

## SHORTER NOTICES

KRIEG UND FRIEDEN IN DER HEBRÄISCHEN BIBEL UND IM ALTEN ORIENT: ASPEKTE FÜR EINE FRIEDENSORDNUNG IN DER MODERNE. By Eckart Otto. *Theologie und Frieden*, vol. 18. Stuttgart: Kohlhammer, 1999. Pp. 188. DM 48.90.

Otto argues that world peace is largely a biblical idea (7) but embedded in a surrounding culture in which the opposite of peace is not war but chaos (12, 152). This is seen directly only in the Ugaritic war against the gods of chaos, Mot, Yammu, and Anatu (23). Such descriptions of purely mythic primeval wars signify the disempowering of war (16) and suggest the deeper aims of real wars in Egypt (29). These take on for O. the function of a “fictional foreign policy” and anticipate the political euphemism “national defense,” with a stalemate in the Hittite Qadeš battle and treaty displayed at Luxor (29). But even King Tut’s lion-hunts O. equates with the war against chaos (32).

With Assyria’s expansionist wars and “taxes for peace” we get down to the nitty-gritty (52). Cruel scalping and impaling of enemy boy-soldiers touchingly portrayed on its own victory-monuments (70) O. sees as deep-down dictated by a conviction that only the firm rule of Assyria’s orderly kings and gods can “liberate” from chaos the ever more widely gobbled up neighbor-states—a “defensive economic imperialism” (61). These destructive wars are even regarded as a “continuation of creation” (37, 187, 8 times in index) out of chaos as hinted in the opening words of Genesis.

Even the Bible’s own accounts of Assyria’s aggressive wars betray for O. the subconscious ominous “war to end war” and struggle against chaos as a cultural background accounting for some perplexing behavior of the biblical people

and their portrayal of God as a warlord driving out innocent victims of Israel’s invasions (76), though Israel resists Assyria’s trend to equate its victorious kings with its gods.

O. attributes to Hosea “overcoming of the violence-counterviolence spiral by God’s anguish” (*Schmerz* 77). Deuteronomy’s defense of religion against the state, “declaring for YHWH,” is a “subversive” reaction to the demanded “oath of loyalty to Assyria” (88). *Herem-anathema* to prove “Holy War” in the Bible is rejected (97).

Basically this book with its 600-item bibliography is an arguably acceptable psychoanalysis of Assyria’s war-machine in relation to Ugarit and the Bible. O. names New York (meaning the UN) as the hoped-for “New Zion” of Psalm 72 and Isaiah 53 to uphold “Human Rights” as the end to chaos (155, 121, 142).

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HISTORY AND IDEOLOGY IN THE OLD TESTAMENT: BIBLICAL STUDIES AT THE END OF A MILLENNIUM. By James Barr. The Hensley Henson Lectures for 1997, Oxford University. New York: Oxford University, 2000. Pp. viii + 198. \$39.95.

In this 1999 revision of the Henson Lectures, Barr expresses some of his concerns about contemporary exegesis. He is troubled by many of the directions biblical studies has taken in the last 20 years: elements of critical theory, post-modernist debates about the death of objectivity, the so-called “revisionists” (or “minimalist”) views about the history of pre-exilic Israel, and the moves toward rhetorical and exclusively literary analysis of biblical texts. B. does not

claim to be giving detailed responses to the complex debates to which he refers, but it is helpful and interesting to “listen” to his observations (keeping in mind that these were originally presented orally).

One may agree with B.’s negative judgments on exaggerated claims or overstated arguments, but the issues themselves will not go away. Such debates have called formerly confident historical conclusions into question, and while some of those conclusions or theories in historical-critical analysis will continue to be held, propositions about the meaning of texts will be more difficult to establish.

B.’s great service is to continue to call for order and rationality in the debates, but I am less convinced than he that the study of the biblical text itself seems to be less and less the real center of the debates. True, theoretical issues can take on a life of their own and lead one away from Brown, Driver, and Briggs (see 28), but sometimes such departures are due to the importance of the theoretical issues under discussion. I am not sure that we are far enough along in many of these theoretical arguments to decide whether or not the debates will return to the text itself. B. clearly hopes they will sooner rather than later.

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THE PHARISEES AND SADDUCEES: AN EXAMINATION OF INTERNAL JEWISH HISTORY. By Julius Wellhausen. Translated from the German by Mark E. Biddle. Mercer Library of Biblical Studies, vol. 4. Macon: Mercer University, 2001. Pp. viii + 115. \$30.

This translation of Wellhausen’s 1874 classic brings English readers a work of enduring value. W.’s gruff and peremptory treatment of alternative viewpoints expresses a continental academic style.

The introductory chapter distinguishes the Scribes from the Pharisees

and establishes the latter as a widely popular, theocratic party, originating in the Exile and focused on righteousness. They are unlike the Zealots, who chose action on their own instead of waiting for the messianic kingdom of God. They are also unlike the Scribes who dominated the Gerousia/Sanhedrin. W. uses New Testament evidence to decry oppressive Pharisaic intellectualism and concern for legal correctness. He sees the Pharisees to be the Scribes’ most diligent followers, who from the Maccabean period onward would eclipse their teachers.

Appealing to the Talmud and Josephus (departing from the prevailing opinion against Josephus’s value), W. characterizes the Sanhedrin as a body where Scribes, priests, and a minority of Pharisees held the reigns of authority. He sees the Sadducees as associated with the aristocratic wing of the priesthood and as the ruling power in the Sanhedrin and insists that they, although priestly in their connections, were a secular party. This is the basis of his persuasive thesis about their power and demise.

Chapter 4 interrupts the historical survey with a critical study of *Megillat Taanit* and the conflicting interpretations of the Sadducees and Pharisees. W.’s exacting analysis demonstrates the insights that can come from a careful reading of Talmudic texts and substantiates his claim that the Pharisaic innovations gradually prevailed over the outdated Sadducean interpretations and practices.

Finally chapter 5 recounts the political decline of the Sadducees from pre-eminence under the Hasmonean kings to political eclipse under Herod the Great. This survey manifests W.’s point that Josephus, the New Testament, and Jewish sources that predate the Talmud provide insights otherwise overlooked by Geiger, Hausrath, and others. The small volume is full of insights into Jewish religious and secular groups as well as into the methodology used to arrive at them.

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BEFRIENDING THE BELOVED DISCIPLE: A JEWISH READING OF THE GOSPEL OF JOHN. By Adele Reinhartz. New York: Continuum, 2001. Pp. 206. \$24.95.

Reinhartz's sensitive and engaging study of the Fourth Gospel unfolds as four distinctive readings: (1) a Compliant Reading that views the Fourth Evangelist as a mentor who offers her a gift (the Christian gospel); (2) a Resistant Reading that sees the Evangelist as an opponent who criticizes Judaism; (3) a Sympathetic Reading that sees the Evangelist as a colleague whose attempt to connect his present to the past offers parallels to Jewish experience and worship; (4) an Engaged Reading that views the Evangelist as Other. R. concludes that she, a Jew, can never accept the Evangelist's gift and recognizes that he will never accept her rejection of it.

This small but complex book cannot be assessed adequately in a brief review. One comment will have to suffice. Throughout, R. sees the Evangelist's position as anti-Jewish (especially at 8:44). She considers the pleas of Robert Kysar and Gail O'Day to view the Fourth Gospel in the context of intramural Jewish conflict and therefore not as anti-Jewish, but in the end she is not persuaded. She holds that the Evangelist's repeated references to "the Jews" were intended not only to create distance "but also hatred" (78).

For the sake of argument, let us say that the Evangelist intended to create hatred (which I doubt very much). How would R. understand the polemic found in some of the Dead Sea Scrolls and a few of the Pseudepigrapha? Or, for that matter, the vitriolic found in the Prophets? Does this polemic constitute anti-Judaism, or rather an angry denunciation of fellow Jews who in the writers' eyes are rebellious and sinful? Surely the latter, for the polemicists are themselves Jews. But so was the Fourth Evangelist, recently excluded from the synagogue and fighting back with the Jewish Scriptures and exegetical traditions. It is in the subsequent Gentile interpretation and ugly misuse of this polemical, angry writing that the Fourth Gospel emerges as anti-Jewish. In the end, this aspect of R.'s reading is anachronistic. I would like to see her explore

an Estranged Jewish Reading of the Fourth Gospel and compare it to the polemics of other Jews who find themselves estranged from mainstream Jewish life.

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JESUS AND THE POLITICS OF INTERPRETATION. By Elisabeth Schüssler Fiorenza. New York: Continuum, 2000. Pp. xi + 180. \$22.95.

This volume, valuable as supplementary reading for graduate level courses in the New Testament and Christology, critiques the Jesus Seminar's critical methodology, turning on three advocacy positions: (1) the third stage of the quest for the historical Jesus is spinning its wheels, captivated by its own "objective" methodology that its practitioners should problematize rather than uncritically pursue; (2) male social science practitioners have failed to acknowledge the substantive contribution of feminist biblical criticism to their own interpretive project; (3) anti-Semitism, a reflex in Christian biblical interpretation, distorts feminist historical review as well as social science reconstruction of biblical texts.

(1) Schüssler Fiorenza competently challenges the philosophical limitations of the "scientific historical liberal Jesus research" approach, outdated in its reliance on a 19th-century European ideal of maleness, which "understands Jesus as the exceptional individual, charismatic genius, and great hero" (61). She chides John Dominic Crossan for his failure to engage the argument of her seminal volume *In Memory of Her* (1983) in his work on the historical Jesus. The impatience of feminists at male scholars' failure to cite women's abundant scholarship of the last 20 years is surely justified.

(2) Social scientific biblicalists need to problematize their questions about the historical data by which they reconstruct the life of Jesus and other persons in the first century. The positivistic method, which assumes objectivity of result, is a false presumption. Instead of

a quest for proof, the focus should be on the operation of memory itself as a reconstructive paradigm. Male social science biblicists resist inclusion of data that feminists have retrieved, and avoid presentation of historical complexities and ambiguities that feminists acknowledge.

(3) As S. argued in chapter 3 of *Jesus: Miriam's Child, Sophia's Prophet* (1994), feminist approaches to the New Testament must resist an innate tendency to reinscribe anti-Semitic prejudice. Dismissal of Judaism happens when scholars oppose Jesus' liberating relationship with women against a false construction of "legalistic" ancient Israel. Feminists must carefully monitor their own interpretations for anti-Semitism. S. considers Kathleen Corley's "egalitarian Jesus" an example of feminist analysis that unwittingly encodes anti-Judaism in Protestant Evangelical scholarship. She corrects Corley's interpretation of her own "egalitarian ethos" of Jesus in *In Memory of Her*.

S.'s dialogue here models what is missing in the "proofs" of social scientific scholarship, notably, internal self-critique, and recognition of ambiguities that cannot be resolved merely by asserting conclusions.

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SPÄTMITTELALTERLICHE FRÖMMIGKEIT ZWISCHEN IDEAL UND PRAXIS. Edited by Berndt Hamm and Thomas Lentjes. Spätmittelalter und Reformation; neue Reihe, 15. Tübingen: Mohr Siebeck, 2001. Pp. x + 212. DM 178.

These collected essays, originally prepared for the 1998 Deutscher Historikertag in Frankfurt am Main, treat the theory and practice of *pietas* or *devotio* in both religious and lay society from about 1300 to 1520. The approach is interdisciplinary, and a wide range of topics is presented. The opening essay by Lentjes sets the tone with a detailed review and critique of 20th-century German scholarly representation of the late Middle Ages, particularly in religious art and literature, noting some of its

presuppositions and limitations, and suggesting further lines of inquiry that would contribute more nuanced answers to the question of the origins of the Reformation.

Two following papers deal with tensions between spiritual ideals and practical realities in women's communities. Petra Seegets examines conflicts between the highly regulated details of convent living and the text-based pursuit of spiritual perfection in two Nuremberg convents, the Dominican St. Katharina and the Franciscan St. Klara, during the period of conventual reforms in the 15th century. Eva Schlotheuber discusses the handbook by canon regular Frederik van Heilo (d. 1455) for spiritual directors of convent sisters; she focuses on tensions between the spirituality of the *Devotio moderna* and the confessor's anxieties regarding the task of spiritually directing a community of women.

The theme of creative tension between ideal and practice continues with two essays on spiritual writing for the laity. Christoph Burger's essay focuses on spiritual formation of the laity according to Jean Gerson (d. 1429), Ulrich von Pottenstein (d. 1416/17), and Johannes von Paltz (d. 1511), while Hamm analyses the problem of "willing and not being able to do" the good, in ascetical theology from Heinrich Seuse (d. 1366) to Johannes von Staupitz (d. 1524). Hans-Martin Kirn's closing essay focuses on the problematic implications in practice of the anti-Jewish stereotypes in mendicant preaching during the 14th to 16th centuries. Editions of short texts by Johannes Herholt, O.P. (d. 1468), and Stephan Fridolin, O.F.M. (d. 1498) supplement the essays of Kirn and Seegets, respectively. Their work is meticulously documented and supplied with bibliographies. Both essays and editions should be of interest to all specialists in late medieval and early Reformation thought.

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THE PLEASURE OF DISCERNMENT: MARGUERITE DE NAVARRE AS THEOLOGIAN. By Carol Thysell. Oxford Studies in

Historical Theology. New York: Oxford University, 2000. Pp. viii + 181. \$45.

This work studies the *Heptameron* by Marguerite of Navarre, sister of Francis I of France. The well-educated humanist author of a work censured by the Sorbonne for "Lutheran" leanings, Marguerite also ironically drew criticism from Calvin for her alleged connections to "spiritual libertines." Thysell makes a convincing case that the *Heptameron* was not a simple collection of sometimes risqué tales that only incidentally touched on religious issues, but rather a thoughtful response to Calvin's reproofs, a "profoundly theological" (9) work that replaced direct polemic with an allegorical rhetoric intended to draw the reader into the "pleasure of [spiritual] discernment."

Her thesis declared, T. examines Marguerite's substantial agreement with Calvin on a number of important issues: the real existence of evil, the role of conscience, and the soul's need for divine grace. Thus Calvin feared the spiritual libertines' alleged pantheistic belief that everything is God and therefore good, and consequently that "evil" is nonexistent, and conscience useless. Marguerite, T. demonstrates, is careful to distance herself from such doctrines.

Marguerite did not slavishly agree with Calvin. A particularly important issue concerned the proper modes of scriptural interpretation. Calvin stressed a direct interpretation of Scripture and insisted on Scripture as the sole source of divine revelation: difficult scriptural passages can be elucidated only by other scriptural passages. In contrast, Marguerite not only was unwilling to abandon the allegorical for a strictly literal interpretation of Scripture, but believed in the possibility of a Spirit-guided discernment of divine revelation in yet other texts, a discernment open to others than professionally trained theologians.

Despite its success, T.'s work suffers from its narrow 16th-century focus. One would like more guidance to the scholarship on such topics as the medieval debates over scriptural interpretation, or the Beguines and Beghards. Also, Salminen's critical edition of the *Hep-*

*tameron* should be added to the bibliography.

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DAS VERHÄLTNIS VON EWIGKEIT UND ZEIT ALS WIDERSPIEGELUNG DER BEZIEHUNG ZWISCHEN SCHÖPFER UND SCHÖPFUNG: EINE TEXTBEGLEITENDE INTERPRETATION DER BÜCHER XI-XIII DER "CONFESSIONES" DES AUGUSTINUS. By Ursula Schulte-Klöcker. *Hereditas: Studien zur Alten Kirchengeschichte*, vol. 18. Bonn: Borengässer, 2000. Pp. xvi + 396. DM 72.

This revision by Schulte-Klöcker of her dissertation presented in 1998 to the Catholic Faculty of Theology at the University of Tübingen presents a philosophical and theological commentary on the last three books of Augustine's *Confessions*. S.-K. provides the Latin text of these books, divided into short units. She carefully analyzes the structure of books and comments on their meaning, which she sees focused on the relation of eternity and time as reflecting the relation between the Creator and creation.

S.-K. is remarkably well-informed on the secondary literature, though she is much more familiar with German works than French or English. She completely overlooks the books of Robert J. O'Connell on *The Confessions* that have offered a very plausible account of the unity of Augustine's masterpiece regarding his understanding of the faith in terms of Neoplatonic philosophy. While aspects of O'Connell's interpretation of *The Confessions* are admittedly controversial, his work should not have been ignored. S.-K. correctly emphasizes the importance of Augustine's understanding of eternity and time, but she does not, it seems, recognize that Augustine was the first thinker in the Latin West to adopt such Plotinian accounts of eternity and time, just as he was the first—apart from a small circle in Milan—to break out of the common Stoic corporealism of the age and to adopt a Plotinian spiritualist metaphysics. If she had seen the novelty of Augustine's use of elements of Neoplatonic philosophy

to understand the Christian faith, she might have understood why Augustine had to spend so much time legitimating his interpretation of “the heaven of heaven” to others who accepted the Scriptures and insist that Moses could not have meant what Augustine claimed he meant.

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CONSTRAINT ON TRIAL: DIRK VOLCKERTSZ COORNHERT AND RELIGIOUS FREEDOM. By Gerrit Voogt. Sixteenth Century Essays and Studies, vol. 52. Kirksville, Mo.: Truman State University, 2000. Pp. 268. \$45; \$30.

Dirck Volckertszoon Coornhert (1522–1590) is the most important Reformation-era thinker on whose life and works no book-length treatment has been available in English until now. His full-blown defense of freedom of conscience, denying to the state any right to regulate the belief of individual citizens, was worked out in a series of dialogues, including *Synodus vander conscientien vryheydt* (1582) (Synod on the Freedom of Conscience), for which there is a modern edition of the Dutch original, with a French translation. Coornhert aimed his fire at the religious settlement of the new Dutch Republic, which granted freedom of worship only to the Reformed Church, but he targeted also the Reformed dominees, whose theology of sin he rejected, and whose claim to represent the true Church he dismissed out of hand. Despite a humanist education, he always wanted to present his case to the public, challenging prominent dominees to formal debates, and pressing his learned reasoning into Dutch texts, some of which have never had modern editions.

Voogt performs a service by acquainting English-language readers with Coornhert's views, often with extensive quotations in translation. He stresses Coornhert's “perfectibilism” and in fact concludes by accepting the Gomarist view that Coornhert was one of those by whom Arminius was led astray in his teaching on predestination. V. does not, however, inquire into the

sources for Coornhert's contention that Scripture does not support the doctrine of Original Sin (Erasmus's *Annotations* on Romans 5:11?). On the central theme of freedom of conscience, he follows the now accepted view that Coornhert should be seen not as a latter-day Erasmian humanist (despite his affinities in that direction), but as an heir to the Reformation Spiritualist tradition; the sections pointing out parallels and shades of difference between Coornhert's arguments and those of Sebastian Franck and Sebastian Castellio are particularly good.

