

### SHORTER NOTICES

[TORAH NEVI'IM U-KHETUVIM] = BIBLIA HEBRAICA LENINGRADENSIA: PREPARED ACCORDING TO THE VOCALIZATION, ACCENTS, AND MASORA OF AARON BEN MOSES BEN ASHER IN THE LENINGRAD CODEX. Edited by Aron Dotan. Peabody, Mass.: Hendrickson Press, 2001. Pp. xxv + 1264. \$49.95.

Although the composition of the Hebrew Bible was complete by the mid-second century B.C.E. (at least in some circles), the oldest complete manuscripts of this Bible date to the late tenth/early eleventh century C.E. Of these, the manuscript housed in St. Petersburg, Russia (formerly Leningrad, hence the codex's designation) is the best known and is the basis for the widely used *Biblia Hebraica Stuttgartensia*, its predecessors, and successor, *Biblia Hebraica Quinta*.

As indicated by this work's subtitle, Ben Asher, a Masorete (transmitter of the traditional Hebrew Bible), was responsible for adding vowels, accents, and a variety of other marginal and interlinear materials to a text that had hitherto been written with consonants only. The process by which such materials were gathered by Ben Asher and then added to this manuscript is extraordinarily intricate, requiring a sure eye, steady hand, and great dedication.

This same rare combination of qualities is required of anyone who would

seek to interpret Ben Asher's efforts. Aron Dotan, preeminent Masoretic scholar based at Tel Aviv University, is just the person to accomplish this task for today's scholars and students. For over three decades, he has published major studies on this manuscript in particular and on the Masora in general. To accomplish this, one must be able to read and distinguish between marks (often very small) on the manuscript that reflect Ben Asher's work and those that result, for example, from a millennium's handling of the increasingly fragile vellum pages that make up this medieval treasure.

And that is just the beginning of D.'s task. He needed to make literally thousands of individual decisions on how to interpret and present the evidence from the manuscript in the accessible printed edition he produced. D. also decided that his edition would be suitable for Jewish ritual use, a decision that necessitated the exclusion of considerable materials found in the manuscript itself, the inclusion of other data not found there, and the standardization of several textual phenomena important for contemporary synagogal usage.

Given the complexity of the task and the disparate audiences D. endeavors to address, it is not surprising that his ambitious enterprise has been subject to all sorts of criticisms. At the same time, it

has justifiably garnered considerable praise: it is accessible, reliable, and relatively inexpensive. If not the last word on the Leningrad Codex, D.'s observations and edition will surely function for many as a point of entry into Sacred Writ in its original language.

LEONARD GREENSPOON  
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TRANSLATING THE BIBLE: THE ETHIOPIC VERSION OF THE OLD TESTAMENT. By Michael A. Knibb. New York: Oxford University/The British Academy, 1999. Pp. xii + 145. \$45.

Even among scholars of antiquity, Ethiopic is often described as an "exotic" language. As a result, few individuals, outside of a handful of specialists, have direct access to its biblical text. Knibb, of King's College, London, succeeds in opening up many of this version's treasures for a larger, if still scholarly, audience in this slim volume, an updated and expanded form of his Schweich Lectures of the British Academy (1995).

Chapter 1, comprising about one-third of the book, reviews and broadly affirms traditional views about the origins and subsequent transmission history of the Ethiopic version of the Old Testament. It dates from the fifth or sixth century C.E. and is a rendering of the Septuagint or Greek translation rather than of the Hebrew original.

K. devotes the remainder of his book to an analysis of translation technique; that is, the various methods by which those responsible for the oldest Ethiopic version dealt with the difficulties of rendering a text from one linguistic and cultural world into another. In keeping with an important trend in current studies of translation, K. provides a nuanced account of the balance between consistency and diversity in the choice of Ethiopic translation-equivalents. In so doing, he provides another example of the need to go beyond broad descriptions such as "literal" and "free," if we are to gain a full appreciation of both the talents and limitations of specific translators.

For the Ethiopic translators, K. con-

cludes, the best way to describe their approach is "instinctive." Here, as frequently elsewhere throughout his volume, K. proves himself to be a tireless and reliable guide for anyone willing to follow him on his fascinating trek.

LEONARD GREENSPOON  
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PROVERBS. By Leo G. Perdue. Interpretation Bible Commentary. Louisville: John Knox, 2000. Pp. xi + 289. \$29.95.

As with the other commentaries in the interpretation series, Perdue's volume does not include the actual biblical text, but rather presupposes that the reader has open the (New) Revised Standard Version. Two other notable commentaries on Proverbs have appeared in the past three years—Richard Clifford's in the Old Testament Library series (1999) and Roland Murphy's in the Word Biblical Commentary (1998)—that provide rich historical-critical analyses of the text; several smaller works aimed at preaching have also appeared; but the stated intention of the interpretation series is somewhere in between: to provide a "contemporary expository commentary" for the student, teacher, and minister which is based on a synthesis of historical and theological study.

P. is a respected authority and prolific writer on Old Testament wisdom literature, and the synthesis he produces includes much of his own original research. Here he provides a book that will both enrich the non-specialist and satisfy the sophisticated scholar. P.'s special interest in the Hebrew family and social life is evidenced in the book's introduction, where the wisdom tradition is situated not only in its historical and theological dimensions, but more particularly in its role in the Hebrew community. His analysis of how the sages used traditional wisdom in the formation of character and the transmission of community values is especially fine, as is his discussion of "the feminization of wisdom." The treatment of the historical development of wisdom in Israel includes the deuterocanonical books, Wisdom of Solomon, and Ben

Sira, a perspective sorely missing in many studies.

Each pericope of Proverbs is discussed under four headings: date and provenance, literary structure and interpretation, conclusion and theology. The second of these categories is usually the fullest, delving into the peculiar anthropology and modes of expression of often very unmodern material, while the third and fourth categories indicate the broader significance of each passage and suggest universal themes still relevant to contemporary society.

Proverbs is peculiarly resistant to application in current life situations, often sounding more quaint and amusing than relevant. P.'s splendid work should change that perception.

