eleventh century. He has performed this task admirably; his opinions, dicta, and his reasonings command respect.

The presentation of the subject matter follows a pattern that is similar to the structure of the Roman Code. It moves from the exposition of general principles to the description of the three branches of government (legislative, administrative and judicial) and then continues with the examination of the three types of ministries (episcopal, "ordained" [priests and deacons], and lay). Then come the norms regulating assent and dissent in matters of faith and doctrine, and the customs and prescriptions concerning liturgy in general and the sacred rites of the Church (especially the sacraments) in particular. The treatise concludes with a chapter on the management of church property. Problems concerning the administration of justice and sanctions are handled throughout the book as they arise in connection with particular topics.

D. presents the laws of the Church of England in a comparative fashion side by side with the Roman Catholic canons. It was not an easy task, but it is thoroughly done. D. is familiar not only with the text of the canons but also with their historical and doctrinal background. He is also aware of the discussions that have been going on since Vatican II concerning the nature and role of law in a faith community. Through this remarkable opus, the "organist in the church of Wales," who is now lecturer at the University of Wales and a first-rate scholar, has contributed in a significant measure to ecumenical understanding between the two churches. As the various Christian communions are coming increasingly closer to each other by sustained doctrinal dialogues, the need for practical changes in structures and laws is becoming more and more evident—and pressing. Studies such as this one are needed to prepare both sides for the already-overdue canonical reforms.

A detailed index, tables of parliamentary statutes, of measures and of canons of the Church of England, of canons in the Roman Catholic Code, and of cases make the book eminently serviceable. If a second edition follows, the bibliography should be extended to include major works in languages other than English; canon law transcends national boundaries.

Clarendon Press deserves credit for choosing to publish this scholarly work. Its design and printing are worthy of its content.

Georgetown University, D.C. Ladislas Orsy, S.J.

This return to fundamentals is decidedly rooted in a public morality of the U.S. kind. The authors present a common-sense approach to the moral issues that contemporary medical practices raise, with loyalties to all and to no one particular ethics or moral theory for their resolution. They offer the impartial rational person's judgment, abiding by a public system of morality, as the standard with which to measure the morally acceptable course of action or decision. Considering the public system of morality, they declare that “everyone knows what morality forbids, requires, encourages, and allows” (ix). While this line of reasoning appeals to many and experiences its fair share of press, theoretical and systematic difficulties inevitably confound its viability as a definitive source of ethical reflection.

Despite these difficulties, the book attempts to remedy the paucity of fundamental ethical reflection beyond the first chapters of textbooks compiled for use in medical schools. It attempts to facilitate the ad hoc character of deliberations in bioethics by an appeal to a system of morality that is inherent to rational socialized persons. With the presumption that morality as a public system is widely at work and readily accessible, the authors concede that even this public system is complicated by all that encompasses morality: moral rules, moral ideals, morally relevant features of situations, and procedures for conflict resolution. To the classically trained ethicist, these features direct most conversations, but they are here swiftly dealt with as self-evident. The hair on the back of my neck was often raised by the authors' sweeping dismissal of what is fundamental to morals in a philosophical or theological reflection but, again, the volume encourages medical-school students to exercise their common-sense understanding of the moral in decision making over medical issues.

However attractive common-sense morality remains, it offers little consistency or coherence, given minimally the variety of experiences U.S. practitioners bring to decision-making processes in medical procedures. The authors do not consider, except for their discussion on malady, the possibility that the morally relevant features of a situation would be catalogued differently by different people. The medical model would recognize disease factors and regularly sanctioned treatment options but might neglect family concerns over finances, companionship, or quality of remaining life. Further, the medical model presented by a physician belonging to an Orthodox Jewish community would differ significantly from a physician belonging to the Roman Catholic Church in decision making over appropriate action on behalf of a woman whose health is compromised by a difficult pregnancy. To deny these features limits the description of the situation, making resolution perhaps more facile but less likely acceptable to those genuinely concerned. The undertone throughout this volume suggests a unity of experience and reflection among those with decision-making power that belies reality and unapologetically presents the triumph of public morality in the hands of a medical elite.
Although the authors would like to steer bioethics away from dilemmas, they necessarily address the ethical propriety of problematic medical determinations. They engage the standard concerns of the conflict of principles, the determination of a patient's competence and consent to or refusal of treatment, confidentiality, paternalism and its justification, and euthanasia. Each of these concerns is resolved by an appeal to common morality: reducing harms to those who are protected by the system (both patients and professionals); providing rules that prohibit the harms associated with killing, causing pain, disabling, depriving of freedom, and depriving of pleasure; encouraging the ideals that would lead to the prevention of these harms. A pivotal chapter considers maladies, rather than diseases, that place individuals at increased risk of suffering harm; this term rightly transcends institutional insistence on disease markers for treatment protocols. Cases are presented to demonstrate competency by "understanding and appreciation" for rational decision making and to justify paternalism by "best interest/benefit" for the patient. The chapter on euthanasia shifts discussion to patient requests and refusals, with preferences for palliative-care options.

This return to fundamentals is an ambitious project, but a common morality does not finally convince. All things being equal, behavioral guidelines focus on the avoidance or reduction of harm. The authors admit to deontological intrinsicist determinations "grounded in the universal features of human nature (vulnerability, fallibility, the desire to avoid harm)" (61), while offering a relativistic consequentialism in the application of rules by rational persons. A public system of morality that does not attend to the theoretical foundations of its premises threatens those people whose voices, though common, are yet unheard in the public arena which these authors presume to be objectively normative.

