

BOOK REVIEWS

IL LIBRO DEL QOHELET: TRADIZIONE, REDAZIONE, TEOLOGIA. Edited by Giuseppe Bellia and Angelo Passaro. Milan: Paoline, 2001. Pp. 408. €21.69.

The 15 papers published in this volume were first read at a conference on Qohelet hosted by the theological faculty of Palermo, Sicily, in 2000. Some of the salient points raised by the authors are these: D'Alario (256–75) offers a literary analysis of the book and argues that Qohelet's core theological message revolves around the affirmation in Qohelet 6:10–12 about the futility of human efforts. It is surprising that this otherwise insightful discussion hardly pays attention to the recurrent mention of "joy" as God's gift to humankind. In that connection Schoors (276–92) critically examines whether the idea of "joy" really occupies a dominant role in the book as is often claimed. In his opinion, though experiencing joy is obviously an important element, it is hardly presented as the solution to all kinds of human predicaments. Along this line Mazzinghi (90–116) explains that for Qohelet "joy" and "fear of God" are divinely inspired ways to understand human existence. In the same vein Gilbert (69–89) demonstrates that Qohelet's idea of time actually refers to opportunities coming from God to make sense of this life notwithstanding all apparent contradictions one may experience. These last three contributions take into account Qohelet's views of the ambiguity of religious experience. Similar reflections, as reported by Pakh (117–43), are also documented in several Ancient Near Eastern texts from a much earlier period. In that perspective Bellia and Passaro (357–90) observe that Qohelet considers events in life as an encounter with the hidden God. At this point it will be useful to take a look at Qohelet 5:19 which, as some scholars believe, affirms that God "reveals the answer" to the riddles of human condition "through the joy of the heart," that is, inner joy.

Some participants deal more with the relation between Qohelet and other books in the Bible. Manfredi (293–313) highlights the bearing of intertextuality within the Old Testament for the interpretation of Qohelet. This approach is taken by Bianchi (40–68) to show some common concerns shared by Qohelet and the more tradition-oriented Book of Proverbs. Simian-Yofre (314–36) compares Qohelet's discourse on the futility of the search for wisdom with the Story of the Fall in Genesis 3 where the ties between knowledge and sinfulness appear as a significant theme. Looking more into the New Testament writings, Iovino (337–56) brings up several passages from Paul which remind one of Qohelet's views on human existence.

Other topics of special interest have also been included in this volume. Quotations in the Qumranic Book of Secrets and fragments of Qohelet found in Cave 4 have led Puech (144–70) to conclude that Qohelet must

have been composed before 152 B.C., the year when people started to seek refuge in Qumran from the growing religious and political tensions, naturally bringing along their manuscripts. Rofé (217–26) gives some useful notes on the significance of the expression “Don’t say. . .” in Qohelet 5:5 from a form-critical approach, combining them with sound philological and textual observations. On the basis of some Greek and Aramaic versions of Qohelet, Rizzi (227–55) argues how early Jewish interpretations attempted to connect the idea of futility with idolatry. This important point in the history of interpretation of Qohelet deserves a serious consideration. Along that line Bellia (171–216) suggests that the sage who wrote Qohelet was adopting the Hellenistic ideas of wisdom while firmly maintaining the integrity of his own Jewish tradition. This adoption may in turn explain why at several places Qohelet seems to go against his own statements. Accordingly, rather than attempting to find different sources, one may instead understand that Qohelet uses several ways of saying the same thing in order to get his message across. This is basically what Passaro (21–39) sees as a more promising direction of research after making a general assessment of recent studies of Qohelet.

Taken as a whole this volume is comparable in scope and origin with two other collected works that have appeared previously: *Qohelet in the Context of Wisdom*, edited by A. Schoors (1998) and *Das Buch Kohelet*, edited by L. Schwienhorst-Schönberger (1997).

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CHILDREN OF A COMPASSIONATE GOD: A THEOLOGICAL EXEGESIS OF LUKE 6:20–49. By L. John Topel, S.J. A Michael Glazier Book. Collegeville: Liturgical, 2001. Pp. xvii + 340. \$29.95.

This interesting and informative work continues John Topel’s study of Luke’s ethical teachings. Any negative observations in this review are far outweighed by the book’s numerous positive contributions. T.’s methodology, composition criticism (as late-stage redaction criticism), is complemented by diachronic, synchronic, and rhetorical criticisms. The diachronic methods are considered only to uncover the theological interests of Luke 6:20–49 while the synchronic looks mainly to narrative criticism, for which T. provides his own definition of “implied reader.” His exposition of Luke 1:1–6:19 attends to literary elements like narrative style, plot analysis, reader response, and the rhetorico-didactic.

T. sees in his “Part I: The Literary Context of the Sermon” (1–51) Jesus as a teacher with divine authority to deliver the marginalized and oppressed. The contrasting parallelism between the Baptist and Jesus leads to the expectation of the latter’s calling people to conversion, which naturally will include ethical teaching, and thus prepares the reader for Luke 6:20–49.

Part 1 is well done, but some few assertions are questionable, for

example, that Jesus' ministry is one of teaching (31) and not proclamation (*kērussein*) does not seem to square with 4:18–19, 44 and that “Son of God” in the Infancy Narrative refers only to Jesus as Messiah (35) overlooks 1:35 (2:49?). Moreover, do the parallels between 4:42–44 and 4:18–19 permit T.'s contention that for Luke the emphasis is not on Jesus' programmatic proclamation of the *imminence* of the reign of God (38)?

“Part II: Exegesis of the Sermon on the Plan” achieves exactly what it states. T. does a detailed and attentive exegesis of Luke 6:20–49, which is difficult to fault. Although the extensive consideration of *ptōchoi* is impressive and for the most part convincing, the fact remains that Luke wants to address a universal audience, and a rigidly literal interpretation of “poor” distorts his thought. Surely he did not think that the wealth of Zacchaeus, the Ethiopian eunuch, or Lydia made them evil; for Luke what is radically important is one's stance toward one's wealth. For T. (95) the kingdom of God primarily refers to the healing presence of Jesus as the eschatological *Heilsprophet* anointed in the Spirit to proclaim and effect release from the bondage of Satan's reign (4:16–43); however, the kingdom of God belongs to the word-pattern of Messiah; and the “anointing” of the programmatic passages properly refers to Jesus as the Messiah or Christ (see Acts 4:26–27). Besides, exactly how does Luke's significant concern for Jesus as Savior and the corresponding word-pattern fit into such a statement? Certainly, there is no denying that Jesus as prophet serves Luke well in the composition of his narrative, but what weight one should give this theme in Luke's overall thought is quite another matter.

T. has portrayed love of neighbor in the Jewish Scriptures too positively (134–36 and 179 n. 206). Leviticus 19:17–18 does not speak of non-Jews, and Deuteronomy 22:1–4 does not mention enemies; so T. really has only one passage, Exodus 23:4–5, that definitely relates to love of one's enemy. This fact helps to underline the uniqueness of Jesus' teaching.

In “Part III: The Interpretation of the Sermon,” T. synthesizes the results of his analytical study, points out the difficulty in understanding Jesus' countercultural message, asks how Jesus empowers his disciples to respond to his radical claims, and proposes an authentic human ethic. However, rather than say that we do not know the content of Jesus' teaching (224), it would appear more correct to write that it is not easy to identify precisely what Jesus himself taught. Either on pages 175–78 or 226–28, T. would have done well to specify that “Be compassionate, as your Father is compassionate” presents an ideal toward which Christians should strive but to which they will never be able to attain.

The book concludes with seven appendixes, a “selected” bibliography of 18 pages, and an index of biblical citations. The statements in Appendix E (284–85) about some Lucan passages that speak of Jesus as Son of God do not do justice to Luke's thought on this subject.

At times T.'s study is not easy reading, but in fairness it must be said that his very thorough study and thoughtful reflections on the various topics cannot always be simply stated. His book belongs in any good theological library and is a must for Luke scholars. It will also be helpful to ethicists,

for there is a popular tendency to dismiss too easily the relevance of the biblical message for our moral lives.

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THESSALONIKI—STADT DES KASSANDER UND GEMEINDE DES PAULUS: EINE FRÜHE CHRISTLICHE GEMEINDE IN IHRER HEIDNISCHEN UMWELT. By Christoph vom Brocke. Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe, vol. 125. Tübingen: Mohr Siebeck, 2001. Pp. xv + 310. €59.

This University of Greifswald dissertation acknowledges a triple debt to its Doktorvater Peter Pilhofer, subleader of Brocke's Münster study tour that included Thessalonica ten years before; Pilhofer himself meanwhile published (WUNT 87) the first scholarly research on Philippi (which lies some 90 miles east of Thessalonica) (1). Cassander, son of Philip II's aide Antipater and husband of Alexander's half-sister Thessaloníkē, gave her name to the city which in 316 B.C. he "founded" by *synoikismós* of 25 neighboring villages around the ideal harbor of Therme. Cicero was in exile here in 56 B.C., but Caesar's enemies were rejected (16). These facts, found also in commentaries, are here imposingly supported by citations in Greek from ancient authorities and modern Greek researches.

In passing to the appearance of the city around the time of Paul (22), a footnote warns that the streets run parallel to the coast and are thus "impractically" NE to SW, instead of E-W with coast straight south and acropolis straight north, as is here "presumed," also in the city-plan (23). It is not clear why this 45° angle orientation, not uncommon in cities, could not have been indicated by an arrow pointing north on the plan. Livy's *Ab urbe condita* 44.10, to some extent supporting G. Velenis's 1980s excavation, suggests a medium-big city of 35,000 acres inside a wall of 5 miles perimeter (25). Extension of this wall in Roman times, so far unattested by excavation, is hinted by the partially revealed agora, inscriptions (59), and a theater-stadium described by pseudo-Lucian (60).

Astonishingly, between Perseus (190 B.C.) and Zosimus (400 A.D. but writing of events around 322 A.D.) we know almost nothing about the harbor, a notable natural resource chiefly responsible for the city's importance (35). The Roman Via Egnatia, built ca. 125 B.C. from Thrace to the straits of Italy, touched upon Thessalonica and guaranteed its international traffic [45, 67 (in Paul's time)]. Details of commercial and socio-political life of the city are given (74, 86).

Turning from geographical to theologico-personal focus, the two major chapters, entitled "Paul" and "Luke"—meaning exclusively "1 Thessalonians" and "Acts 17:1–10"—might to some extent be considered a "commentary on the commentaries." Paul's *Thessalonicher* (109) are mostly Jewish or "God-fearing" Greeks in Acts 17:4; but in 1 Thessalonians 1:9 they are clearly (ex-)pagan worshipers of Cabirus or Dionysus, a Thracian-

Phrygian cult marked by *Rosalienfest* of roses and wreaths placed at a co-worshiper's grave by night—disapproved in 1 Thessalonians 5:7 (114–128).

A major warning is 1 Thessalonians 2:3–6.13 against “sophists and charlatans” (148, *Goëten*) who beg a living by flattery, as in Lucian's satire—unlike Paul's self-support by manual labor. Allusion to “holding out against *symphylétai*, persecutors like their Judean coreligionist victims of the Jews” (1 Thess. 2:14), is no parallel to Acts 17:5, as is shown by a lengthy analysis of the four local phylae to which Paul's converts had belonged (153–65). Also criticized in 1 Thessalonians 5:3 are political slogans like “Peace and security!” (174).

Canonical 2 Thessalonians is nowhere mentioned in the index or perceptibly elsewhere, though perhaps “*the* Thes.-letter” is a lapsus (167). This tacit cry is doubtless justified by concern only with the city known to Paul's visit around 50 A.D. (141). But an explanation would not have been amiss, since secular data around 200 are freely cited (77–85, examples). Recently claimed deutero-Pauline authorship (from around 50 to 100) is irrelevant insofar as a quasi-secretary or “pious forger” would have sought factually to gain credibility.

B.'s final chapter, entitled “Lukas,” is dominated by the Via Egnatia, with a lucid map and king-size facsimile of the 260th milestone (post-150 A.D.) near Thessalonica, warrant of the Via's creation by the proconsul Gnaeus Egnatius (145–120 B.C.) (189, 191). Yet the Via is not related explicitly to Paul in Acts 17:1 (191). Acts 17:10 on Paul's nocturnal flight to Beroea by land would involve a turnoff south from Egnatia near Thessalonica (203 map; 269); the audacious view of A. Suhl that Paul really took Egnatia all the way to (a western) Apollonia on the Illyrian gulf and then turned southwest to Athens (199) leaves Beroea hanging (205).

The final inquiries concern the possible relation of Thessalonian Jews to the famed *theòs hýpsistos* inscription (220) and Paul as house guest of Jason, involved with him in attacks on the “Jesus trouble-makers” (1 Thess. 17:7). The second *Anhang* on the night flight (204, 269) might well have been replaced by a final summation in which the book's data judged most new and useful could have been interrelated. There is, however, a bibliography of 350 current authors, plus 80 Greek titles and inscriptional/ancient materials and indexes.