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THE OTHER SIDE OF NOTHINGNESS: TOWARD A THEOLOGY OF RADICAL OPENNESS. By Beverly J. Lanzetta. Albany: State University of New York, 2001. Pp. x + 182. \$16.95.

This book presents an effort to tackle the problem of religious pluralism in today's world. Lanzetta criticizes exclusive theology as “painful,” “alienating,” and “conducive to violence” and maintains that religious dogmatism and factionalism is responsible for many of the world's problems. She argues that the cultural and social conditions of our times demand a theology that “is radically and fundamentally global in principle, spiritual practice, and social orientation” (x). Her thesis is that mysticism offers us a theology that is sensitively aware of religious diversity and, by challenging the claims to dogmatic truth, prepares the individual to be open to and experience God. Moreover, mysticism fosters religious dialogue and cooperation.

L. divides her book in three parts. Part 1 lays the foundations and contrasts the apophatic with the kataphatic approaches to God and shows how the mystic takes the first approach which is more conducive to interreligious understanding and cooperation. Part 2 examines three Christian mystical movements. Here L. takes the writings of Gregory of Nyssa, Pseudo-Dionysius, and Meister Eckhart as examples of apophatic spirituality which challenges

dogmatic theology and religious certitude. Then she applies the work of Thomas Kuhn on paradigm shift to mysticism, especially to the thought of Teresa of Avila, Bonaventure, the anonymous writer of *The Cloud of Unknowing*, and Meister Eckhart. Finally L. suggests a way of doing theology that opens the way for new spiritual traditions. Part 3 deals with some contested issues, particularly whether a person committed to one religious tradition can also be tolerant and accepting of other religions.

The problem discussed in the book lies at the heart of contemporary theological reflection. While one must agree with L. that dogmatism has often led to conflict and is certainly not conducive to interreligious dialogue, one sometimes wonders whether the dichotomy between apophatic and kataphatic theology is overstressed. Two questions remain unanswered: (1) can one totally abandon the human search for theological certitude? and (2) is not mysticism just one aspect of the human quest for God?

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A NATIVE AMERICAN THEOLOGY. By Clara Sue Kidwell, Homer Noley, and George E. Tinker. Maryknoll, N.Y.: Orbis, 2001. Pp. xii + 204. \$21.

The three authors of this comprehensive and provocative work, each a Native American scholar engaged in fields ranging from anthropology to theology, present what they characterize as a Native American theology. The work is at root Native American, not a Christian theology written by Native Americans. The study uses Christian theological categories such as eschatology and hermeneutics to organize the work but also incorporates Native American theological categories of land and trickster and concludes with a focus on social justice. Each chapter is based in the personal reflections of the authors, anthropological records, theology, and history. The authors are careful to acknowledge the heterogeneity of Native American beliefs both across and within the highly

complex array of Native American cultural groups. The goal of the work is to contribute to the process of constructing a multivocal theology encompassing all these groups through dialogue. The authors both stress and are themselves proof that these belief systems are living faiths continually renewing themselves and are neither historical relics nor anthropological curiosities.

The book presents Native American belief in markedly ideal paradigms, a process that also engages Christian Scriptures and commentary. It treats Christianity with a certain ambivalence reflective of the history of Christian missions and mirrors the contemporary critique of mission activity. While parts of the work are respectful of Native American Christianity, other parts slight Native American Christianity as at best hybrid and view Native American Christians as second class, despite the authors' assertions of their own equalitarianism. The ambivalence experienced by many contemporary Christian American Indians is well captured. The book's negative critique of missionaries and outsiders in general, though real, is markedly one-sided. For example, the authors highlight a missionary who promoted the removal of the Cherokee yet fail to mention the missionaries who vigorously opposed removal. They also critique current legislation such as NAGRPA (Native American Graves Protection and Repatriation Act) without acknowledging any of its successes. Nevertheless, the work is a most significant contribution to theological inquiry by an all too often ignored or forgotten plurality of voices; it indeed advances dialogue within Native American theology itself and with other religions.

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I SEE SATAN FALL LIKE LIGHTNING. René Girard. Translated, with a Foreword, by James G. Williams. Maryknoll, N.Y.: Orbis, 2001. Pp. xxiv + 199. \$20.

For several decades, Girard has been developing his theory of the nature of violence and its significance for culture. Many religious thinkers have found his position attractive, perhaps because G.

regards religion as integral to the human project, makes much use of biblical stories and language, sees the cross as central and revelatory, and has no time for relativism, extreme individualism, or those who dismiss Christianity as obscurantist or oppressive. He also draws material from a wide range of disciplines and recognizes the need to be in dialog with other academics, especially social scientists.

As a first encounter with G.'s thought, this book has much to recommend it. First, Williams's foreword answers basic questions about G.'s understanding of violence and the themes that appear later in the book. Then, after his own brief introduction, G. presents his case, including occasional reminders of the meaning of terms he has coined. All this is helpful to readers unfamiliar with G.'s view that human cultures are generated by and founded on the lynching of an innocent victim because of mimetic desire. Whereas blood sacrifices reenact the murder and myths deliberately hide the victims' innocence, the Bible (especially the Gospels) reveals the victims as scapegoats. Because Jesus was the "unsuccessful scapegoat," "the 'kingdom of Satan' will give way to the 'kingdom of God'" (2). Central to the continuation of this movement is "the defense of victims" (3) which has, however, become secularized and, therefore, absolute and problematic. G. writes with conviction and verve.

Nevertheless, readers should beware. G. isolates biblical passages from their contexts and gives them tendentious interpretations—e.g., that "the founding murder" is Luke's concern in 11:51 (85) and John's in 8:44 (86). He sometimes finds elements of his system where they do not exist—e.g., Job's friends as a hostile crowd (117) or Jesus' disciples as part of one (2); and occasionally he uses doubtful arguments from silence—e.g., that Joseph's brothers "must be tempted to deify him" in Egypt (118). I remain unconvinced of G.'s position but admire his all-encompassing sweep.

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CROIRE ET INTERPRETER: LE TOURNANT HERMENEUTIQUE DE LA THEOLOGIE. By Claude Geffré. Paris: Cerf, 2001. Pp. 173. Fr. 120.

The prolific Claude Geffré has produced yet another volume, this time, again, on the hermeneutics of theology. It is a complement to and an extension of his previous *Le Christianisme au risque de l'interprétation* (1983) and is apparently an edited version of class lectures given at the Institut Catholique in Paris. G. supplies no footnotes and makes few references to works by other authors, but appends to each chapter a bibliography of relevant works.

The hermeneutics of theology in its contemporary context, for G., requires examination not only of theology in general, but of Catholic fundamentalism and of the theology of religions in particular, especially the theological relationships between Catholicism and Judaism and Catholicism and Islam. He argues that the great challenge to Christianity today is religious pluralism: Theology has to take seriously other religions, especially the great and enduring world religions, in the totality of their faith, in their theology, and in their religious practice. At the same time he insists that we must not let go of the universality of Jesus Christ as Savior and as the Way of salvation.

Throughout his discussion G. sails close to the wind of contemporary teaching of the Church's magisterium and frequently cites it. He shows remarkable judgment and impressive balance, particularly in that this field of the theology of religions has in recent years undergone unusual ferment and suffered some confusion. For example, he refers to Jacques Dupuis's recent *Toward a Christian Theology of Religious Pluralism* (1997)—subjected to careful Vatican scrutiny—as a soon-to-be classic in the field. At the same time, he trenchantly skewers Dupuis's notion that the great religions are in some kind of Teilhardian convergence.

In a chapter on fundamentalism, G. limits himself to critiquing only scriptural fundamentalism within Catholicism. That seems quixotic, as such an adversary is hard to imagine in today's

theological landscape. The last two chapters take up the relationship between Catholicism and Judaism, and between Catholicism and Islam. Unfortunately, they are the weakest chapters of the book, which I can otherwise commend for its clarity and superior theology.

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THE WORK OF LOVE: CREATION AS KENOSIS. Edited by John Polkinghorne. Grand Rapids: Eerdmans, 2001. pp. xiv + 210. \$22.

This is an excellent collection of essays with nary a weak one in the lot. They grew out of a 1998 gathering of theologians and scientists at Cambridge University to discuss the kenotic theory of God's nature, God's creative activity, and the God-universe relation.

The source of all Christian kenotic (self-emptying) theology is Philippians 2:5–11. In a rich historical essay, Jürgen Moltmann traces modern kenotics to 19th-century German Lutheran theologians who interpreted this passage as God's voluntary self-limiting act in the Incarnation. In the 20th century the core idea of kenotics—God's voluntary self-emptying in the ongoing act of creation—has been combined with process philosophy to produce a full-fledged system of theology. The central ideas are: that God's creative activity is a voluntary self-limitation; that, in accord with the requirements of mature love, nature and humans are allowed a considerable degree of autonomy; and that this is consonant with a universe that unfolds in an evolutionary way over immense time—the essays of Ian Barbour, Arthur Peacocke, and John Polkinghorne are very good on these ideas. Theodicy issues are meliorated because God limits his power (humans and nature have a considerable degree of autonomy) and because God acts in the world by persuasion and enticement rather than by direct causality. In addition, “God suffers in, with, and under the creative processes of the world” (Peacocke 37).

One attraction of kenotic theology

for many of the authors in this collection (Barbour, Peacocke, Holmes Rolston, Polkinghorne, George Ellis, and Keith Ward) is that it is very compatible with the findings of modern science, especially with the thoroughgoing evolutionary picture of the universe.

A few of the essays make minimal use of process thought and focus on specific issues in kenotic theology—whether God needs love (Paul Kiddes), whether kenotic theology is gendered (Sarah Coakley), what kind of love is involved in kenotic theology (Michael Welker), and the view of human nature implied by kenotic theology (Malcolm Jeeves).

The essays are scholarly and sophisticated, yet the book is sufficiently accessible that it could be used with undergraduates. Those seeking an overview of kenotic and process theology as well as those interested in more detailed studies cannot do better than read this volume.

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GOD'S CALL: MORAL REALISM, GOD'S COMMANDS, AND HUMAN AUTONOMY. By John E. Hare. Grand Rapids: Eerdmans, 2001. Pp. x + 122. \$14.

Attempting to transcend the dispute between moral realists and moral expressivists, the Calvinist theologian John Hare here defends his version of divine-command theory, described as “prescriptive realism.” According to H., mature moral action involves both internal and external dimensions. Internally the moral agent experiences the pull toward certain moral goods. Externally the agent recognizes the precise nature and obligatory character of these goods only by acknowledging that they have been prescribed by God. In a stimulating retrieval of Duns Scotus's divine-command theory and in a less plausible effort to Christianize Kant's ethics of autonomy, H. provides an historical framework for his moral philosophy.

H.'s reworking of divine-command theory seriously responds to the standard charge that divine-command ethics tends to be arbitrary: a sovereign God

imposing a set of moral demands foreign to human nature. H. carefully argues that while the demands of moral conduct cannot be deduced from the facts of human nature (against certain natural-law theories), there is a remarkable fit between the needs of human nature and the moral principles proclaimed in such *loci* of revelation as the Decalogue.

Less convincing is the neo-Augustinian anthropology that undergirds this account of ethics. In certain passages H. insists that human nature is so fallen that our alleged inclinations toward the good cannot be trusted. Hence his dismissal of intuitionist and natural-law theories of morality as naive about human depravity. In other passages, however, H. describes the origin of the moral act as a pull toward the good rooted in the immediate experience of the moral agent. Although the good must be clarified through an appeal to divine command and freely endorsed under the sway of grace, the initial inclination toward the good is never dismissed as a simple outcropping of depraved human nature.

Lucidly written and crisply illustrated, H.'s philosophy of prescriptive realism provides an attractive version of divine-command ethics, shorn of its traditional heteronomy, even if it will not completely satisfy Christians beholden to a more genteel account of human concupiscence.

JOHN J. CONLEY, S.J.  
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HUMANITY: A MORAL HISTORY OF THE TWENTIETH CENTURY. By Jonathan Glover. New Haven: Yale University, 2000. Pp. xiv + 464. \$27.95.

Glover wants to give ethics an empirical dimension and so provides a moral history that focuses on the erosion of moral value manifested in a variety of barbarisms of the 20th century. G. is particularly interested in the psychology of agents, bystanders, rescuers, and ordinary participants in the machines of war, terror, genocide, and mass destruc-

tion. Above all he is interested in cultivating environments that promote "moral identity" and the human responses of respect and sympathy so as to restrain individual, collective, social, and national impulses to cruelty on micro and macro scales. He analyses the different factors that allow people (e.g., the infantrymen at My Lai, the tribes in the Rwandan genocide, and the German nation in the face of the Holocaust) to commit incredible atrocities. He studies those strategies that diminish the claims of moral identity and human responsiveness, particularly the depictions of the enemy as inhuman and demonic, the self-justifying suspension of moral identity in order to accommodate retaliation, and the contracts of mutual indifference that license cruelty. G. also points out that many have learned to stomach the mass destruction of civilian populations by technologically distancing themselves from any sense of direct responsibility for or direct contact with the civilian populations they destroy.

The accounts of the barbarisms of the past century are stunning and G.'s overall thesis is extraordinarily compelling, but the academic may be disappointed by G.'s bibliographical resources, which are an odd blend of journalistic narratives and the philosophy of ideas, with little attention to the more rigorous, practically and socially relevant writings in other related fields. Still, anyone reading this book after the events of September 11, will find in it a realistic sense of urgency as well as uncommon sympathy and wisdom.

JAMES F. KEENAN, S.J.  
Weston Jesuit School of Theology

THE MOBILIZATION OF SHAME: A WORLD VIEW OF HUMAN RIGHTS. By Robert F. Drinan, S.J. New Haven: Yale University, 2001. Pp. v + 240. \$24.95.

Jesuit Robert Drinan, lawyer, law professor, and former congressman traces the international recognition and defense of human rights from the U.N. Charter (1945) and the Universal Dec-

laration of Human Rights (1948) to the U.N.-sponsored Vienna Conference on Human Rights (1993). He describes current U.N. rights mechanisms: the Commission on Human Rights, two Covenants (on civil and political rights and on economic, social, and cultural rights), four Conventions (on rights of women and children and on eliminating racism and torture). He also describes the International Criminal Court and the European and Inter-American courts for human rights, and traces the growing affirmation of human rights (the right to food, freedom of religion, prisoners' rights, and the right of citizens to independent judiciaries).

During the Cold War the U.S. refused to ratify the Covenant for Social, Economic, and Cultural Rights while the Soviets rejected the Covenant for Civil and Political Rights. D. analyzes the U.S.'s refusal to ratify the conventions on women and children and to support the International Criminal Court or Inter-American Court.

D. acknowledges U.S. leadership in human rights, but contends that inconsistencies in the U.S. response to violations as well as its unwillingness to acknowledge certain rights weaken the human rights cause. For example, the U.S. withholds criticism of rights violations in China and has one of the highest numbers of public executions (in 1998, it trailed only China, Iraq, and the Congo).

D. argues that since most nations have signed the covenants and conventions, recognition of rights is now part of "customary international law." The U.S. cannot ignore the growing international human rights consensus. However, political forces in the U.S. reject the scrutiny or control of national policy or action by commissions, tribunals, or courts beyond U.S. jurisdiction.

While recognizing that universal acknowledgement and enforcement of human rights has a long way to go, D. is heartened by the growth of nongovernmental organizations for defending human rights and dreams of the day when concern for international rights becomes a compelling force in U.S. politics.

The only shortcoming in D.'s presen-

tation is a lack of concrete suggestions for strategies to transform U.S. rights politics.

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THE HEALTH CARE PROFESSIONAL AS FRIEND AND HEALER: BUILDING ON THE WORK OF EDMUND D. PELLEGRINO. Edited by David C. Thomas and Judith Lee Kissell. Washington: Georgetown University, 2000. Pp. xv + 303. \$65; \$24.95.

Few bioethicists would not be familiar with the work of Edmund Pellegrino. His contributions to the field as Catholic physician, educator, university president, and philosopher serve the medical student well and challenge anyone involved in health-care to recognize and develop moral sensibilities on healthcare issues. While not a Festschrift, the essays in this collection intend to build on Pellegrino's thinking on a wide range of disciplines including but not limited to medicine, dentistry, nursing, humanities, and theology. Few of the 23 essays, however, actually advance formal thinking in medical ethics or in the educational training of health-care practitioners. Many do celebrate the work and person of Pellegrino, albeit indirectly. As Leo O'Donovan, S.J., of Georgetown University notes in comparing Pellegrino to Albert Schweitzer, "Example is not the main thing in influencing others. It is the only thing" (8). The key features of Pellegrino's work focus on the nature of this example for the physician-patient relationship.

The most compelling essays build on the work of Pellegrino: F. Daniel Davis and Jos V. M. Welie challenge Pellegrino's appeal to friendship, which fails to recognize a lack of mutuality inherent in medical or dental practice on the occasions of compromised well-being. Patricia Benner and Jeffrey Blustein explore Pellegrino's encouragement of professional friendship through the nursing and physician practices of *phronesis* and an often neglected self-forgiveness. Robert Veatch considers the internal and external sources of morality, and John Collins Harvey presents an important overview of the stages of health

care institutionalization that responds to the interest of both Veatch and Pellegrino in medical education. Daniel Sulmasy and Richard McCormick (1994 reprint) recall the place of spirituality and theology at root in the healing of patients as persons.

Pellegrino's work remains an important antidote to the sterility of much bioethics. Further, Pellegrino remains both friend and model to many. This text points to just some of the possibilities for development his friends have found in his work.

MARY JO IOZZIO

Barry University, Miami Shores, Fla.

MORALITY: THE CATHOLIC VIEW. By Servais Pinckaers, O.P. Translated from the French by Michael Sherwin, O.P. South Bend, Ind.: St. Augustine's, 2001. Pp. viii + 141. \$19.

Pinckaers's work, a condensation of his 1986 work *Les sources de la morale chrétienne* intended for the classroom and parish, offers an overview of the biblical and patristic sources of moral theology, then argues that the controversies following *Humanae vitae* are rooted in a mistaken turn toward obligation and autonomy that first occurred in the 14th-century nominalists. He turns back to Thomas Aquinas to rescue the natural law tradition from the narrow interpretation of the manualists and the neglect shown it by contemporary revisionist moral theologians. When natural law is properly interpreted according to the teleological "freedom for excellence," it directs duty to its fulfillment in the virtues. When interpreted according to the nominalist "freedom of indifference," natural law becomes an external deontological imposition and is severed from its source in human inclinations.

P. mentions numerous historical figures, movements, and church documents but fails to engage them here in any depth. At times the overview reads like a student's "crib sheet" of a long play, providing all the characters but none of the drama. Teachers using this text will have to show why students should be interested in such a range of

historical data. In defending timeless moral principles, P. does not indicate any of the developments of magisterial moral positions, let alone their reversals. Proportionalists are misrepresented as utilitarians, and postconciliar moralists are criticized for "a facile openness to modern thought" (50) and rearranging the Church's teaching to suit popular opinion. P. does pay attention to religious experience in the "new law of the Spirit." He locates the core of Christian ethics in the Beatitudes rather than showing how the entire life of Jesus, particularly his cross and Resurrection, provides the norm of Christian moral life, a central theme of the only papal encyclical on fundamental moral theology, *Veritatis splendor*.