Barry University, Miami Shores, Fl.  
M. J. Iozzio

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Nelson's new and challenging commentary on Joshua enhances the excellent Old Testament Library series. N. attends more to discerning layers of the biblical text than to reconstructing Israelite history on the basis of the text. He mentions historical, archeological, and sociological issues related to the text, but always asks what we can also learn from comparison of a very early Old Greek form of the text with its later Massoretic revision.

For example, N.'s commentary on the Jericho conquest in Joshua 6 contrasts an earlier and shorter text, focused on the divine-warrior motif and a miraculous conquest, with the later revised and expanded text that heightens the "cultic flavor" by a narrative "staged with the trappings of a liturgical procession" (90). In this and other cases he exposes the narrative perspective of the text, contributing a
new understanding of this book. His approach highlights the workings of the text (in synchronic analysis) and the revisions of the text manifest in the versions (in diachronic analysis) as witness to continuing theological appropriation of Joshua. N. is generally more concerned with the history of composition than with the history of the events described.

N.'s writing is concise, the scholarship he consults is broad, the presentation of alternative positions is clear and courteous, and he keeps the theological concerns of the text in focus. The volume includes a helpful introduction, bibliography, and index of biblical and ancient texts. Especially recommended for students and professors in the field of Bible and for others concerned about the theological development of traditions within biblical texts.

JOHN C. ENDRES, S.J.
Jesuit School of Theol., Berkeley


Addressing very traditional or orthodox Jews, Halivni tries to reconcile the traditional rabbinic account of Torah (the Pentateuch) divinely revealed to Moses on Sinai with critical biblical analysis which finds literary evidence for development, the uses of sources, difficulties, and contradictions in Scripture. Since traditional Torah was revealed once for all, as a perfect text (in his terms, "immaculate"), H. attributes the "defects" in the now "maculate" text to its transmission by sinful, idolatrous Israel from Moses to Ezra, who substantially shaped the text as we have it.

This "myth" of the origin of Torah derives from rabbinic texts that were written centuries later and that most critical scholars treat with great skepticism as historical sources. For example, a late Talmudic saying claims that if the Torah had not been given to Moses, it would have been given to Ezra (b. Sanhedrin 21b). On the basis of this H. claims that "academically, this statement can be used as evidence of Ezra's important role in bringing the canon of scriptures to Israel" (82). Almost no contemporary critical scholar would agree.

The Dead Sea Scrolls have illuminated the development of the canon and biblical text traditions. Historical and literary research into Second Temple and early rabbinic Judaism has uncovered a very complex development of Jewish literature. H. ignores these advances, even though he has contributed to the elucidation of Talmudic development. The "revelation restored" here is an apologetic, pastorally soothing version of the premodern Jewish view of Torah, not the postcritical, imaginative "depth history" which Peter Ochs, the series editor, seeks (xv-xvi).

ANTHONY J. SALDARINI
Boston College


Hays comes to this work after having written a stunning study of Paul's biblical hermeneutics, Echoes of Scripture in the Letters of Paul (1989), and an exploration of The Moral Vision of the New Testament (1996). Those prior works bear fruit in this commentary on 1 Corinthians. His exegesis is particularly sensitive to Paul's ecclesiological and christological reading of the Jewish Scriptures, especially in their Greek version. And when he interprets Paul's treatments of the "laundry list" of pastoral problems, he carefully illustrates how the Apostle's exhortation to appropriate Christian behavior implies a "conversion of the imagination."

Conscious that in reading this letter of Paul we are "reading other people's mail," H. is careful always to illuminate—with the help of linguistics, archeology, and allied literature—the original context of the document. Though the format is not strictly line-by-line, he treats every passage in detail, referring where helpful to the
Greek text and the history of interpretation.

The "Reflections for Teachers and Preachers" that punctuate the exegesis at appropriate moments and comprise about a quarter of the book, are little masterpieces of application. Thanks to H.'s rich recovery of the first-century Corinthian cultural, social, and religious contexts, he is able to draw convincing analogies between the issues Paul was addressing and the challenges that face Christian disciples in late 20th-century North America. In the process, Paul's vision becomes more pastorally pertinent than many might expect. For teachers and preachers, this may well be the best commentary on 1 Corinthians available in English.

DENNIS HAMM, S.J.
Creighton University, Omaha


Anderson's study challenges those who analyze Pauline, and indeed all New Testament texts with the help of categories and norms of classical rhetoric to reassess their methodological presuppositions and interpretive practices. Finding some fault with almost every recent study, he accepts M. M. Mitchell's "five important mandates for rhetorical criticism" (229) which stress the strictly historical nature of the criticism and expect rhetorical analysis to be appropriate to the text, to its overall context, and to contemporary usage of the rhetorical forms. A. finds particular fault with the approach of rhetorical-criticism pioneer G. A. Kennedy for its insufficient attention to the historical setting of the texts and rhetorical parallels. He also faults those who break up Pauline letters into "mini speeches," his caution ought not to impede the discovery of the way rhetorical patterns (and not just individual tropes) shape the argument and flow of thought in the sections of Paul's letters as he moves from topic to topic, especially when these can be shown to be consistent with contemporary practice.

BENJAMIN FIORE, S.J.
Canisius College, Buffalo, N.Y.