WILLIAM J. FULCO, S.J.  
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MAGIC AND PAGANISM IN EARLY CHRISTIANITY: THE WORLD OF THE ACTS OF THE APOSTLES. Hans-Josef Klauck. Translated from the German by Brian McNeil. Edinburgh: T. & T. Clark, 2000. Pp. xii + 132. \$34.95.

The title of this book is a bit misleading: it is neither an exploration of magic and paganism in early Christianity nor a general exploration of the world of Acts. Klauck, rather, provides an excellent study of the chapters in Acts that deal with the mission to the Gentiles. These chapters give "snapshots" of how Christianity competed in the marketplace. K. uses a variety of approaches, particularly narrative criticism, to provide a short but rich mini-commentary on these first encounters between Christianity and paganism.

The study begins with an examination of the foundation for a mission to the Gentiles in Acts 1-2. K. next shows how Philip's mission in Samaria and his evangelization of the Ethiopian chamberlain (Acts 8) serve as a transition phase between the mission to the Jews and the mission to the Gentiles.

The heart of the book explores Luke's presentation of the mission to the Gentiles and the encounter with various magicians such as Simon Magus

(8:9-24), Bar-Jesus (13:4-12), and the soothsaying slave-girl (16:16-24). K.'s reading is sensitive to Luke's narrative style and filled with rich insights. He argues, for example, that the parallel between Philip and Simon Magus indicates that popular magic was an allure to both believers and pagans. Simon represents a lapsed believer enticed by popular magic, while Philip represents a true believer. Luke's presentation of Simon, unlike that in later church tradition, is open-ended, holding out hope both for Simon and the lapsed reader. The encounter with Bar-Jesus, K. suggests, warns against an "all-devouring syncretism which at its worst even usurps Christian substance such as the name of Jesus, and hence threatens the Church from within" (54).

This book is short but provocative. Informed by the latest in scholarship, it is nonetheless surprisingly accessible. K. maintains that Luke's struggle to identify the boundaries between inculturation and evangelization in a multicultural and multireligious society provides important analogues for the Church today.

JAMES P. SCULLION, O.F.M.  
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THE CULT OF SAINT THECLA: A TRADITION OF WOMEN'S PIETY IN LATE ANTIQUITY. By Stephen J. Davis. Oxford Early Christian Studies. New York: Oxford University, 2001. Pp. xiv + 288. \$70.

The *Acts of Paul and Thecla*, written about 180 and declared apocrypha by Jerome, tells the compelling story of a virgin of Iconium named Thecla, who heard Paul preach and consequently, at age 18, promised her virginity to Christ. Her choice and its defense repeatedly brought her near death, in every case miraculously avoided. She joined Paul and traveled with him to Antioch and then to Myra. In Syria she repaired to an eremitic life and died peacefully in her old age, close to the present Convent of St. Thecla near Maaloua. She is remembered as a protomartyr and "Equal-to-the-Apostles" in East and West.

Davis, professor at the Evangelical

Theological Seminary, Cairo, has assembled a prodigious amount of research in determining the extent and depth of the cult of Thecla in the ancient world, where virginity and Thecla's example were, as he says, an "empowerment" (194) that freed women from the societal constraints of family and ordinary social interaction. The book traces in great detail the development of the cult in Asia Minor and in Egypt during the first four centuries of Christianity, and recognizes how important the communities of virgins came to be in the Church. As D. notes, Athanasius's "On Virginity" is probably directed at followers of the cult of St. Thecla.

The book is finely researched and finely made; its material craftsmanship signifies its intellectual durability. It would have benefited from an appendix of the actual text of the *Acts of Paul and Thecla*, for many references require contextual reading to clarify the author's point, and the book deserves to be read by more than specialists. It is a masterful contribution to scholarship on women of antiquity and belongs in many personal and most academic libraries.

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AVERROES: A RATIONALIST IN ISLAM. By Roger Arnaldez. Translated from the French by David Streight. Notre Dame: University of Notre Dame, 2000. Pp. 157. \$34.95; \$21.95.

Averroes, Ibn Rushd, Islamic philosopher and a renowned commentator on Aristotle, was born in Cordoba in 1126 and died in Marrakesh in 1198. This book attempts to capture his life and personality by examining his career as a jurist, physician, philosopher, commentator on the works Aristotle, and a philosopher-theologian interpreter of selected verses of the Qur'an.

The first two brief chapters give useful information about Averroes's life as a jurist and physician. The heart of the book, however, is in chapter 3 on his commentaries on Aristotle and his philosophical work and in chapter 4 on

his philosophico-theological works and polemical writings. These two chapters delve primarily into his commentaries on Aristotle's "Metaphysics" and "On the Soul." For all their brevity, these chapters give a good sample of the Scholastic mode of thinking and argumentation from one of the brightest lights of the medieval period. For any Aristotelian in the medieval period, Averroes was a true believer and one of the few philosophers who resisted mixing Aristotelian demonstration with Neoplatonism, as other Muslim predecessors like Avicenna had done, and who respected the laws of reasoning, unlike Al-Ghazali with his theological mysticism.

Scholarly readers might be disappointed that this book dispenses with footnotes and gives sparse references in the text for the many quotations from cited works. It is also strange to find that all the works referred to and discussed in the text are not to be found in the bibliography, and that the 13 authors found in the limited bibliography are not to be found in the text. There is a useful glossary of most of the Arabic terms that, with few exceptions, are faithfully transcribed. Unfortunately, this fidelity is not extended to the same terms in the body of the text. There is a chronology of the life of Averroes and that of the author but no index.

SOLOMON I. SARA, S.J.  
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HITLER, THE WAR, AND THE POPE. By Ronald J. Rychlak. Huntington: Our Sunday Visitor, 2000. Pp. viii + 470. \$19.95.

From Rolf Hochhuth's play *Der Stellvertreter* (*The Deputy*, 1963) to John Cornwell's *Hitler's Pope* (1999) a steady stream of critical assessments of Pope Pius XII's moral stance in World War II and especially his "silence" on the Holocaust have been published. Rychlak's book counters some of the "inaccurate" and scurrilous portraits of Pius. To accomplish this task R. describes the pope's role within the context of world affairs from the 1920s to the end of the war, gives an assessment of the pope's

public silence by responding to ten questions that have arisen in recent studies, and in an epilogue discredits the "very cynical portrait" of the pope in Cornwell's sloppy and biased study of "Hitler's pawn."