WILLIAM C. SPOHN

Santa Clara University

FAMILY: A CHRISTIAN SOCIAL PERSPECTIVE. By Lisa Sowle Cahill. Minneapolis: Fortress, 2000. Pp. xiv + 170. \$17.

Lisa Cahill presents both an overview of the Christian perspective on the family and a challenging contemporary view of what the Christian family is called to be. She provides her readers with a clear picture of the Jewish, Greek, and Roman origins of the earliest Christian ideals of family life, then demonstrates how these early assumptions were incorporated and modified in later Christian thought and practice. This rich historical background prepares the way for C.'s critique of the prevailing assumptions about what it means to be a Christian family, which she confronts with the Church's ancient and continuing ideals of Christian discipleship.

C. also summarizes the Catholic Church's evolving stance on the family as "domestic Church" as presented in papal encyclicals and letters of the American Catholic bishops. She sees a growing awareness that discipleship within the Christian family has a hollow ring if it does not embrace the whole of God's family. Just as Jesus called all brethren, Christian families are called to include in their family those named in Matthew 25:31-46: the hungry, the thirsty, the naked, and the sick. But C.

underscores the fact that those ordinarily stigmatized by society—the stranger and the criminal—must also be included.

Challenging current popular notions of what constitutes “family values,” C. presents the central themes of several recent works on the family throughout Christian history. Though this work appeals at various points to the research of other scholars, C. interprets these contributions creatively. She demonstrates a fascinating ability to build their diverse thoughts into a cohesive strategy for Christian families in the 21st century. At the same time, her clear rhetoric makes this work accessible and attractive to a broad audience. Both those who work with families in local churches and family members themselves will find this book inspirational because at its core it is a prophetic call to conversion and reformation of the Christian family.

JULE DEJAGER WARD  
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POWERS, WEAKNESS, AND THE TABERNACLING OF GOD. By Marva J. Dawn. Grand Rapids: Eerdmans, 2001. Pp. 186. \$14.

What are the “principalities and powers” that linger in the post-resurrection world? Dawn sees “fallen powers” at work in mass media and popular culture, in modern and postmodern philosophies, in just about all economic and political structures, and, sadly, in most churches. Agreeing with Jacques Ellul, D. suggests that the only proper Christian response to modernity is deliberate and studied weakness that begs, allows, and requires God to act powerfully through the churches to complete the defeat of evil proleptically accomplished by Christ’s life, death, and Resurrection. Churches should steer a middle course between self-contradictory political activism and world-denying abstract spirituality (103).

Originally presented as the 2000 Schaff Lectures at Pittsburgh Theological Seminary, D.’s work retains the hortatory verve and the confessional char-

acter of those sermons. The call to reform is based on a certain reading of biblical texts, especially Ephesians 6, using these texts as the criteria by which to judge all of present social reality. D.’s assumptions about God, Christ, the Church, and the world fit well into H. Richard Niebuhr’s fifth ecclesial type, “Christ transformer of culture,” wherein the fallenness of all human efforts leads Christians to a radical openness to God, a plea for the conversion of all human culture, and a living hope that God will effect change through our loving and humble service.

D. mostly passes over in silence both the Catholic and Orthodox traditions (a few devotional texts are cited), and members of these churches may be confused by her vocabulary, e.g., “tabernacle” as a verb rather than a noun and her praise of “weakness” rather than “humility.” The book, intended for pastors of churches, will also be of interest to students of anti-modernist ecclesiology.

PAUL FITZGERALD, S.J.  
Santa Clara University

LEAD, RADIANT SPIRIT: OUR GOSPEL QUEST. By John Navone, S.J. Collegeville: Liturgical, 2001. Pp. vii + 128. \$11.95.

Navone develops a theme from Longergan that sees religious conversion as the foundational reality for theology, a conversion that begins with an event and continues over a lifetime. In terms of ongoing conversion he considers each Gospel in detail: He sees Mark’s Gospel as structured around three affirmations of divine sonship (baptism, transfiguration, crucifixion) and Jesus identified as the beloved of God, through whom we come to see ourselves as God’s beloved. N. speaks often of God as Happiness itself and sees the Jesus of Matthew as the truly happy man who leads his disciples from self-righteousness to beatitude. Luke sees the followers of Jesus accepting pardon and peace as they move from resentment to joy; while John would have us move from the darkness of self-glorification to the Glory of God.

N. develops the many biblical passages that tell of a pilgrimage from the wilderness to the mountain of God, from darkness to light, a journey to be made by the chosen people, the disciples, and finally all humanity; the biblical images tell of ongoing conversion. The text is heavy with references to both Old and New Testament (49 on one page), but only an occasional note shows N.'s familiarity with contemporary scriptural studies. Such studies have not shaped his text other than suggesting that he develop four somewhat different pictures of Jesus and his disciples. This is the work of a theologian who has studied and meditated on the biblical texts for a lifetime, and from long attention to the texts has developed a unified and personal account that centers around a pilgrimage of conversion. The book will be of particular help to others who are familiar with the Scriptures and are seeking a theologian to help them unify what they have found.

THOMAS M. KING, S.J.  
Georgetown University

BEING AS SYMBOL: ON THE ORIGINS AND DEVELOPMENT OF KARL RAHNER'S METAPHYSICS. By Stephen M. Fields, S.J. Washington: Georgetown University, 2000. Pp. xii + 164. \$65.

Originally a doctoral dissertation, Stephen Field's work focuses on the sources, structures, and development of Karl Rahner's metaphysics, in particular on the concept *Realsymbol*. This concept posits all beings as symbolic because they necessarily "express" themselves in order to attain their true nature. Beings, therefore, are not static, inert substances but dynamically self-mediating realities.

Rahner's early philosophical work, *Spirit in the World* (1968, 1939 original) grappled with human knowledge of God, given that all our knowledge is mediated by the senses. More than an exposition of Aquinas's work, Rahner intended to bring the Thomistic metaphysics of knowledge into dialogue with the concerns of existential and transcendental philosophy. In effect, he medi-

ated Thomism through the lens of the objections and concerns raised by Kant, Maréchal, and Heidegger by a "hermeneutics of retrieval," a method that seeks to creatively reinterpret a text to release new and hidden meanings.

In five densely argued chapters, F. examines the origins of the *Realsymbol* by initially isolating four of its predicates: "analogous," "sacramental," "self-perfecting," and "embodied thought," and indicating where these are developed within Rahner's corpus. But F. wants to go further and show how other key theories of the symbol, external to Rahner's thought, have influenced his thinking, however implicitly. This is a somewhat speculative enterprise, however, in that Rahner rarely names specific influences on his work (unlike Balthasar who has more explicitly acknowledged his debt to Goethe and Mozart). Given this reservation, F. admirably draws out a number of correlations between Rahner's theory of the *Realsymbol*, and the notion of self-perfection in Goethe and Hegel. The latter two are presented as modern sources that mediate Rahner's interpretation of Thomism, Goethe's influence being less direct than Hegel's. F. further identifies Johann Adam Möhler (and indirectly Goethe, who influenced him) of the Catholic School of Tübingen as mediating Rahner's theory of language. Though the explicit influence of Heidegger on Rahner's concept of *Realsymbol* is not overlooked, the particular merit of this book is to present the wider philosophical, theological, and literary canvas from which a more comprehensive perspective of Rahner's metaphysics can be attained.

DECLAN MARMION, S.M.  
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ADAM'S CURSE: REFLECTIONS ON RELIGION AND LITERATURE. By Denis Donoghue. Notre Dame: University of Notre Dame, 2001. Pp. ix + 178. \$24.95.

These essays, the 1999 Erasmus Lectures at the University of Notre Dame,

represent an exercise in literary criticism that is neither hamstrung by insecurity nor discredited by partisan agenda. Donoghue takes as his theme the plight of the literary imagination after the collapse of myth—the very problem that nagged the principal architects of high modernism: Yeats, Eliot, John Crowe Ransom, and Allen Tate among others. Like Milton, he is keenly aware of the disadvantages of falling from innocence, but nostalgia for paradise plays no role in these reflections. D. goes about his task with eyes wide open, fully aware of his location somewhere east of Eden.

His sympathy clearly lies with writers who struggle most with their postlapsarian status and express that struggle in profoundly religious terms. The book is at its best when it captures the poignancy of Yeats's ambitions at the limitations of language, the irony of Ransom's quarrel with modernism's domesticated God, and the anxiety driving William Lynch's noble yet flawed defense of analogy in an age of one-dimensionality. The final essay, "The Death of Satan," is a superb addition to the literature tracking the migration of evil in the Western experience from the dark spaces in Plato's footnotes to the primetime primitivism of White House rhetoric. D.'s pursuit of a new moral coherence in critical discourse after virtue also contributes to the promise of the book.

The book is less effective in its specifically theological intentions. By "religion" D. usually means classical Christianity and, more often than not, cerebral Catholicism. Unlike Harold Bloom he shows little interest in popular or alternative religion. His critique of Robert Bellah's civil religion thesis mistakes descriptive analysis for prescriptive endorsement, and his less than empathetic reading of Wallace Stevens's engagement with necessary fictions "beyond belief" (93) fails to recognize the full extent of what modernity did to religion.

The book generously stimulates debate. Lucid prose, restrained animus, and well-tempered argumentation support its insightful analysis. Even critics

of its conclusions will agree that *Adam's Curse* is a blessing.

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Shreveport

SPINOZA AND THE IRRELEVANCE OF BIBLICAL AUTHORITY. By J. Samuel Preus. New York: Cambridge University, 2001. Pp. xiii + 228. \$54.95.

In this valuable study Preus attempts to summarize Spinoza's principal achievements in the *Tractatus theologico-politicus* within the context of the conflict among his contemporaries concerning biblical hermeneutics and its relation to the "new philosophy" (Descartes and his successors). Following an historical introduction which provides the reader with a general overview of the various schools of biblical interpretation in the 17th century, Preus devotes an extensive chapter to Lodewijk Meyer's *Philosophy as Interpreter of Holy Scripture*, a work unduly neglected both in biblical and Spinoza studies.

P. rightly sees Spinoza's work as arising out of not only a critique of Meyer but also a reply to Meyer's detractors. The next two chapters attempt to summarize the flurry of refutations of Meyer: first from the theologico-political "right" (notably Maresius, Serarius, Vogelsangh, and Arnold), then from the "left" (Velthuysen and Wolzogen). P. paints these critiques and their hermeneutical foundations in broad doctrinal strokes that enable him, in his closing chapter on the *Tractatus*, to summarize Spinoza's revolution as a response both to Meyer and to Meyer's critics.

Two major limitations in the study might be cited. First, the chapter on the *Tractatus* is both general and summary, providing less detail than the title would suggest. Second, despite P.'s assertion that Spinoza's *Tractatus* "deserves major credit for the fact that our political system is governed by human laws and not answerable to any who would impose their version of divine law on the public" (203), the earlier components of his exposition concentrate almost wholly on theological positions rather

than their political implications. Attending to these limits, however, would have produced a much larger and more diffuse study; and many details are to be found in P.'s abundant notes. Many misleading studies have been written about the *Tractatus*, usually by ignoring its historical context or by substituting a methodology for reading it which Spi-

noza would not have accepted. This excellent study marks a notable first step in clearing the debris and, thereby, enabling us to better appreciate Spinoza's intentions and accomplishments.

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## BOOK REVIEWS

DAS NAMENSMISSBRAUCH-VERBOT (EXODUS 20,7/DTN 5,11): BEDEUTUNG, ENTSTEHUNG, UND FRÜHE WIRKUNGSGESCHICHTE. By Thomas R. Elssner. Erfurter Theologische Studien, vol. 75. Leipzig: St. Benno, 1999. Pp. xxvi + 293. DM 48.

Elssner aims to show that what the third (Catholic, second) commandment forbids is perjury, including any careless oath (12; Rashi) and by extension perhaps false prophecy and magic (13, 29). The name of God YHWH (with “Elohim” in the commandment) is focused chiefly in view of the later reverential prohibition of even speaking it. E. pays scant attention to how this third/second would differ from the ninth/eighth, and none at all to profanity or irreverent expletive use of God’s name (1–4, 271–293 summations). There is a systematic table of contents and a 13-page bibliography, but no alphabetical or scriptural index.

E.’s method is not chronological or linguistic or logical. Instead, it begins with the “state of research” or “synchronic/systematic survey of commentaries since 1900 and monographs since 1965” (5), to which he prefixes a glance at earliest translations (6–11); then “Semantic,” then “Origin” (87). *Wirkungsgeschichte* is largely biblical parallels or citation (172) with relation to the fourth/third and fifth/fourth commandments, none to ninth/eighth; but including at long last the earliest attestations of the Hebrew text in Papyrus Nash and Qumran phylacteries (221). Finally Philo (228, 251) and Josephus (254).

Any procedure, E. rightly observes (5), has disadvantages. It seems odd to put a survey of modern views before scrutiny of what the text itself says and has been taken to say from earliest times. The earliest-translation insertion really belongs with the statement about the pre-Masoretic (221; invoked already 89) and common Hebrew text, along with Josephus’s *Antiquities* 3,91 (257; 232 on frankly-theorizing Philo).

Our Decalogue may not be the original formulation (2; 89 contrasting Exodus 20:8 “my,” Deuteronomy 5:10 “his”). Our “moral” Decalogue may be a formulation based on the “ritual Decalogue” of Exodus 34:10–28 (118; 119 XXXIX for XXXIV?); occurrence of *et ašer* may indicate postexilic formulation (278). “Thou shalt not” may seem related to a primitive clan-legalism (126 Gerstenberger).

Major attention is drawn to *šaw*’ (61) which bears the heavy burden of proving that false rather than frivolous (“in vain”) is the true concern of the law as applied chiefly to oath but arguably to prophecy. *Šaw*’ occurs 53 times in the Hebrew Bible (61) in an always-vague sense akin to “emptiness.” But *l’šaw*’ is not a typical expression elsewhere in Deuteronomy or in Deuteronomy-influenced Jeremiah (105; 134 Braulik). In the eight occurrences of Psalm 119:33–40, *šaw*’ may hint “idols” (56 Dahood). *Šaw*’ is

replaced by *šeqer*, unquestionably “false,” in the ninth/eighth commandment. The paraphrase (274) stresses belittling God as “a nobody.”

The sense of “oath” is more obvious in “witness” of Exodus 20:16 than in the unusual *nasa’*, “take up” (38 “carry,” *tragen*) for “utter”—normally used only with complaint or dirge (39). (In English, to “take” God’s name rather than “speak” it also suggests an oath.) Josephus uses *omnunai* for the prohibition (257), but his relevance is weak insofar as he insists on only paraphrases, since citing the Decalogue verbatim is unlawful (254: *themiton*, which may mean also “obligatory”). Sirach 23:9 disapproves frequent use of either oaths (*polyorkia*) or God’s name (207; 238 relates to Philo’s *polyonymos* God). Philo uses *omnunai* apparently to refer only to truthful oaths and without relevance of “the Name” (259 n. 375).

*Šem*, “the Name,” is treated quickly as relevant to *nasa’* (36) and more fully with YHWH as equivalence (*epexegeticus*) rather than “real” (*eigentlich*) or possessive genitive (44). This *et šem YHWH* in a later context stresses that “the Name-misuse prohibition shows no deuteronom(ist)ic profile” (102).

E. often discusses YHWH (87, 19, 127, 143) usually in relation to scruples against pronouncing it (consonantal writing remains allowed). Amos 6:10 in saying “Don’t say YHWH” thereby paradoxically says it (141). Note here the “Elohistic Psalms” 42–83, especially 53 repeated from 14, omitting YHWH (202). Qohelet avoids YHWH (190 Lohfink). So does Esther, whose Persian terms show Diaspora origin (195); “from another place” in Esther 4:14 may mean “from God” (198). E. debates (172) whether punishments in Leviticus 24:15 are for actually “cursing” God, or for only pronouncing his name, as in the Septuagint’s *onomazein* for *noqeb* of Exodus 24:16.

“The prohibition of misuse of the Name was not always in the Decalogue. ‘Eminently’ theological motivations led to formulating and inserting it” (148) in relation to Sabbath/parent commands (94–97; 148–150 Lohfink). The Deuteronomy 5 form may betray a restructured “sabbath-Decalogue” prior to the Exodus 20 form (150). Relation to honoring parents relies on Hossfeld (95).

On perjury rather than profanity as “misuse of God’s name,” we must concede that cusswords such as goddammit really say nothing at all about God but only about the speaker’s emotions. They enter into the Decalogue purview only if they are really “(cursing and) swearing,”—just as “telling a lie” for “false witness” is hardly ever a grave sin unless it involves injustice or oath.

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ROBERT NORTH, S.J.

INVITATION TO THE SEPTUAGINT. Karen H. Jobes and Moisés Silva. Grand Rapids: Baker Academic, 2000. Pp. 351. \$29.99.

The collection of Greek translations that we call the Septuagint (or LXX) was the Bible of the early Church, so highly venerated that its errors

as well as other departures from the standard Hebrew text were held to be divinely inspired changes. How ironic that many, if not most, Christians today (outside the Orthodox tradition) are unaware of its existence.

The value of the Septuagint, of course, goes beyond the mere fact of its former prominence and beyond its present-day status in Eastern Christianity. It is witness to early Hebrew text forms that were otherwise lost with the triumph of the consonantal pre-Masoretic text. And the Septuagint was “the primary theological and literary context” for the New Testament and other early Christian writings (23). In this connection Jobes and Silva quote (without explicit approval or criticism) A. Deissmann’s statement that “a single hour lovingly devoted to the text of the Septuagint will further our exegetical knowledge of the Pauline Epistles more than a whole day spent over a commentary” (23).

Admittedly, the Septuagint does not yield its wealth easily; or as S. remarks in his preface, “there is no such thing as ‘Septuagint without tears’” (10). As if the difficulties inherent in the material were not enough, previous generations of students have had to cope with H. B. Swete’s *An Introduction to the Old Testament in Greek* (1914), a formidable volume that bristles with untranslated Greek and Latin quotations. A recent and up-to-date alternative is *The Septuagint in Context* (2000) by N. Fernández Marcos (whose endorsement appears on the jacket of J. and S.’s book), but it is not written with the beginner in mind. Happily, J. and S. have now smoothed the path for newcomers by crafting an accessible and readable introduction.