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CATHOLIC PRINCIPLES FOR INTERPRETING SCRIPTURE: A STUDY OF THE PONTIFICAL BIBLICAL COMMISSION'S *THE INTERPRETATION OF THE BIBLE IN THE CHURCH*. By Peter S. Williamson. Preface by Albert Vanhoye, S.J. *Subsidia Biblica*, 22. Rome: Pontificio Istituto Biblico / Chicago: Loyola, 2001. Pp. xvii + 400. Paper. \$28.

Williamson's book will probably be controversial but needed. He persistently emphasizes the Pontifical Biblical Commission's (PBC) recom-

mentation that Catholic biblicists add spiritual and pastoral interpretation and application to their exegetical tasks. His frequent complaints about historical-criticism's failures to meet the needs of Catholics will surely upset many Catholic exegetes. Yet his principles seem adequately grounded in the PBC's text, even if he is more vocal than the PBC concerning both their reservations regarding historical-critical methods and their reaffirmation of *Dei Verbum's* commissioning Catholic biblicists to add spiritual interpretation to literal exegesis.

Whether or not the PBC envisaged it, an attempt like W.'s to extract from their document "principles of Catholic interpretation"—which W. defines as "*the presuppositions and procedures appropriate to interpreting Scripture in the life of the Catholic Church*" (3, his emphasis)—is timely and desirable. However, because so many Catholic exegetes have striven so long to be accepted within the exegetical mainstream, this focus on an explicitly Catholic interpretation is likely to jar some sensitivities. Nevertheless, after wrestling with the issues W. raises, I judge his effort to be an urgent pastoral necessity in view not only of communication failures between Catholic exegesis and pastoral catechesis but also of the many Catholics leaving the Church because "they are not being fed" with Bible teaching as rival congregations are.

At the very least, W.'s book provides a competent initial articulation of a desirable characteristic for contemporary Catholic exegesis. It is not only the first book-length analysis of the PBC's *The Interpretation of the Bible in the Church* (IBC, 1994), but a proficient one. Its thesis, principles, and arguments complement some concerns and proposals raised by Luke Timothy Johnson and myself in *The Future of Catholic Biblical Scholarship: A Constructive Conversation* (2002)—which might prove no less controversial, although the two books are different in scope and approach.

Following the introductory material, W.'s book has 20 chapters, one for each of his principles, which he divides into six groups: (1) his foundational principle, that Scripture is "the word of God expressed in human language" (7); (2) Scripture's "human language" and its scholarly interpretation (7); (3) relating the interpretation of Scripture as "the word of God" to Christian faith (7–8); (4) the senses of Scripture, typology, and "fuller sense"; (5) principles for human exegetical methods and approaches; and (6) principles for biblical interpretation in the life of the Church (8). W. aims to facilitate both lay and professional Catholics' finding in Scripture God's message (10).

W.'s conclusion recommends further discussion in four areas: the dual nature of Scripture as divine and human; the meaning of biblical theology for the Church; problems of biblical historicity and consequent scandals to the "little ones"; and the relationship of Catholic exegesis to the secular academy with its very different presuppositions (331–32). He also lists three challenges that require clarification from Catholic biblicists: principles of Catholic interpretation; Catholic exegesis as a theological discipline in service of faith (he refers to a growing generation gap among

exegetes on this issue, and the need for a different training of exegetes, 335–36); and how to make Scripture spiritually nourishing.

Countering claims of some Catholic exegetes, the book tellingly critiques the tenet that historical criticism is neutral, especially in view of its anti-dogmatic and rationalist origins and purposes. W. also makes a defensible case that the historical criticism recommended so strongly in the IBC is a sanitized version, filtered from presuppositions incompatible with faith (328–29). Even if some Catholic exegetes, such as those on the PBC, use historical criticism without harmful effects, many other contemporary practitioners continue to exploit presuppositions detrimental to the faith of ordinary Catholics (154–56). W.'s concern for “the little ones” vs. the mindset of professionals (“scribes”) helps explain several tensions between W. and some other Catholic exegetes.

Overall, W. deals competently with many diverse issues in Catholic interpretation of Scripture (from historicism, to preunderstanding of faith, to literal and spiritual senses). Even his controverted positions invite a Catholic approach to biblical interpretation more attuned to the needs of ordinary Catholics (with analogous promise for other Christians). This readable book is important not only for exegetes but for all who are concerned that biblical interpretation more directly address the lives of contemporary believers.

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THEOLOGEN DER CHRISTLICHEN ANTIKE: EINE EINFÜHRUNG. Edited by Wilhelm Geerlings. Darmstadt: Wissenschaftliche Buchgesellschaft, 2002. Pp. 226. €29.90.

This introduction to the major thinkers of the early Church gathers together twelve essays by Germany's leading patristic scholars. Each entry begins with a helpful biography, treats the major themes of each theologian, and concludes with very useful bibliographical information. Wilhelm Geerlings (University of Ruhr, Bochum) opens by tracing the various understandings of theology, with a special emphasis on the major differences between East and West, during Christianity's first five centuries.

In “Theology as Law” Eva Schulz-Flügel (Eberhard-Karls University, Tübingen) presents Tertullian's theological approach as the continuation of Paul's understanding of faith as *skandalon*: Christian theology must not rely on human reason but on the *regula veritatis* (the essential content of faith). Examples of this reliance on the Church's nascent tradition are given in Tertullian's explication of the Trinity, Christ, and the Holy Spirit. In “A Theology of Episcopal Authority,” Andreas Hoffmann (University of Lüdinghausen) treats Cyprian as one whose thinking is derived more from the importance of ecclesial unity than from theological principles. Hoffmann clearly explains both how Cyprian's ecclesiology allowed him to leave his diocese during times of persecution and the schism between Carthage and

Rome over the validity of baptism by those "outside" the Church. In "Theology as the Word of God" Hermann Vogt (University of Merzig/Saar) presents a basic listing and summary of Origen's major treatises.

The Cappadocians are taken up next. Judith Pauli (Kloster Engelthal) examines Basil in "Theology of the Holy Spirit," H.-J. Sieben (St. Georgen, Frankfurt) in "Poetic Theology and Mysticism" treats Gregory of Nazianzus, and Franz Dünzl (University of Würzburg) in "The Love of God" covers Gregory of Nyssa. Particularly helpful in this section is the attention paid to the uniquely Eastern view of worship and the subsequent gift of human deification (*Vergöttlichung*). Next, Gudrun Münch-Labacher (Ammerbuch) in "The Divine Sonship of Jesus" concentrates on Cyril of Alexandria's Christology to explain the essential role that his understanding of Logos and of the Incarnation played during the fifth-century struggles against Apollinarianism and Nestorianism.

Returning westward, "A True Bishop" by Christoph Marksches (Ruprecht-Karls University, Heidelberg) is an excellent presentation of Ambrose as politician, theologian, and pastor. Especially helpful is the synopsis of Ambrose's role in shaping fourth-century church-state relationships. G. himself treats Augustine, focusing mainly on his understanding of grace. G.'s expositions of the positions of Pelagius and Julian of Eclanum as well as of the *The City of God* are superb. In "Theology as Science" Alfons Fürst (University of Münster) introduces Jerome's complex personality. Fürst of course centers on Jerome's textual and exegetical contributions but emphasizes that Jerome should not be regarded merely as a translator, but as a theologian and spiritual master in his own right.

Rounding out this survey are two figures usually omitted from such collections. In "Ephraim the Syrian" Peter Bruns (University of Bamberg) treats the poetry and rich symbolism that run through Ephraim's work. He rightly shows how symbol and typology for Ephraim act not only as steps to God but also as safeguards (*Schutz*) against pride and presumption. Finally, Beate Regina Suchla (Justus-Liebig University, Giessen) concentrates on the role of apophaticism in the writings of Pseudo-Dionysius, showing how his understanding of negative theology is inextricably related to his reliance upon dialectic and "true gnosis."

This volume is a valuable resource for scholars of the early Church. While the German is for the most part uncomplicated and accessible to the non-native reader, the collection suffers a deficiency that plagues most introductory works, namely, the lack of background supplied for the treated periods and debates. There is, for example no mention of the second- and third-century apologists who shaped these later theologians' vocabulary and approach to the non-Christian world; nor is there any discussion of the first regional synods or councils. Nevertheless, I highly recommend the book to anyone desiring a sustained discussion of antique Christian theologians.

JULIAN VON AECLANUM: STUDIEN ZU SEINEM LEBEN, SEINEM WERK, SEINER LEHRE, UND IHRER ÜBERLIEFERUNG. By Josef Lössl. Supplements to *Vigiliae Christianae*. Texts and Studies of Early Christian Life and Language, vol. 60. Leiden: Brill, 2001. Pp. xvi + 406. \$112.

Julian, the bishop of Eclanum in Apulia, was leader and spokesman of the 18 other bishops who refused to accept the condemnation of Pelagius and Coelestius by Pope Zosimus in the summer of 418. He was soon sent into exile in the East where he wrote at length in opposition to Augustine's understanding of original sin and its effects upon human nature. His two works, *Ad Turbantium* and *Ad Florum*, refuting the Augustinian position occupied much of the time and energy of the elderly bishop of Hippo during the last decade of his life. Though Julian is perhaps best known as Augustine's opponent in the confrontation over grace, he is a much richer personality and a more interesting and important figure who deserves to be studied as more than the man who has most articulately defended human freedom and autonomy against the Augustinian doctrines of original sin and grace.

Lössl's book is a learned study of Julian's life, work, teaching, and influence. It will stand as the benchmark for future studies of Julian, not merely because of its great scholarly depth, but because of its balanced assessment of the data and the works of previous scholars. Submitted by L. as his Habilitationsschrift at the University of Münster in May 2001, it has an introduction, six chapters, a short look back and look ahead, plus bibliographies and indexes.

Chapter 1 traces the history of the investigation of Julian's thought and works. The fact that many of Julian's exegetical works were first identified as his in the 20th century allows L. to approach his subject with a wealth of material that was unavailable to previous scholars. In chapter 2 L. examines the evidence and concludes that Eclanum in Apulia was both the place of Julian's birth and of his episcopate. Chapter 3 sketches Julian's youth up to and including his marriage. Here the epithalamium written by Paulinus of Nola for Julian's marriage to Titia is the principal source and foreshadows many features of Julian's later life and thought.

Chapter 4 presents an intellectual profile of Julian in which L. examines the future bishop's early humanistic education received in an ecclesial environment. L. uses Augustine's letter to Bishop Memor, Julian's father, to illustrate the difference between the older Augustine's attitude toward classical learning and that of Memor and Julian. After examining Julian's language and style, L. turns to Julian's philosophical stance, which, L. argues, is strongly influenced by Aristotelian thought. The heart of the chapter, and one of the highlights of the work, is L.'s meticulous spelling out of the concepts basic to Julian's position, such as the concept of creation with particular reference to the human soul. Julian's insistence on the justice of God and the freedom of the will, which L. interprets in a quite voluntaristic sense, forms the basis for his rejection of the Augustinian

inherited guilt and of a concupiscence that leaves fallen human beings without the freedom not to sin unless they are helped by grace.

In chapter 5 on Julian's exegesis and hermeneutics, L. argues that Julian's interpretation of Scripture is strongly influenced by the Antiochean school and especially by the exegetical practice of Theodore of Mopsuestia. In contrast with the Alexandrian school of exegesis, the Antiochean school vigorously strove to interpret Scripture by means of Scripture and to avoid the sort of allegorical interpretation used by the Alexandrian school, which tended to read much, if not all, of the Old Testament as referring to Christ. L. illustrates Julian's exegetical practice with many pages of examples, especially from his Pauline exegesis, which, of course, was theologically most important for his understanding of human nature and its need for grace.

Chapter 6 was for me the most interesting. Here L. deals with the rise of Pelagianism, Julian's ordination as bishop, his condemnation and exile in the East from 419 to 432, his return to Rome for a final appeal against his condemnation in 439, and his death soon afterwards. On many points we lack solid historical evidence, and L. is masterful in sorting out pious legends, such as Julian's having spent the last years of his life as a school teacher in a small town in Sicily, from more solidly supported facts.

L.'s concluding section, "Rückblick and Ausblick," provides an excellent two-page summation of the work and points to the need for further studies. L. has shown that Julian was by no means a second-rate thinker, and the world of patristic scholarship will long be grateful for this splendid study of Julian's life, work, and thought.

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THE FORBIDDEN IMAGE: AN INTELLECTUAL HISTORY OF ICONOCLASM. By Alain Besançon. Translated from the French by Jane Marie Todd. Chicago: University of Chicago, 2000. Pp. viii + 423. \$40.

Christians, Muslims, and Jews share a complex and troubled relationship with the visual arts, in ways unlike any of the other great religions of the world. To some degree this troubled relationship stems from Exodus 20: 4–5, which prohibits the making of graven images for worship. However, theological attitudes toward image-making also were shaped by the Greek philosophical tradition and its distrust of second-hand representational images, which affected the way the intellectuals of the ancient world also viewed visual art—not as idolatry so much as foolish materialism or deception. The combination of these two religious (or philosophical) factors in the development of Jewish but especially Christian attitudes toward figurative art and its value for religion has led to a long history of aniconism (rejection of images) and even iconoclasm (smashing of images), including the iconoclastic controversies of the Orthodox Church in the seventh and eighth centuries and again during the Protestant Reformation

in the West. The legacy of these disputes continues today, as Protestant churches remain apprehensive about the use of visual art within worship spaces or as part of religious ritual.