R., associate dean for academic affairs and professor of law at the University of Mississippi School of Law, presents a brief in the pope's defense by presenting historical evidence, circumstantial and direct, to clear Pius XII's reputation and to demonstrate what motivated him to act as he did during the war. He argues that Pius did not fail to provide the moral guidance that was needed and that his moral sentiments and opposition to anti-Semitism were clearly acknowledged during the time by friends and foes alike. Pius did not publicly condemn the Nazi atrocities for a number of reasons, but primarily because he and others feared that doing so would only worsen the conditions of the imprisoned.

R.'s work is a credible interpretation of the evidence that challenges to some extent those interpretations (e.g., Susan Zuccotti's *Under His Very Windows: The Vatican and the Holocaust in Italy*, 2000) that expected more from the pope than the evidence and historical circumstances warranted. R.'s work will not end the debate over those moral expectations, but his interpretations deserve serious consideration. The moral situation of the Holocaust is much clearer for us today than it was in the 1940s for the pope who had to make prudential decisions on how best to respond to the evils of his day.

PATRICK W. CAREY  
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PSYCHOLOGY AND AMERICAN CATHOLICISM: FROM CONFESSION TO THERAPY? By C. Kevin Gillespie, S.J. New York: Crossroad, 2001. Pp. xviii + 214. \$24.95.

Kevin Gillespie's small and ambitious book examines the history of the changing relationship between American Catholicism and the professional field of psychology. G., a professor of pastoral counseling at Loyola College in Maryland, attempts to show how that rela-

tionship has evolved in response to larger changes within both psychology and the Catholic Church.

In the early 20th century, as psychology became a professional discipline, Catholics reacted with caution and sometimes condemnation to a science that seemed reluctant to acknowledge the world of the spirit and therefore threatened to displace the Church as the keeper of souls. For their part, psychologists often regarded Catholics as too constrained by dogma to derive much benefit from the insights of psychology. By the end of the Second World War, this mutual hostility had begun to give way to more respectful dialogue, as Catholics appropriated many of the precepts and practices of professional psychology, and psychologists began to welcome their Catholic counterparts into the field.

G. adroitly locates these changing attitudes within the larger context of the Church's evolving response to the modern world. He explains, for instance, how the Second Vatican Council accelerated the spirit of détente by encouraging Catholics to embrace the advances made by scholars in many fields, including psychology and the social sciences.

Perhaps to give a human face to his story, G. organized his text around a series of biographical sketches. These capsule portraits provide much useful information about important American Catholic psychologists of the 20th century. Alas, they too often stand by themselves and seem disconnected from the broader flow of the book's narrative. The reader may wish for more detail about the impact of these eminent scientists on the dialogue between Catholicism and psychology.

If this insightful but unwieldy book were better organized, it would be more useful to scholars, as well as more enlightening to readers not so well acquainted with the mysteries of psychology or Catholicism.

ISAAC MCDANIEL  
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THOMAS VERNER MOORE: PSYCHIATRIST, EDUCATOR, AND MONK. By Benedict

Neenan, O.S.B. New York: Paulist, 2000. Pp. vi + 336. \$29.95.

In this biographical work Neenan shows that Thomas Verner Moore (1877–1969) was a man of astonishing energy and profound interiority. Throughout his vocation as a religious priest and his career as an academic and clinician, Moore struggled to unite the then seemingly disparate disciplines of theology and psychology. For N., Moore's essential battle was to combine an immense active ministry with the intensity of monastic contemplation.

In his narration N. carefully details how Moore first trained as a psychologist under luminaries such as Pace at Catholic University of America and Wundt at Leipzig, and then as a psychiatrist under Kraepelin at Munich and Meyer at Johns Hopkins. Moore went on to serve as professor and chairman in Catholic University's department of psychology and psychiatry from 1922 until his retirement in 1947. The long tenure enabled Moore to influence several generations of students and converse with many Catholic religious leaders of the first half of the 20th century. As N. describes, during the same period Moore also managed to publish 12 books and dozens of articles and at the same time help to establish an abbey, a clinic, and two schools.

Moore's vocational journey alone makes for a remarkable story that N. tells well. Moore first joined the Paulists in 1896, then the Benedictines in 1922, and finally the Carthusians in 1947. N.'s account of Moore's life is meticulous in detail, as 48 pages of endnotes demonstrate. Originally a dissertation, the book has an even flow and offers insights into Moore's monastic struggle as only one immersed in a similar vocation can portray. These pages bring Moore to life so that the contemporary reader can be inspired by the wisdom and witness of one of the most remarkable figures of 20th-century Catholicism.

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Loyola College in Maryland

BODY, SOUL, AND LIFE EVERLASTING:  
BIBLICAL ANTHROPOLOGY AND THE MO-

NISM-DUALISM DEBATE. By John W. Cooper. Updated with a new preface. Grand Rapids: Eerdmans, 2000. Pp. xx-viii + 241. \$24.

Cooper's first edition (1989) impressively pulled together current work in Scripture, theology, and philosophy on the issue of body, soul, and ongoing life. He defended "holistic dualism," the notion that the human person is constituted of a soul which is distinct from the body, yet the soul and body form a close unity. This new edition, apart from the 13-page preface, remains the same.

The book examines relevant passages and themes in the Old Testament, intertestamental literature, and the New Testament. C. attaches great importance to the notion of Sheol in the Old Testament and argues that, despite the Hebrew Bible's admittedly holistic anthropology, Sheol requires some form of dualism. The intertestamental period contains, on C.'s reading, a plurality of views including dualism and immortality, monism and no ongoing life, dualism and intermediate state resurrection, and monism and nonexistence until the final resurrection. C.'s analysis of the New Testament leads him to argue for dualism, some form of intermediate existence without the body, and final resurrection. He bases his argument on one doctrine that he regards as central to Christianity: living with Christ between the time of death and the final resurrection.