Long provides an overview of the entire biblical narrative with remarks about contemporary issues evoked serially by the unfolding story. Scripture informs applications via concepts shaped by biblical events, most notably oppression/liberation from the exodus and sin/redemption from the exile. As in his well-known surveys of Christian ethics, L. draws upon a range of sources reaching back to Harry Emerson Fosdick and extending to James Gus-
tafson, Walter Harrelson, and Bruce Birch. L. briefly suggests moral implications of the biblical materials for several current issues such as nonviolence, ecological concerns, natural morality, and church organization. He argues that liberation from Egypt, the rubric of “overtly imposed oppression” (17), does not extend to all forms of human suffering and disablement. The “particularity of liberation” is complemented by the prophets’ “particularity of obligation” (64) based on the convenant relation to the God of Israel. This is one instance of L.’s “hermeneutics of tension” (231) that acknowledges the Bible’s contrasts: freedom from oppression and the need for law, charismatic prophets, and established monarchs, etc. Two-thirds of the treatment is devoted to the Old Testament. Its themes structure L.’s reading of the New Testament, under a mainstream-Protestant focus on law and gospel. This work will be useful for study groups since it encompasses the whole Bible in readable fashion and provides basic information about context, genre, and theology. It reflects a more intuitive illumination of contemporary issues by biblical themes than will satisfy scholars. Scholars are likely to ask precisely how the Bible “informs” these reflections, what controls there are to the analogies he draws other than L.’s evident good sense, and whether prudent navigation of the Bible’s dialectical tensions can sufficiently capture the urgency and power of the call to discipleship.

WILLIAM C. SPOHN
Santa Clara University, Calif.


This doctoral dissertation by a presbyter of the Church of South India attempts to cull wisdom from patristics for ecumenical relations today, particularly within his own native India. Sebastian offers an impressively researched analysis of Cyprian’s Letters 69–75, those letters that provide the only direct evidence of Cyprian’s conflict with Pope Stephen over the North African practice of (re)baptizing converts from schismatic and heretical sects. S. places the letters expertly in their life situations and gives a helpful comparison of previously offered chronologies. He also analyzes, as context to the controversy, the views of Tertullian, Augustine, and Eusebius on the same question.

S.’s overall interpretation of the historical conflict is rightly guided by Cyprian’s own theological vision regarding authority, unity, and salvation. S. strongly agrees with Cyprian’s insistence that each bishop “in the administration of the Church” (Letter 72:3) is accountable to Christ alone (Letters 69:17; 73:26), at the same time recognizing Cyprian’s dilemma in the face of Stephen’s threatened excommunication (Letter 74:8), which would leave him outside the unity of the Church, for him the only source of salvation (Letter 73:21). However, although he provides a valuable technical study of the controversy, S. concludes in contrast to both Cyprian and Stephen that, since “issues of doctrine, faith, and practice” throughout the history of the Church “are in a process of flux” (163), faith cannot “be codified and categorized” (169). “What then emerges ‘officially’ [in any controversy] is to be seen as one among many competing perspectives” (170). Accordingly, S. views the past as a kind of “kaleidoscope,” offering no assurances, but only “possibilities of new insights … to sustain life on the way” (188).

JOHN D. LAURANCE, S.J.
Marquette University, Milwaukee

CHRISTIANITY AND PAGANISM IN THE FOURTH TO EIGHTH CENTURIES. By

This book has a misleading title since M. has little interest in the early Medieval West; Boniface is mentioned once, Willibrord not at all. MacMullen concentrates instead on the later Roman Empire, contending that Christianity did not overcome paganism as much as merge with it. Many factors caused this, most prominently the vast extent of the empire and consequent diversity of tribal and local customs, which met people's daily needs. Christianity replaced paganism only when the people believed it would do for them what paganism had done. This was especially true of healing, primarily physical but also psychological. People flocked to the shrines of Asclepius and others; could the Christian god, or more likely, the Christian saints, fill those shoes?

M. believes that the rural 90% of the empire's population saw no real need to change, but the urbanized, educated emperors and bishops saw paganism as a threat and so embarked on persecutions which ranged in severity from cutting down a sacred tree to executing recalcitrant pagans. But even in urban congregations some people identified themselves as Christians yet continued to take part in pagan rituals and festivals (people particularly missed festivals when the bishops banned them). Gradually the Christians adopted some pagan customs and reworked others, just in time for the largely illiterate populations of the early Middle Ages.

This volume, like much recent church history, deals little with theology, which certainly motivated the bishops. One might disagree with that theology, which often held paganism in contempt, but the bishops genuinely feared paganism's threat to the immortal souls of their congregations. More than just power was at stake. Yet M. makes his case by covering a wide range of material to show that paganism represented less a threat than a cultural filter through which Christianity reached the common people.

JOSEPH F. KELLY
John Carroll Univ., Cleveland


Pinto-Mathieu's book is one of several works on Mary Magdalene which have appeared in recent years. Its focus is more specific than most of these, concentrating on the figure of the Magdalene in works from the medieval period. Arrangement is by type of text—ecclesiastical writings, hagiographical works in prose or poetry, passion plays, and other forms of liturgical drama. Within each section, discussion centers on the evolution of thought regarding the saint evident in the selected texts. An overview of the development of the medieval Magdalene cult is included in the introduction.

Many of the works chosen for discussion are not well known. In particular, the sermons, hymns, and prayers to the saint analyzed in the first section have received little extended scholarly attention. The study provides a welcome complement to the earlier work by Helen Garth on the same topic, Saint Mary Magdalene in Medieval Literature (Baltimore: Johns Hopkins Press, 1950). The bibliography is selective and draws heavily on French writings. An iconographical supplement provides examples of ways in which Mary Magdalene has been portrayed artistically, although this aspect is not considered in the text. An index would have proven helpful.