Besançon's book examines the layers of intellectual history that shape religious attitudes toward visual images, starting with the pre-Socratics and then continuing through Plato and Aristotle, the Stoics, and later writings of Cicero and Plotinus. B. then turns to the Jewish, Christian, and Muslim context, examining the problem of idolatry—making an image of the divine—and the doctrine that humans bear a “likeness” to God as asserted in Genesis 1. In 17 densely written pages B. examines the positions of Irenaeus, Origen, Gregory of Nyssa, and Augustine on the visibility of God and the function of image or representation in knowing or encountering the Divine.

From this theoretical base B. then examines the development of Christian art and summarizes the theological aspects of the iconoclastic controversy in the East as well as its parallels and repercussions in the West (the *Libri Carolini* and the writings of Thomas Aquinas, for example). After leaving the world of Orthodoxy, however, B. focuses primarily on Western literature, and within Christian or Western Enlightenment thought, although he scarcely mentions the critically important Protestant rejection of religious images and visual art (in a subsequent chapter he does include Calvin along with Pascal and Hegel as three examples of modern iconoclasts). Thus B. moves almost directly from the Middle Ages to Trent and then on to the 19th and 20th centuries. The last three of a total of eight chapters then take up more than half of the book and concentrate on the intellectual aspects of modern iconoclasm. The motive for this shift of focus may be the reasonable argument that suspicion of religious art has found its religious as well as its intellectual home in Western thought and theology.

As B. admits, this is not an art history book, but an examination of the intellectual treatment of the visual image. Therefore he gives little attention to art itself, apart from certain examples used to make a point. Even his allusions to particular artists are sprinkled in unexpected places and with little explanation. For example, he compares the contrast between material Orthodox and nonmaterial gnostic “artists” to much later pairs of contrasting artists such as Memling and Altdorfer or Matisse and Malevich (92). In his last chapter B. turns to examine certain contemporary artists and movements (the “new aesthetics”), especially the rejection of figurative or naturalistic art by the avant-garde in the last two centuries, again as if they were essentially philosophical movements (which to a large extent is fair). However, one will not find in the book an extensive examination of the various ways artists expressed the holy through visual image, even though B. does identify certain painters who would have understood their work as sacred.

In line with his almost purely intellectual focus, B. pays little attention to the liturgical, devotional, and sacramental aspects of religious art, or to the social, cultural, or historical forces that shaped (or at least affected) the intellectual movements he discusses. Because he moves so quickly through

such complicated material, his writing at times tends to be impenetrable, and his footnotes often offer little help or direction to more extended presentations or sources for the ideas he only quickly summarizes. Some readers will therefore find the book arid and its ideas detached from context. One might argue that this itself is a form of anti-materialism or aniconism.

However, for those who already have a solid background in philosophy and esthetics, B.'s book will be useful, his discussions sometimes fascinating, and his organization of the material extremely provocative. His final chapter, revealing his judgments of various modern artists and his analysis of the future of art and of the image is an extremely interesting critical essay in itself, and the kind of presentation that unfortunately is usually missing in works devoted to the history of Christian teaching on "holy images." I strongly recommend the book to students of theology and esthetics as it meets an essential need and fills a void in the literature.

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AD FONTES LUTHERI: TOWARD THE RECOVERY OF THE REAL LUTHER: ESSAYS IN HONOR OF KENNETH HAGEN'S SIXTY-FIFTH BIRTHDAY. Edited by Timothy Maschke, Franz Posset, and Joan Skocir. Marquette Studies in Theology, vol. 28. Milwaukee: Marquette University, 2001. Pp. xii + 332. \$30.

The friends and students of Kenneth Hagen here give testimony to the quality of his work as Luther scholar and teacher of historical theology at Marquette University from 1967 to 2000. The Festschrift is especially informative on contemporary Luther interpretation, thus converging with Hagen's editorship of the annual *Luther Digest*, of which volume 10 appeared in mid-2002.

Before considering three thematic clusters, three individual essays can be named quickly, namely, those of N. E. Bloch-Hoell on the German-Norwegian axis in Reformation and theological studies, P. W. Carey on U.S. Catholic views of Luther down to the mid-1960s, H. Junghans on Luther's wife Katharina, with mention of Luther's insistence that she consider herself holy, not because of her good deeds—which were many—but because she was in fact a baptized Christian (103).

Five contributions examine important Luther texts. The late H. A. Oberman, Hagen's dissertation moderator at Harvard, describes the context of Luther's *Judgment on Monastic Vows* (1521) and advances a thesis echoing elsewhere in the volume about how the much-studied sudden breakthrough of Luther to understanding God's *iustitia* is in fact a limited if not misleading key to understanding what was a complex and nuanced development. G. Tavard alerts us to the many thought-patterns and themes of medieval spirituality echoing in Luther's exposition of the Magnificat (1522). F. Posset surveys a wide range of interpretations of "rock" in Jesus'

words to Peter in Matthew 16:18, featuring Luther's translations and sermons, although without actually considering pertinent texts of Johann Eck (*De primatu Petri*, 1521) and Cardinal Cajetan (*De divina institutione pontificatus*, 1521). U. Asendorf mounts a polemic against unnamed modernizing interpreters of Luther (could G. Ebeling be a target?), who cannot abide his sacramental view of the scriptural word, as evident in *Against the Heavenly Prophets* (1525). G. G. Krodel offers a close reading attentive to Luther's linguistic artistry in his actualizing amplification of the second article of the Creed in the *Small Catechism* (1529).

Three essays relate Luther to older theological currents. J. G. Kiecker's erudite study compares interpretive methods applied to the Song of Songs in the spiritualizing glosses of medieval Bibles, in Nicholas of Lyra's peculiar literal interpretation, and in lectures by Luther (1530–31) which take the Song as Solomon's praise of God, in parable-form, for a well-ordered realm. B. F. Eckhardt shows that Luther is quite Anselmian on the atonement, against influential modern interpretations (A. Ritschl, G. Aulén, G. Forde). Still, Luther's actualizing accounts of redemption differ from Anselm's rational apologetics for Christ's saving satisfaction. D. C. Steinmetz revisits the connection between Luther and Johann von Staupitz, his Augustinian confrere and guide from 1505 to 1512, making the point that similarities in thought do not prove influence, since they can well be commonplaces of a given theological culture.

Three studies mirror Hagen's work on Luther and Scripture. G. L. Isaac critically assesses recent views of Luther's biblical methods, identifying several modern biases which in effect detach Luther from his monastic milieu and humanist contemporaries. Here work is needed on the specific pastoral engagements of the Augustinian friars (not monks!) in Luther's era. T. Maschke shows how Luther makes biblical authors the readers' contemporaries and the Christ of Scripture one who is ever present now, recalling the Reformer's insistence that one hear from Jesus a *pro te* within his *pro vobis* of the eucharistic words on his body given and blood shed. Finally, J. Skocir explains a central current of Hagen's work, the demonstration that Luther was not an exegetical commentator in the 20th-century sense, even though his lectures are widely presented in this manner, even in the monumental Weimar edition. Instead Luther offers a confessional *enarratio* of the action attested in the biblical books, a single action of God who is freeing and empowering humans by entering their lives with a promissory testament of grace in Christ.

The volume's helpful subject index makes it easy to find numerous references to the different senses of Scripture. On this subject, however, one misses an appreciation of Luther's own earliest practice of showing multiple senses, on the Psalter in 1513–15. Luther knew of the *quadriga* of history, doctrine, morality, and eschatology, but his own practice was simpler and more organic, often based on the *totus Christus*, head, body, and members. Thus he moved from Christ uttering a psalm-verse in a given situation, such as his Passion, to the verse as prayed by Christ's body, the

Church, and then as used by a Christian whom, amid anguish and joy in this life, God is conforming to Christ the head.

Gregorian University, Rome

JARED WICKS, S.J.

KIRCHENREFORM MIT HILFE DES NATIONALSOZIALISMUS: KARL ADAM ALS KONTEXTUELLER THEOLOGE. By Lucia Scherzberg. Darmstadt: Wissenschaftliche Buchgesellschaft, 2001. Pp. 352. €29.90.

Historical events and dominant cultural themes provide the context within which theologians develop their analyses. Such a respected theologian as Karl Adam (1876–1966), whose work influenced the proceedings at Vatican II, was nurtured by the Romantic culture that also helped shape Nazi ideology. How are we to deal with a theologian whose work impacted Catholic thought and who actively supported theological tenets that seemed to agree with Nazi ideology? Scherzberg's work, originally presented to the Catholic faculty in Tübingen as her Habilitationsschrift, probes Adam's role in the wider movement that was seeking to "reform" the Church. Adam's agenda resonated with what the Modernists were attempting to do; he sympathized with the ideas of Hermann Schell. Shaped by the First World War, by Max Scheler's phenomenology, and by Nazism within the context of the Romantic themes that seemed to drive German culture from the French Revolution until 1945, Adam produced scholarly works that have helped modern Catholic thinkers engage their culture. S.'s goal is to lead her readers into a nuanced critique of the legitimating criteria as well as of the boundaries that arise during discussions of contextualizing theology.

S.'s study is crucial for church historians who are trying to fathom the dynamics that drove such theologians as Adam into supporting the Nazi biopolitical program. Why did theologians come to support the basic tenets of Nazism despite its brutalizing agenda? Adam, she asserts, was trying to restate Christian truths so that they would resonate with the culture of his era. In a 1933 article in the *Theologische Quartalschrift*, he addressed the issue of how racist Nazism, which had incubated within traditional German nationalism, did not necessarily have to be hostile to Christianity. He hoped to effect a connection between Catholicism and National Socialism by utilizing the Romantic concept of the *Volksgemeinschaft*, which politically meant the ethnic or racist community and for Adam also meant the organic community that was the Church. This *Lebensphilosophie* espoused by Adam was seen to be compatible with the dynamic aspects that also characterized National Socialism. Nazism was admittedly racist, but offered terminology and concepts that made sense to Karl Adam, who was searching for a language that could express the community bond experienced by men and women in the political community and in the sacramental life of the Church.

By 1939, his continuing inclination to support National Socialism is dif-

difficult to understand in the light of the growing political control being exercised by the Nazis and of their increased persecution of the Jews. Adam unrelentingly argued, however, that for German Catholics there was no home other than the *Volksgemeinschaft*, since German blood was to be seen as the bearer of Christianity to the German people. For Adam as well as for those in the Scholastic tradition, grace does not destroy nature, but rather presupposes and extends its true meaning. Adam called for a fusion of Catholicism and German culture, the use of German in the liturgy, and the promotion of German Catholic saints as part of popular Catholicism.

In brief, S.'s study of Karl Adam is a superb Habilitation that is buttressed by abundant references to Adam's works as well as to those of his contemporaries. Her book, however, is fragmented and lacks a synthesized integration of all the data that she has collected. She tends to catalogue the interpretations of other scholars and makes little attempt to create a lucid narrative that could help her avoid the somewhat repetitive and disjointed style of her Habilitation.

Despite its organizational and stylistic idiosyncrasies, S.'s work does expose how Adam and his contemporaries were trying to reshape Catholicism in the 20th century by critiquing the universalizing tendency supported by the Vatican as well as by highlighting what they felt should be a more prominent role for the laity. Theologically, however, she fails to illustrate how inculturation can both work and at the same time avoid relativism. This question has been part of the Christian story since the beginning and still persists as a tension between those who support the universalizing tradition in the Catholic Church and those who promote "subsidiarity" by stressing the role of the local community.

By focusing on Adam's theology as an extreme case of adaptation in Nazi Germany, which surprisingly also nourished Catholic reform tendencies, S. has reminded church historians to begin analyzing theology in the Third Reich by keeping in mind the long-range themes that have developed within the Church during the 20th century. She also reminds her readers that contextualization has a dark side that cannot be ignored.

Boston College

DONALD J. DIETRICH

THE EARTH IS THE LORD'S: A NARRATIVE HISTORY OF THE LANCASTER MENNONITE CONFERENCE. By John Landis Ruth. Studies in Anabaptist and Mennonite History, No. 39. Scottdale, Penn.: Herald, 2001. Pp. 1390. \$59.99.

Ruth's remarkable tome is perhaps best viewed as two continuously intertwining works: a meticulous, scholarly history and an extended family genealogy. This sometimes cumbersome combination is evident throughout as the book weaves its way from early 17th-century Zurich, up the Rhine to the Palatinate, across the sea to Pennsylvania, through numerous theological and organizational challenges, and finally in the late 20th cen-

tury to a mission effort that establishes churches throughout the world. This careful narrative includes over 100 pages of fine-print footnotes, argues for specific historical details such as which group of Mennonites migrated to North America in 1710, and interprets issues as diverse as the Amish schism and the influence on Lancaster Mennonites of tobacco farming and the Sunday School Movement. Yet the work also includes numerous lists of names and stories of individuals that do not directly advance the historical narrative, such as a roster of Mennonite pioneer families from 1717 (198–99) and the exploits of storekeeper “Blind Johnny” Wenger (818–21).