In the "updated" preface, C. reaffirms holistic dualism but now "concedes" at least one version of monism that may be compatible with being with Christ in the intermediate state. This version is William Hasker's emergentism: humans begin as purely material organisms, but the person emerges with mental-spiritual capabilities as the organism develops; at death God could maintain the person until the final resurrection. C. maintains, however, that this is really a disguised dualism.

C.'s inclusion of work in philosophy is brief and very selective. In addition to an historical survey, he discusses some contemporary views—John Cobb, Richard Swinburne, and Lublin Thomism. The new preface also glances at the

work of Peter Van Inwagen and Nancey Murphy.

How is this holism and dualism possible? Here C. seems to be substituting one mystery for another. He criticizes Cullmann and others for appealing to mystery when explaining the intermediate state of sleep in Christ. But for this, C. substitutes another mystery, "holistic dualism." The book is, however, worth reading for its masterful survey of Scripture and philosophy.

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INVENTING CATHOLIC TRADITION. By Terrence W. Tilley. Maryknoll, N.Y.: Orbis, 2000. Pp. viii + 200. \$24.

Tilley contributes a postmodern fundamental-theological argument in support of understanding Catholicism as a continual communicative practice. Rather like attending to the act instead of the content of faith (*fides qua*, not *fides quae*, T. focuses on the act, not on the content (*tradiitio*, not *tradita*) of handing-on and receiving a set of complex, determinative practices that include belief (vision), dispositions (attitude), and patterns of action (style). Neither purely made nor found, tradition is the totality of any society, culture, or religion under the aspect of an internally constitutive process in which people modify while sustaining a complex set of distinctive practices. Beliefs and doctrines are constitutive rules somewhat like a grammar that formally structures performance of speech-acts in a particular language.

"Inventing" occurs obviously when the gospel is translated into languages and cultures of peoples new to it; "inventing" occurs less obviously but no less really, argues T., in the communicative practice of Catholicism in all cultural conditions. Inculturation theology and missiology already recognize something similar—the universality of inculturation. T.'s analysis of the practical, constructed communication of a way of life could provoke fruitful discussion on inculturation.

Chapters 1–4 often place parts of the economy of salvation in the position of

being phenomena subject to, or evidence for, analyses and arguments of a generic (philosophical, social-scientific) sort. In the process, do the Church, its Eucharist, and offices lose a uniqueness and incommensurability imparted by their proximity to the divine? Does the argument establish the primacy of Catholic communicative practice, replete with mystery, or the priority of standards derived from postmodern analyses of practice, tradition, truth, and judgment over the concrete reality of Catholicism? For instance, in denying a "grammar" of doctrinal development, T. introduces John Courtney Murray as a witness to contradiction between Vatican II and Leo XIII on religious freedom but without reference to Murray's own argument for development or his differentiation of classicism from historical consciousness in *The Problem of Religious Freedom* (1965).

The beauty of the book shines through in chapter 5, "The Grammar of the Catholic Intellectual Tradition," describing a set of five operative orientations without which a "person, practice or artifact" (150) is not or is questionably part of the Catholic intellectual tradition. Although a link with Blondel on action, not to mention with Augustine, Aquinas, Rahner, Lonergan, Schillebeeckx, Baum on practice, is conspicuously absent from the book, this chapter could serve as a framework for discussing mission and identity in Catholic colleges and universities.

Chapter 6, a more clearly theological chapter, engages T.'s practical constructivism and appraisal theory of truth with the fundamental-theological themes of revelation and authority. Many particular arguments throughout the book beg for challenging responses. T. argues a bold, provocative, even edgy proposal that takes the primacy of praxis into new territory.

THOMAS HUGHSON, S.J.  
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THE MATRIX OF FAITH: RECLAIMING A CHRISTIAN VISION. By Jeffery C. Pugh. New York: Crossroad, 2001. \$16.95.

The guiding question of this book is

classically modern: "Can Christian faith move between totally rejecting the past or absolutizing it?" (195). This was the question of Schleiermacher, Troeltsch, and Tillich. In treating it, Pugh has contributed to a growing body of conservative modern theology. This genre is not conservative in a doctrinal or ecclesiastical sense. Instead, it seeks to conserve the basic goals and methods of 19th and 20th-century Protestant theology in an increasingly uncongenial postmodern context.

For P., the postmodern context offers new opportunities and challenges. The Nietzschean critique of truth as power is a useful weapon against fundamentalism. Nonetheless, on the whole, P. is anxious about postmodern "meaninglessness," and his anxiety motivates him to undertake a series of critical retrievals. Augustine guides us toward an understanding of a tortured but real selfhood. Anselm offers contextualized rationality, Aquinas a relational cosmology. Luther is interpreted in standard modern fashion as advancing "the Protestant Principle." Schleiermacher sheds light on religious pluralism, while Bonhoeffer and Barth are interpreted as supporters of liberation theology and antagonists against fundamentalist "idolatry."

Because this book is so representative of current efforts to sustain the now traditional methods and goals of modern theology, it is useful. It manifests many typical features: moralistic litmus tests; retail use of postmodern critique and wholesale rejection of postmodern conclusions; dependence upon extremes in order to mandate a sensitive and sensible middle way (neither "fundamentalism" nor "meaninglessness"); the assumption that Christian faith is essentially a style, theme, or concept ("counter-cultural," "inclusive," "critical"); and most importantly, a profound concern that theology not produce or support "manipulative appeals to guilt, sin, or even obedience to God" (162).

In the end, it is not clear that P. should wish to conserve modern theology. He is deeply critical of contemporary American society and its individualist, consumerist, and nihilist extremes. Given the central role of modern and

liberal Protestant theology in the ideological justification of American culture, I would have thought P. more anxious to explore the ways in which standard features of modern theology reinforce the culture he thinks so threatening to authentic and moral existence.

R. R. RENO  
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ORTHODOXY IN CONVERSATION: ORTHODOX ECUMENICAL ENGAGEMENTS. By Emmanuel Clapsis. Geneva: WCC; Brookline, Mass.: Holy Cross Orthodox, 2000. Pp. 236. \$29.65.