No knowledge of biblical languages is assumed in part 1, “The History of the Septuagint,” with chapters on topics such as Septuagint origins, textual transmission, and translation issues. Here as throughout, J. and S. carefully supply necessary background information and textual examples of theoretical points. Readers will find helps like a map of the Hellenistic world and a chronological chart of the Hellenistic and Roman periods. A glossary contains not only the expected *Syro-Hexaplar* and *Ur-Theodotion*, but also *midrash*, *lexicon*, and *anthropomorphism*. Each chapter in parts 1–2 features a helpful section entitled “To Continue Your Study.” Part 2 ends with an analytical chapter on three Septuagint passages that illustrates and reviews the preceding material. Throughout, it is evident that the authors are skilled educators as well scholars with an intimate knowledge of Septuagint studies.

The book is rightly advertised as a primer, but parts 2 and 3 give more advanced guidance on selected topics like the distinctive features of “LXX Greek”; the “great puzzle” that is the transmission of the Greek text; the use of the Septuagint for the textual criticism of the Hebrew Bible; and the Septuagint and New Testament studies. Part 3 presents an excellent survey of “The Current State of Septuagint Studies,” covering issues such as theological *Tendenz* on the part of translators; possible Christian editing of the Septuagint; how one determines the meaning of words in the Septuagint; whether the Septuagint betrays Messianic or eschatological expectations;

and the extent to which the translation was influenced by Greek philosophy. J. and S. consistently present a balanced survey of scholarly opinion.

For some, as intimated in J.'s preface, study of the Septuagint leads to a confrontation with crucial theological issues. One who compares the Hebrew and Greek canons of the Old Testament or the Hebrew and Greek texts of Esther, or who examines the New Testament's use of Septuagint Isaiah 7:14, cannot help but reflect upon the nature of Scripture and of faith itself. In a number of such cases J. and S. use examples that offer ample food for thought, although they appropriately leave theological reflection to the reader.

Four appendixes contain respectively a description of research projects now underway, an annotated guide to reference works for further study, the aforementioned glossary, and a list of differences between English Bible and Septuagint verse numbers. There are subject, author, and Scripture indexes. The volume is attractively produced and was proofread with exceptional care. Beginner and specialist alike will find much of value in these pages.

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FREDERICK W. KNOBLOCH

THE FIRST EPISTLE TO THE CORINTHIANS. By Anthony C. Thiselton. The New International Greek Testament Commentary. Grand Rapids: Eerdmans, 2000. Pp. xxxiii + 1446. \$75.

Thiselton's contribution to 1 Corinthians research is a welcome addition to the NIGTC series. The heft of the volume is evidence not only of T.'s effort, but also of the quantity of information needed to properly cover the numerous issues surrounding the letter's interpretation. The volume's comprehensive scope demonstrates T.'s command of both this letter and the wider issues of Pauline studies. The exegesis is careful and rigorously represents the various interpretations available for nearly every passage. Readers are treated to a variety of helpful and well-placed excursions that include studies of important Greek terms, social issues, and theological complexities such as the nature of prophecy and the practice of baptism for the dead. The volume is extremely lucid for such a technical work and will serve the field of New Testament studies for many years to come.

Some strengths and weaknesses: The book's main value is its contribution to the sociohistorical aspects of interpretation. Consideration of archeology, culture, and philosophy provides a rich source of information about Paul's Corinth as well as a suitable foundation for T.'s interpretations. He has contributed a commentary not only on 1 Corinthians but on the social and cultural environment of the early Church as well. He adds a history of interpretation from the Church Fathers through the post-Reformation period. The collection of these ancient and contemporary views of 1 Corinthians is most valuable.

T.'s background in hermeneutics greatly aids him and the reader to

navigate cautiously through the interpretive issues. For instance, examinations of the phrase “the rock was Christ” in 10:5 usually digress into discussions of whether Paul is making use of typology or allegory. T. demonstrates that Paul’s historical allusions and the semiotic codes infused in these allusions actually points to both typology and allegory. Similarly, his treatment of the translation and interpretation of the double occurrence of “bread” in 10:17 is reinforced by a helpful and cautionary discussion of the metaphor’s linguistic and semantic controls.

Disappointing, however, is T.’s failure to fulfill as completely as one would hope the claim of the series’ title to be a commentary on the Greek text. The space devoted to sociohistorical issues and the history of interpretation sometimes overbalances the exegesis of the Greek text. Also T.’s translation of the Greek is difficult to locate in the text. It would have been more helpful if, like other volumes in this series, the translations were set off more prominently at the head of each section under consideration. Moreover, because T.’s exegesis is based on the Nestle/Aland UBS text, which has a limited apparatus and does not contain all possible variants, his commentary is not on the Greek text as such, but on a particular Greek text. This choice results in a missed opportunity for the commentary to be as comprehensive as it had set out to be. This limitation, however, by no means renders the work useless—the Nestle/Aland text is widely used—but readers of this commentary will need to complement it with other resources.

Beyond T.’s control are the physical characteristics of the volume. The glue-injected binding of 1500 pages promises quick deterioration. The use of thin, inexpensive paper was perhaps judged to be the only way to enable such a large volume to stay open on a particular page. A two-volume edition would have been more user-friendly and durable.

These limitations aside, T.’s commentary is thought provoking and well written. The bibliographies and indexes are up to date and provide an ideal starting point for further research. Highly recommended.

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JOHN BYRON

STUDIES IN EPHESIANS: INTRODUCTORY QUESTIONS, TEXT- & EDITION-CRITICAL ISSUES, INTERPRETATION OF TEXTS AND THEMES. By Nils Alstrup Dahl. Edited by David Hellholm, Vemund Blomkvist, and Tord Fornberg. Wissenschaftliche Untersuchungen zum Neuen Testament, vol. 131. Tübingen: Mohr Siebeck, 2000. Pp. xii + 548. DM 198.

Nils Alstrup Dahl, late professor emeritus of New Testament at Yale University, devoted significant energies to the study of Ephesians from at least 1933 through the time of his participation in the preparation of these essays. Major sections of these studies were done in anticipation of writing a commentary on Ephesians for the series *Meyers Kritisch-Exegetischer Kommentar über das Neue Testament*. While that commentary never saw

completion, fortunately David Hellholm, Vemund Blomkvist, Tord Fornberg, and their assistants brought the fruit of D.'s labors to market. This volume is an uncommonly rich collection of a few previously published pieces in both English and German along with much of D.'s otherwise unknown scholarship. The collection is not a commentary, but it presents provocative studies of crucial background materials and issues related to the interpretation of Ephesians as well as incisive treatments of significant passages. The amount and quality of work done by both D. and his editors are remarkable. All those interested in the scholarly study of early Christianity and especially Ephesians will profit greatly from the scholarship preserved and presented here.

A review cannot do justice to the richness and scholarship of this collection, but it can acquaint readers with its content and character. Introductory statements from the editors and the author explain the origin of the materials and how the work came into its published form. Then, three major sections comprise the bulk of the volume. Part 1 focuses on introductory questions of interpretation and includes two sizeable general essays. The initial essay of over 100 pages takes up classic topics of introduction related to Ephesians. Subheadings identify a series of reflections on (a) compositional substance, style, structure, and peculiarity of Ephesians; (b) history of interpretation of the letter; (c) relation of the letter to other early Christian writings; (d) authorship; (e) situation of the recipients and difficulties addressed; and (f) time and circumstances of the letter. D.'s work is detailed, insightful, and persuasive, but there are no surprises. This essay would have made a superb introduction to a major critical commentary. The lengthy bibliography that follows (82–105) might also have served there well. A subsequent essay at the level of general introduction treats the topic "Ephesians and Qumran." The work was originally done in the 1960s and generally is limited to the materials available at that time. D.'s comparisons between Ephesians and the Qumran writings occur at eight levels: style and sentence construction, dualism, election and predestination, the nature of the community, the knowledge of the community, the understanding of "spirit," the ethics of the community, and eschatology and hope. Though obviously dated (except for updates in footnotes), the work is a model of comparative study and is a notable contribution to the field in terms of D.'s findings and method.

Part 2, "Ephesians in Texts and Editions of the Corpus Paulinum," is the most arcane segment. Five separate essays consider the letter in relation to: the Muratorian Canon, the place of Paul's letters in the context of the ancient Church, whether the origins of ancient prologues to Paul's preserved letters were Marcionite, the character of ancient Pauline bilingual (Greek-Latin) texts, and the Euthalian Apparatus and affiliated "argumenta." These efforts at considering ways that Paul's letters were preserved, presented, and elucidated in the life of the ancient Church provide valuable insights concerning the *Wirkungsgeschichte* of Ephesians.

Part 3 offers ten essays on the interpretation of particular texts and themes in Ephesians. The essays range from an exegetical analysis of the

poem, to a comparative study of clothing metaphors in similar ancient texts, to a theological reflection on the concept of baptism, to an incisive summary concerning the interpretation of Ephesians “then and now.” This third part demonstrates the span and gravity of D.’s interpretive acumen and hints at what might have been, had D. produced a full critical commentary.

The essays are followed by addenda: acknowledgment of the original publication of each piece; a supplementary bibliography completes another previously published bibliography of D.’s works; a series of indexes gives information on passages cited from ancient writings and lists modern authors, names, and subjects in both English and German.

Assessing the book is difficult. The value of the lengthy bibliographies throughout the work is questionable; complete bibliographic information in the footnotes would have served as well and conserved space. Despite the editors’ painstaking efforts to update certain pieces, some essays are relics, primarily because they were produced in relationship to particular junctures in the evolution of scholarship. Yet, the careful, creative methods and judicious judgments preserved here are evidence of D.’s abilities. One hopes that through the publication of this volume D.’s scholarship will instruct and inspire similar studies by new generations of students.

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MARION L. SOARDS

MEDIEVAL EXEGESIS: THE FOUR SENSES OF SCRIPTURE, Vol. 2. By Henri de Lubac, S.J. Translated from the French by E. M. Macierowski. Ressourcement: Retrieval and Renewal in Catholic Thought. David L. Schindler, series editor. Grand Rapids: Eerdmans, 2000. Pp. xiii + 439. \$45.

The decades just following World War II saw a number of new scholarly approaches to Christian history, perspectives on the tradition that reconsidered some time-worn assumptions about the evolution of Christian faith. One of the most interesting areas of Christian history newly understood was that of biblical interpretation, especially the tradition of allegorical exegesis. Between 1941 and 1963, three authors, Beryl Smalley, Ceslas Spicq, and Henri de Lubac, published studies of the role of the Bible in medieval Christianity that have become classics. All of these studies are remarkable in their scope, ranging from the Latin patristic authors to the Scholastics, and all have played a part in opening up a field of study that had not been of interest to scholars of previous generations. All of these authors shared some common goals such as rediscovery of forgotten exegetes and the defense of allegorical exegesis as an important theological tool. Henri de Lubac, whose magisterial *Exégèse médiévale: Les Quatre sens de l’Écriture* was published in four volumes between 1959 and 1963, is by far the most theological of the three authors.

This fine translation brings into English L.'s second volume, the conclusion of part 1 of *Medieval Exegesis*. It consists of five chapters, which consider first the names and numbers of the senses of Scripture in medieval exegesis, and then each of the four senses that became classic after John Cassian at the turn of the fifth century: the historical, allegorical, tropological (moral), and anagogical (eschatological) readings of the Bible.

As Robert Wilkin explains in his introduction to the English translation of the first volume of *Medieval Exegesis* (1998), L. understood allegory as a theological tool distinct to Christianity, an approach to the "spirit" of Scripture that went far beyond the literary techniques of the ancient world that were also called "allegory." In other words, according to L., the genius of the medieval schools of biblical interpretation was the ability to see the working of the Holy Spirit in the biblical text; the very purpose of exegesis was to let the Spirit speak. L. himself notes in the preface to volume 1 that this is not exactly what is perceived as biblical exegesis in the contemporary, scientific sense. Thus, *Medieval Exegesis* is a historical work; but it is important to remember that the historical quest is one of (as the title of this series suggests) *ressourcement*, of retrieval and renewal of the Roman Catholic intellectual tradition in the model of its monumental and, in L.'s mind, unwisely discarded past.

*Ressourcement* is not an easy task. As Wilkin and others have pointed out, L.'s stunning erudition allowed him to pile up examples and to spin off tangents not readily familiar to the modern reader. Yet it has long been recognized that patience and careful attention to L.'s argument has an important payoff for the historian of Christianity: the challenge to find a coherent structure to medieval readings of the Bible.

This second volume, although no less erudite than the first, will nevertheless be easier to navigate because of its more practical or applied (if not exactly less theoretical) focus. Macierowski's translation casts very well the complicated periodic sentences of the French original. Chapter 6 (the first chapter in this volume, which follows the numbering of the French original) is a brilliant exposition of the complexities of the numbers of "senses of Scripture" among medieval exegetes. All of the following chapters also provide excellent clues for understanding how the "senses" work: that "history" is a foundation, not an answer in itself; that "allegory" (which in this tradition is explicitly christological) is inherently about faith; that the moral sense is ultimately mystical; and that the great mystery of the End, the goal of Christian revelation, must be understood as the very meaning of the Gospel—as "evangelical" in the strongest sense.

L.'s call to read the Bible as an evangelical enterprise is striking in the light of the peregrinations of biblical scholarship at the cusp of the 21st century. No doubt, this call is part of what makes the book so interesting to a publishing house that is firmly rooted in the Dutch Reformed tradition. In fact, the *Ressourcement* series, which turns to the sources of Catholic theology as an inspiration for theological renewal, is evidence of a growing sense among some Catholic and Protestant scholars of a shared evangelical mission. It will be very interesting to see what the availability of this im-

portant work in English translation will mean to Catholic-Protestant theological dialogue in the new millennium.

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E. ANN MATTER

ROMANIZATION IN THE TIME OF AUGUSTUS. By Ramsay MacMullen. New Haven: Yale University, 2000. Pp. xi + 222. \$25.

Ramsay MacMullen's previous contributions to the field of Roman social history require little introduction. In his current book M. tackles the processes by which the provinces came increasingly to resemble Italy during the late Republic and early Principate. What constituted Romanization? How did it proceed? And most importantly for M., why did it occur at all?

M.'s primary answer to the "why" of Romanization is at once simple and elegant: Romanization occurred because countless individuals in the provinces sought it. In the wake of conquest and Rome's civil wars, many thousands of people decided that they had more to gain from "play[ing] the game by Roman rules" (137) than by clinging to their old ways. The local elites, clumped in reconstituted or newly founded urban centers, quickly adopted the time-honored Roman patterns of political and social advancement. They acquired large land holdings, cultivated their own networks of patrons and clients, competed for local offices, and made themselves conspicuous with their civic benefactions (*euergetism*). Moreover, Romanization had its attractions for the non-elite: reliable water supplies, public baths, commodious marketplaces, gladiatorial displays, and public celebrations, to name but a few. M. does not attempt to deny the "push" that characterized public, political aspects of Romanization. As he puts it, "the spread of citizenship, charters, law and imperial cult was obviously initiated or at least encouraged by imperial authority" (136). Yet M.'s real concern is to demonstrate that scholars have emphasized the public push from the center at the expense of the private pull from the periphery: "it was the eagerness particularly of the urban well-to-do . . . that so greatly accelerated the process" (137) of Romanization. In this regard M.'s book provides a helpful balance to trends in contemporary scholarship more concerned with imperial ideology.

M.'s approach to Romanization, locating it more at the level of individual calculation than imperial program, helps to explain why different areas Romanized at different rates. In an attempt to do justice to the diversity of the process, M. proceeds geographically, devoting chapters to the East, Africa, Spain, and Gaul. According to him, Rome simply had more to offer some provinces than others. Indeed, M. sees the Greek East as being *sui generis*. Given the advanced level of its own political, intellectual, and material culture, the East never fully Romanized: its inhabitants saw few incentives that way. Within several generations the Roman veterans settled there died out, and as they did, their language, customs, and descendants faded. In Africa and the West, by contrast, Romanization was relatively swift, sweeping, and lasting.

The book's greatest strength is arguably its rich deployment of evidence. M. has read exhaustively, sifted thoroughly, and selected judiciously: together the notes and bibliography comprise over a third of this slim volume. M.'s focus is heavily archeological. Indeed, his benchmarks for assessing the progress of Romanization are drawn almost entirely from the realm of material culture. Some are numismatic (where, on what standard, and with what designs coins were minted), while others are related to Roman engineering (centuriation, city layout, road-building, aqueducts). M. pays particular attention to the euergetism of provincial elites. He focuses on the designs, methods, and materials employed in the construction of macella (food markets), temples, baths, and fora in the urban centers of the provinces. He concentrates especially on the establishment and transformation of cities like Caesarea Maritima, Leptis Magna, Iol Caesarea, and Lugdunum (Lyons). In an attempt to see beyond such patently "Big People" (45) phenomena, M. also uses epigraphic and ceramic material to illumine private lives. In a word, his control of the supporting evidence is superb.

Of course, provincial desire to emulate Italy was only half the story; Roman achievements also lent themselves to copying. As M. stresses, the Romans were a people with a tremendous "capacity to transfer designs ready-made from their homeland to the lands they conquered" (127). Rome had simple, portable, and adaptable "forms" (M.'s term) for nearly every aspect of life. Examples included building with cement, organizing cities along *kardo* and *decumanus*, surveying fields, demarcating highways, issuing political charters for *coloniae* and *municipia*, and granting Roman citizenship to local office holders.

M.'s study succeeds admirably. He has taken a huge body of complex material and produced attractive answers to important questions. His documentation is transparent and exemplary, allowing readers to follow him and check his conclusions at every turn. The time period of this study, roughly 63 B.C. to A.D. 14, represents for M. a watershed. According to him, never "was there greater progress made toward one single way of life, a thing to be fairly called 'Roman civilization of the Empire,' than in that lifetime of Augustus" (x). We are in some senses all heirs to the process of Romanization M. describes; readers interested in the origins of their cultural patrimony will be well served by this book.

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GEOFFREY BAKEWELL

THE EARLY CHRISTIAN WORLD. Edited by Philip F. Esler. 2 vols. New York: Routledge, 2000. Pp. xxvi + 1342. \$200.

N. T. Wright recently suggested that New Testament scholars ought to spend an hour each day reading the Fathers, and patrologists an hour each day reading the Greek Bible. This would lead to a revolution, since the convergence of biblical and patristic specialists is all too rare. For just that reason, Esler's book is a major accomplishment. It will surely become a

standard reference. Beautifully produced and sumptuously illustrated, it is organized very effectively into 50 chapters by 48 scholars from around the world. The book addresses a breathtakingly ambitious question: What was life like for early Christians? From the wide array of authorial expertise, the range of the themes treated, and the diversity of methods employed comes a respectable answer to that question. Or rather, the book presents a series of respectable vignettes which, when taken together, give the reader a sense of the complexity of life for early Christians.

The book features nearly 70 pages of five distinct indexes: biblical, classical, patristic, Jewish references, and a general subject index. They are most useful, especially because references recur in so many different contexts that it is impractical to rely on the titles to locate a particular passage, to say nothing of relying on one's memory. One problem with the book's format is the lack of a standard for referring to ancient texts. A more significant problem is the lack of a standard bibliography for editions or translations used. Most contributors effectively leave us to our own devices for sorting out where to find the *Life of St. Nino* or *Targum ps.-Jonathan* or whatever. Others refer to one of the series of English translations, like *Nicene and Post-Nicene Fathers*. A happy few, like G. Bray, specify both the critical editions and readily available translations. Most consultants of this work could track down additional references, but having the references immediately available would have been far handier.