The thorough combination of formal history and family genealogy means that it is not always easy to discern the priorities and themes guiding the larger narrative. An early comment by R. also seems to suggest that the genealogical side of this work should be given the greater weight: “this lengthy, slow-paced story has been written primarily to help the Lancaster Conference family to muse, to revisit eras and moments in the unfolding of that family’s life” (40).

Still, it is a mistake to view this book as an in-house work relevant only to descendants of those early Swiss immigrants and a handful of Mennonite historians. Several features make this volume valuable to those outside that tradition. For example, the slow-paced combination of formal history and family storytelling provides access to the outlook and commitments of people quite different from us. It enables us to encounter Lancaster Mennonites along their history by sketching periods of extended persecution and migration, describing chance encounters with Quakers and Dunkers, recounting stories that capture poignant moments and individual personalities, discussing poetry and representative hymns, attending to the importance of *fraktur* and scattering photographs throughout. The effect is analogous to a good biography or novel: we are enabled imaginatively to enter into a worldview substantially different from our own. In the process, people long dead ask us why we do not share their deep commitments to faithfulness, simplicity, and care of the Earth.

Another of the work’s features that commends it to a wider audience is the care with which R. attends to church divisions of various types. Starting with the Amish division in 1693, the narrative highlights the interplay of theological convictions and strong personalities in creating these divisions. The clashing of personalities and convictions of people who desperately desire to be faithful to God repeats itself in various ways in the creation of the Amish, River Brethren, United Brethren, Brethren in Christ, and the Eastern Pennsylvania Mennonite Church. Those committed to the ecumenical movement might profit from R.’s depiction of the interplay of personality and conviction in these various movements.

The questions raised by the historical narrative constitute another worthy feature. For example, R. repeatedly muses on the irony that these peaceful, hard-working, recently persecuted people played a significant, seemingly unconscious role in displacing Native Americans. The relevance

of this irony obviously extends beyond Mennonites and beyond the 18th century.

Another provocative question is raised when R. notes that by accepting a restriction on evangelization in exchange for governmental toleration, Mennonites in the Palatinate began a process that “would lead over the following century to a more inward and less discipleship-oriented piety, and become the norm in Pennsylvania” (107). This historically-generated observation about the change in the character of faith when a group restricts its evangelistic impulse is relevant to our contemporary setting where consciousness of religious pluralism and tendencies towards relativism pressure Christians to refrain from explicitly sharing their faith. R.’s observation raises questions about the ways in which the embodiment of the Christian faith might be transformed in conceding to these pressures.

Other questions raised include issues of land ownership, the relationship between wealth and spirituality, the role and limits of church discipline, the place of factors ranging from television to education in enculturation, and ways in which world mission returns to challenge one’s assumptions about the world. R. does not answer such questions directly but allows the telling of the history to confront us with quandaries.

Those willing to spend time with this lengthy, often-meandering narrative of a seemingly peripheral people will find their time well spent.

First Mennonite Church, Allentown, Penn.

JOSEPH J. KOTVA, JR.

THEOLOGY AND THE DIALECTICS OF HISTORY. By Robert M. Doran. Toronto: University of Toronto, 2001. Pp. xvi + 732. \$95.

It is pleasing to see this book being reprinted, eleven years after its original appearance. Doran is Director of the Lonergan Research Institute, Toronto, and this work represents his major contribution to Lonergan’s project. It builds upon D.’s monographs, *Subject and Psyche* (1994) and *Psychic Conversion and Theological Foundations* (1981), extending their depth and breadth. D. exemplifies an intellectual discipleship of Lonergan’s thought through a creative engagement that fruitfully exploits its latent potential and brings it into dialogue with major cultural forces in our present context. It is a demanding work that is particularly difficult for those not well versed in Lonergan’s thought. Some parts of the book are specifically directed to Lonergan scholars.

The book is in five parts. Part 1 presents a recapitulation of Lonergan’s position on the subject, D.’s work on psychic conversion, the notion of dialectic that plays such a central role in his project, and his exploitation of Lonergan’s scale of values. It ends with a vision of the Church as the community of the Suffering Servant, promoting progress and reversing decline through redemptive suffering. The goal is the development of a heuristic structure for historical process, consisting of three interrelated dialectics, those of the subject, the community, and culture, linked through

Lonerger's scale of values and notion of healing and creating in history. "Taken together these three processes constitute . . . the immanent intelligibility of the process of human history. . . . [H]istory is to be conceived as a complex network of dialectics of subjects, communities, and cultures. Insofar as these dialectics are integral, history is intelligible. Insofar as these dialectics are distorted, history is a compound of the intelligible and the surd" (144).

Parts 2, 3, and 4 are then explorations of each of the dialectics in turn. Each part involves a major dialogue partner: for the dialectic of the subject, Carl Jung; the dialectic of community, Karl Marx; and the dialectic of culture, Eric Voegelin. The most sustained of these is probably the dialogue with Jung; it represents the culmination of D.'s long-term engagement with him. The goal is to reorient depth psychology, overcoming its oversights through the lens of Lonergan's analysis of intentionality. The gains from D.'s study of depth psychology enable him to make important additions to that analysis by filling out its psychic dimensions and to add psychic conversion to the conversions already identified by Lonergan, i.e., religious, moral, and intellectual. This part provides necessary psychological foundations for a theology of grace operative in the individual person.

Parts 3 and 4 take D. into less well-charted territory, particularly in his dialogue with Marx and Western liberalism. Of particular interest is the interrelationship between social infrastructure—the political, economic, technological, and communal sense—and the cultural superstructure, the meanings and values by which we make sense of our world. D. conceives of a twofold relationship, corresponding to Lonergan's notions of healing and creating, overcoming the Marxist position which views culture as purely reflexive of the economic infrastructure.

The final part deals with hermeneutics and the ontology of meaning. These chapters are increasingly technical in their demands, particularly chapter 19 on the ontology of meaning. My suspicion is that D. is providing a more precise metaphysical account of the emergence and sustainability of meaning than is captured in the descriptive phrase, "tradition of rationality," used by Alasdair MacIntyre (*Whose Justice? Which Rationality?*, 1988). This concern with meaning is central to systematic theology which "is a promotion of the being, and good systematic theology a promotion of the well-being, of meaning, and indeed of that meaning that is the outer word of God in history" (629).

Throughout this work many readers may be surprised to find scant dialogue with theologians apart from Lonergan. There are coincidental contacts made with the works of Segundo, Tracy, Balthasar, and Rahner. In their own ways these contacts invite expansion. D. is writing on a larger cultural landscape. He is bringing a particular "tradition of rationality," the Aristotelian-Thomistic tradition recently transformed by Lonergan's "turn to the subject," into dialogue with major competing traditions, e.g., Marxism, liberalism, classicism, and increasingly nihilism. What is at stake is the future shape of humanity confronted with the alternatives of a genuine world cultural community or a posthistorical humanity "that would lock

our psyches and imaginations and questioning spirit into ever more rigid straitjackets” (37).

The book leaves several projects still to be completed. D. has spelled out a heuristic structure for history in terms of three interlocking dialectics. The task of moving from heuristic structure to actual analysis of history is a major challenge, to be undertaken by a research team committed to D.’s vision. Contained in this project is the possibility of a historically grounded systematic ecclesiology. Both of these projects require a reorientation of the human sciences, something achieved in D.’s engagement of Jungian psychology, but a project still to occur with regard to sociology and cultural anthropology. To be hoped is that others will contribute to these larger projects.

Catholic Institute of Sydney, Australia

NEIL ORMEROD

THE MAGISTERIUM-THEOLOGY RELATIONSHIP: CONTEMPORARY THEOLOGICAL CONCEPTIONS IN THE LIGHT OF UNIVERSAL CHURCH TEACHING SINCE 1835 AND THE PRONOUNCEMENTS OF THE BISHOPS OF THE UNITED STATES. By Anthony J. Figueiredo. *Tesi Gregoriana: Serie Teologia*, vol. 75. Rome: Pontificia Università Gregoriana, 2001. Pp. 530. \$30.

This volume is a revision of a doctoral dissertation addressing the relationship between the ecclesiastical magisterium and theology. In part 1 F. outlines the “classical conception” of the magisterium as it developed within the Catholic tradition. The fundamental presupposition of this “classical” conception is that the college of bishops has inherited from the College of the Apostles a mandate from Christ to teach the faith “with authority” under the assistance of the Holy Spirit. The pope and bishops constitute the sole “magisterium” in the Church: the principal responsibility of theologians is to deepen, expound, and defend the faith of the Church as it has been authoritatively proclaimed by the magisterium.

The classical view is then contrasted with the work of three American Jesuits (Francis Sullivan, Avery Dulles, and Richard McCormick) who have written extensively on the magisterium. F. offers a comprehensive and accurate treatment of the thought of all three, careful to note the important shifts that have taken place in the writing of Dulles and, to a lesser extent, Sullivan. This first section, comprising 161 pages, is well done and in itself makes the volume a worthwhile reference for scholars.

Part 2 surveys the “official church teaching” on the topic, from Pope Gregory XVI to the present pontificate. Again, F. offers a generally competent survey of ecclesiastical pronouncements spotted with some questionable readings, as when he gives great weight to the word order in the teaching of *Lumen gentium* no. 25.1, that one must give an “assent of will and intellect” to teachings proposed by the ordinary magisterium (219,

265). F. reads this as an assertion by the council that the proper assent to teachings not proposed infallibly is to be made “on the basis of faith rather than the understanding of the doctrine taught” (219), a view likely to be challenged by many. He acknowledges “the atmosphere of fear and suspicion” that marked ecclesiastical treatments in the preconciliar period and rightly notes the shift in the conciliar and postconciliar documents to a view of the magisterium and theology as possessing complementary but distinct tasks while sharing a common commitment in service to the word of God.

One difficulty evident in the first two parts of the work concerns the quite broad parameters set for the discussion of the magisterium-theology relationship. F. considers a number of complex topics: (1) the role of the bishops; (2) the role of theologians; (3) the role of the lay faithful; (4) the question of dissent; (5) the question of natural moral law teaching. Within these larger topics are embedded specific questions that require a more in-depth treatment than was possible in this work.

Part 3, in which F. offers his own position and constructive proposals, is more disappointing. In spite of an irenic rhetorical style, F. does little more than defend recent Vatican pronouncements. He regularly opposes Dulles (early), McCormick, and, to a lesser extent, Sullivan, with “Church Teaching,” by which he means the position of contemporary ecclesiastical documents. Here the broad scope of the work leads to an inevitable failure to consider important literature critical of certain claims made in these documents (e.g., Mobbs, Sesboué, Chiron, Orsy, Gaillardetz); the result is a more apologetic style of argumentation quite reluctant to turn the same critical gaze toward contemporary ecclesiastical statements that was demonstrated in his analysis of preconciliar pronouncements. This is most evident with respect to the question of theological dissent. F. relies on the 1990 “Instruction on the Ecclesial Vocation of the Theologian” from the Vatican Congregation for the Doctrine of the Faith, which allows for the rare possibility that a theologian might have “difficulties” with certain teachings not proposed infallibly, but he rejects the legitimacy of any public communication of dissenting positions. He echoes some of the concerns voiced in recent Vatican statements regarding the potential for “confusing the faithful,” but he overlooks the council’s insight, affirmed earlier in his work, that the Word of God is addressed, not first to the magisterium and then, through them to the laity, but to the whole Church. It follows that the whole Church, in its pilgrimage toward the “plenitude of truth,” shares an obligation to discover God’s word. F. fails to reconcile this conciliar insight with the paternalistic view which both he and the Vatican support.

Some readers will be irritated by F.’s unwillingness to employ even moderate gender-inclusive language. Scholars will balk at a certain theological carelessness as when F. writes of “infallible definitions,” overlooking the fact that Vatican I spoke only of “irreformable” teachings and presented infallibility as a charism that properly predicates acts of judgment (in teaching or believing) and not propositions. Notwithstanding these criticisms, this volume will be useful for introducing students of the-

ology to important theological positions on the vital question of the relationship between the ecclesiastical magisterium and theology.

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RICHARD R. GAILLARDETZ

A SCIENTIFIC THEOLOGY: VOLUME I: NATURE. By Alister McGrath. Grand Rapids: Eerdmans, 2001. Pp. xx + 325. \$40.

The remarkably productive British theologian Alister McGrath is now at work on a trilogy called *A Scientific Theology*, the first volume of which is called simply *Nature*. Because M. works in the Reformed tradition, the fact that this trilogy starts with a treatment of nature and not, say, revelation or Christ must mean that he wishes to distance Reformed theology from Karl Barth's famous critique of natural theology, and indeed that is largely the case. However, his critique of Barth is subtle and by no means wants to return natural theology to a position of independence from revelation or to its former claims to have provided proofs for the existence of God independent of the stance of faith.

Building on the work of the Scottish theologian Thomas Torrance (to whom the book is dedicated), M. insists that nature receives its legitimacy as its own theme in theology precisely *from revelation*: "For Torrance, what Barth objects to in natural theology is not its rational structure as such, but its *independent* character, i.e., the autonomous rational structure which it develops on the ground of 'nature alone' in abstraction from the active self-disclosure of the living God. As such, natural theology has a proper and significant place *within the ambit of revealed theology*. On Torrance's reading of Barth, his objection to natural theology will be seen as an independent and valid route to knowledge of God, which may be had under conditions of our choosing—not God's" (281).