This collection of previously published essays is an overview of Eastern Orthodox theology within the context of the ecumenical movement. While the introductory essays deal with foundational topics that have permeated ecumenical dialogue, such as tradition, trinitarian theology, and pneumatology, the book as a whole deals with ecclesiology, broadly conceived.

Clapsis laments that Orthodox theology has not sufficiently developed an understanding of its relationship to non-Orthodox churches, for example, in its notion of schism and in recognizing sacraments and the activity of the Spirit in non-Orthodox churches. He points out the benefits and limits of applying the principle of *oikonomia* in ecumenism and doctrine and shows how the theological notion of communion, rooted in the Eucharist, is the foundational principle in Orthodox ecclesiology. Other ecclesiological themes dealt with are ordained and lay ministry, apostolicity, primacy, and collegiality.

The other major theological thrust of the book is on the Church's missiological character, with essays on evangelization, inter-faith dialogue, contextual theologies, and ethics (ecology, violence, racism, consumerism, social justice, and politics). Again, C. interweaves in these essays the notion of communion, in both its theory and praxis, and creatively reflects on how the Orthodox churches must extend their liturgical and missiological character beyond their immediate local contexts. He frequently refers to this aspect of being a

witness in the world as the “liturgy after the liturgy.”

Throughout the work C. engages the statements of the World Council of Churches, the Anglican-Roman Catholic International Commission, the Orthodox-Catholic International Consultation, Vatican II, and the work of non-Eastern Orthodox theologians. Some areas that could be developed further include women’s ordination (especially the Orthodox churches’ resistance to reinstating the female diaconate), Orthodoxy’s relationship to the Eastern Catholic churches, and the *Filioque*. Nevertheless, the book is a welcome and honest contribution to ecumenical dialogue, while simultaneously encouraging critical self-reflection by Orthodox churches.

JAROSLAV Z. SKIRA  
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FAITH AMONG FAITHS: CHRISTIAN THEOLOGY AND NON-CHRISTIAN RELIGIONS. By James L. Fredericks. New York: Paulist, 1999. Pp. 188. \$18.95.

There are two underlying objectives to this clearly-written, undergraduate-friendly analysis of Christian theologies of religions: to mark a problem and suggest a solution. The problem is that efforts to come to a satisfactory theology of other religions are at an impasse. The solution is to call a moratorium on such efforts and proceed with what F. and others call a comparative theology.

To present the problem, F. first reviews the present state of Christian theology of religions. We know where the real trouble lies when only one chapter is devoted to the exclusivist (Karl Barth) and inclusivist (Karl Rahner) models, and four chapters to the pluralist perspective (mainly John Hick and Paul Knitter). After a careful and fair description of all models, F. assesses them on the basis of two criteria: Are they “responsible to the tradition,” and do they “empower Christians to respond creatively to the challenge and opportunity posed by religious diversity today” (52)? All the models fall short.

Especially the pluralists. Besides not being very responsible to the christo-

logical tradition, pluralists really do not enable Christians to respond creatively to religious diversity—mainly because they do not respect that diversity. For F., the problem with pluralists is that they impose grand unifying theories on other religions (Hick’s “the Real” and Knitter’s common concern for justice); but this imposition “inoculates Christians against the power and novelty of other religious traditions” (167).

So, F. proposes that a “comparative theology” take the place of a “theology of religions.” His last two chapters discuss how a Christian does theology comparatively: basically by engaging other religious texts or friends with no other theological agenda except the desire to learn something more of God’s truth. There will be tensions between one’s own Christian identity and the challenge of other visions; but the tension, for the most part, will be creative.

Christian theologians, especially those of a pluralist bent, need to listen to F. and his fellow comparative theologians. But there are also questions. Is F. aware of how much his own theological suppositions might be implicitly influencing what he sees in other religions? And on the issue of the uniqueness of Jesus, F. does not consider the case pluralists are making as to how that uniqueness can be revised.

F.’s book calls for more inner-Christian conversation, which makes it an excellent tool for graduate or undergraduate courses.

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RELIGIOUS FEMINISM AND THE FUTURE OF THE PLANET: A CHRISTIAN-BUDDHIST CONVERSATION. By Rita M. Gross and Rosemary Radford Ruether. New York: Continuum, 2001. Pp. vii + 229. \$22.95.

Few books about interreligious dialogue are more dialogical than the conversation recorded by Gross and Ruether. Moreover, this book, arising out of the conversation between G. and R. through almost two decades of engagement in Buddhist-Christian dialogue, supports the hypothesis that the-

ology is often biographical. It would be a fascinating chronicle of modern inter-faith dialogue if it merely stopped here, but it is also a robust statement of feminist philosophy and theology in a comparative mode.

The book is organized around authorial self-reflection and four questions: (1) lifestories, (2) what is most problematic in each tradition? (3) what is most liberating? (4) what is most inspiring? (5) and what is the future of the planet? The authors actually respond to each other based on their experience in dialogue together, and this exchange gives their conversation an unusual richness and focus.

The other element that gives this book a bite is its feminist perspective. G. and R. are two of the most accomplished founders of the modern feminist movement within the academic study of religion. They provide a positive guide for how modern women as Buddhists and as Christians engage not only to each other but also members of their own traditions about how to fuse feminist critique with traditional affirmations concerning Buddhism and Christianity. One of the most revealing aspects a reader learns is why such fierce critics so resolutely remain within their respective communities of faith.

Another feature of the G.-R. dialogue is its staunch concern with social ethics. Both authors demand that their traditions deal not only with the changing roles of women but also the modern ecological crisis. G. and R. from their respective faith traditions show how Buddhists and Christians can find a way to reverse the assault on the environment and move toward global healing.

Finally the book leaves the reader with the profound sense that dialogue enriches every participant and is a necessary element in the ecological conversation that is so crucial to the survival of humankind and the planet—and the renewal of religion.

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RELIGION AND THE POWERS OF THE COMMON LIFE. Volume 1 of GOD AND GLOBALIZATION. Edited by Max L. Stack-

house with Peter J. Paris. Theology for the Twenty-First Century. Harrisburg, Penn.: Trinity, 2000. Pp. 288. \$40.