The work is an abridgement of a doctoral thesis completed at the Sorbonne in 1992, and the style of writing reflects a careful and well-documented scholarly approach. This book will be of particular interest to medieval specialists. However, the abundance of untranslated quotations in Latin, Provençal, and Middle German is likely to limit its useful-
ness to the more general reader interested in the saint.

**DIANE E. PETERS**

*Wilfrid Laurier Univ., Ontario*


This is the final volume of a trilogy on the Holy Spirit. In volume 1 Burgess examined the role of the Spirit in the early Church, and in volume 2 he discussed the prominence of the life giving Spirit in Eastern Christian tradition. Volume 3 offers an overview of pneumatology from the sixth century to the Reformation. B. briefly reviews the *filioque* controversy as well as the role of the Holy Spirit within trinitarian theology. The dynamics of the Spirit in individual and communal Christian life evokes discussion of the spiritual gifts as reflected in the Pauline corpus.

Methodologically, B. proceeds by first dividing the vast array of material into time segments: early and high Middle Ages, the Reformation, both Protestant and Catholic. Second, he selects individuals, women and men, who provide a window into the theological reflection in each period. Thus B. has produced a compendium of writers on the Holy Spirit and the Spirit's gifts. Selectively he offers a sufficient variety among theological and mystical writers to reveal the forces that have shaped pneumatology in the Christian West. The dynamics of the Spirit in individual and communal Christian life evokes discussion of the spiritual gifts as reflected in the Pauline corpus.

B. introduces each writer with a brief overview of his or her life and works and then summarizes the content of each one's writing. Thus the book comes as a handy summary of material for someone beginning the study of pneumatology. Prominent figures are covered, e.g., Richard of St. Victor, Bonaventure, and Thomas Aquinas, as well as Hildegard of Bingen, Catherine of Siena, and Julian of Norwich. Luther, Zwingli, and Calvin represent the Protestant Reformed tradition, and Ignatius of Loyola and John of the Cross are among the representatives of the Catholic Reformation. B. has a penchant for selecting writers who comment upon the spiritual gifts (charisma) and who probe the experiential as expressed in visions, ecstasy, and the miraculous. Although more attention might have been given to the Spirit's role in the sacramental life of the Catholic Church as well as to the issue of tension between the institutional and the charismatic, B. is to be commended for his herculean diligence in research.

**JOHN F. RUSSELL, O. Carm.**

*Seton Hall University, N.J.*


In spite the well-known role of Platonism in Renaissance philosophy, there is no system of ethics based on Plato. Most Platonists of the Renaissance were interested in questions of metaphysics and cosmology. They did not concern themselves with moral problems but reduced all ethical questions to the task of achieving the contemplative life. This collection of Poppi’s previously published papers shows that the influence of Aristotle did not end with the Renaissance but remained dominant until at least the mid-17th century. With the diffusion of Bruni’s translation of the Nicomachean Ethics, it became central to the curriculum of Northern European universities. But, as P. points out, that did not minimize the influence of Aristotle in the professional universities of Italy. Francesco Piccolomini’s *Universa philosophia de moribus*, which provided a comprehensive treatment of ethical themes, professed a certain eclecticism, but Aristotle remained the primary source.

For P. the rising interest in the ancient schools during the Renaissance hampered the development of moral philosophy, especially when com-
pared to either the medieval or modern periods. Not only were philosophers debating the merits of the ancients, they were also trying to reconcile these positions with the Christian faith. As a result, they tended to be eclectic in their choice of material, often without any appreciation for just how differently various philosophical interests would construe the moral enterprise. Illustrative of such cross-fertilization was the concern with human freedom, fate, and divine providence. While many humanists championed human freedom over stellar and magical influences, Pietro Pomponazzi opted for Stoic determinism and denied human freedom in order to affirm divine providence. Not only did these debates become markedly theological in post-Tridentine theology, but with Cassirer, P. sees in them the beginning of the modern materialistic-mechanistic conception of reality in which humanity’s place is peripheral.

THOMAS R. KOPPFENSTEINER
Fordham University, New York


In approaching Sor Juana as a late-17th-century religious writer, Kirk eschews traditional theological categories for themes attractive to today’s theologians: evangelization, the empowering figure of Mary, and concerns for the poor. These themes inform the chronological assessment of the religious writings, beginning with the Allegorical Neptune and closing with villancicos composed for the feast of Catherine of Alexandria. Among the intervening works the Athenagoric Letter and the Response to Sor Philotea de la Cruz receive major attention.

According to K., Sor Juana challenged “standard notions of post-Tridentine theology” (51) in regarding pagans and Christians as equal and making theology subject to compassion. She remodeled Mary for Mexican culture in reconsidering the attributes of obedience, humility, and virginity in fresh light; e.g., she saw Mary’s virginity as a matter of independence rather than sexual abstinence.

The voice of the feminist theologian is unmistakable in the chapters on the Response, as K. shows Sor Juana claiming not only authorship of her written statements but the authority to interpret them and defending herself as a writer against the Christian conventions of autobiography, theological methodology, and textual interpretations. These chapters reveal K.’s strength as a theologian in her ability to set Sor Juana both within a tradition and outside of it; a general conclusion is that the nun was faithful to her religious tradition while at the same time asserting “ownership of it as a woman” (150).

Even though the book might have benefited from an explicit thematic rather than chronological structure, the study will be helpful to readers trained primarily in history and literature and to theologians not acquainted with the astute mind and sharp spirit of Sor Juana Inés de la Cruz.