The topics covered are geopolitics and ethnic culture ("The Context"); the apostolic and subapostolic period ("Christian Origins and Development"); internal organization ("Community Formation and Maintenance"); life as usual ("Everyday Christian Experience"); theology ("The Intellectual Heritage"); material culture ("The Artistic Heritage"); social pressures and persecutions ("External Challenges"); non-conformity, diversity, and what I would provocatively call heresy ("Internal Challenges"); and notable figures ("Profiles"). Some of the more noteworthy chapters are J. Aitken's "Jewish Tradition and Culture," D. Horrell's "Early Jewish Christianity," D. Taylor's "Christian Regional Diversity," B. Leyerle's "Communication and Travel," A. Louth's "Later Theologians of the Greek East," R. Jensen's "Art," C. de Vos's "Popular Graeco-Roman Responses to Christianity," C. Harrison's "Augustine," and M. Simmons's "Julian the Apostate."

The variety of perspectives results in some overlapping, but this rarely leads to tedium. Instead, it draws the reader's attention to the complexity of the period and the great richness of the records. Each fresh perspective reveals something new about the subject. The martyr Perpetua provides a case in point. Mentioned in four chapters, the reader will encounter her as a witness to conversion in North Africa, to the tension between commitments to family and Christianity, to martyrdom and political oppression, and to Montanism. As with most of the texts discussed, the account of her passion is ancient and there is nothing earth-shatteringly novel about analyzing it according to these themes. But the coincidence of so many appli-

cations of her martyrdom is an important stimulus for a renewed and substantially enriched reading of that work.

To locate the collection's value in the fact that it contains essays on so many important subjects in a coherent way is to dissent, at least in some measure, from the claim that the importance of the book lies in the fact that it provides "up-to-date coverage" of ancient Christianity. With respect to the material on the third and fourth centuries, many of the contributions are rehearsals of conventional wisdom—well written, excellent for their concision, and carefully situated within the modern debates, but not especially revolutionary.

Perhaps what makes these essays "up-to-date" is their social-historical orientation, which is a prominent feature throughout the book. Exceptions (e.g., Davidson's profile of Ambrose) are characterized by the reduction of theological motivations, insights, and commitments to the vanishing point. This is unfortunate precisely because theology is a regular feature of the writings that are the basis for social-historical analysis. Sidelining, muting, or even ignoring the theological message that informs the early Christian writings is a quick route to misrepresentation. Social-historical methodology can provide important results, and a number of the contributions employ it to great effect. Nevertheless, bracketing theology does not gain us a better vantage on Christian history. Aside from contemporary successors to the "Quest for the Historical Jesus," for instance, there is relatively little sustained reflection on who Jesus was and why that would have mattered to anyone in the ancient world. This is surely an important question for the student of early Christianity. A book of this sort, with such a wide scope, could certainly have accommodated more direct treatment of theological issues, particularly since the forays into them that are included are so impressive. This weakness notwithstanding, the work is an important contribution to the study of ancient Christianity.

*University of Durham*

A. M. CASIDAY

AUGUSTINE: POLITICAL WRITINGS. Edited by E. M. Atkins and R. J. Dodaro. Cambridge Texts in the History of Political Thought. Cambridge: Cambridge University, 2001. Pp. li + 299. \$69.95; \$24.95.

When one thinks of Augustine's political writings, his great work, *The City of God*, is the most likely to come to mind. In fact, a recent book with the same title as the present volume includes 200 pages of selections from that work along with 50 pages of selections from various other works, sermons, and letters. The present volume, on the contrary, illustrates aspects of Augustine's political thought exclusively from his letters and sermons; it contains new and excellent translations of 30 letters and four sermons. The letters and sermons were translated and annotated by Margaret Atkins; the list of principal dates, bibliography, and biographical notes were contributed by Robert Dodaro, while the introduction is the joint work of them both.

The letters and sermons in this volume are clustered around five topics: Christianity and citizenship, bishops and civil authorities, judicial authority, the Donatist controversy, and war and peace. The 24 pages of biographical notes on the various persons to whom Augustine wrote or who were mentioned in his writings contained in the volume are a great help to the reader, who might otherwise miss much of what Augustine was saying. So too, the eight pages containing the principal dates of events in Augustine's life and of events in the ecclesiastical and political world provide a service to the reader. The introduction is short, clear, and solid. The authors' decision to present whole letters and sermons rather than snippets was a wise choice since, with the ample annotation and other aids, the reader is presented with the whole context in which Augustine's political thinking can be seen in its application to concrete cases. The translations are clear, accurate, and quite readable, and several pages of notes explain the translator's decision on how to deal with certain problematic phrases. There are, for example, the honorific titles, which were so common in late antiquity, but now strike us as awkward except in a few cases, such as "Your Majesty" or "Your Honor." And there are Latin verbs, such as *persequor*, which can carry a variety of meanings from "persecute," to "harass," to "take legal action against." So too, there were the *traditores*, those Catholic bishops whom the Donatists accused of surrendering the sacred books during the time of persecution, though the noun equally signifies "traitors."

The ten letters on the Donatist schism, which account for almost one third of the translated texts, afford a clear history of the controversy from Augustine's perspective and document his gradually developing conviction that it was necessary and justifiable to use force against these often violent schismatics. The selections do not present us with political theory so much as with Augustine's concrete practice in dealing with individuals or with his congregation. For example, in the section on war and peace we do not find a statement of the just war theory, but letters that Augustine wrote to Christian soldiers about what was expected of them as Christians and a sermon on the fall of Rome, in which the bishop helps his people to see the disaster from a Christian perspective.

The texts grouped under "Christianity and Citizenship" attempt to justify to a pagan civic leader the imposition of penalties upon the populace of his town because of their destruction of Christian property and the loss of Christian lives. Under the same rubric in an exchange of letters with his friend, Marcellinus, the imperial commissioner, Augustine argues against the pagan claim that Christians cannot be good citizens of Rome. Another two letters illustrate Augustine's consternation over an excommunication imposed upon a whole household because of the sin of the man at its head.

The shortest section, on judicial authority, contains three sermons, one on the woman taken in adultery, where Christ is portrayed as the ideal judge balancing justice with mercy, a second in which Augustine admonishes his congregation about their behavior after an unjust imperial official was killed by mob violence in Hippo, and a third sermon on Psalm 2 about

how a Christian ought to pronounce judgment and exercise judicial authority.

The section entitled “Bishops and Civil Authorities” presents three letters to Marcellinus, the imperial commissioner, and his brother, Apringius, the proconsul, in which Augustine pleads with them to be merciful in punishing the Donatists convicted of killing and mutilating two Catholic priests. This section also contains an exchange of letters between Augustine and Macedonius, the vicar of Africa, in which Augustine justifies his intercession with Macedonius on behalf of criminals. All told, the volume provides a splendid insight into Augustine’s political thought in action.

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ROLAND J. TESKE, S.J.

THE FOUR HORSEMEN OF THE APOCALYPSE: RELIGION, WAR, FAMINE, AND DEATH IN REFORMATION EUROPE. By Andrew Cunningham and Ole Peter Grell. New York: Cambridge University, 2000. Pp. xiii + 360. \$64.95; \$22.95.

The wide-ranging history presented in this volume will appeal to the readers of this journal. Cunningham and Grell provide a closely argued analysis of social, demographic, epidemiologic, religious, military, and political realities in the early modern period. They maintain that the period in Europe between 1498 and 1648 was the apocalyptic age par excellence, and that eschatological expectations were important especially in the Protestant portion of that world. C. and G. argue that the eschatological speculations they identify—epitomized by Albrecht Dürer’s *Four Horsemen of the Apocalypse* (1498)—shaped the early modern worldview of everyone: theologians, other learned folk, even common people. They further point out that the four horsemen were “constantly seen riding across the sky, signaling that the end was near” (324), but that this apocalyptic attitude had “largely evaporated” (11) by the end of the Thirty Years’ War.

To illustrate their main points, C. and G. marshal an impressive array of sources, and present them in four substantive chapters, chock full of details that will interest students of early modern art, religion, and social history. The authors devote one chapter to themes connected with each horse in the Book of Revelation. The chapter on the white horse covers ideologies of the Reformation and presents the Reformers as heirs of medieval prophetic traditions and as heroes, popularized in pamphlets and woodcuts, ushering in the last days prior to Christ’s Second Coming. The chapter on the red horse covers war, weapons, and wounds. Here the authors draw on the papers of early modern physicians, essays on treating gunshot wounds, sources on fortifications and battlefield tactics, plus more pamphlets, broadsheets, and sermons to show that an association between soldiers, death, and the devil was common in this age. For C. and G., the black horse reminded early moderns of the cycles of feast, fast, and famine in their changing and precarious, day-to-day existence. Journals written during

famines show that starving peasants saw their condition as sent by God as punishment for their sins. The final chapter on the pale horse provides sophisticated analysis of the diseases common in early modern Europe—French pox, typhus, the English sweat, and the plague—based on sermon literature, pamphlets on sin, regulations on confinement of the infected, printed thanksgivings by survivors, and medical treatises. The authors persuasively argue that the identity of all these diseases must be studied not just through symptoms and their treatment, but also through sources that illustrate the perception of disease among both the victims and their caregivers.

C. and G. have provided a rich description of the early modern period. Given their earlier published works on health care in the same period, it is no surprise that the chapters on the red horse and the pale horse are the strongest. But part of the foundation of their overall work, and some of their broader conclusions, are problematic. Their argument is built, after all, on the view of the early modern period as dominated by crisis. How far beyond works like Jean Delumeau's well-known *Sin and Fear* (1989) have the authors really moved? C. and G. have amassed an impressive array of sources that document a preoccupation with apocalyptic themes in early modern Europe. Early in the book, they cautiously acknowledge that they had to be "selective" in their coverage, and that they have been "impressionistic" when describing the broad impact of the apocalyptic mood at the center of their thesis (18). They went ahead and characterized the age as the preeminent embodiment of apocalyptic fervor, but they have not shown how it was more fervor-driven than other periods. They have not fully escaped the difficulties of saying anything definitive about "common" people with the employment of sermon texts and popular literature. Showing what peasants likely listened to, and what lower middle class persons could afford to purchase does not allow unassailable assertions about the worldview of common people, at least not with the categorical language C. and G. employ. Leaping from their sources to assay what was going on in the minds of starving peasants is impressionist history on a level at which I am not comfortable. Still, the authors have produced a handsome and nicely illustrated volume with a tremendous body of research behind it. It will be of interest to theologians and historians alike.

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WILLIAM V. HUDON

MISSION TO AMERICA: A HISTORY OF SAINT VINCENT ARCHABBAY, THE FIRST BENEDICTINE MONASTERY IN THE UNITED STATES. By Jerome Oetgen. Washington: Catholic University of America, 2000. Pp. xi + 607. \$39.95.

In the preface to this lengthy and admiring new history of Saint Vincent Archabbay, Jerome Oetgen explains that he set out "to provide a detailed

history of Saint Vincent and its apostolates within the context of both monastic history and the history of the American Catholic Church" (viii). The result is a thorough, lively, and compelling look at the oldest Benedictine monastery in the United States.

O. begins with the story of Boniface Wimmer, the bold, tireless, and idiosyncratic founder and first abbot of Saint Vincent. A priest and monk of the Bavarian abbey of Metten, Wimmer sailed to America in 1846, along with a small band of disciples. He hoped to establish the Order of Saint Benedict in the New World and to train American-born clergy to minister to the growing number of German-speaking immigrants. "The heretics are spreading to all parts of the earth," he explained to the abbot of Metten, "and we are keeping warm behind the stove" (53). Wimmer soon settled in rural Pennsylvania and founded Saint Vincent Monastery, a community of fewer than 20 monks that eventually grew into a sprawling monastic complex, including three schools and a network of parishes and missions scattered across the American landscape.

O. deftly weaves the story of Saint Vincent into the larger context of developments within Catholicism, both in the United States and abroad. When the bitter quarrel between Americanizers and conservatives erupted during the last decade of the 19th century, the monks of Saint Vincent sided with those who resisted assimilation into American culture. Thus they ignored temperance demands that the monastery stop brewing beer and selling it to nearby saloons, prompting one New York priest to complain that O.S.B. stood for "Order of Sacred Brewers" (231).

The book is judicious and even-handed in recounting the conflicts and controversies that occasionally rocked the monastery, not only the inevitable personality clashes, but also the recurring tension between monks who wished to nurture the contemplative impulse and those who wanted to found missions and minister to Catholics in surrounding communities. O. does not shy away from exploring the dark side of Saint Vincent's past, everything from the financial incompetence of Archabbot Alfred Koch to the 19th-century junior monk who was caught French kissing.

Although O.'s story is usually fast-paced, there are occasional lapses. Some passages are tiresome and perfunctory, as when he recounts endless details about the subsequent lives of students and alumni of the monastery schools. Moreover, some parts of the book have an overly institutional feel, as though O. relied too exclusively on official documents, perhaps neglecting more candid sources, such as letters written without an eye to history. Some readers may also wish that O. had not chosen to end his story in 1963, with the election of Rembert Weakland as seventh archabbot of Saint Vincent. It would have been instructive to read a subsequent chapter or two explaining how the monastic community responded to the challenges and turmoil of the post-Vatican II era.

But these are minor disappointments. O. has written a history that is highly readable, well organized, and meticulously researched. The book will endure for years to come as a valuable reference work for scholars. It

will also appeal to more casual readers, including those who wish to fathom the mysterious and abiding lure of monastic life.

*Spalding University, Louisville*

ISAAC MCDANIEL

JOURNAL D'UN THÉOLOGIEEN (1946–56). By Yves Congar. Presented and annotated by Étienne Fouilloux. Paris: Cerf, 2000. Pp. 462. Fr. 240.

This collection of Congar's personal notes concerns events that touched his life from 1946 through 1956. Some entries may seem trivial, but overall, they help one to understand the environment in which he worked. Others are of great depth: records of his intimate conversations with his own soul and his Creator, they are reminiscent of the laments of Job.

The best way to present the book's content coherently is to let the story behind the notes unfold. It is the story of a conflict between charism and institution, between a "seer" and office holders. It bears the marks of a classical tragedy.

The *protagonist* is Frère Marie-Joseph, the name C. took at his profession. He is an upright man, faithful to the Church, and dedicated to the truth—no guile in him. The *antagonist* emerges, not as one person, but as various personalities representing the departments of the Roman Curia, in particular the Congregation of the Holy Office; they are anxious to protect narrow but "official" theological opinions that do not have the standing of Catholic doctrine. Even the *choruses* are present: one consistently denouncing the author; another, mostly behind the scenes, encouraging and supporting him; still another, vacillating and counseling prudence. And the driving force of the drama is hubris, an excessive use of power.

The story starts with C.'s "Testimony." He gives an account of the call that he received before his ordination to the priesthood: "I conceived a great love for the unity of the Church and the unity of Christians" (20). Never will he falter in this twofold fidelity. The beginnings are promising: In 1931 he is sent to teach theology at Le Saulchoir, and in 1937 he publishes *Chrétiens désunis*. (World War II interrupts his creative activity: he is drafted, captured, and remains prisoner of war for five years. After his liberation, he resumes his research, writing, and teaching.)

In 1946, C. visits Rome for the first time. He is moved by the city's catholicity. When in the catacombs of St. Callistus he reads the names of saints and martyrs buried there, he feels as if he has been "immersed into the reality of the communion that is detailed in the Roman canon" (115). But during an interview with one of the consultors of the Holy Office, he trembles internally (*je frémis*) because he senses a mentality that wants to substitute regulations "by authoritative texts, by ordinances of the police" to research and reflection (101). That is not the way of serving the truth! The portents of a storm are on the horizon.

In 1950, Pius XII publishes his encyclical *Humani generis*, dealing with doctrinal “deviations.” C. is alarmed: Is he one of the theologians subtly condemned? He becomes unquiet and uncertain. His anxiety only increases when, seeking information and some assurance from the master general of his order, he gets no clear answers.

In February 1952, however, the intent of his Roman antagonists becomes clearer. A new edition, or any translation, of his study *Vraie et fausse réforme dans l’Église* (1950) is forbidden; moreover, he must submit all his writings to censors in Rome. Such an order, of course, puts in jeopardy any reissue of all his prior publications. Now he knows that he is “under a cloud,” but he does not know why. No explanation is forthcoming. All his attempts to break through a wall of silence are in vain. But, then, in October, the prohibitions and impositions are as mysteriously withdrawn as they were imposed. It proves to be a temporary relief.

In February 1954, C. is peremptorily removed from his chair at Le Saulchoir. He is not really “condemned,” he is just cut off from all his vital sources: colleagues, students, library—all that provided an environment for his peaceful creativity. Then he is ordered to present himself before the Holy Office in Rome. (C. refuses to call that office “holy”; he refers to it as the “Supreme Congregation.”) The formal hearings in Rome are conducted by one of his confreres, an official of the congregation. The hearings are friendlier than he had anticipated, but they leave him in uncertainty: he is told to wait for a decision. He is hurt: “They have broken something in me, I shall never be the same person again.” He prays, “May God come to my help, in him our fathers hoped, he led Israel out of Egypt” (289).

As instructed, he keeps waiting in Rome, then in France. In 1955 he returns to Rome as a trusted delegate of his province at a general chapter; then he is back in France, waiting. He writes: “Here I am, on return, totally uncertain about my fate, of any opportunity to work, of any protection of my honor.” He adds: “*Esto fidelis usque ad mortem*” (389–90).

Finally, in November 1955, the drama is brought to its climax. C. is called before his provincial, who hands him a “piece of paper” (400) that carries a decision from Rome. C. is assigned to a small Dominican house in Cambridge, England. No official explanation is given. He obeys; he goes. When in Cambridge, on a sad day, he writes: “Caught by the rain outside, sheltering under a tree waiting for a clearing, I started weeping bitterly. Shall I be forever a poor lonely bloke, dragging my baggage hither and thither, having no friend, despoiled of everything, an orphan? . . . These tears: will God notice them? Will he show himself as a Father?” (419).

The tragedy is seemingly consummated, the hero is stricken and fallen. His initial call was surely a self-deception and his work of little value.

There the matter would have ended, had not God raised up another prophet. Pope John XXIII called the council, and C., like Job, was restored to his goods. (The Editor promises another volume, with the notes of the following years.)

This book should be read and reread by all aspiring theologians, to learn what the ministry of truth may involve; and also by all entrusted with

vigilance over theologians to make them aware that the temptation of hubris, to excess in the use of power, is never far away.

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LADISLAS ORSY, S. J.