This book provides strategies for understanding and navigating globalization. While the essays focus on problematic vectors (powers) within globalization (economics, violence, family, and media), they ultimately offer strategies for guiding these developments religiously, theologically, and ethically (24). This is no surrender to an Enlightenment privatizing of religion but rather an exercise in public theology. Series editor Max Stackhouse's introduction provides an appreciation of globalization and its need for a theological social ethics.

Sociologist Roland Robertson sets the tone with a lapidary portrait of globalization. He explains his well-known contention that globalization is not automatically a threat to local values and traditions. Global support for the local generates "glocalization": the particularization of universalism and a universalization of particularism.

The theological authors generally arrive at connecting with "the other" as the best tactic for keeping a balance. For example, William Schweiker argues persuasively for the dignity of the human agent as the common ground for both our social and economic lives. Rather than flee tainted commerce, he distinguishes it from a reductionist commercialism that overlooks the intrinsic value of human beings by turning them into commodities. Donald Schriver makes a similar turn when he offers strategies for empathy and conflict resolution. Mary Steward Van Leeuwen asks for partnership within the family and uses Martha Nussbaum's "capabilities approach" to evaluate progress. David Tracy advises that the fragmentary images of modern film, art, and culture can be interruptive reminders of the claim of "the other" on us.

I was disappointed not to find an extended treatment of class and race. The complementary voice of Catholic political or liberation theology would also have broadened the scope. But perhaps these voices will be heard in another volume of the series. This unusually clear and unified collection provides an

excellent resource for discerning the risk and promise of globalization.

JOHN K. DOWNEY  
Gonzaga University, Spokane

EVOCATIONS OF GRACE: WRITINGS ON ECOLOGY, THEOLOGY, AND ETHICS. By Joseph Sittler. Edited by Steven Bouma-Prediger and Peter Bakken. Forward by Martin Marty. Grand Rapids: Eerdmans, 2000. Pp. xiii + 242. \$20.

Bouma-Prediger and Bakken have compiled ten of Sittler's most important theological writings in this volume. All selections were published previously. The writings selected range chronologically from S.'s "A Theology for Earth" (1954) to his "Nature and Grace in Romans 8" (1975).

Each selection reflects the vibrant, unsystematic, and thoroughly theological concerns of S.'s work as related to environmental matters. Indeed, S.'s Lutheran matrix of Christology and grace claim ecological concerns as a decidedly theological matter. One senses the creative pulse of S. throughout this volume as he attempts to chart new paths in Christian theology and environmental ethics. Clearly, he is one of the first "ecoth theologians" to articulate coherently concerns for the earth as a Christian theologian. He is perhaps most famous for his prophetic address, "Called to Unity," delivered at the New Delhi General Assembly of the World Council of Churches in 1961. This speech and others included in this volume (such as "Ecological Commitment as Theological Responsibility") remind the reader that S. served as a prophetic synthesizer, urging his audience to forge new and vital associations in Christian theology and practice regarding care for the earth.

The editors of this compilation attempt and achieve important goals. They introduce a new generation of theologians to S.'s dynamic theology, and they gather seminal essays and addresses in one volume. Bakken argues that S.'s "writings are a good antidote to the repetitiveness, dullness, and stridency of much Christian ecotheological writing" (19). I see S. not as an antidote

but rather as a helpful reminder of how one might write in a candid and prophetic manner about ecological matters as theological concerns. Marty's foreword offers helpful biographical glimpses of S., while Bakken and Bouma-Prediger respectively contribute a valuable introduction and conclusion.

DANIEL MCFEE  
Marquette University, Milwaukee

WHO ARE WE? CRITICAL REFLECTIONS AND HOPEFUL POSSIBILITIES. By Jean Bethke Elshtain. Grand Rapids: Eerdmans, 2000. Pp. xvii + 178. \$20.

Jean Bethke Elshtain, professor of social and political ethics at the University of Chicago, has written a short and provocative book about American society. Drawing primarily on the theological anthropologies of Dietrich Bonhoeffer and John Paul II, E. first diagnoses an illness that infects American society and then proposes remedies. Focusing on the role that ethos plays in forming identity, she offers an interpretation of the sins of pride and sloth. To her, American culture is increasingly dominated by a consumerist ideology that arrogantly reduces all things, including human beings, to commodities that can be bought and sold. Commodification and its insidious effects are intensified by our slothful "acquiescence" to conventional consumerist thinking (83). The antidote to this illness may be found in practices grounded in hope. These practices engage citizens in the pursuit of truth rather than mere preference. Hope itself is sustained by the goodness of creation.

Critical responses to this book are likely to stress two points. First, E.'s concentration on current evils, juxtaposed with the theological theme of the goodness of creation, neglects any relation between disorder and new possibilities. Her argument could be strengthened by the affirmation that the Creator is also the Redeemer who is faithful even in judgment. This affirmation would also locate her critical reflections in a more hopeful context. The created moral order, including prophetic judgments against the disruption

of that order, may serve as instruments of new, even redemptive possibilities. Second, E.'s reliance on a narrow reading of "natural" as her dominant moral criterion greatly limits any positive evaluation of new developments, technological or otherwise (115). Thus she defines sloth not as neglecting the development of one's abilities but as "acquiescence" to relatively new modes of thought that call for such development.

Despite these criticisms, readers should be grateful for this book. E. continues to offer insights about contemporary society in an accessible style informed by a broad reading of the heritage of the West that can only enrich public discourse about our common life.

DAVID TRUE  
Union Theological Seminary and  
Presbyterian School of Christian  
Education, Richmond, Va.

ANAMNESIS AS DANGEROUS MEMORY:  
POLITICAL AND LITURGICAL THEOLOGY  
IN DIALOGUE. By Bruce T. Morrill, S.J.  
Collegeville: Liturgical, 2000. Pp. xvi +  
224. \$27.95.