MARY E. GILES
California State Univ., Sacramento


This slender, interdisciplinary volume demonstrates how refreshing some of the scholarship on John Henry Newman may be. The book emerged from a 1995 conference at Oxford University commemorating the sesquicentennial of N.’s conversion to Roman Catholicism in 1845. Eight essays address N.’s relationship to it from a variety of perspectives: religious history, theology, philosophy, and classics.

The postconversion, Catholic Newman receives the most attention. The significant texts that deal broadly with conversion, such as Apologia pro Vita Sua, An Essay on the Development of Christian Doctrine, and Grammar of Assent, receive frequent
mention. N.'s status as Vatican II's "invisible peritus" is evident throughout the book, but this is used more as a beginning than an uncritical conclusion. The originality appears in how the texts are read anew by the different disciplines. Philosophical essays incorporate Kierkegaard and Wittgenstein in order to examine what might be called the "decision" to convert and how that decision is justified rationally. The transformations of N.'s religious life provide theological insights to developmental patterns in ecclesiology, debates over claims for Christianity's soteriological exclusivity, and the essential role conversion itself plays in the Christian message. The most stimulating contribution comes from Ronald Begley, who draws attention to the Virgilian imagery of metal working by which N. characterized the struggle between conscience and religious authority. Ker has succeeded in his desire that this book would interpret conversion as broadly as possible. Just as interpretations of "conversion" have shifted from a singular event to a cumulative process, so also have N.'s writings on it created an intellectual framework capable of addressing a variety of contemporary, and even future, issues concerning religion and the intellectual life. The volume makes an innovative and manageable contribution to Newman studies and theological reflection.

JEFFREY MARLETT  
College of St. Rose, Albany, N.Y.


Kinnamon and Cope have filled a lacuna in the field of ecumenical studies with this anthology of seminal 20th-century ecumenical texts and voices. Previous anthologies have detailed the historical development of specific ecumenical working groups, such as Faith and Order, but no other anthology has compiled such a broad selection of texts from the ecumenical movement and presented them as an organic whole.

The editors assert that the ecumenical movement constitutes a living "vision" ordered toward Christian communion in service, fellowship, witness, and renewal. Thus each of the chapters reflects some dimension of this vision (e.g., "The Unity of the Church: Toward a Common Definition" or "Ecumenical Social Thought: Towards Solidarity in Humanity's Struggles"). The bulk of each chapter consists of significant portions of key ecumenical statements. Each chapter also contains individual reflections in the form of addresses, sermons, etc., offering a personalized and sometimes refreshingly honest perspective on an ecumenical text or issue. These reflections testify to the passion of individual participants within the ecumenical movement and illustrate the diversity of ecumenical work throughout the 20th century—witness, for example, Madeleine Barot’s "Considerations of the Need for a Theology of the Place of Women in the Church," or Wesley Ariarajah's "Dear Ranjith."

The editors provide justification for a thematic ordering of this anthology; however, this approach often separates the proceedings of a particular conference into different chapters. For example, selections from the Fourth World Conference on Faith and Order at Montreal (1963) are presented in Chapters 3 and 10, but the addresses of Ernst Käsemann and Raymond Brown at the same conference are placed in Chapter 2. Read in this way one may not appreciate the continuity (or discontinuity) of a particular document or conference. The editors supply a chronological listing of documents in an appendix to facilitate a historical survey (although page numbers would be of great help here). An index of authors and titles would greatly supplement the subject index.

This is a remarkable resource which undergraduate and graduate teachers will appreciate as a supplementary text for contemporary theology classes. Ecumenical committees
and church groups will also find this anthology valuable for study.

DANIEL McFEE
Marquette University, Milwaukee


This slim volume addresses the question of how dogma—understood as doctrine but also in a broader, more confessional sense—can function as an instrument of unity in the life of the contemporary, pluralistic Church. Crowley opts for a "communion" model of catholicity over a "universalist" one and so reframes his question: How can a consensus be formed among local churches that will permit legitimate inculturation with its attendant pluralism while safeguarding the worldwide unity of faith?

Indispensable to the successful role of dogma as an instrument of unity are its three functions: faithful expression of the self-same truth of revelation, mediation of the faith to a catholic Church constituted of local churches, and susceptibility of ongoing local interpretation and application (34).

C. draws on three sources for help in addressing his question: Newman's understanding of the organic development of revelation as idea; Rahner's notion of God's self-communication in transcendental revelation to the subjectivity of the Church and its symbolic, categorical mediations; and Gadamer's discussion of hermeneutical experience and the role of the interpreted classic in the living, dialogical processes of tradition. C. is persuasive that this threefold approach serves, in outline fashion, to ground dogma in its unifying role in the life of the Church. His essay ends with a brief discussion of the ancient "rule of faith" as a possible "foundational criterion" that, in conjunction with dogma's three functions, can help the Church avoid relativism and chaos in the midst of pluralism.

This theoretical treatment in its rich compactness might well surpass the powers of some of C.'s intended audience, the "general reader" who seeks an introduction to the issues (xix). Case studies illustrating C.'s argument would have been very helpful, and one hopes that he will employ them if he undertakes an ampler treatment of the topic.

BRIAN O. McDERMOTT, S.J.
Weston Jesuit School of Theology


This book is based on interviews Alford conducted with a wide range of people, including incarcerated criminals. A. administered a written questionnaire to each, and then spoke with the informants about their answers. The book is A.'s interpretation of his informants' responses. A. sees evil as issuing from dread, even though most of the people in his study did not use the word. By dread A. refers to a fear of self-dissolution in the act of living. This is an interesting twist, distinguishing A. from Rank and Becker who prefer the causal primacy of the fear of death in explaining human acts of malevolence. For A., evil is both the expression of, and the attempt to escape, this dread. Evil is manifest most clearly in a motivation to inflict dread on another.