This work, however, does not merely repeat Torrance's views; rather, it builds on them to develop a full-throated consideration of nature from the perspective of revelation so that the theologian can engage the world of science from a perspective that is itself fully scientific (hence the title for the trilogy as a whole). But the dialogue works both ways for M.: it is not as if revelation is immediately perspicuous without the ministrations of science, as the Galileo episode amply shows. For M., the Bible accords a self-subsistence to nature whose features must themselves tell us something *about the Bible*. This approach, however, does not fall prey to Barth's objection that natural theology thus judges revelation. No, what the deliverances of science can do is show how early misinterpretations of the Bible were based on erroneous science—and thus on a false natural theology! In other words, it is false natural theology that distorts revelation, not natural theology as such. In an important programmatic statement, M. concludes: "The natural sciences thus offer an important resource to Christian theology, in that they invite the church continually to reconsider its present interpretations of Scripture, in order to ensure that the settled scientific

assumptions of earlier generations—now known or suspected to be incorrect—have not inadvertently been incorporated into the teachings of the church” (64).

Perhaps most readers will finish reading this volume with the same sense of relief I experienced. In many ways, M. has sought to free contemporary theology from the snag on which it is currently caught. As he rightly says, “It is hardly surprising that many have turned to the natural sciences—rather than to the *philosophie du jour*—for robust intellectual stimulation” (18). There is no doubt that M. takes a rather dim view of what he calls the “trendiness” (36–45) of postmodern views of science as merely a social construct, into which he lumps rather peremptorily all of process theology as similarly trendy and empty. Not all readers will be willing to follow M. here. But surely all can agree with him when he says that “the natural sciences seem to offer to contemporary Christian theology the same intellectual opportunities that earlier generations discerned within Aristotelianism or Cartesianism—the possibility of a dialogue partner with genuine insights to offer, which might be accommodated and exploited within the theological enterprise” (18–19).

Given his own scientific credentials and impressive theological productivity (he holds two doctorates from Oxford, one in molecular biophysics and the other in historical and systematic theology), M. is admirably suited to take on such a large task. And readers of whatever theological persuasion—and perhaps especially those who disagree with M.’s scientific realism or his Reformed presuppositions—will find this book both engaging and challenging. Surely all readers of theology can look forward to the completion of this important theological trilogy.

Mundelein Seminary, Ill.

EDWARD T. OAKES, S.J.

THE BRIDE OF THE LAMB. By Sergius Bulgakov. Translated from the Russian by Boris Jakim. Grand Rapids: Eerdmans, 2002. Pp. xviii + 531. \$40.

Sergius Bulgakov (1871–1944) opens by explaining that this is the final volume of his trilogy devoted to the study of “Divine-humanity.” *The Lamb of God* (1933) laid out B.’s Christology, *The Comforter* (1935) his Pneumatology, while *The Bride of the Lamb* (1942) completes this study by exploring the nature of the Church. Far from a mere study of church structures and practices, ecclesiology for B. is a rich exploration into humanity’s perpetual deification through the Holy Spirit and subsequent assimilation into Christ’s body. Like Christ, the Church is Divine-humanity: the place where God becomes one with humanity, thus restoring its eternal image. As such, included here are extended treatises on creation, time and history, freedom, grace, sacramental realism, death, resurrection, and the nature of beatitude.

Integral not only to the first section, “The Creator and Creation” (3–250), but to B.’s thought as a whole, is his fluid understanding of Sophia. Divine Sophia is the “uncreated heaven, the glory of God” (17), the “life and self-revelation” of God (39). Divine Sophia must therefore be distinguished from the effect of its *kenosis*, creaturely Sophia, defined here as “the task to be realized” by all God has made (133). Whereas pantheism dehumanizes the world in order to find God, B.’s sophiology respects the ontological gap between creation and Creator while simultaneously allowing all that is not divinity to become its reflection and image. Because the world’s goodness, creaturely Sophia, finds herself confronted with freely-chosen evil in human wills; however, B. here examines such thorny theological issues as the angelic and human falls, predestination, and divine providence.

In “The Church, History, and the Afterlife” (253–376), B. turns explicitly to the nature and role of the Church. As we have seen, creation needs restoration, and it is the Church’s primary task to manifest God’s redemption and “sophianization” of the world. Not “founded” but existing from all time, the Church “as Divine-humanity, as the body of Christ and the temple of the Holy Spirit is a *union* of divine and creaturely principles, their interpretation without separation and without confusion” (262). In this context B. criticizes the overly hierarchical understanding of the Church, especially in the West. The Church exists not to impose order but to incarnate the divine; hierarchy exists only to serve the sacramental life of God’s people.

“Eschatology” (379–526) treats what B. nicely calls “the final accomplishments.” Here the Church’s ultimate role is encountered: not only the dead’s revivification but also their “change in conformity with the glorified state of Christ’s humanity” (395). Through the Holy Spirit’s ongoing outpouring, B.’s “perpetual Pentecost,” the Church reveals the kenotic Christ on earth, transfiguring the world and completing God’s eternal glory. In this consummating act of worship and praise, the human person “appears in the light of the Divine Sophia, in the sophianicity by virtue of which and for the sake of which he has been created. . . . This new act became possible when it received a foundation for itself in Divine-humanity, in the union of the two natures in Christ by the Holy Spirit” (451). Here Mary’s role in salvation history becomes obvious. For B., the Church is nothing less than history’s endless Annunciation, creation’s “yes” to God’s invitation to eternal union.

B. is arguably modernity’s greatest Orthodox theologian. Arrested and expelled from post-revolutionary Russia by the Bolsheviks, he spent the rest of his life at the Saint Sergius Theological Institute in Paris. *The Bride of the Lamb* captures the major themes of those productive years. This is not an easy book: B.’s thought is as complex and sagacious as it is broad. As with most original thinkers, his reading of many classical Christian figures, such as Augustine, tends to be idiosyncratic and open to correction. This should in no way, however, diminish what this volume has to offer. Thanks to Eerdmans and Boris Jakim’s fine translation, a major part of B.’s

understanding of God, creation, and the human person's participation in the divine is now accessible to the English-speaking world.

University of Innsbruck

DAVID VINCENT MECONI, S.J.

THE REVELATION OF THE GLORY—PART IVB: THE GENEALOGY OF DEPRAVITY—LIVING ALIVE TO THE LIVING GOD. Volume 2/4 of GOD ENCOUNTERED: A CONTEMPORARY CATHOLIC SYSTEMATIC THEOLOGY. By Frans Josef van Beeck, S.J. Collegeville: Liturgical, 2001. Pp. xiii + 425. \$24.95.

For more than a decade, Frans Josef van Beeck, a Dutch Jesuit and senior professor of theology at Loyola University in Chicago, has been publishing a multi-volume work accurately described in its subtitle as a contemporary Catholic systematic theology. Two earlier volumes were favorably reviewed in *Theological Studies* by Robert P. Imbelli (1990, 1994). The section currently under review, which concentrates primarily on selected issues of the theological anthropology, is a worthy addition to this instructive and thought-provoking, long-term project.

The major themes of the present installment are sin and its opposite, which B. specifies as faith, hope, and love. Against the background of a conception of humanity as constituted by “the *dynamic orientation to God* that lies at the core of its being” (8), he identifies sin as a self-contradictory and ultimately self-destructive attempt to find one’s identity in “self-maintenance, self-assertion and self-justification” (92) rather than in responsive surrender to God’s gracious self-gift. Love, which receives far more attention than faith and hope, is conversely linked closely to the definitive self-surrender of death—a point effectively stressed by repeated reference to the Song of Songs’s assertion that “love is as strong as death” (8:6). Thus, a life of love will culminate in rejection of “the core of humanity’s common sinfulness: refusal to abandon ourselves so that others may live” (342).

Successive chapters explore the implications of this foundational theological anthropology with detailed reference to a wide variety of topics, including liberation and feminist theology, but with particular attention to sexual differentiation and to selected issues in sexual ethics. Included in this analysis is a highly favorable presentation of the teaching of Paul VI’s controversial encyclical *Humanae vitae* (1968). Linking creation in the image and likeness of God to creation as male and female (Gen. 1:26–27), B. attributes to human sexuality a central location at the heart of one’s religious life. Overall, while rightly insisting against widespread modern convictions that faith is not reducible to ethics, he proposes a carefully elaborated theonomy that relativizes but does not destroy human autonomy. A brief final chapter, which remains incompletely developed and appears as something of an afterthought, discusses certain aspects of the Western theology of original sin. The book thus points beyond itself to the envi-

sioned fifth and final part of volume 2 of the overall project, where Christology and trinitarian theology will come to the fore.

Like the other books in this series, this volume is characterized by the author's familiarity with, and respect for, what he terms the Great Tradition of the undivided Church, by his critical but sympathetic openness to the currents of modernity, and by the broad range of his learning. Particularly noteworthy are the thoughtful integration of themes drawn from the theology of Karl Rahner (especially regarding human orientation toward God and the relationship of nature and grace), the balanced assimilation of the Western mystical tradition (especially Jan van Ruusbroec), and the careful attention accorded religious themes in various strands of modern philosophy, literature, and art.

As is usual in B.'s writings, issues concerning rhetoric and the use of language receive careful treatment, and the book itself is a pleasure to read. His knowledge of the history of Catholic theology in the past six decades is evident throughout, as is his awareness that "the Great Tradition never exists in unadulterated authenticity" (260). Although some minor points are unnecessarily repeated, the copious citation of sources and the reflective analysis of their content provides much food for thought—even on the part of those who may not agree with B.'s specific judgments in all instances. While likely to be appreciated best by those already familiar with B.'s earlier writings, Part 4B—like the earlier volumes of this project—can only be highly recommended to all interested in the topics under examination.

One minor correction: The brief biographical account of Romano Guardini (305) gives incorrect information about the place of his birth and the nationality of his mother; Guardini was born in Verona, and his mother, a native of the Trentino, was ethnically Italian.

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JOHN P. GALVIN

THE ONE IN THE MANY: A CONTEMPORARY RECONSTRUCTION OF THE GOD-WORLD RELATIONSHIP. By Joseph A. Bracken, S.J. Grand Rapids: Eerdmans, 2001. Pp. xii + 234. \$22.

This essay on God-world relations is another fine addition to Bracken's series of philosophical and theological reflections in a Whiteheadian mode. First, B. defends the thesis that a main challenge to contemporary theology is to recast its understanding of how God interacts with the world. This is a pressing theme precisely because the older understandings of God's radical transcendence of the world no longer appeal—and this is the case for both Catholic and Protestant theologians in the 21st century. Second, B. asks, if we accept the premise of the demise of older interpretations of God-world relations, how do we frame an adequate replacement for the previous theological answers? He responds that one adequate reformulation is a Whiteheadian revisioning of God-world relations.

The first major reconstructive imperative for improving God-world concepts via a process-relational sensibility is B.'s call for replacing the older substance-based theologies with a social ontology or metaphysics of intersubjectivity based on process-relational themes. This move entails the use of Whitehead's process philosophy as a way to work out a better understanding of how God relates to the created order. B. shows how such a renewed Christian theology of God-world relations is predicated on an interpretation of the cosmos as inherently processive and pluralistic. This commitment of processive pluralism leads B. to formulate a doctrine of intersubjectivity as a way forward in reconceiving God-world relations.

One of the many strengths of the book is its review of various alternative theological visions of the emerging theme of intersubjectivity now emerging in discussions of God-world relations. Along with the usual suspects in the cast of theological characters are some intriguing new additions. For instance, in chapter 3, B. shows how his Whiteheadian-inspired theology connects with Continental postmodern philosophies of deconstruction. In an extended discussion of Derrida, B. sees an affinity between Whitehead's theory of creativity and Derrida's notion of *différance* as examples of a new way to define the co-implications of transcendence and immanence. He demonstrates how Derrida's anti-logocentric philosophy makes it clear that the "ontological principle of unity for the cosmic process is not located in a transcendent entity but rather in a transcendent activity" (104). B. shows how many philosophers and sociologists, including Habermas, can be recruited for the task of providing the building blocks of a new theology of metaphysical intersubjectivity.

B. is to be commended for extending his gaze beyond classical and contemporary European models. In chapter 4 he expands his constructive reconfiguration of God-world relations by an examination of Japanese philosopher Nishida's theory of Absolute Nothingness and logic of place. B.'s point is that Nishida's later philosophy, especially his theory of the logic of place, helps to refine B.'s own metaphysics of intersubjectivity in its vertical dimension. B. demonstrates a talent for clarifying the complicated thought and writing styles of thinkers as disparate as Nishida, Whitehead, and Derrida, to mention just a few.