Evoking a familiar theme in the German Catholic theologian, Johann Baptist Metz (*Communicating a Dangerous Memory*, 1987), Morrill compares the political theology of Metz to the liturgical theology of the Orthodox theologian, Alexander Schmemmann. This comparison should strike a discordant note in the reader considering that Schmemmann, particularly toward the end of his life, was so opposed to any kind of theological engagement of issues around economics, politics, and psychology. Rather he attempted to maintain the pristine unity of liturgy, theology, and piety so characteristic of the patristic era. Despite these glaring differences in theological intention and methodology, M. uncovers the link for theological dialogue between the two theologians: the idea of *anamnesis* (remembrance).

In the case of Metz, dealing with the problems of the European church becoming evermore bourgeois, the *memoria passionis, mortis, et resurrectionis Jesu Christi* brings about the transfor-

mation of the world as a result of a memory of suffering. Schmemmann, of course, rejects the notion of transformation of the world because that notion bespeaks a dichotomy of sacred and profane, a distinction he formally opposes. Yet he too evokes the theme of memory—the remembrance of joy which consists in the experience of the kingdom in all its fullness as the center of theology. This remembrance of the kingdom is the source of everything else in the Church. Both Metz and Schmemmann fall into agreement in their criticism of modern Christianity, marked by technology and driven by the market, for having succumbed to bourgeois secularization and reduced the feasts of the liturgical year to mere cultural decorations. Finally, using the work of Nils Alstrup Dahl (*Jesus in the Memory of the Early Church*, 1976), M. traces the notion of *anamnesis* (Hebrew, *zkr* or *zikkaron*) in the Bible and early Christianity.

In this well-written and engaging work, M. concludes that the Eucharist as a recovery of the Jewish covenant provides the normative understanding of genuine Christian memory.

MICHAEL S. DRISCOLL  
University of Notre Dame

THE PROPHETIC SPIRIT OF CATECHESIS:  
HOW WE SHARE THE FIRE IN OUR  
HEARTS. By Anne Marie Mongoven,  
O.P. New York: Paulist, 2000. Pp. x +  
323. \$19.95.

The strength of this text lies in Mongoven's use of a theology of revelation as the foundation for understanding catechesis as effective theological reflection among thoughtful adults.

M., a catechetical leader and former professor of catechetics, engages in a textual analysis of the documents of Vatican II and successive catechetical documents, building upon her earlier writings on the relationship between theologies of revelation and expansive notions of catechesis. Deriving a theology of symbol from Karl Rahner's writings and the descriptions of symbol found in Vatican II's *Dei Verbum*, M. persuasively describes a catechetical

process called “symbolic catechesis” to aid adults in “correlating their daily lives with the primary Christian symbols of God’s presence” (3). M.’s process for engaging groups of adults in catechesis has four steps: first, reflecting on a common human experience; second, correlating the experience with a faith symbol; third, moving from reflection to acts of justice together; fourth, praying together about the experience through rituals.

Through her proposed catechetical process M. successfully challenges two assumptions, one held by some members of contemporary society and another held by some members of the Church. First, at a time “when some of the intelligentsia belittle religious faith” (119) by separating it from commerce and public life, M. offers a thought-provoking conception of catechesis that encourages political engagement and effective action in the world. Second, her proposal for catechesis rests on a theology of symbolic revelation that is as strongly linked to the sacramental life as to works of justice. Thus symbolic catechesis exposes and critiques the assumptions of some church members who, through “a coordinated resistance” to catechetical renewal (85), still tend to define catechesis narrowly as an information delivery system aimed primarily at children. Faith communities and their leaders do not find it easy to identify and recruit catechists who are as talented as M.’s proposed process warrants. Yet the very challenge issued in this text will aid pastoral theologians and church leaders who seek theoretical supports and viable methods for encouraging adults to connect faith symbols with thoughtful and active inquiry into questions of meaning and justice.

MICHAEL P. HORAN  
Loyola Marymount University, Los Angeles

ON HUMAN BEING: A SPIRITUAL ANTHROPOLOGY. By Olivier Clément. Translated from the French by Jeremy Hummerstone. New York: New City, 2000. Pp. 155. \$14.95.

Olivier Clément, Orthodox professor

of Eastern Christian spirituality in Paris, explains that it is impossible to develop a Christian anthropology because human nature is damaged. Our faculties are disunited, so “the rational intelligence is busy making distinctions while the ‘heart’, in obedience to dark subconscious forces, is obliterating them” (9).

These are all familiar themes. But C. then unfolds a richly nuanced spiritual anthropology based on Christian mysticism, avoiding pratfalls of Western Christian theology which, under the withering attack of Enlightenment thinkers on belief in God, abandoned mysticism in favor of inferential methods of reasoning to God’s existence—a doomed enterprise, as Michael Buckley explained in his classic work on modern atheism, wherein theology found common ground for dialogue with atheism but at the price of its very soul.

C. demonstrates how the Eastern Fathers and the ascetics, despite the influence of Hellenic dualism, stayed faithful to the biblical understanding of the human being as a unity that God radically transcends and can entirely transfigure. C. gently and masterfully critiques the Western and Platonic penchant for distinguishing body and soul and asserts that the fundamental distinction is rather between nature and person. Nature responds to “What is it?” but person goes beyond all questions. It transcends conceptual thought. Person dwells in mystery and thrives in heart-spirit contemplation.

C. explains that the founding truth is that, as created, we are not self-sufficient. All begins and ends in God. Negative theology, which is at the heart of mysticism, leads one to the “paradox of the crucified God, the unapproachable God, who while giving himself totally yet remains veiled by the very brilliance of his light” (31).

This short treatise offers a wonderful synthesis of systematic and mystical theology, though it may not satisfy Western theologians looking for a more rigorous, philosophical grounding. Its evocative texture, peppered with wisdom from the patristic tradition, invites the reader to contemplative speculation. The English

translation has a vigorous, poetic style that makes it highly readable.

The chapters on eros and human sexuality, on persons in communion, and on political theology (the kingdom of God and the kingdom of Caesar) are so rich that the reader will inevitably be drawn to C.'s earlier *The Roots of Christian Mysticism* (1998).