THE PROBLEM OF GOD IN MODERN THOUGHT. By Philip Clayton. Grand Rapids: Eerdmans, 2000. Pp. xv + 516. \$40.

For Descartes and Leibniz the concepts of infinity and perfection were of central importance. But Philip Clayton wants to ask—along with the German Idealists—whether these two ideas are mutually compatible. In classical philosophical theology the divine infinity implied divine perfection, and together they pointed to the Absolute. But classical thought failed to see the problems in such a combination of ideas.

Placing himself in the very middle of a seemingly distant modern European debate, C. argues that the issue is still alive and that coherent theological discourse must still ask how to hold the two concepts of divine infinity and perfection together. The result of his impressive inquiry is that, in C.'s judgment, theology is now required to move decisively beyond its classical formulations toward a carefully qualified version of pantheism.

C. agrees that the *idea* of the infinite is an essential aspect of human religiousness. And even though an ontological argument based on the idea of infinite perfection does not prove God's actual existence, it is important that we credit it with having shown that the idea of the infinite is implicit in any knowledge of finite being. Whatever degree of skepticism we may have about the probative force of Anselm's or Descartes's arguments should not lead us to ignore the important fact that we can have at least a noncomprehending intuition of the horizon of the infinite.

Theological problems arise, however, as soon as we try to fill up the bare concept of the infinite with the content of specific perfections, such as first cause, personality, or moral goodness. Moreover, the disproportionality between the finite and the infinite renders problematic the doctrine that the infinite can be the cause of what is distinctly finite. As a solution C. defends the pantheistic claim that the finite can exist only within God rather than as something causally constituted so as to exist independently of God.

Even the attribution, *via eminentiae*, of specific attributes—mostly extrapolated from human experience—to a "most perfect Being" raises apparently irresolvable theological questions. Any perfection, after all, is still a limitation, so how can an infinite being also be a perfect being? As this question festered in modern thought, Kant and Schleiermacher brought forth explicitly the possibility of defending philosophical theology as a kind of limit-language. And Spinoza, though he monistically identified the infinite with the world, at least set the stage for the idea that the world can exist within God. Then the *Spinozastreit* initiated by Lessing revived the idea of a complexity and dialectic within God, thus allowing a move away

from strict pantheistic monism. But in C.'s view the real turn toward a genuinely panentheistic resolution would have to await Fichte and especially Schelling.

Fichte, at the risk of his own academic reputation, proposed that the idea of a personal infinite is a contradiction in terms. But, Clayton argues, it was Schelling who opened the way toward a consistently personalist panentheism, one in which the notions of infinity and perfection can be consistently attributed to the Absolute. The key lay in the later Schelling's conception of God as infinite subject—repudiating Spinoza's idea of God as an objective substance incapable of giving birth to a truly "other" reality. To speak of God as a subject, of course, is to introduce the idea of freedom, and the cost of acknowledging the dimension of freedom "is a limitation on the full knowability of God, creation, revelation, and so on" (475). The task of philosophical theology, therefore, is to acknowledge this limitation on our knowledge of God without sliding back into a Kantian agnosticism.

C. claims that the starting point for an acceptable theistic metaphysics is that the "world cannot be fully separate or different from God." But this unfortunate wording implies that the world must be "separate" in order to be distinct from God. This formulation scarcely acknowledges that "true union differentiates" (to use an expression of Teilhard de Chardin). C. conflates the terms "separate" and "distinct," thus obscuring his otherwise insightful conclusion that "Divinity must include the ground of being as well as the highest personal being" (479).

C. has lately written a good deal on the contemporary dialogue of science with religion. However, this extensive and demanding study, while bounteous in its scholarship, has the flavor of a work that originated prior to any real engagement with that discussion. What C. refers to as the "problem of God in modern thought" scarcely touches on the considerably more potent forms of skepticism that have arisen out of scientific materialism. Still, if one is interested in the idealist turn in modern inquiries about God, this book will prove to be a treasurable resource.

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JOHN F. HAUGHT

DER GOTTBEZOGENE MENSCH: EINE SYSTEMATISCHE UNTERSUCHUNG ZUR BESTIMMUNG DES MENSCHEN UND ZUR "SELBSTVERWIRKLICHUNG" GOTTES IN DER ANTHROPOLOGIE UND TRINITÄTSTHEOLOGIE WOLFHART PANNENBERGS. By Franz-Josef Overbeck. Münster: Aschendorff, 2000. Pp. 457. DM 112.

This lengthy work is a doctoral dissertation critiquing the theology of Wolfhart Pannenberg in the light of the writings of Overbeck's mentor, Thomas Pröpper. While this might seem like an "in-house" debate among German academics, the book deserves study on this side of the Atlantic if only because it raises questions about the overall methodology of a major contemporary theologian. O. divides his book into four parts. Part 1 re-

views Pannenberg's early writings where he wrestles with the thorny issue of the freedom of God as Creator versus the freedom of the human being as rational creature. Pannenberg evidently gives priority to the freedom of God in this exchange but also makes clear that it is only in the life, death, and Resurrection of Jesus that we truly understand how God achieves self-realization (*Selbstverwirklichung*) in and through human beings.

Part 2 sets forth Pannenberg's anthropology which Pannenberg sees as undergirding and confirming his antecedent theological convictions based on divine revelation. He claims, for example, that human beings have an innate "feeling" for the infinite as that which transcends all finite realities in human consciousness; furthermore, this feeling is an implicit experience of God even though the individual does not always recognize it as such. In contrast to this natural openness to God and the world, however, human beings are likewise instinctively oriented to themselves as the center of their individual worlds. This focus on self rather than on God and the world is a preconscious disposition to concupiscence and sin. Human beings can overcome this tendency to self-preoccupation with the help of divine grace over a lifetime, but this conversion also means that openness to God and the world is primarily the work of the Holy Spirit. Human beings, therefore, find their true identity outside themselves in God as the all-encompassing reality of their lives and, above all, in imitation of Christ as the Word of God incarnate.

O. outlines in part 3 Pannenberg's trinitarian understanding of the divine "self-realization" in history. Revelation is to be understood in terms of a historical process whose full meaning will be evident only at the end of the world. But the anticipation of that fuller meaning is given for human beings in the life, death, and Resurrection of Jesus, which is also constitutive of the inner-trinitarian relations of Father, Son, and Holy Spirit. God the Father does not relate directly to the world, but only through the Son as the incarnate Word. The Son is distinct from the Father precisely as the Word incarnate sent into the world by the Father. The inner-trinitarian unity of Father and Son is achieved by the Holy Spirit who likewise is at work in creation to achieve the dynamic unity of God with the world. The self-realization of human beings and indeed of all creation is thus linked with the self-realization of the triune God in creation, above all in the person of Jesus as the incarnate Son of God.

Finally, in part 4 O. makes clear his reservations about Pannenberg's scheme. He notes, for example, that the key notion of the self-realization of God in creation subtly undercuts both the freedom of God and the freedom of the creature. If, as Pannenberg claims, love is God's motive for creation, then love must be both offered and accepted in freedom. Yet, given that the proper self-identity of the human being is grounded in the response of Jesus as the Word incarnate to the Father, are human beings truly free to say yes or no to that offer of divine love? Similarly, is God also constrained by the process of self-realization in and through creation, if the full meaning of that process is already given by anticipation in the life, death, and Resurrection of Jesus? No doubt Pannenberg has an answer to

these questions. But O.'s objections underscore a weakness in Pannenberg's scheme. If, as Pannenberg himself insists, intersubjectivity governs the relations of the divine persons to one another and to their rational creatures, one cannot prescind from the existential character of such interpersonal relations. That is, one concretely realizes one's own personal freedom only in recognizing the freedom of the other person. But this interaction introduces a radical contingency into salvation history that seems foreign to Pannenberg's way of thinking. In this sense, O. and his mentor Pröpper are engaged in a dramatic rethinking of the classical understanding of the God-world relationship in their critique of Pannenberg's work.

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JOSEPH A. BRACKEN, S.J.

THE TRINITARIAN FOUNDATION OF HUMAN SEXUALITY AS REVEALED BY CHRIST ACCORDING TO HANS URS VON BALTHASAR: THE REVELATORY SIGNIFICANCE OF THE MALE CHRIST AND THE MALE MINISTERIAL PRIESTHOOD. By Robert A. Pesarchick. *Tesi Gregoriana Serie Teologia*, vol. 63. Rome: Gregorian University, 2000. Pp. 323. \$19.

Karl Rahner in his essay "Women and the Priesthood" responding to the Sacred Congregation for the Doctrine of the Faith's 1976 "Declaration on the Question of the Admission of Women to the Ministerial Priesthood" (*Inter insigniores*) intentionally refrained from commenting on the fifth and sixth sections of that document. Those sections attempted to clarify—not demonstratively prove!—the teaching that women are excluded from the ministerial priesthood by the "analogy of faith." Rahner noted that despite the document's lengthy argument from the "analogy of faith," its "conclusions are apparent only to someone already convinced," but they make only a "speculative impression on others." Pesarchick takes another tack.

In his exposition of Balthasar's trinitarian theology, P. attempts a "reasonable explanation" of magisterial teaching by theologically demonstrating "its connection to the central mysteries of the Christian faith" (8). For him, this is the task of theology and one that is executed through this Balthasarian approach to the mysteries of the faith by approximation and convergence.

The vast majority of the book is devoted to exposition and synthesis of Balthasar's thought. Part 1 takes up issues of style and method, then launches into Christology and how Balthasar's theology of the paschal mystery leads to the mystery of the Trinity. Part 2 deals specifically with the relation of the male Christ to the Church and the priesthood by a long march through trinitarian theology, the foundations for anthropological gender differentiation as theologically significant, and the relationship between Christ and the Church. Only the final chapter explicitly focuses on the theological rationale for the male ministerial priesthood.

For those familiar with Balthasar, P.'s argument makes eminent sense.

The exposition is thorough and illuminating. The case is built gradually and slowly, with much repetition of basic trinitarian themes. Although P. promises critical observations, they are few. More than anything, he is a sympathetic advocate of Balthasar, and he keeps strictly within the scope and limitations of his study: Balthasar's theology supporting the exclusion of women from the ministerial priesthood. One might hope for a critical comparison of Balthasar's position with those of other theologians on the matter (apart from footnotes), but that is beyond the book's purview. The book is an enjoyable and informative read of Balthasar's theology on the question considered.

But is Balthasar's theological justification persuasive? Perhaps Rahner is right—persuasive for those who assent to the magisterial teaching on other grounds. The argument (grounded in the objective and commissioned representation of Christ as the expression of the Father's active generation of the Son in trinitarian love) is worth pondering. For those who have debated the issue on these more "analogical" grounds rather than on the simple imitation of Christ who chose only males for the Twelve (as John Paul II emphasizes in *Ordinatio sacerdotalis*), the issue becomes highly typological. The question is whether priestly representation of Christ as head and bridegroom of the Church depends on the correlative argument that active and passive (or donative and receptive) processions in the Trinity are gender-specific, and ontologically so. Balthasar employs his well-known ecclesiological analogies of the Petrine and Marian principles, the former embedded in and in service of the latter. The dignity and equality of women are not compromised by identity with the feminine receptive Marian principle, for the active masculine Petrine principle actualized in the male ministerial priesthood exists solely for the fructification of the Marian dimension of the Church, including the ordained ministry itself. Order in the Church is for the sake of holiness. In effect, Balthasar is simply grounding the analogical arguments of *Inter insigniores* in a trinitarian ontology, whereby gender differentiation and the maleness of ordained ministry reflect what is intrinsic to a proper Christian anthropology.

One may well then ask, if maleness of the ministerial priesthood does not exclude but rather includes a Marian dimension (by virtue of Christ's self-offering), why women who more perfectly embody the latter might not also represent the former. In other words, does the ontological differentiation of the sexes preclude a sharing by each in the spiritual characteristics of the other? For Balthasar this differentiation is not just a matter of nature but of grace as well, as recognized by the call of the "male hierarchical priesthood [to] allow Christ to form in it the 'feminine', Marian response of faith" (268–69). Of course, the key is not in the subjective faith response or individual charisms but in the objective form of representation. The Marian principle requires no representation, whereas the Petrine principle does. But why is the capacity for sacramental representation more gender bound than is the capacity for inner transformation? Any answer for Balthasar and P. would have to be thoroughly theological—trinitarian and christological, to be exact—and presumably will not sit well with those who be-

lieve that social and cultural sciences might have something to contribute. Those not bothered by this lack may nevertheless be exercised by the relatively small impact of pneumatology in the matter.

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RALPH DEL COLLE

L'ANTROPOLOGIA CRISTIANA TRA MODERNITÀ E POSTMODERNITÀ. By Ignazio Sanna. Brescia: Queriniana, 2001. Pp. 527. EUR 33.57.

Professor of theological anthropology at the Lateran University in Rome, Ignazio Sanna has written widely on Rahner's thought as well as on topics related to living Christian faith in the contemporary world. Here he addresses the issue of developing a viable theological anthropology in dialogue with the questions raised by both modernity and postmodernity. Carrying on a wide-ranging conversation with a vast array of thinkers, S. examines first the influence of modernity, founded on a particular conception of liberty and democracy, and holding dear the primacy of the subject, reason, and science. Romano Guardini and Charles Taylor are among those adduced as influential diagnosticians of modernity's legitimate themes and problems. S. then examines the fundamental linchpins of postmodern thought, discussing at length the insights of Heidegger and Wittgenstein as well as the pluralistic understanding of reality, language, and truth emanating from their work. Gianni Vattimo, increasingly known in the English-speaking world as an influential defender of postmodern Christian belief, is also an important interlocutor. S. claims that postmodernity, whether understood as either a fulfillment or an overcoming of modernity, has challenged our cognitive innocence and has weakened our traditional understanding of God, humanity, and the world. This weakening has occurred for many reasons, among which may be enumerated the "end of metaphysics," the separation of "spirituality" from religion and theology, the emphasis on human rather than divine transcendence, the rejection of humanity's creaturely status, the reduction of reality to hermeneutics, and the contemporary depersonalization of men and women.

As a theological antidote to these challenges, S. proposes a "recentering" of the Christian message concerning anthropology; the Church cannot concentrate simply on its endogenous development but must constantly seek to mediate its teachings to the culture in which it lives. He comes close here to the positions of Blondel, de Lubac, and Rahner, deploring the strict division between natural and supernatural, philosophy and theology, and arguing that any newly centered and rethought theological anthropology will focus on the patristic theme of Christian faith as the true philosophy and on the medieval recognition of the *desiderium naturale videndi Deum*.

Important to S.'s rethinking of anthropology is his understanding of trinitarian ontology. Borrowing from Marion, Greshake, and others, S. argues that the metaphysics of *esse* characteristic of the tradition is too reminiscent of mere Aristotelianism and devoid of the trinitarianism dis-

tinguishing Christian faith and thought. Here S. falls into the decidedly shopworn claim that being is too static and immobile a notion in the presence of the biblical God (442). Not surprisingly, he also has little use for the traditional metaphysical category of relation. Instead of the weakest of “accidents,” relationality, he asserts, is at the center of gravity of the Christian idea of God and God’s relationship with the world. S. then proceeds, on firmer ground, to make the self-giving trinitarian relations the model for contemporary Christian anthropology: a dynamic, self-donating, perichoretic ontology now serves as the model for all human society.

Some reservations: I wish that in attempting to make relationality a primordial dimension of being, S. had displayed some of the nuance and care characterizing, for example, the creative work in this area by Norris Clarke and, from a different angle, by Thomas Weinandy. Second, despite all of S.’s emphasis on dialogue with contemporary thought, he never fully explores the attempt to develop new forms of truth and rationality apart from traditional metaphysical and foundationalist themes. Third, while he has some excellent ideas about the role of hermeneutics in contemporary theology (202–6), he fails even to mention the work of Emilio Betti who, in his role as critic of Gadamer, makes important points about the nature of interpretation, many congruent with other themes in S.’s work.

On the whole, however, I applaud the book. S. carefully examines the epistemological and cultural issues raised by theologians and philosophers from Europe and North America; he seeks a correlational theology that takes serious account of the themes of liberty and autonomy characteristic of both modernity and postmodernity; and he attempts to establish a theological *via media* between a dogmatic traditionalism and an epistemological relativism, one that recognizes legitimate plurality and development but within certain defined boundaries.

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THOMAS GUARINO

THE STUDY OF RELIGION IN AN AGE OF GLOBAL DIALOGUE. By Leonard J. Swidler and Paul Mojzes. Philadelphia: Temple University, 2000. Pp. 229. \$59.50; \$19.95.

In keeping with their long-standing commitment to ecumenical and interreligious dialogue and in continuity with several previous volumes, the distinguished editors of the *Journal of Ecumenical Studies*, Leonard Swidler and Paul Mojzes, argue that the study of religion is more necessary than ever in this new “Age of Global Dialogue.” After offering their own definition of religion as “an explanation of the ultimate meaning of life, based on a notion of the transcendent, and how to live accordingly” (7), the authors give a synthetic overview of the various methods to study religion developed over the past century and a half, including the following: historical, scriptural, philosophical, anthropological, sociological, psychological, comparative, and dialogical (chaps. 2–10).

The last, dialogue, is not so much a method as a whole new way of thinking that radically shifts one's entire view of reality, and this is the major contention and contribution of the volume. In a sweeping generalization, S. and M. contend that "in the past, it was possible—indeed unavoidable—for most human beings to live out their lives in isolation from the vast majority of their fellows," and everyone talked to his or her own cultural "self" (145). This they term the "Age of Monologue." That age is now passing; we are moving into the "Age of Dialogue." By "dialogue" they intend much more than simple conversation. Rather, "it is a whole new way of thinking, a way of seeing and reflecting on the world and its meaning" (146). The authors' fundamental thesis is that "the turn toward dialogue is the most fundamental, the most radical and utterly transformative of the key elements of the newly emerging paradigm that [Hans] Küng outlined and that [Ewert] Cousins discerns as one of the central constituents of the Second Axial Period. However, that shift from monologue to dialogue constitutes such a radical reversal in human consciousness, that it must be designated as literally 'revolutionary,' that is, it turns everything absolutely around" (89). It is a whole new stage in human consciousness, epistemology, and even ontology. For they go on to assert that all reality is fundamentally interactive, mutual, dialogic (156) and, further, that "the primal force of existence is dialogic—i.e., the primal force is relational in that it allows things to be boundlessly differentiated, and yet totally unified in an integral whole" (160).

The implications of this revolution in human consciousness for the study of religion is correspondingly revolutionary. No longer can one's view of Ultimate Reality be absolutized; it must be understood as relational, i.e., in dialogical relationship with all other views and expressions of Ultimate Reality. Each view must now learn from the other and, perhaps, grow and change. S. and M. are working on the assumption (unproven) that the diverse expressions in the various religious traditions "do in fact co-arise from the same infinite source and co-express the same universal origin" (153). Not all students of religions would agree with that assumption.