Most of his informants, like A. himself, see evil as ubiquitous: "Above all, evil is. Everywhere" (63). "The whole truth is that there is evil all around us" (64-65). "Evil is everywhere, and everyday" (141). And, as A. points out, most people cite the evening news as "the number one source of. . . examples of evil" (87).

I cannot agree that evil predominates in human actions. Of the billions of human acts (performed by billions of human actors) in any day of the world, the overwhelming majority of these acts are benign. It is true that evil is part of the way of the world every day of the world, but it is nowhere near the largest part, as A. (or the evening news) would seem to suggest. Evil is rare, though with disproportionate effects. Still, A. makes many intriguing connections between
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evil as understood in classic literature and evil as recognized in popular culture. Anyone interested in the anatomy of human destructiveness would do well to consult this book.

JOSEPH H. MCKENNA
Loyola Marymount Univ., L.A.


Many works have recently appeared delving into Orthodox iconography, but the publication of this English translation of Quenot’s French text is a great service. The book is not for the scholar searching for critical insights into the development or meaning of iconography. Rather the book is an interplay of image (beautiful color icons are liberally reproduced), scriptural texts, liturgy, and patristic quotations. The text does not analyze this interplay but demonstrates it. Q., as an Orthodox, is true to his statement that “Orthodoxy does not dissect, it does not analyze; it contemplates the mystery” (46). He poetically paints the image of Orthodoxy’s holistic approach: it is interrelated, self-supporting, and self-verifying. Probing analysis by the nonbeliever or cynic has no place here; the book is not for them.

Q. believes that Orthodoxy is built upon the mystery of the Resurrection. One comes to an appreciation of the icon not by understanding the “art” but by appropriating in one’s heart and life the victory of the Resurrection. Herein, for Q., lies the dilemma of the contemporary Christian: “Few of them refer to the Resurrection, relating it to the past, to being a mere accessory” (14). For Q. resurrection is the root metaphor that explains all icons, liturgical feasts, and, of course, the celebration of the Eucharist.

Nonetheless, the work has some significant flaws: the language is not inclusive, Q.’s discussion of numbers (92), the dating of Christmas (125), and his penchant for sweeping denunciations of the “West” are all problematic. Detail is not Q.’s strength, but he does give us a beautiful sampling of contemporary Orthodox reflection on the centrality of the Resurrection and iconography.

MYROSLAW I. TATARYN
St. Thomas More College
Saskatoon


Janz has written a gem of a book, one that recounts the history of encounters between Marxism and Christianity in eight very different contexts and countries. J. argues that encounters with Marxism influenced and defined 20th-century Christianity more than any other events or movements. This claim historians may well dispute. The challenge of an increasingly secularized culture in the U.S. and Western Europe, or Christianity’s change from a predominantly First World religion to greater presence in Third World countries, provide contending views. But Marxism has certainly provided a profound challenge to Christianity.

In the opening chapters J. provides an accurate account of the Marxist “assault” on religion and of the Christian world’s reaction. The book’s special value, however, lies in its subsequent chapters studying the history of encounters in the U.S.S.R., the U.S., Poland, Nicaragua, Albania, Cuba, and China. Some readers may dispute some of J.’s evaluations of the encounters. He sees Marxism as having many positive features which he believes Christianity has absorbed in itself and often faults Christian responses. He spells out Communism’s effort to eliminate religion in the U.S.S.R., but criticizes the bitter opposition by the Orthodox Church to real freedom of religion and its clinging to wealth. He almost glorifies China, quoting an historian who claims China is the only truly Christian nation, thanks to its social changes, and despite its absolute rejection of religion. He strongly sides with the “patriotic” church as opposed to those who resisted Communism.
Still he does strive to present different perspectives; in dealing with Poland he gives a very favorable account of the Church.

The book offers an ambitious yet very successful recounting of the history of encounters in each country. I read every page with great interest.

ARTHUR F. MCGOVERN, S.J.
University of Detroit Mercy


It might seem that everyone knows not only what sex and love are, but also how they are related to marriage and procreation. However, the nonsense written on these topics belies such suppositions. In this textbook, Soble, who for almost two decades has been a leader in philosophical work on sex and love, critiques some of the silly, strained, and strange views put forth by major authors on these areas.

From his critique, it becomes clear that careful reflection on these basic elements of human life is very difficult.

Better at posing objections than in proposing new theories, S. shows how even what counts as sexual is obscure. He thereby problematizes normative claims concerning pornography, prostitution, pedophilia, heterosexuality, and homosexual activity. S. not only critiques both naturalistic ethicists and social constructionists, but also shows how the criteria of Kantian respect and Utilitarian harm fail to produce a plausible sexual ethic. Next, S. demonstrates how carelessly philosophers and theologians have described love. He presents major thinkers who disagree on basic features such as whether love is value-related, exclusive, unique, constant, reciprocal, or unitive. As a consequence, any connections these authors make between love and sex and marriage are not well argued. Similarly, writers diverge on the differences of the sexes in both love and marriage.

S. has read widely from Plato and Aquinas to Paul VI and John Paul II. Taking snippets from these and other sources such as feminist philosophy and sociobiology, he sews them together into a quizzical quiltwork. Though his reading is not always careful and his arguments not always compelling, his clear writing, colorful examples, and challenging arguments recommend this book not only to students but also to individuals and institutions that presume they understand sex and love.