PATRICK HOWELL, S.J.  
Seattle University

EYES TO SEE, EARS TO HEAR: AN INTRODUCTION TO IGNATIAN SPIRITUALITY. By David Lonsdale. Traditions of Christian Spirituality Series. Revised edition. Maryknoll, N.Y.: Orbis, 2000. Pp. 240. \$16.

This revision of Lonsdale's 1990 introduction to Ignatian spirituality appears with most of the original text and notes intact. L. has added a new introduction, a new concluding chapter, and a more extensive, though somewhat inconclusive, section on women and Ignatian spirituality. L. also offers a modestly updated bibliography, with a reference to the more extensive bibliographical material cited in John O'Malley's *The First Jesuits* (1993) and Michael Ivens's *Understanding the Spiritual Exercises* (1998). Consequently we have the reissue of a solid exposition of Ignatian spirituality.

The virtues of L.'s older material are not insignificant. L. writes clearly, exhibits an informed pastoral sensitivity to the current issues in spirituality, illumines the Ignatian texts, and sustains a focused approach towards important Ignatian essentials, like discernment, contemplation in action, mission, and service.

In the newer material, L. cautions against two interpretative traps in the exposition of Ignatian spirituality: (1) that which ignores the Ignatian texts and contexts and concentrates exclusively on a restrictively contemporary reading of the tradition, and (2) that which adopts an exclusively literal—fundamentalist—reading that ignores context while fixating on isolated words or phrases. His concluding chapter attempts to respond to earlier impressions

that he was not sufficiently critical either of Ignatius or of "the spirituality that derives from him" (206). L. is correct in his cautions about interpretations but stumbles in his attempt to respond to his critics. He gives away too much. Nonetheless, this is a welcome reissue that will be especially helpful in communicating the Ignatian tradition to those lay professionals involved in works like education or retreat ministry.

HOWARD J. GRAY, S.J.  
John Carroll University, University Heights, Ohio

THE STORY OF CHRISTIAN SPIRITUALITY: TWO THOUSAND YEARS, FROM EAST TO WEST. Edited by Gordon Mursell. Minneapolis: Fortress, 2001. 384. \$35.

Gordon Mursell's well-edited study is a beautifully bound, printed, and illustrated overview of 2000 years of Christian spirituality, East and West. It contains not only the expected chapters on the early Church Fathers, medieval saints and mystics, the Eastern Christian tradition, the Protestant tradition in Europe, Catholic saints and reformers, but also chapters on Celtic and Anglo-Saxon spirituality, Russian spirituality, Anglican spirituality, and the Protestant tradition in America. Appropriately the book opens with an introduction on Jesus and the origins of Christian spirituality and concludes with spiritualities of the 20th century. The chapters, authored by international scholars, are creatively designed, containing extensive timelines of the period, hundreds of full-color reproductions, inserts on notable persons and movements, and cite representative primary texts.

Overall the quality of the narratives is outstanding. For instance, John McGucken's introduction to his chapter, "The Eastern Christian Tradition," is masterful: Orthodox Spirituality, he observes, "bears a highly realistic character that tries to make the individual soul own up to its numerous weaknesses, yet still dare to look into the face of God with confidence in the divine mercy. This central twofold pattern of loving reconciliation and the ever-deepening approach to the mystery of God that is

found in the life of disciples who open their lives to the presence of Christ is summed up in the two key concepts that dominate the entire Eastern spiritual tradition: repentance and communion with God" (127).

Certain generalizations, however, troubled me, such as this one from Herman Selderhuis's chapter, "The Protestant Tradition in Europe": "On the eve of the Reformation the experience of faith was for many dominated by fear—the fear of being eternally damned, of ending up in hell or at least spending many years of agony in purgatory. . . . Since the answer to the question of whether one goes to heaven or to hell largely depends on one's own lifestyle, people would do anything to be as sure as possible of salvation. Martin Luther's success can be largely explained in terms of this fear. He pointed out long-forgotten words of scripture which said that 'people were justified by faith and not by works'" (168).

The scholarly narratives warrant M.'s volume a place in the library of the professional spiritual theologian; the readable text and gorgeous color reproductions make it an attractive coffee table volume for all.

RICHARD J. HAUSER, S.J.  
Creighton University, Omaha

FAITH, SCIENCE, AND UNDERSTANDING.  
By John Polkinghorne. New Haven:  
Yale University, 2000. Pp. xvi + 208.  
\$19.95.

This is the most recent in a steady stream of books by the Cambridge physicist turned theologian and Anglican priest, John Polkinghorne. Since his works on science and theology in the mid-1980s, P. continues to rework his positions. In his recent writings, including this book, he develops some new themes: a kenotic notion of God's creative act and a metaphysics and conception of God in which time is a fundamental feature.

Chapters 1–3 develop the thesis that

"a theological faculty is a necessary presence in a true university because the search for knowledge is incomplete if it does not include in its aim gaining knowledge of the Creator as well as gaining knowledge of creatures" (5). Chapters 4–5 rework P.'s position on the anthropic principle. He is cautious. Theism offers an explanation of the principle that is "coherent, economic and intellectually satisfying" (160), but it is not the only possible explanation of the principle.

Chapters 6–7 discuss ideas that P. has only recently introduced into his theology: the importance of time in any discussion of the nature of God and of the God-world relationship, and a kenotic notion of God's creative act (P. acknowledges his debt to Jürgen Moltmann here). Developing his thought within a detailed discussion of relativity and quantum theories, P. argues that God's creative action in the world is self-limiting, giving creatures a considerable degree of autonomy for their own creative activity. He links this notion both to a metaphysics in which time is a fundamental feature of the universe and to a corresponding theology in which God does not know the future (another example of God's self-limiting acts).

Two concluding chapters critically dialogue with two theologians and a scientist, authorities in the science-theology dialogue: Wolfhart Pannenberg, Thomas Torrance, and Paul Davies. These chapters will be of most interest to aficionados.

For those seeking a very accessible discussion of current issues in theology and science, albeit primarily physics, I highly recommend this book as well P.'s other writings. He is the C. S. Lewis of our time in the science-theology dialogue. He may be less steeped in the language and tools of contemporary theology and philosophy than some specialists, but he communicates better.

EUGENE E. SELK  
Creighton University, Omaha

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