Given the global interdependence of humankind and the possibilities of global catastrophe whether nuclear or environmental, there is a pressing need to focus the energy of interreligious dialogues not only on how humans perceive and understand the world but "also on how they should act in relationship to themselves, to other persons, and to nature" (179), in other words, to develop some consensus on a global ethic. Chapter 13, then, is a draft of "A Universal Declaration of a Global Ethic" drawn up by S. The appendix includes a similar declaration adopted by the 1993 Parliament of the World's Religions.

While there is nothing in the volume with which I would basically disagree, there is also nothing really new. The various methods for the study of religion have been developed over the past century and a half, as they say. They merely give a good basic summary of them. The assertion of the basic dialogic or relational character of all reality is as familiar as Alfred North Whitehead and Teilhard de Chardin. The necessity for dialogue in a

pluralistic and globalized world has been argued by David Tracy and many others since the Second Vatican Council.

What is unclear is for whom this volume is intended. The authors are careful to explain all foreign language terms, so it might be useful as an introduction to the study of religion for undergraduates. Its hortatory and at times apocalyptic tone may put off some readers.

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T. HOWLAND SANKS, S.J.

FLESH OF THE CHURCH, FLESH OF CHRIST: AT THE SOURCE OF THE ECCLESIOLOGY OF COMMUNION. By J.-M.-R. Tillard, O.P. Translated from the French by Madeleine Beaumont. Collegeville: Liturgical, 2001. Pp. xii + 154. \$24.95.

This book is a fitting last testament of a great ecumenist whose extensive writings on ecclesiology have consistently imagined Christ's Church ecumenically. It is a sequel to his *Church of Churches* (1992), which focused on the ecumenical dimensions of an ecclesiology of communion. Here Tillard's principal thesis maintains that the "flesh of the church," the human activities of the baptized lived in faith and mutual love, is penetrated in a process of "osmosis" (89, 114, 135) by the "flesh of Christ," the directive headship of the risen Lord exerting its influence in the power of the Holy Spirit, in order to transform individuals into a new corporate life. The Eucharist is the sacrament of this mutual inhabiting, where the Lord comes to dwell in living flesh and where communicating believers come to dwell in the body of Christ. T. calls this movement a *circumincessio* (46, 54, 135).

T.'s goal is to provide a thorough description of the mystery of communion that defines the Church. His method takes three approaches. First, he reviews themes of the Pauline letters (with emphasis on Ephesians) and of John. The principal lessons here are these: "One cannot be 'in Christ' without being part of his body" (24); every local church must judge its particular values in reference to the values common to all the churches, although this principle then allows for vigorous affirmation of the particular (11); and to become holy means to place oneself within the network of relationships creating God's holy people through baptism (23).

In a second approach, T. examines the ecclesiology of Augustine, John Chrysostom, and Cyril of Alexandria as witnesses to three distinct traditions which represent the "undivided church" of the centuries before the rupture between Rome and Constantinople. The exposition of Augustine (39–63) is wonderfully rich and charged with T.'s own passion to convey the wealth of insight here, touching the unity of head and members in the body of Christ and the integration of the sacrifices of the members into the sacrifice of Christ in the Eucharist. His study of John Chrysostom and Cyril aims both to confirm these theological teachings in the East and to display the characteristic language and themes of these Eastern doctors. The most notable of these themes is Chrysostom's emphasis on the poor as the

“altar” upon which the sacrifices of the members of Christ’s body are offered (70, 85).

Finally, in a third approach, T. examines the variety of expressions of “sacrifice” as the all-encompassing category to embrace “all the evangelical actions which make up the fabric of an entire life” (97). The Spirit gathers these sacrifices of the Church’s people into the unique sacrifice of Christ through the Eucharist. T.’s concern to illustrate the relevance of pneumatology and eschatology to ecclesiology is most evident in this third part.

Some of T.’s most vital insights are more suggested than developed. For example, he eloquently opposes both elitism and individualism as attitudes incoherent with the mystery of the body of Christ. He is emphatic about the equality of all the members in their offering of their lives of sacrifice in the Eucharist. He holds that the importance of ordination is to remind the Church of its radical dependency upon its Head. His passion for the unity of the Church is implicit everywhere. Yet many of these fruits of his work are, as it were, ripening in the text, unharvested.

The fine translation from the French deserves special notice. Madeleine Beaumont has made this rich and complicated work come alive in English. For this we can be genuinely grateful.

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PAUL PHILIBERT, O.P.

DEMOCRACY ON PURPOSE: JUSTICE AND THE REALITY OF GOD. By Franklin I. Gamwell. Washington: Georgetown University, 2000. Pp. x + 366. \$65.

In this daring (some might add, formidable) text, Gamwell continues to unfold the implications of his long-term scholarly project that stands as a challenge to all those who think seriously about religious and political questions. For some years now, he has taken on the “dominant consensus” (a term he invokes frequently) in contemporary circles of theology and political theory in the name of logical consistency. His effort is to bring intellectual clarity to bear on how we think about the presence of God in our lives and how we think about the structure and dynamics of our social existence. He has no truck with traditionalism in religion or preferentialism in politics. He would have us all, instead, follow the way of reason.

In this sense, G. is appropriating one of the most profound insights of the Enlightenment in its proclaimed effort (not always pursued with rigor even among its devotees) to move us beyond arbitrary appeals to narrowly construed religious authority or national interest. But where rationalism is often linked with skepticism, that is not true of G., whose reflections drive him to a strong affirmation of theism and a politics of emancipation. Unfortunately, G.’s plea, which bears a careful hearing in a world riven with destructive fury in politics and religion, has been heeded by few.

G.’s text is divided into two parts. The first is an exercise in philosophical theology wherein he in effect develops an ontological argument for the existence of God. He starts with the seemingly simple proposition (a “com-

monplace”) that “we humans live with understanding” (17). He concludes with the proposition that understanding (properly understood) is impossible without a yearning for divine purpose. We all know this implicitly, he declares, but are led astray by social forces whose powers of persuasiveness lead us to duplicity, substituting the love of what is less than ultimately worthy for the love of God whose persistent and governing concern is the creative synthesis of the multifariousness of life into a mutually supportive community (a matter of “aesthetic achievement” [124]).

In defiant opposition to those who would insist ours is a postmetaphysical age, G., invoking Alfred North Whitehead and Charles Hartshorne, argues that, in our most essential core, we humans are universally the same. We are all, as we know deep in our hearts, possessed by the same moral purpose: to maximize the divine good. This conviction, based (by claim) on reason alone, flies in the face of the kind of radical cultural historicism that seems so pervasive in the contemporary world. That is the genius, but also the wonderment, of G.’s proposal.

G. does not leave his overall argument at a high level of theological generalization, however. The second (more complex) part of his text explores how divine purpose is specified in politics. The centerpiece of this exploration is G.’s innovative (but troubling) concept of “justice as compound,” an effort, in theory, to surmount a radical bifurcation, adopted by mainstream liberalism, between justice (as a public principle) and good (as a personal pursuit).

In its formative dimension, justice mandates an inclusive democracy as a universal social practice—thus a fundamental right of all persons—constitutionally protected. In its substantive dimension, justice seeks emancipation from all the forces that would deter humankind from maximizing their creativity over the long haul as a legislative task. Each dimension, G. argues, implies the other. Both together express the meaning of divine purpose in our political life. Therefore, he concludes, justice and good are convergent, writ together into the very nature of our being.

G.’s is a teleological ethic grounded in a rationally constructed theism within which principles of justice occupy pride of place and the emancipation of all peoples everywhere is a prime concern. G. insists that, among the implications of this ethic, economic interests which currently play a dominating role in our common life, domestically and globally, should be subordinated to the advancement of our humanity.

G.’s overall project is grand—even appealing to progressively minded peoples. But, as it stands, it provokes a host of questions that need to be carefully scrutinized. Does reason always trump tradition? How can those who think otherwise be awakened from their dogmatic slumbers? In what sense, psychologically, are we all (everywhere and at all times) aware of divine purpose? Can political rights (which are alone constitutionally guaranteed in G.’s understanding of democracy) be effectively realized in the absence of economic rights (which are always in his scheme open to legislative reconsideration)? Is G.’s sharp differentiation between human ad-

vancement and the concerns of the natural environment insensitive to the intricate entanglement of human and nonhuman life in ecological systems?

But such questions, though not insignificant, cannot detract from G.'s commendable effort to introduce a voice of sanity into a history whose insanity seems specially manifest in our religious and political life.

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DOUGLAS STURM

THE PUBLIC FORUM AND CHRISTIAN ETHICS. By Robert Gascoigne. New Studies in Christian Ethics, vol. 19. New York: Cambridge University, 2001. Pp. xiv + 248. \$59.95.

In this engaging and erudite study, Gascoigne probes the nature of Christian ethical communication in the public forum of liberal and pluralist societies. Indebted principally to David Tracy and Karl Rahner, G. intends "to explore the interrelated questions of Christian identity and Christian communication in relation to the fundamental ethical problem of the reconciliation of autonomy and community in modern societies" (4). He develops a theology of revelation that appropriates a theology of mediation and identifies the divine *communio* as the ontological foundation of a neo-Kantian kingdom of ends. He establishes the grounds for a conception of Christian identity that can properly accommodate "particularity and universality, historicity and mystery, in the task of public ethical communication" (216).

G.'s point of departure confronts the inadequacies of liberalism, particularly its tendencies to diminish human worth and to neglect the contributions of religious beliefs to public values. In these failures, G. locates the "opportunity for a re-assessment" (21) of the relationship between revelation and ethical reasoning in pluralistic societies. After a sophisticated discussion of the relationships of revelation, reason, and ethics in Kant, Hegel, and Vatican I, he determines that the fundamental issue concerning revelation is the union of universal and particular.

Building on this insight, G. pursues the ontological ground of the human that must sustain public ethics. He shares the interest in the dialogical process and the kingdom of ends advocated by the communicative ethicists Jürgen Habermas and Karl-Otto Apel, but he affirms that an infinite ontological context must undergird these objectives. He draws upon the notion of solidarity or the *communio* of revelation to ground this universal ethical communication that discloses the truth of the "divine solidarity" (83) enveloping all humanity. While his thought here is illuminating, he does not adumbrate the mechanisms (e.g., public institutions) by which this divine solidarity can manifest itself. Alternatively stated, he does not demonstrate with analytic clarity the extent to which the "unseen" Spirit (88) can marshal resources for a contemporary public ethics.

G. explores three conceptions of Christian identity: as praxis based on a particular tradition (e.g., Stanley Hauerwas), as an interpretation of uni-

versal meaning based on a theology of mediation (e.g., Rahner), and as a self-contained tradition (e.g., John Milbank). G.'s sympathies reside with the theology of mediation: the others are inadequate because each "fails to do justice to the dialectical relationship between tradition and experience" (124–25). Evaluating synoptically the work of Ronald Thiemann, George Lindbeck, and Tracy, G. believes that Tracy's method most effectively grasps the capacious scope of meanings and values for human experience vouchsafed by divine revelation. Here G. is again lucid, successfully demonstrating that Rahner and Tracy carefully attend to the relationship between particularity and universality. Nonetheless, engagement with similar-minded Protestants, notably Paul Tillich and Schubert Ogden, would strengthen G.'s (post-) Vatican II understanding of ontology, mediation, and intelligibility. This critique underscores the surprising absence of a sustained call for ecumenical and interreligious dialogues.

G. perceives the task of Christian ethics as one of critical juxtaposition: it must affirm its own traditions and historicity and yet extrapolate the relevance of values for common humanity and ethical consensus. In this way, Christian ethics can prescind from its particular background and articulate general ethical principles; however, these same principles "are sustained by their relationship to a set of background beliefs embedded in religious discourse" (193). G. envisages that Christian ethics thus promotes a global ethical community. He concedes that this eventuality demands the "difficult process of dialogue" (181) between competing visions of basic human goods.

G. concludes by reconceiving the relationship between autonomy and ethical community from a more concretely sociological context. Incorporating the work of Anthony Giddens and Charles Taylor, he addresses identity, reflexivity, and otherness. Repudiating the reductive sensibilities of those solely championing narrative, he states that the "the other is known in faith as mystery, as the unknown which gives itself to us and invites us into relationship" (226). He insightfully argues that the appreciation for both otherness and the values of individual subjectivity resonates in the search for community and knowledge of one's own self. He highlights the notion of solidarity as the "participation of all in the lives and destinies of others, through our common participation in the love of God" (235). A prior criticism seems important here: what frameworks (e.g., institutional procedures, deontological tests, and adjudication of basic goods) can orchestrate intersubjective encounters within this common participation?

One must emphatically commend G. for his valuable contribution to current work in theological ethics. His forward-looking book cultivates conversation involving political theory, ethical principles, and theological claims in order to galvanize theologians to remain faithful to tradition but not at the expense of much-needed engagement with the public sphere.

FAITHFULNESS AND FORTITUDE: IN CONVERSATION WITH THE THEOLOGICAL ETHICS OF STANLEY HAUERWAS. Edited by Mark Thiessen Nation and Samuel Wells. Edinburgh: T. & T. Clark, 2000. Pp. vi + 335. \$29.95.

Stanley Hauerwas in/famously tells his students not to think for themselves but rather to think as he does. Like so many of Hauerwas's startling epigrams, this one sizzles and then splatters. Many of the British authors of this collection exemplify the point. They say they have greatly learned from Hauerwas's work, and then they qualify and contradict it. Similarly, in imitation of Hauerwas's own practice, several authors use this *Festschrift* as an occasion to write about their own interests rather than to examine or pursue his work. (For example, as a tribute to Hauerwas on his 60th birthday, Enda McDonagh offers an autobiographical account of his own 40 years of writing.)

Since Hauerwas is a highly contextual thinker, and often cannot be understood except in terms of what he is against, Mark Nation helpfully begins the book with a brief intellectual biography of Hauerwas. Even more helpfully, Hauerwas concludes the book with an autobiographical response that clarifies some major themes and lacunae in his own work.

Hauerwas usually argues that Christians should engage the world not on secular terms but in terms of their own story. John Milbank goes a giant leap further by arguing that, contrary to those academics who hold that theology is "fantasising about the void" (39), all secular knowledge—since it lacks explicit reference to God—is itself "objectively and demonstrably null and void, altogether lacking in truth" (45). In short, reason without faith is not reason. Nigel Biggar defends Hauerwas against the common accusation of sectarianism, though in the process he shows how Hauerwas's zeal to challenge and convert liberal politics resembles a missionary's conviction that *extra ecclesiam nulla salus* (159). Because Hauerwas's program so often seems to be "Church against politics," Samuel Wells, a pastor, wonders how to apply Hauerwas's vision in North Earlham when that town received a large government grant to fight poverty. He concludes that his parish should not work for the needy but chiefly should be with them in humble virtue and divine liturgy.

Two women, Linda Woodhead and Ann Loades, confront Hauerwas on a major bias, namely, his unacknowledged white, male perspective. Where he focuses on the violence of war, they want to include all sorts of oppressions, including racial and sexual; where he focuses on the life to be born, they want also to include the woman's burden of pregnancy. In response, Hauerwas admits avoiding feminism. He rejects its focus on experience, exclaiming that by age twelve he already had enough experience (surely an idiosyncratic understanding of experience). And he explains that for him the Pentagon, not patriarchy, is the enemy.

In his opposition to the proceduralism of liberal politics and to a "natural law" search for common ethical ground, Hauerwas demands that Christians must learn first and foremost from the Church. He rejects any go-it-alone individualism. Hauerwas himself, however, is a highly individual(is-

tic) thinker; and so it is not surprising that N., who follows Hauerwas, writes how the pacifism and anti-racism he learned in church led him to dissociate himself from his pastor and congregation on these very issues. Similarly, Hauerwas's focus on the primacy of learning from the Church leads Duncan Forrester to puzzle how good Christians worshiped each Sunday in a lovely church a hundred yards outside the concentration camp at Dachau while inside non-Christians sacrificed for one another. Real churches are very different from Hauerwas's "Church."

On other topics: Colin Gunton insists that an ethics of virtue—which Hauerwas has successfully fostered—will become narcissistic if it is not redeemed by a focus on Christ. And Gerard Loughlin analyzes three films in an effort to extend Hauerwas's insights that the beginning of ethics lies in vision and that vision can be virtuous or vicious, attentive or inattentive. Stephen Sykes, who follows Hauerwas's emphasis on particularity, encourages medical personnel to be attentive to the differences in the religious faith of those who are mentally ill. Though Hauerwas often appeals to "the" Christian story, Sykes and Woodhead note that there are many different versions of that story.

Hauerwas's self-chosen role seems to be that of gadfly and prophet, not a systematic theorist. Those who read him are often inspired to try to resolve the tension between faith and worldly life that he highlights. Generally, his work is more powerfully provocative and probing, but also more one-sided and incoherent, than that of his disciples.

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EDWARD VACEK, S.J.

LANDSCAPES OF THE SOUL: THE LOSS OF MORAL MEANING IN AMERICAN LIFE. By Douglas V. Porpora. New York: Oxford University, 2001. Pp. x + 353. \$27.50.

Continuing the conversation begun by Robert Bellah et al. in *Habits of the Heart* (1985), Porpora, a sociologist, examines the apparent loss of moral meaning in contemporary American life. Synthesizing data obtained from a series of questionnaires and personal interviews, he constructs a fascinating and rather somber portrait of Americans living in a moral void. The overarching problem, according to P., is the pervasive loss of meta-narratives or cosmic stories that for millennia have inspired imaginations, conveyed a sense of identity, purpose, and mission, and beckoned many to lofty moral ideals. The culprit responsible for this demise is postmodernism, which effectively "denies truth, meaning, and our coherent subjectivity" (311). From its pervasive hermeneutics of suspicion regarding privileged narratives to its steadfast denial of objectivity in epistemology and ethics, postmodernism functions practically as a corrosive force undermining the sources, especially the Judeo-Christian moral tradition, that historically have been the bases for a strong moral consensus in America.

Interestingly, P. claims that postmodernism has not altered many Ameri-

cans' foundational theological beliefs: his data show that 95% of Americans still believe that God exists, and 50% assign "very great importance" to this fact (15–16). Most Americans, however, no longer attribute any practical moral relevance to these beliefs. The key to understanding this incongruity, according to P., is the widespread absence of the sacred in American life. Whereas prior to the postmodern era theological beliefs and the metanarratives from which they were derived evoked awe, wonder, and reverence, today they engender little, if any, emotional reaction. While there has not been a perceptible alteration in Americans' theological beliefs, there has been, P. claims, a noticeable shift in the same beliefs to inspire, captivate, challenge, and ultimately to make a difference in the practical moral lives of Americans.