EDWARD VACEK, S.J.
Weston Jesuit School of Theology


Lawler is one of the best known and best published Catholic authors writing on marriage and family. His latest book is directed to an audience of lay Christians who want to know what today's Church has to offer them as they struggle to form strong families.

L. begins by discussing current American family values and practices, using a wealth of statistics which allow the reader to get a basic grasp of "the situation." He sees the situation as grim (especially because of excessive individualism and a high divorce rate), and this judgment sets up the second part of the book, in which he lays out an alternative vision provided by Catholic theology. This is the strongest section of the book. L. has a gift for explaining the heart of Catholic tradition in accessible language. The brief, less effective conclusion is an attempt at correlation between the American and Christian visions, and here L. claims that Christian values of care and self-sacrifice are what Americans say they believe in (but do not always practice), thus the tradition provides a crucial way out of the current morass.

The lack of space given to developing the argument means that many questions remain unanswered. E.g., if we are doing ethics via correlation, does the Church have anything to learn from American family values? Is an emphasis on self-sacrifice prob-
lematic, especially for women? Is Catholic thinking on the family really capable of transforming American culture, if our own deeply held values are not? Still, lay Christians who are seeking a way into recent theological thinking on family might do well to begin with this book.

Julie H. Rubio
California State University
Long Beach


Ethics is back—and once again it is the practical sort put forth by Aristotle. This book is not unlike Kuczewski's earlier work against communitarian criticisms of casuistry, but here he goes further to argue that casuistry and communitarianism work well together to offset the splitting (fragmentation) of fact and value prevalent in post-Enlightenment ethics. K. notes that casuistry and communitarianism emphasize practical reasoning (Aristotle's phronesis) and the importance of the person and that both conceive ethics as an "objective practical science" (13).

K. notes that when the two are used in isolation, communitarianism tends to overemphasize the world of values and casuistry tends to dissolve the world of values into the realm of facts. When used together, however, communitarianism stresses the social aspect of the person. Moreover, communitarianism reveals the particular theory that undergirds casuistry and thereby challenges the casuist to explain the decision-making procedures being used to resolve dilemmas. For its part, casuistry provides communitarianism with the content and deliberative activity that it needs to arrive at its long-sought notion of "shared common understanding." In addition, casuistry's emphasis on the particular rather than abstractions (theories) allows communitarianism to sidestep its tendency to rely on whole tradition views and telos-based justifications rooted in questionable theo-

ries of the person. Together, communitarianism and casuistry remind us of the deficiencies of the liberal democratic view of the person and the fact that we cannot merely lay down principles to resolve all of our moral problems. This is especially pertinent, as K. points out, to the realm of bioethics, where a "communitarian casuistry" that works from cases to generalities and a communitarian notion of the person can be invaluable.

While this well-crafted book will certainly appeal to bioethicists, it will also be of interest to those concerned with casuistry, communitarianism, and metaethics.

Martin Calkins, S.J
Santa Clara University, Calif.


Megivern gives us a generous and passionate account of the development of Catholic reflection and teaching on capital punishment. His extensive research makes available much important material, both medieval and contemporary, some of it little known, which should broaden and deepen the discussion of a somewhat isolated area of ethical study. In discussing the medieval period, M. insists that the Church's acceptance of capital punishment for heretics was decisive in leading the Church away from the early Christian rejection of violence into an overly broad acceptance of capital punishment as a right of the state and to a more militarized, violent approach to the diffusion of Christianity. In treating the debates over capital punishment during the Enlightenment and in the 19th-century, he is careful to separate issues raised by the anti-Christian aspects of the Enlightenment from issues directly bearing on capital punishment.

With regard to the death penalty, M. is a convinced abolitionist, a view which he reiterates on nearly every page. The many writers discussed are assessed primarily in terms of their
approximation to the correct, i.e. abolitionist, position (which I share). But even for a convinced opponent of capital punishment, this becomes wearisome, and in the long run it diminishes the credibility of M.'s interpretation of the debate. The problem is not easy to resolve, for most of the arguments on both sides are comparatively short and simple. In the absence of a more sophisticated moral epistemology than M. offers, the temptation is to impugn the theological competence of one's adversaries or their ability to grasp the clear Christian message. M.'s inability to achieve a point of view beyond the polarization of the current debate is particularly manifest in his year-by-year account of developments relevant to the death penalty in the U.S., which covers a good quarter of his book. E.g., he never advert to the irony of the fact that in the U.S. most agitation for the death penalty comes from the political right, which is normally unyielding in its suspicion of government activity yet affirms the government's right to take the lives of citizens. M. shows both wide learning and passionate conviction in a good but currently unsuccessful cause.

JOHN LANGAN, S.J.
Georgetown University, D.C.


The tensions inherent in the first amendment to the U.S. Constitution which forbids the establishment of religion but guarantees its free exercise, have generated over 40 Supreme Court decisions in the last 40 years. Evans has surveyed the decisional law, added some jurisprudence and philosophy, and produced a volume which will be essential reading for students of church-state relations in the U.S.

E. reviews the prevailing constitutional theories about religious liberty in the U.S. and offers her own interpretation, which she calls a "pluralist" resolution. Not everyone will agree that the "pluralist" formula solves the major problems in the conceptualization of religious freedom. And E. seems to concede the point. She admits that she has offered "no bright-line solution to the free exercise conflicts" (146). But she defends her "pluralist" theory by claiming that "the very untidiness of the principle is its strength" (246).