In his discussion of Nishida, B. makes another characteristic move. He sides with those Whiteheadian scholars who hold that creativity must be interpreted in connection with the doctrine of the extensive continuum. He wants to show how the "dynamic principle of activity" is always inextricably linked to a spatial and temporal matrix, namely the Whiteheadian extensive continuum. Citing Jorge Nobo, B. calls his conjunction of creativity and logic of place an ontogenetic matrix. This matrix is the field of the all-encompassing energy-field of intersubjectivity. It can be called both Absolute Nothingness and God. Moreover, B. contends that such a theory allows us to understand both the vertical and horizontal dimensions of God's interaction with the world. In related arguments, he also demonstrates how the use of this neo-Whiteheadian philosophy fits elegantly with Christian thinking about the "immanent" Trinity as a profound expression

of the divine intersubjectivity of the godhead. He appeals especially to the classical notion of *perichoresis* to show how Whitehead is not outside the mainstream of Christian thought when interpreted in terms of B.'s expanded relational metaphysics of intersubjectivity.

Although B. engages specifically in a Buddhist-Christian dialogue, his inclination towards a cross-cultural theological imperative is laudable in these days of religious pluralism. Thomas Aquinas knew nothing about Buddhism or any other Asian religion, but he certainly made as much use as possible of what he could learn about the divine reality from his classical, Jewish, and Muslim sources. Thomas wanted to write about not only theology but also how the Christian tradition historically understood the Trinity or God-world relations.

I would suggest that B. could have happily included the pan-East Asian notion of the *dao* as yet another icon for understanding the immanent and transcendent nature of divine intersubjectivity. Confucians and Daoists, as well as Buddhists, should be interested in B.'s reformed Christian trinitarian thinking. Such a suggestion fits neatly with B.'s own invitation in the appendix for a greatly extended conversation between and among philosophers of religion and theologians about the God-world relationship.

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JOHN BERTHRONG

ACTS AMID PRECEPTS: THE ARISTOTELIAN LOGICAL STRUCTURE OF THOMAS AQUINAS'S MORAL THEORY. By Kevin L. Flannery, S.J. Washington: Catholic University of America, 2001. Pp. xxiv + 327. \$54.95; \$34.95.

Flannery takes his point of departure from the Grisez/Finnis interpretation of Aquinas's moral theory, according to which moral norms are to be analyzed as expressions of practical reason's orientation toward basic goods. F. claims that the Grisez/Finnis thesis, while basically sound, neglects the parallels that Aquinas draws between practical reason and an Aristotelian science. F. accordingly attempts to extend and supplement their interpretation through an analysis of Aquinas's moral theory seen in the light of his (explicit or implicit) use of Aristotelian logic.

The book is not a systematic analysis of Aquinas's moral theory; rather, its agenda is largely set by recent debates over the Grisez/Finnis interpretation. It will therefore be of interest and of great value mostly to specialists in Aquinas's ethics or moral theory more generally. F. presents complex matters clearly, and his explanations of the logical presuppositions of Aquinas's moral thought are always illuminating. To a very considerable degree, the persuasiveness of his interpretations depends on whether the reader accepts the Grisez/Finnis interpretation of Aquinas. One need not, however, accept that interpretation to find much of value in the book.

On some points, clarifications or further development F.'s claims would have been helpful. Let me mention two: the first concerns his reading of Aquinas, the second his expansion of the Grisez/Finnis theory of morality.

(1) In his introduction, F. claims that, in the *Summa theologiae* 1–2, q. 94, a. 2 on the ordering of the precepts of the natural law, Aquinas’s main concern “is to demonstrate that the structure of practical reason is parallel to that found in theoretical reason—i.e., to that found in an Aristotelian science” (xv). But it is unclear just how close F. thinks this parallel is. If he means simply that Aquinas regards moral judgment as one form of genuine reasoning that proceeds in an orderly way from first principles, then he is certainly right. Moreover, he argues persuasively that this form of moral reasoning need not imply that Aquinas is committed to a rigid, “top-down” model of practical reason (50–83). Nor are these claims trivial—some interpreters continue to insist that for Aquinas, prudential judgment is not a rule-based form of reasoning at all. At some points, however, F. seems to suggest that moral knowledge is, or can be, a form of *scientia*, which can attain the same certainty as the *scientia* proper to speculative reason. Yet, according to Aquinas, *scientia* properly so called is the knowledge of universal and necessary principles and their conclusions; therefore, in his scheme, there can be no proper *scientia* of singular and contingent objects as such (*In Ethica Nicomachaea* 6.1.3, par. 1145). This argument implies that practical reason, which is directed toward human actions (by nature singular and contingent), cannot attain the certainty of *scientia* in its operations. And this is exactly what Aquinas does say (*In Ethica Nicomachaea* 2.1.2, par. 258–59).

(2) F. correctly notes that the Grisez/Finnis theory of morality has yet to provide a fully persuasive argument on what counts as acting against a basic good, as opposed to allowing harm to occur as the unintended consequence of one’s acts. F. attempts to supply this deficiency through an analysis of moral acts as embedded in practices. On this view, an action that would otherwise count as acting against a basic good may be justified if it is part of a morally legitimate practice—for example, capital punishment may be regarded as a valid part of the practices that sustain justice in society, even though it involves an attack on the good of life. To be persuasive, this line of interpretation, considered either as a reading of Aquinas or as a proposal in its own right, needs considerable development and refinement.

That said, however, the suggestion that moral acts must be understood in terms of their social contexts seems essentially right, both as a reading of Aquinas and as a point of moral theory. Yet I am left wondering what would be left of the Grisez/Finnis theory if it were to be developed along these lines. After all, this theory takes its starting point from the conviction that moral judgements can be analyzed and justified in terms of basic goods that are self-evidently perceived as such, together with principles for action that are similarly self-evident. If it is true that moral judgments are framed in terms of concepts of actions that are essentially shaped by social practices—which therefore cannot be reductively analyzed in terms of our orientation towards basic goods—then it would seem that moral reasoning cannot be understood in the way that the Grisez/Finnis theory claims. F.

would seem to have provided us with an alternative to that theory, rather than an extension and correction of it.

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JEAN PORTER

ETHICS AS GRAMMAR: CHANGING THE POSTMODERN SUBJECT. By Brad J. Kallenberg. Notre Dame: University of Notre Dame, 2001. Pp. xv + 329. \$39.95.

In this perceptive and often mesmerising book Kallenberg suggests innovative readings of two of the 20th century's most significant ethicists, Ludwig Wittgenstein and Stanley Hauerwas. K. engages the philosophy of Wittgenstein and the theological ethics of Hauerwas in such a way that the reader gains a new appreciation of their respective contributions to the field of ethics. However, K. accomplishes much more than this. In his determination to read Hauerwas through Wittgenstein, K. also hints at avenues out of the philosophical impasse that characterizes Christian ethics today, an impasse that is most obvious in the debates concerning communitarianism and liberalism.

The conversational style employed in the text has a pedagogical function and mirrors the manner in which K. brings Hauerwas and Wittgenstein into dialogue. He neither argues that Hauerwas's theological ethics can be seen as a development of Wittgenstein's philosophy, nor does he propose a comparative analysis of their work. Rather, he intends to show what he calls "the family resemblances" between the two. In so doing he believes that readers will be able to surmount many (or at least some) of the *aporias* of Wittgenstein's philosophy, as well as better understand Hauerwas's uncompromising insistence on Christian particularity. Indeed, the structure of the book, while slightly unsettling at first, does facilitate the kind of reflection that K. wishes to prompt in his readers. Certain chapters are devoted to explaining the complexities and contradictions within the Wittgensteinian corpus; following each of these chapters is an analysis of parallel aspects of Hauerwas's thought seen through a Wittgensteinian lens. These analyses are accomplished with clarity and imagination. Moreover the discussions suggest ways of reading Hauerwas that draw attention to his philosophical coherence and answer the oft-made charges of sectarianism.

The chapters that engage Wittgenstein's thought are perceptive and enlightening. K.'s concern is to interrogate Wittgenstein's ever-changing analysis of the manner in which language and world are related and to deal with some of the most intractable aspects of his thought. He prosecutes his concern by mapping the developments and shifts in Wittgenstein's philosophy of language and eventually by focusing on Wittgenstein's gradual articulation of his view that human life is linguistic in character. And although it is with the later Wittgenstein that K. finds most affinity in this work, he also draws out aspects of the earlier Wittgenstein's *Tractatus* that are significant for Hauerwas's account of ethics as an esthetic task.

An in-depth analysis of the reliability of K.'s interpretation of Wittgenstein is beyond the competence of this reviewer. However, the acknowledged Wittgensteinian expert David Burrell recommends K.'s analysis as "flawless" (cover endorsement). Thus if one measure of an interpretation is its ability to enable both expert and nonexpert to appreciate the dynamic evolution of a philosopher's thought, then K. has certainly succeeded.

This achievement notwithstanding, the assessment of this study must be in terms of whether reading Hauerwas through Wittgenstein enables the reader better to understand Hauerwas's theological ethics. In this I can unequivocally conclude that, having read K., I am more convinced than ever of the extraordinary originality of Hauerwas's corpus. Moreover the book succeeds in showing that it would be possible to develop Hauerwas's sense of Christian particularly in a manner that accomplishes a realist posture, while eschewing the cul-de-sac of ethical relativism. K. identifies what he calls Hauerwas's realism-without-empiricism, in which K. sees much potential in terms of the truth-claims of Christian ethics. While he does not expand his thesis on Christian moral realism, he occasionally hints at a *via media* between communitarianism and liberalism.

Supporting this approach, the final two chapters attempt an Aristotelian interpretation of both Wittgenstein and Hauerwas. Here K. argues that, for both Wittgenstein and Hauerwas, *phronesis* can be regarded as an appropriate account of the nature of ethical knowledge. K. convincingly argues this point, although he is aware that there is a question about the degree to which either Wittgenstein or Hauerwas is amenable to an Aristotelian interpretation. These hesitations notwithstanding, there is no doubt that K.'s Aristotelian reading does clarify the possibilities for ethics in late modernity.

At the end of K.'s striking achievement, I am left with the conviction that he has a perceptive and unconventional interpretation of the challenges facing theological ethics today. His creative engagement with Wittgenstein and Hauerwas suggests that he has already within his grasp hints of a way out of the philosophical impasse that characterizes contemporary theological ethics. One can only look forward to his future work with a sense of anticipation.

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LINDA HOGAN

MORAL RELATIVISM, MORAL DIVERSITY, AND HUMAN RELATIONSHIPS. By James Kellenberger. University Park, Penn.: Pennsylvania State University, 2001. Pp. xi + 236. \$35.

Kellenberger, a philosopher, seeks a middle position between relativism and absolutism in ethics by redefining Kantian "respect for persons" in terms of personal relationships. Engaging mostly contemporary philosophical interlocutors, especially John Kekes (*The Morality of Pluralism*, 1993), K. argues that relationships, taking similar basic forms across cultures

(friendship, marriage), are the ground and standard of morality. Relationships between persons should always embody basic equality. Yet personal relationships permit and even require diverse particular forms and expressions in different circumstances and cultural settings.

K.'s approach avoids the abstract and insubstantial content of some neo-Kantian theories. He grants, with contemporary Aristotelian and "natural law" thinkers, that there are basic human needs and values that are universally recognized and even "transcultural" (129): "a prohibition against murder, the value of the family, and truth telling," "food," and "love" (41), "justice, respect for human rights, and a concern for human welfare in the face of deprivation or suffering" (130). With Kekes, K. distinguishes between "primary" and "universally human" values that "derive from a shared human nature" (97), and "secondary" values provided by traditions to concretize the primary values (98). For example, while respect for life may be a primary value, traditions vary in their specifications of the morality of killing. Variations in cultural respect for and protection of values are due to the fact that a specific practice in one culture may not have the same meaning for respectful human relationships under different social contracts—for example, the supposed willingness of Eskimo men to share their wives sexually with others; the difficulty in bioethics of understanding what autonomy and respect for privacy signify in the U.S. versus China; and the meaning of female circumcision in African societies versus its apparent meaning to Western critics.

While Kekes tends to read such variations as evidence of a pluralism of objectively valid moralities, K. avoids adopting the term *pluralism* or the terms *relativism* and *absolutism*. Yet he does grant, with relativism, that there is "no single true morality," no one absolute standard for moral lightness, or no one set of absolute moral norms. He also grants, with "absolutism," that "evil societies, evil personal values, or evil agreements," along with "evil social practices," can and should be recognized and protested (183–84). With Kekes's "pluralism," K. grants nevertheless that there are different valid moralities at the level of specific practices. He maintains that if we "appreciate that we always ought to treat persons as persons" (213), we have both a basic standard of moral judgment that can reject evil, and a way to understand and accommodate the pluralism and qualified relativity of moral systems.

The book's style is clear, with frequent sign-posts and summaries. It offers the reader an accessible tour of recent philosophical forays into the problems attending theories about reliable moral judgment in an age of postmodernism, multiculturalism, and globalization. It shows that these problems are of nearly universal interest in contemporary moral philosophy, and identifies many of the nagging puzzles that must be faced by thinkers who seek a coherent defense of moral objectivity today. The puzzles include how to arrive at a truly universal list of basic values; what secondary values to include; how to assign priorities among both primary and secondary values; how to define a conception of the good life that can help resolve the above questions; and how to resolve conflicts, especially

over views of the good life (155). In the end, it is not clear how K.'s own theory differs significantly from more nuanced versions of theories he rejects, or how it avoids the same problems.