Two important consequences follow from this emotional entropy and lack of sacred dimension in American life. Americans have become uninterested in larger questions about humankind's collective destiny and our proper place in the universe. Any metaphysical discussion "strike[s] us as ponderously irrelevant. Today, we shy away from thinking cosmically. In fact, we tend actively, through humor, to distance ourselves from cosmic concerns" (58). This abandonment of "transcendental horizons" has, almost by default, resulted in "the valorization of ordinary life," where Americans become increasingly preoccupied with ordinary concerns (leisure, family, work, commerce, etc.) (166). Furthermore, the lack of any substantive interest in overarching moral purpose tends to breed a robust moral proceduralism that reduces ethics to a study of procedures regulating the pursuit of goods rather than a study of the goods themselves.

The second consequence is a fragile sense of self. When queried about their individual moral purposes, respondents typically reverted to vague platitudes (being a good person, helping others, fighting for justice) that could not be specified in any detail. This lack of self-definition and the vocabulary to express it stems directly from "our culturally pervasive lack of orientation in metaphysical space." As P. writes, "If to know who we are is to know our place in the cosmos, then we cannot lose our place in the cosmos without losing ourselves as well" (152).

P.'s work is ambitious, insightful, and provocative. For two decades social scientists have been producing high-quality documentation on several palpable shifts in Americans' moral consciousness, and P.'s book is one of the best among this literature. P. offers a highly readable text, explains empirical data clearly without unduly burdening the reader with details, and demonstrates an extraordinary adeptness at synthesizing a broad array of material from philosophy, theology, and the social sciences.

Substantively, P. illustrates well the importance of narrative in the moral life. With a few notable exceptions, professional ethicists have been far more interested in articulating criteria to determine the morality of specific actions than in investigating the influence of stories on morality. P.'s book, however, suggests that this tendency is misplaced, insofar as behavior is the byproduct of locating oneself in stories that convey ideals, heroes, values, individual purpose, and appropriate social roles. Reversing the moral de-

mise P. describes, then, would not require better criteria to determine the morality of actions, but a more vibrant and captivating way of communicating metanarratives, or perhaps the construction of new metanarratives.

I have two quibbles with P.'s book. First, P. blames the loss of moral meaning in contemporary America on postmodern philosophy. While postmodernism might be currently fashionable in the academy, it is disputable whether its influence extends to Americans relatively unfamiliar with intellectual movements, who happen to be many of P.'s research subjects. While postmodernism might be a component contributing to the moral demise P. describes, the significance P. attributes to it seems doubtful to me. Second, the last two chapters are weak. In chapter 8, P. revisits the debate about the historical Jesus and then considers recent developments in the argument from design to prove the existence of God. Both discussions seem out of place. The exhortation in chapter 9 gets somewhat preachy.

Other than these isolated rough spots, P.'s work is a brilliant and highly original analysis of important trends in Americans' moral lives. It deserves a wide readership and a frank discussion of the factors contributing to Americans' loss of moral meaning and purpose.

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MARK GRAHAM

THE FUTURE OF THE DISABLED IN LIBERAL SOCIETY: AN ETHICAL ANALYSIS. By Hans S. Reinders. Notre Dame: University of Notre Dame, 2000. Pp. xii + 280. \$35; \$17.

Since passage of the Americans with Disabilities Act (ADA) in 1990 a wide range of civil rights previously denied to persons with disabilities has been guaranteed but has been only slowly and sporadically implemented. Many reasons can be cited for the delay. One of the most revealing is the lack of awareness on the part of the able bodied to notice that persons with disabilities have been and continue to be subject to discrimination and marginalization. Further, some of the difficulties encountered with these guarantees reflect a degree of incomprehension by the able bodied over the social constructs and philosophical biases preventing many persons with disabilities from participating in the economic, political, religious, and other social arenas. Nevertheless, today many persons with disabilities are duly recognized and enjoy opportunities in the public arena as never before. Reinders presents his study as a defense for the protection of those whose disabilities are characterized by cognitive impairments from the subtle discrimination implicit in prenatal testing and diagnosis of disability.

R. writes within the context of The Netherlands, whose liberal policies on euthanasia—as one example—legitimate a certain kind of disposal of the no longer productive, the unhappy, or the burdensome. This context is key for understanding the position he takes in defending persons with mental disabilities and the threat that prenatal diagnostics presents to per-

sons already living with these kinds of disabilities, to their families, and to those yet to be born with them. R.'s main thesis points toward a direct connection between prenatal diagnosis and a negative evaluation of the lives of disabled people. He argues this connection on the basis of liberal philosophy, which, he cautions, places the birth of disabled children within the realm of reproductive choice and ultimately of irresponsible parental behavior. Inasmuch as the U.S. has adopted a liberalist posture similar to that of The Netherlands in matters of personal autonomy and choice, R.'s analysis provides ready parallels with the U.S.'s propensity to use available technologies with both utilitarian ends and perhaps little thought of the wider social implications of their use.

The argument against the reproductive choice to abort the genetically undesirable challenges the medical model of disability as defect and the assumptions of normalizing policies, like the ADA, to accept persons with disabilities as equals of those without disabilities. R. claims that abortion on the medical grounds of disability implicates the lives of existing people with disabilities. These grounds betray a bias in favor of the nondisabled against the disabled. How else could we explain why not to have (or prevent the birth of) a disabled child if not by reference to the assumed *pitiable* lives of persons who are disabled? These positions reveal the duplicity inherent in liberal morality: they point to an acceptance of disabled people who are already receiving our care and attention while at the same time they fancy a world without them.

Taken to its conclusion (a world without disabled persons), selective abortion finally results in a reduction of services provided for and the discrimination against persons with disabilities. R. finds that Englehardt's *The Foundations of Bioethics* (2000), Kitcher's *The Lives To Come* (1997), and Rawls's *A Theory of Justice* (1999) assign moral standing to persons according to their ability to participate in the social arena. Since persons with mental disabilities have a compromised ability to so participate—their moral agency and “personhood” in doubt—they are only marginally members of society and only marginally deserving of protection. Exemplary care of persons with disabilities abounds, but it reveals the inconsistencies of liberal theory and social practices. R. asks, “Why is it that liberal morality that takes pride in equal respect for each individual and that objects strongly to discrimination, is left empty-handed when it comes to the genetic discrimination of disabled people?” (106). R. does not, however, provide any new insights into the critique of liberalism. What this text does provide is a well-reasoned examination of an uncritical appropriation of prenatal diagnostics that leads to the single option: abort.

And the objections of reproductive rights advocates can be heard from Amsterdam to Los Angeles! R. concedes that policy ought not and could not govern reproductive choices, and yet the likelihood that government-sanctioned sponsorship of selective abortion could lead to recrimination against those who bring a disabled child into the world thereby burdening a state's health system is real. These are dangerous possibilities, and R.

makes a compelling case for caution while he exposes the naïveté of liberal logic in its often single issue interests.

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MARY JO IOZZIO

THE ADVENT PROJECT: THE LATER-SEVENTH-CENTURY CREATION OF THE ROMAN MASS PROPER. By James McKinnon. Berkeley: University of California Press, 2000. Pp. xiv + 466. \$50.

This posthumous work is destined to become monumental in musicological-liturgical studies. Since his 1966 dissertation, "The Church Fathers and Musical Instruments," McKinnon has been a wise guide in the world of early church music and chant. In this final contribution, he studies the development of the Roman Mass proper, producing both an engaging narrative and an encyclopedic reference work.

The project developed from a graduate seminar on communion propers. While examining communion texts through the liturgical year, M. discovered that they display obvious evidence of compositional planning (6). This discovery challenged the accepted wisdom that the Mass propers developed slowly over many centuries. Instead, they appeared to him as a well-conceived project of the *schola cantorum*, composed in a concentrated period of time. This limited exercise prompted M. to wonder whether by applying the same methods he could construct a plausible history of all Roman Mass propers and come to similar conclusions.

The book's title highlights M.'s central thesis that members of the *schola* decided to produce a complete cycle of Mass propers for every date in the church year, beginning with Advent. Work commenced at the end of the seventh century with introits, graduals, offertories, and communions, resulting in a nearly perfect set for the Advent-Christmas season. It was not possible, however, for members of the *schola* to complete this ambitious design for the rest of the church year except with the more manageable introits and communions. The longer graduals and offertories were significantly compromised (e.g., the same chant used for different days). Alleluias, which were latecomers to the Mass propers, were barely begun before this creative period came to a close around A.D. 720.

M. builds his case by effectively marshaling admittedly meager evidence for constructing a web of complementary hypotheses. He begins chronologically, arguing that psalms exist in the liturgy of the word through the early Christian centuries, where they are best understood as readings rather than songs (34). He charts the development from "lector chant"—a more ephemeral, individual rendering of these psalm-readings—to *schola* chant, which involved the creation and maintenance of a large body of music rendered year after year by an established group of quasi-professional musicians (63). He contends that during the seventh century in Rome there was a move to the "properization" of the church year, i.e., from a division of the church year by months to a festal conception of the

liturgical year (150). He then posits that it is possible to extract with near precision the eighth-century Roman Mass antiphoner from late Roman graduals (133). Finally, he demonstrates that the creation of Advent as a fully articulated season beginning the church year and the composition of the Advent Mass propers are one and the same thing. On the basis of such hypotheses, M. examines each element of the Roman Mass proper, sketching its characteristics and place in the overall "Advent project."

M. is keenly aware that he is producing both a well-documented and highly imaginative work. Language of "plausibility" and "possibility" appears frequently. Fashioning a grand narrative to explain developing musical settings for Roman liturgy before the development of notation with only a few pieces of the jigsaw puzzle in hand could be, as M. admits, an act of hubris. At no point, however, did I mistrust this able guide. That was due in part to the breadth of resources he musters, which renders this book a veritable encyclopedia on liturgical music in pre-Carolingian Rome.

Apart from bibliographic breadth, this is masterful exposition. This book has been architectonically constructed by an adroit teacher, who leads readers through a maze of data without losing the point. The 37 tables and 33 musical examples certainly help. What helps even more is M.'s studied and self-effacing style. He not only tells us what he thinks, but leads us into how he thinks, exposing his logic, presumptions, and well-developed musical-liturgical imagination.

Because M. covers so much ground, there is something with which every reader can disagree. His continuous reference to the liturgy of the word as the "foremass" (for which he apologizes twice in footnotes) is certainly disconcerting, as are anachronistic references to the Mass of "Catechumens" and "Faithful." Terminology aside, M. makes some untenable comments about primitive Christian worship. For example, he asserts that from apostolic times the early community celebrated "Pentecost" (35). There are also some bibliographic oversights, e.g., Robert Taft's *The Liturgy of the Hours in East and West* (1993), in the discussion on the history of the Office.

Such minor concerns, however, cannot eclipse the brilliance of this volume. Here is mature scholarship at its apex. M.'s final gift to us is a splendid legacy.

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GOD, DEATH, AND TIME. By Emmanuel Levinas. Translated from the French by Bettina Bergo. Meridian Crossing Aesthetics. Stanford: Stanford University, 2000. Pp. xii + 296. \$49.50; \$18.95.

This collection of two lectures by Levinas delivered at the Sorbonne during the academic year 1975–76, now translated into English, exemplifies L.'s mature thinking, as the lectures were delivered after his two great works, *Totality and Infinity* (1961) and *Otherwise Than Being or Beyond*

*Essence* (1974). The title clearly specifies the book's subjects. The first lecture provides L.'s interpretation of death and time against the interpretations of other thinkers. The second lecture extends L.'s discussion into the question of God in contemporary philosophy. While the three subjects are probed extensively in this book, discussion of them can also be found in his earlier works such as *Existence and Existents* (1978) and *Time and the Other* (1987). There is a consistency as well as some development of ideas in these separate works, as Jacques Rolland, a student and a close friend of L., notes in his postscript.

L.'s primary concern has always been with the problem of ontology. This concern reappears here, as he contests the ontological basis of the meaning of death and time. He criticizes many of his interlocutors for drawing the meaning of death and time from ontology, albeit each thinker in his own way. Heidegger's interpretation of death and time, for example, represents for L. Western thought's preoccupation with ontology. According to L., Heidegger's questioning about the meaning of being finds its answer in *Dasein's* unique relation to its existence, i.e., mineness (*Jemeinigkeit*). *Dasein* grasps the meaning of being through the projection of its authentic (*eigentlich*) possibility to be. Death comes as the annihilation of *Dasein's* being, marking the end of the duration of time for the self. Nevertheless, death is more than a nothingness when its meaning is appropriated and reclaimed in the manner of mineness by *Dasein* to become "the possibility of impossibility" to determine itself by its own unique possibility and become a whole. Within this framework, time finds its origin in being-toward-death, and death is the way of assuming the meaning of one's being.

L. denies that being is the origin of all meaning. He argues that the identity of the Same with itself is not the source of all meaning. Rather, meaning is possible beyond being or ontology. He contends that it is impossible to know death, which he describes as "mystery," for it comes from an absolute alterity. Our relation to death does not provide any knowledge of it; rather the death of others exposes to us the violence of death as murder. "Death opens to the face of an *Other*" (106). It implies a rupture with the comprehension of being that assimilates the Other into the Same. Here time takes on a new meaning. It is no longer a series or a flow of instants intelligible to consciousness, but a relationship with the Other. "Death is not annihilation but the question that is necessary for this relationship with infinity, or time, to be produced" (19). Time is characterized as a disquietude of the Same by the Other, an interruption that is diachrony itself.

The relationship with the Other or the infinite is never containable or thematizable by the Same, for the idea of the infinite always overflows the capacity of the subject. L. thus criticizes what he calls "onto-theo-logy" of the Western thought that defines God as a being accessible through ideas or concepts. To think of God in terms of being is to make God proportionate to our knowledge of the world and thus to the Same. But God is beyond being or ontology. Comprehension of God is impossible because God is not an appearance of being but the origin of all meaning. This

meaning, L. argues, is found only in a subject's relationship to the Other, namely, in ethics, an asymmetrical relationship to which God (or the Good), who is prior to being, elects the subject before any choice, inclining the subject toward the neighbor (177).

The book serves as a nice supplement to L.'s other works, as it provides a more thorough account of his critical thought on the three subjects. It is also more readable because of its lecture-style format. For the same reason, however, it assumes a familiarity with L.'s thought. L. again demonstrates not only the profound depth of his thought but also his originality. Whether or not one agrees with L.'s unique reading and criticism of Western philosophy and theology, this book must be appreciated for its radical approach to ethics and theology. It deserves careful engagement by all Christian theologians and ethicists whose common intellectual background is the very target of L.'s criticism.

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KEVIN JUNG

THE METAPHYSICAL THOUGHT OF THOMAS AQUINAS: FROM FINITE BEING TO UNCREATED BEING. By John F. Wippel. Washington: Catholic University of America, 2000. Pp. xxvii + 630. \$39.95.

Wippel examines the major themes of metaphysics: being and non-being, matter and form, potency and act, substance and accident, distinction and individuation, supposite and participation, God's existence and analogy. He also develops a rational psychology and treats the knowledge-faith relation. Nonetheless, this is not *Everyman's Introduction to Thomism*. The laborious reading required of this text, as W. traces the development of Thomas's positions through various texts with copious and strictly argued paraphrases, would daunt any philosophical novice. There is much repetition as W. points out constants and changes; yet his remarks are generally careful and acute. The reader is challenged and learns. With the book's heavy concentration on textual analysis in chronological sequence, one might be tempted to consign it to medieval scholars studying various aspects of Thomas's doctrine. But the chapters are not isolated historical studies; they compose a unified metaphysical vision.

Though W. is bound to Thomas's text, his metaphysics determines the choice of texts studied, their interpretation, and judgments about the success of Thomas's arguments. Fundamentally W.'s Thomas is an Aristotelian, deriving all knowledge from the senses. Surely there is an existential deepening; metaphysical knowledge occurs only with a *separatio*, or negative judgment; multiple texts on participation cannot be ignored; and the analogy of proportion, the analogy of one to another, is considered fundamental (Thomas employed proportionality only fleetingly in the *De veritate*). That act is not self-limiting but must be limited by a receptive principle, provides the basic structural principle in both essential and existential orders.

This thick-essence Thomism lays the foundation for the interpretation of Thomas's proofs for God's existence: insofar as the five ways rely on efficient causality, they are valid; the other elements are not probative, and even the fifth way makes sense only if finality is understood as the intention of the creative, efficient Cause. (As external causes, efficient causes correspond to the clear distinctions provided by Aristotelian abstraction, and such a distinguishing defines the God-world relation, even in the causality of freedom.)

Somewhat unusual may be W.'s insistence that in analogous predication there is no single intelligible content (*ratio*) common to all acts of existence, certainly not to God's infinite *esse* and the creature's finite *esse*. But if *esse* is most actual, this irreducibility of *esse* to any finite intelligibility threatens the unity of knowing. If all concepts of essences are grounded in a concept of being without a single *ratio*, can any unity be discovered for their distinctive *rationes*? Since God's perfections are one with His being, the common *ratio* in all pure perfections, realized in creatures and applied to God, must likewise be denied. Admittedly the opposite danger consists in reducing being's analogy to univocity—a very difficult problem that no one has resolved. Perhaps W.'s Aristotelian Thomism veers toward Przywara's *Schwebe*: analogy involves an oscillation between sameness and difference, finite and infinite, transcendence and immanence.

This intelligent, challenging book confronts various problems on which Thomas wavered: e.g., is the quantity of signed matter responsible for individuality determinate or indeterminate? But has sufficient attention been given to Thomas's neo-Platonic heritage? Only one text about the natural desire to see God's essence receives a very transitory mention (533). After Hankey's *God in Himself* (1987) the *Summa theologiae*'s overall (neo-Platonic) structure cannot be ignored: Broadly characterized, Thomas is horizontally Aristotelian, vertically Dionysian. Does not Thomas allow for the soul's self-awareness not mediated by reflection on a previous act of knowledge (cf. *ST* 1, q. 76, a. 1 c; q. 87, a. 1 c)? The emanation of the faculties from the soul's essence involves a *resultatio*, not a *transmutatio*, i.e., an efficient cause (*ST* 1, q. 77, a. 6, ad 3; q. 7, a. 7, ad 1; cf. 1, q. 61, a. 1 c; 1–2, q. 18, a. 2, ad 3; despite W. 271–75). Does not the innate desire for happiness, known confusedly but naturally, indicate God's existence (*ST* 1, q. 2, a. 1, ad 1)? Would not such a neo-Platonic emphasis revivify the finality of the fourth way? And how does the concept of being result from the metaphysical *separatio*? If the prephilosophical judgment of facticity does not attain metaphysical being, how can metaphysical being be drawn out by a reflection on the common sense's phantasm? It is not clear how beings participate in *esse commune*, if *esse commune* “does not exist as such apart from individual existents, except in the order of thought” (121). Beings are also said to participate in God's *esse* (176–77). How is *esse commune* related to *ipsum esse subsistens*? W. may want to avoid having all creatures participate directly in God's *esse* despite *omne agens agit sibi simile*—a participation in the divine nature (*esse*) is grace—but how can there be any participation in something that enjoys no single *ratio* and does

not exist separately? A thought *esse* cannot supply the basis for a real participation.

A good book, but Thomists still have questions to discuss.

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