Through no fault of the author parts of this book are already obsolete because of the Supreme Court's decision in June 1997 that declared unconstitutional the Religious Freedom Restoration Act passed by the Congress in 1993.

Governments in America have a right and sometimes a duty to create or enforce certain moral values. How lenient should the government or its courts be when these values are rejected by groups like the Amish, the Hasidim, or some native American religious groups? E.'s book argues for a pluralist vision that would allow space for individuals or groups who oppose restrictions that the vast majority of citizens accept.

ROBERT F. DRINAN, S.J.
Georgetown University, D.C.


I suspect John Courtney Murray would enjoy this book. In this expanded version of the Massey Lectures at Harvard in 1995, Carter celebrates reasoned dissent and urges the need for "public moral dialogue" (98). Choosing examples from familiar conflicts between religion and law, he argues cogently that those in control of government today too often delegitimize the perspectives of groups, particularly religious communities, who strive to promote an alternative vision to the secular bias dominating politics, the media, and the courts. He identifies the chief villain as "liberal constitutionalism" (19), the view that an omniscient central government should foster a ho-
mogenized national community with uniform values and equal rights for all.

But what about the rights of dissenters? Even disobedience can contribute to moral progress, C. insists, as Martin Luther King and the civil rights protests demonstrated. Ignoring the religious principles underlying that movement, secular liberals embraced King and his followers. Yet they reject out of hand the arguments of anti-abortion and voucher advocates. C. wants religious values brought into policy discussions, but finds the witness most convincing when shown in speech and example rather than in electoral politics.

While not choosing sides in the voucher debate, C. argues that if the government provides monies for private education, religious freedom demands that it include church-related schools as well. Indeed, C. reserves his most withering critique for the Supreme Court's failure sufficiently to accommodate religious belief; and his review of recent church-state cases makes particularly interesting reading. To continue a civil polity of indifference or hostility toward religious values, he warns, threatens to transform dissent into disallegiance.

This gracefully written book should prove useful for anyone interested in a civil argument over contemporary public affairs.

THOMAS E. BUCKLEY, S.J.
Jesuit School of Theol., Berkeley


As Budde acknowledges from the outset, his most vocal critics will say this work is not rigorous enough in either theology or political economy. However, the book’s weakness is also its value; its interdisciplinarity provides insight into the problem of evangelization of modern culture. Granting that the Church’s influence in the postmodern world is primarily cultural, B. explores how the Church is affected by the more dominant dechristianizing forces of “global culture industries” (capitalism, advertising, music, entertainment, television, publishing, news, etc.). B. provides a constellation of recent studies to explain current trends of megacorporations toward global integration, deregulation, and emergence as supervisors of “every aspect of American (and increasingly worldwide) public expression” (30). He then goes on to argue that these industries subtly influence what people value, consider normal, innovative, erotic and repulsive, spreading Western consumerist values that stimulate demand for private consumption at the expense of public goods, and even taint the very concept of development in what constitutes a good and meaningful life by co-opting the cultural language on which religion depends.

B. contends that the overriding motive for these industries (and even in some respects democracy) is commercial and stems from their dependence on advertising. B.’s case of the global threat to the Church of these industries is a bit overstated. Most TV stations in Europe and Japan are state owned and not dependent on commercialism. Their citizens do not watch a fraction of the TV Americans do, nor do they so easily succumb to imported cultural agendas. Witness the difference between Christmas in the U.S. and in Europe. B. leaves untouched the deeper issue of American culture of individualism driving these industries’ message.

B. believes the Church is like the magician’s apprentice when it attempts to use the media. When B. argues for a “passionate,” even radical commitment to Jesus in what he terms “tight ecclesiology” as the solution to this ubiquitous threat, he returns to the separate society abandoned by Vatican II for a Church as leaven. Such deficiencies can be bridged by any reader with a background in theology and do not detract from the book’s stimulating approach.

TERENCE McGOLDRICK
University of San Diego, Calif.

Though the 20th century's most prominent American journalist, Walter Lippmann, was well respected as both pundit and philosopher, academic scholars, particularly philosophers and theologians, have been slow to recognize journalists as their kin. But Kieran, lecturer in philosophy at the University of Leeds, has mastered recent both British and American media history, subjected the behavior of the major media to painstaking analysis, and come up with a series of practical ethical guidelines based on both fundamental moral principles and the day-to-day demands and standards of the news business.

The case studies are familiar classics to media critics, but K.'s analyses cast them in fresh perspective. In 1988, a woman waiting at a New York airport learned from journalists that Pan American Flight 103 had exploded over Lockerbie, Scotland. It was her daughter's flight, she collapsed in hysterical grief, camera crews caught the scene, and CNN broadcasted the sight immediately in London, reporters set up a sting operation: they bribed members of Parliament to raise questions in debate, in order to prove that the Peers can be bribed to raise questions in debate.

K.'s governing principle is that journalism is the Fourth Estate. A democracy cannot operate effectively without the media's unfettered freedom to tell the public what it needs to know. This also calls for aggressive investigative reporting, when mere passive reporting would harm the public good. But journalists must also entertain; otherwise who would notice?

Meanwhile, K. wisely illuminates a series of complex problems—including privacy, lies, sex, violence, and censorship—without either falling back on dogmatic absolutism or flopping into wishy-washy relativism. He has seen the "hot" movies (like Good Fellas and Natural Born Killers) and scoured the literature; he knows what he's talking about.

RAYMOND A. SCHROTH, S J.
Fordham University, New York

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