In particular, K. notes that not all societies actually accept that all persons are equal or should be treated as such. Yet he does not resolve this problem, any more than the theories he rejects as "absolutist" can show conclusively that there is an ideal morality that should be shared universally. This is not necessarily a fatal flaw. All the theories K. discusses converge on the idea that there are some shared human values based on commonalities in human nature, values that still look very different in different cultures. This alone is evidence that fundamental universality and considerable variability can coexist in ethics, whether or not all the theoretical problems have been resolved.

Theologians, especially Catholic theologians, will wonder why human nature and natural law traditions did not receive more than a five-page treatment, and why the one resource for interpreting Aquinas was a 1950 book by the Anglican, Robert C. Mortimer. K. concludes—oddly, given his own similar conclusion—that Aquinas "seems to allow a cultural application or determination of meaning of the natural law," and thus natural law's "force against relativism is negligible" (66). Recent work on practical reason by authors such as Daniel Westberg, Daniel Mark Nelson, and Pamela Hall bears resemblance to K.'s idea that the concrete realization of values can only be carried out and evaluated at the level of practical relationships among persons and in communities.

Boston College

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MORAL FREEDOM: THE SEARCH FOR VIRTUE IN A WORLD OF CHOICE. By Alan Wolfe. New York: W. W. Norton, 2001. Pp. 256. \$24.95.

Alan Wolfe's study deflates, if not defeats, the dominant moral criticism today of American culture. That criticism, whether from moral theologians or social critics, holds that far too many Americans have succumbed to ethical relativism and to a practice of freedom unhinged from obligations to God and others. Conservatives and communitarians alike have argued this line. Like-minded Vatican documents worried about democratic freedoms run morally amok in Western culture have advanced the case. Liberal theologians and critics have also increasingly accepted this analysis. W.'s fascinating study rightfully slows the forward march of this criticism. The strength of his conclusions are, however, weakened by the anti-deontological premise with which he begins.

Writing in the tradition of sociology as a moral science, W. blends narrative accounts and empirical data to construct a picture of what Americans actually think about morality. What they think, he believes, has been the great unknown in contemporary American moral debates. There have been, to be sure, extensive tracts on how Americans act: Whether they

bowl alone, have children out of wedlock, or do not bother to vote. But comparatively little has been reported on what they think about morality.

By combining national polling data and extensive personal interviews, W. has created a rich portrait of Americans cogitating their way through lived moral problems. His investigation is guided by the assumption that morality is not “an objective reality governed by unvarying laws” but is “something people experience in the course of their everyday lives” (22). This pragmatic approach (drawn from William James) helpfully avoids a false, God’s-eye view of morality. However, it also sets a framework of investigation that from the outset tilts W.’s conclusions against an adequate moral role for notions like law, commandment, and obedience.

W.’s key discovery is that Americans in fact have a common moral philosophy. He calls it “moral freedom,” meaning “that individuals should determine for themselves what it means to lead a good and virtuous life” (195). W. is stronger in reporting on the existence and contours of this lived philosophy than he is on showing how social conditions have helped to bring it about. Even so, he adroitly connects the moral thinking of everyday Americans to the moral practices of the business culture that dominates the country. As the latter has exercised unhindered freedom to move capital and factories anywhere it wants, the former has adopted an analogous, flexible freedom in their moral lives.

Of course, this lived philosophy of moral freedom appears to confirm the worst fears of today’s social critics. But W. carefully distinguishes the contemporary reality of moral freedom from the relativism that is the object of those fears. He argues that, as social fact, the freedom to choose how to live morally is not the same thing as the freedom to consider the self unburdened by moral rules derived from traditional moral sources. In fact, he says, the American commitment to moral freedom does not involve the outright rejection of such rules or sources. True: Americans no longer live in rote obedience to such standards. For instance, they have lamentably high rates of divorce. But, paradoxical as it sounds, Americans in fact consult these traditional fonts of morality all the same. The crucial difference today is that Americans weigh what traditional authorities say and then “look into themselves—at their own interests, desires, needs, sensibilities, identities, and inclinations—before they choose the right course of action” (196). In more specifically theological terms, then, moral freedom does not mean that in the absence of God, anything goes. Rather, W. finds, it reflects a desire to converse with God—to listen and talk and not simply obey. Similarly, the American commitment to moral freedom is not a renunciation of religion; for many Americans moral freedom takes the form of a “prayer that someone in a position of religious authority will take them seriously as individuals with minds and desires of their own” (227).

W. makes a crucial sociological distinction that merits closer attention from theologians: The American insistence on moral freedom is not an affirmation of moral anomie. Obviously, moral freedom and related concepts like individualism and negative liberty are not inherently benign American social realities. But they are not inherently malignant ones ei-

ther. In fact, they are some of the enduring realities with which the gospel's enculturation in the United States must reckon. W. may have too narrow a view of a deontological role in morality. Nevertheless, theologians should consider carefully his plea to engage the pervasive American sociological fact of moral freedom as "a challenge to be met rather than as a condition to be cured" (230).

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DAVID E. DECOSSE

THE ETHICS OF SEX. By Mark Jordan. *New Dimensions to Religious Ethics*. Malden, Mass.: Oxford, 2002. Pp. 198. \$24.95.

Jordan's work is the third title in a series on religious ethics edited by Frank G. Kirkpatrick and Susan Frank Parsons for undergraduate or seminary students. The series covers fields that have become problematic in the postmodern world. Each monograph must provide both enough basic information to serve as an introduction to a field and insights for postmodern engagement and appraisal of texts that have been elaborated in premodern times. This is no easy task. J. rises to the occasion.

His talent lies in textual analysis, and he offers contemporary students a great service through a critical reading of historical texts. His work is useful for both Roman Catholic and Protestant students.

J. outlines what he calls "vices" of sexual ethics, a whimsical parallel to the manner in which classical treatises began speaking about sexual ethics. J.'s vices, however, are vices of speech—ways by which we seek false precision, premature codification, "obligatory answers," and assume that sexual ethics is grounded in "timeless science" (6–9). Instead, J. suggests that we "reanimate" the rhetorics of Christian speeches on sex (17), listening to the varied speeches and attending to their rhetorical intentions. The influence of M. Foucault is apparent. J.'s concern is to expose the risk that Christian speech on sex could be co-opted by abusive and tyrannical institutions, both religious and civil.

J.'s analysis includes standard works and topics, making this suitable for course adoption. Topics include, but are not limited to, sexual renunciation (particularly in early Christianity), marriage, homosexuality, contraception, masturbation, and divorce and remarriage. His analysis is consistent with contemporary scholarship and offers creative appraisals.

The book's most important contribution is its claim that Christian speech about sex includes efforts to create sexual sin identities. These include the heretic (associated with the espousal of any sexual activity that deviates from the ideal of virginity and/or traditional gender roles), the sodomite (associated with a variety of same-sex exchanges and proclivity to sensuousness), and the onanist or solitary sinner (associated with a wide range of autoerotic acts and pleasures). Postmodern people have difficulty making sense of the categorization of sexual sins as they were identified in premodern times because they have not noticed that the logic of earlier speech

rests with the creation of moral identities. "When we try to pull the acts away from these identities, we find they don't make much sense. Of course they don't. They never did without identities" (106).

J.'s analysis of speech about marriage is particularly helpful. He shows how marriage was governed by two rules: the procreative and the anti-erotic or anti-pleasure one. Consonant with his elaboration of the dynamic of sexual-sin-identity creation, J. shows how both Roman Catholic and Protestant speech about marriage creates the identities of wife and husband. Adultery and intramarital proscribed acts threaten these identities. The classification of sins associated with marriage makes sense with respect to these identities and, to whatever extent these play a less significant role in postmodern approaches to marriage, the former classification makes little sense today.

J. argues that it is not the "Sexual Revolution" that has made Christian teaching about sex problematic. Rather, it is the transfer of power to create and regulate sexual identities from the Church to secular bureaucracies (133). Secular bureaucracies use fragments of Christian speech about sex without their original context. J. could explain more clearly why this transfer of power makes Christian speech problematic, and why it makes the sexual debate between conservatives and liberals misplaced. He identifies two particularly entrapping features of historical Christian speeches about sex. One involves arguments from nature; the other involves shame. To get out from under these snares, J. appeals to negative theology. He understands "law"-giving and moral theology to include levels/stages of disclosure (153) and that the mysteries of faith will be gradually revealed.

With this understanding, J. suggests, we are justified in asking not merely what has been spoken about sex in the past but what new insights into the mysteries of faith and moral life are being revealed to us today. Posing this question permits J. to outline a new form of speech about sex that redeems pleasure, creating a new theological/moral identity.

J.'s work serves as an excellent comprehensive and critical introduction, an insightful appraisal of why sexual ethics has become problematic, and an important identification of the resources Christian ethicists have for speaking responsibly and creatively about sex in postmodern times. J.'s elucidation of how Christian speech creates identities will become a central feature of any future retrieval of historical texts. Scholars as well as students will find the work illuminating.

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CHURCH LAW AND CHURCH ORDER IN ROME AND BYZANTIUM: A COMPARATIVE STUDY. By Clarence Gallagher. Burlington, Vt.: Ashgate, 2002. \$79.95.

In the thirties and forties of the last century numerous continental theologians, sensing the need for church renewal, turned to the past and

sought inspiration for a “true reform” in the early understanding of revelation. Their efforts bore fruit, and the tradition once again revealed its riches. The searchers’ new insights into old truths sent a fresh wind through the Church, and the movement they instigated became known—paradoxically—as *la nouvelle théologie*. The seemingly new ideas provoked resistance, however, and many scholars suffered sanctions, but the hard times did not last long: through the initiative of the humble Pope John XXIII, the “new theology” became a wellspring for Vatican II.

There was, however, no such parallel movement in the field of canon law. Not that there were no historians: there were, and they did excellent work in reporting about past laws and rules. But hardly any did it with the intention of seeking inspiration in old structures and norms for the purpose of renewing the present ones. Consequently, little effort was made by Vatican II to assure that its *aggiornamento* in doctrinal insights would be followed by appropriate legislation.

The result is an imbalance in our contemporary Church. We have progressed in our understanding of the mystery of the Church, but our structures and norms have not kept pace. We profess that the Church is a *communio*, but we tend to give the laity a lesser role in decision-making than ever before. We proclaim that the Apostles were called to form a college, but there is little room for the exercise of episcopal synodality. We extol the dignity of the local churches but we see them reduced to a uniformity through expanding centralization. In all such practical matters that demand new structures and laws we tend to ignore or reject venerable traditions honored in the early centuries by “the saints”—popes, patriarchs, bishops, and laity. The community is torn by tensions: we suffer for a lack of harmony between our vision and our legislation. We long for “tranquility of order,” but we shall find it only when, in an orderly way, our practices follow our insights.

Only in this context can we understand the full significance of this study by Clarence Gallagher, former rector of the Pontifical Oriental Institute in Rome and now tutor at Campion Hall, Oxford University. What those earlier scholars did for theology, G. is now doing for canon law. He sees clearly that the internal “order” of the Church still needs *aggiornamento*, and, like his predecessors, he seeks inspiration in the old for the new. He assumes that, as the Church could appeal to ancient wisdom to renew in its understanding of the faith, so the Church could be *aggiornata* in its structures and norms by learning from the prudence of its early legislators.

Accordingly, G. looked for witnesses to “traditions in structures and laws.” From the sixth century, he selected the collections of Dionysius Exiguus in the West and John Scholastikos in the East: good exponents of the foundations of the two legal systems. From the ninth century he chose *Nomokanon in Fourteen Titles* in the East and the Pseudo-Isidorian Decretals in the West: witnesses of existing unity and diverging tendencies. From the same century he singled out the brothers Saints Cyril and Methodios; they were witnesses to unity because they were commissioned by both Churches to evangelize the Slav nations, but that commissioning did not

prevent Methodios from providing for them a law book in the Eastern tradition by translating for them the Greek *Synagoge in Fifty Titles* by John Scholastikos. For the twelfth century G. turned to Gratian's *Decretum* in the West and to Balsamon's commentary on the *Nomokanon* in the East: each was prominent and influential for centuries to come, and each consolidated its own tradition—and the tragic schism of the churches. For greater riches, G. picked two more collections from the 13th and 14th centuries that mirrored the life of the Christian communities under Islam in Syria and Persia.

The material was immense. G. handled it judiciously by focusing on three issues: (1) how the churches were governed; (2) how they regulated the life of the clergy, married or celibate; (3) how they enforced the evangelical precept that “no man should dismiss his wife,” especially in the case of divorced and remarried couples. His overall conclusion is: “Diversity within the united Church is what has made the greatest impression on me in my study of the canonical collections” (232).

G. describes his work as a comparative study between the legal systems of the Eastern and Western churches. In fact, it is much more. It is a comparative study between our venerable traditions and numerous later accretions that burden us to this day.

There is the paradox again: the return to some ancient practices and liberties could be a path into the future: it could bring the Eastern and Western churches closer together, and it could bring a new “tranquility of order” to our Roman communion which God has graced through Vatican II with a vision far beyond our expectation.

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SELLING ALL: COMMITMENT, CONSECRATED CELIBACY, AND COMMUNITY IN CATHOLIC RELIGIOUS LIFE. Vol. 2 of RELIGIOUS LIFE IN THE NEW MILLENNIUM. By Sandra M. Schneiders, I.H.M. New York: Paulist, 2001. Pp. xxvii + 471. \$24.95.

With this impressive second volume Schneiders continues her theological examination of Catholic Religious Life begun so well in *Finding the Treasure* (2000). Originally intending to discuss all the inner coordinates of Religious Life in the second volume, S. found that she could not do the topic justice. Here she argues forcefully and, I believe, correctly, that consecrated celibacy is constitutive of Religious Life and distinguishes it as a life form from other life forms in the Church. This decisive move leads her to defer discussion of the other two vows to the third volume and to try here to demonstrate the intrinsic link between commitment and community to consecrated celibacy.

S. argues that consecrated celibacy is the best term to use for the vow of chastity and defines it as “the freely chosen response to a personally discerned vocation to charismatically grounded, religiously motivated, sexu-

ally abstinent, lifelong commitment to Christ that is externally symbolized by remaining unmarried" (117). The choice to view consecrated celibacy as the heart of Religious Life leads S. to take up the issues of entrance into Religious Life in part 1 with chapters on vocational discernment, formation, and commitment. These chapters take their cue from this statement: "The decision about what one will do with one's capacity for love is, for everyone, the ultimate life choice" (10). Hence the seriousness of the issues discussed in this part; S. takes strong and well-argued stances on all of them.

Throughout, she makes many useful distinctions. For example, she argues that the most fundamental choice is not about what congregation or community one will join, but the choice for Religious Life itself: "Religious Life is not really something one 'enters' or 'joins' so much as a life one lives" (9). She uses the analogy of the artist in training to argue for strong formation even for the older candidates now seeking admittance. In the chapter on profession she makes it quite clear that even temporary vows must be seen as involving a permanent commitment.

Part 2 on consecrated celibacy is the centerpiece of the volume. The chapter "Celibacy as Charism" makes the argument for the constitutive nature of consecrated celibacy, as it takes up issues of invalid and valid motivations for the life and the relation of celibacy to ministry and community. In her conclusion to this chapter, S. takes a position that she knows will not win universal approval among Religious, but which, she believes, needs open, honest, and courteous discussion, namely, that Religious Life is rooted in Catholicism and is a life form. Hence, it requires faith and commitment to Jesus Christ within the Catholic Christian tradition and makes a claim on the whole life of its members. The unitive/mystical understanding of consecrated celibacy, the oldest and strongest motivation, "is not the only reason people make this commitment today" (153); for some the primary motivation may be communitarian or ministerial, although accompanied with a valid commitment to permanent consecrated celibacy. The tension that comes with this reality, S. affirms, "can and should be resolved through mutual recognition of the variety of primary motivations operative . . . and sincere seeking of ways to validate all of them while providing scope for each" (158). "Religious Life is . . . a life-form devoted to the single-hearted quest of God through union with Christ. But . . . it is necessarily communitarian and ministerial" (158-99). In "Celibacy as Women's Reality" S. argues that, since men and women experience sexuality differently, their approach to consecrated celibacy is different. "Male chastity was primarily about self-control on the one hand and self-preservation for 'higher' things on the other. But women's concern was . . . to preserve themselves . . . *for* a relationship that was experienced as calling for the totality of their being, body and soul" (171). In the context of a feminist critique of patriarchy S. argues for a healthy use of the nuptial metaphor as expressing the experience of consecrated celibacy of many women Religious. In the final two chapters of this section she discusses the neuralgic issues of "family" and "home" with wisdom and clarity.

The final section takes up, in three chapters, the issue of community as “the relational context in which that life of total, loving self-gift is lived” (277) in the changed circumstances since Vatican II.

This is the work of a wise and immensely learned woman who is not afraid to take a stand. Supporting her arguments with references to theological, spiritual, sociological, psychological, and feminist literature as well as to the experiences of Religious themselves, S. invites dialogue on issues so important to the life of the Church.

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WILLIAM A. BARRY, S.J.

THE CHURCH ON THE WORLD’S TURF: AN EVANGELICAL CHRISTIAN GROUP AT A SECULAR UNIVERSITY. By Paul A. Bramadat. Religion in America Series. New York: Oxford University, 2000. Pp. vii + 205. \$35.

Despite the explosion of scholarship on evangelical Protestantism since the 1980s, one corner of the evangelical world has escaped the scrutiny of social scientists. The growth of evangelical campus ministries is one of the great untold stories of North American religion. The two largest evangelical para-church ministries, InterVarsity Christian Fellowship (IVCF) and Campus Crusade for Christ, are now active on over 1600 campuses in the United States and Canada, reaching approximately 80,000 students (according to their respective webpages).

In the light of the evangelical resurgence on campus, scholars of religion are fortunate to have Paul Bramadat’s new study as a guide. An ethnography of the largest IVCF chapter in Canada (at McMaster University), it explores the challenges evangelicals encounter in adapting their religious beliefs to the world of the “secular university.”

In the tradition of what B. calls “post-modern ethnography,” he makes no secret of his personal feelings about evangelicalism. As a Unitarian social scientist, he frequently describes his own reactions to the beliefs and practices of the InterVarsity group. The strength of this approach lies in B.’s willingness to “allow the evangelical and social-scientific truth claims to coexist, albeit distinctly and uneasily, throughout this study” (51). Aware of the dangers of reductionism, he avoids social scientific explanations that leave no room for alternative interpretations. While self-conscious of his own role in shaping the representation of his interviewees, he provides plenty of space for them to tell their own stories (including a chapter entitled “Four Life Histories”).

B.’s thesis is a familiar one to those who have followed recent scholarship on North American evangelicalism. Refusing to choose between traditional religion and secular campus life, the evangelicals at McMaster University are “able to combine tendencies of compromise and resistance.” Like the men and women profiled in Christian Smith’s *American Evangelicalism* (1998), B.’s evangelical students are both *engaged* in campus culture and *distinctive* in their religious beliefs.

Throughout the book, B. uses the metaphors of “fortress” and “bridge” to describe the artful ways evangelical students negotiate a “contract” with

secular culture. One chapter analyzes the way IVCF rhetoric both separates and connects them to the world around them. By referring to their secular peers as both “non-Christians” *and* as “children of the same God,” evangelical students balance religious exclusiveness with “the need to be accepted by their non-Christian friends” (69). Another chapter shows how evangelical women articulate a position midway between fundamentalist patriarchy and modern feminism.

In perhaps the most impressive chapter, B. attempts to make sense of the strong belief in “Satan and the spiritual realm” he found among the IVCF students. While acknowledging that “the role of Satan in this group’s discourse simply bewildered me,” B. does not stop there (102). Taking the time to read an evangelical novel popular among the group’s members (Frank Peretti’s *This Present Darkness*, 1986), he is eventually able to understand the students’ vivid sense of the demonic. Noting that evangelicals often associate the influence of Satan with the secularization of North American institutions, he is “able to contextualize some of the elements of evangelical discourse that might strike nonevangelicals as puzzling, to say the least” (118).

This ability to contextualize is the greatest strength of B.’s ethnography. Rejecting stereotypes of evangelicals as “illiterate hillbillies,” he focuses “on evangelicals’ creativity in the face of the perceived hegemony of the secular ethos.” In this way, he challenges what he calls the “profound condescension” he has “encountered when discussing evangelicals with liberal Christians, academics, and friends” (147).

Although evangelical scholars will be pleased with the sensitivity B. shows toward their co-religionists, his book is not necessarily good news for them. The intellectual renaissance that evangelicalism has enjoyed over the past 15 years does not appear to have filtered down to the InterVarsity chapter profiled in this book. For one thing, the undergraduates interviewed for the project have trouble defending their religious beliefs using theological and philosophical arguments. For another, the growing intellectual sophistication of InterVarsity Press (the publishing arm of IVCF) is nowhere in evidence in this book. Although the McMaster theologian Clark Pinnock makes an appearance in the book, his style of intellectual evangelicalism is not widely emulated by the students.

In defense of the McMaster students, B. points out that most people in our society cannot articulate coherent arguments for what they believe, noting that “even non-Christians . . . harbor convictions and assumptions that are in significant tension if not completely contradictory, such as the value of motherhood and the upward career mobility of women or the value of environmental protection and the pursuit of material wealth” (148). In other words, evangelical undergraduates are not alone in their incoherence. At the same time, it is clear that campus evangelicals have a long way to go in remedying what historian Mark Noll has dubbed the “scandal of the evangelical mind” (the title of his 1994 book).

DIE NORMATIVITÄT DES WIRKLICHEN. Edited by Thomas Buchheim, Rolf Schönberger, and Walter Schweidler. Festschrift for the 75th birthday of Robert Spaemann. Stuttgart: Klett-Cotta, 2002. Pp. 512. \$50.

Colleagues, friends, and former students honor the well-known and important German philosopher Robert Spaemann on his 75th birthday with this remarkable three-part, multilingual collection of essays by American, British, French, and German scholars.

In part 1, "Roots of Normativity in Reality," Remi Brague provides insight into the history of the phrase, "being and what ought to be." Medieval philosophy distinguished and separated the two concepts; when medieval cosmology began to fade away, individual human actions became more important, and "being as the good" became relative (21–34). David J. Marshall deals broadly with "The Argument of *De hebdomadibus*" by Boethius (35–73), showing that this influential work was probably written by a student of Boethius who belonged to an Arian sect. "It is a term paper, the effort of an impressive nineteen-year-old to assert and defend his theology against the critique of his *magister*. It was intended to remain between them" (73). Rolf Schönberger masterfully treats "The Continuance of Things: Medieval Variations of Plato's *Timaios* 41" (74–111). Plato posited that the continuance of the cosmos depended entirely on the will of the demiurge. Schönberger analyzes Aristotle's critique of this concept, then its reception into two streams of medieval thought. Richard Schöder shows in "Science against Religion: The Case of Galileo" (112–54) that seven major errors about the great astronomer are still widely believed. He concludes that Galileo's claims about biblical exegesis were theologically correct, while some of his scientific claims were in error. His ideas were in opposition to those of the magisterium, some of whose scientific positions were correct, but whose theological teachings on the Scriptures were not (154).

Thomas Fuchs, psychologist and philosopher, in "Reality and Alienation: Analyzing the Mechanisms of Derealization" (222–35) argues that contemporary reductionist philosophy and science contribute to a "derealization" of humanity because they replace the *Lebenswelt* with images. After Peter Geach's essay, which tries to reconstruct causalities with the help of "the logic of imperatives," Friedericke Schick takes up Jürgen Habermas's concept of truth, showing that discourse theory cannot demonstrate what gives us the authority to accept a warranted proposition as true (215). Hermann Lübke then discusses how cognitive propositions are being moralized today (222–35). He refutes the idea that the Enlightenment is today's leading frame of thought, because the moralization of cognitive propositions is exactly the opposite of what the Enlightenment demanded.

Part 2 of the book probes the forms of normativity. Whereas Anton F. Koch deals with "The Liar's Antinomy and Protagoras' Sentence" (239–49) and Wilhelm Vossenkuhl with "One's Own Will" (250–71), Karl-Heinz Nusser examines the divergence of contemporary moral systems (272–85). Peter Koslowsky gives an account of what values shape the speculative

economy (286–311). Weyma Lübbe contends with “Life and Death Situations” (312–33) and the question of whether or not normativity is brought to an end by these special circumstances. Both Hobbes and Fichte maintain that normativity ends in a situation of absolute need, whereas Pufendorf argues that *Selbsterhaltung*, while it is a duty against oneself, does not necessarily possess priority, since one can be obliged to give up one’s life to save many. For Kant, a person who kills someone in a life-or-death situation should not be sentenced because the law is incapable of a preventive effect. Lübbe then demonstrates how European, especially German, law deals with this problem and argues that the normativity of our ethical principles depends on the fact that a certain spectrum of normality within reality is not transgressed.

Part 3 covers the realization of normativity. Walter Schweidler analyzes, “What Is Mental Power?” whereas Leo Cardinal Scheffczyk contrasts unitarianism and trinitarian belief, which he calls “the Christian *tremendum et fascinosum*” (362–80). With Balthasar, Scheffczyk finds that the classical understanding of trinitarian processes is being altered by a neoplatonic trend towards unitarianism. Thomas Buchheim then discusses how reason makes us act (381–413). He bridges the gap between ethical principle, given by reason, and concrete action by appealing to Kant, Hume, and Aristotle; the more we hold reason back from reality, the less it enables us to act morally. Klaus Kodalle, considering that every law can be transgressed, investigates the philosophical importance of the idea of forgiveness in the works of Ricoeur, Derrida, and Løgstrup. Paul Ricoeur (“Le Droit de punir,” 439–57) discusses whether or not a theory of punishment can be developed that would not only renew morality but would also reconcile law, victim, and the guilty person. His French-American colleague, Jean-Luc Marion develops a phenomenology of the gift in “La conscience du don” (457–512).

The book, excellently printed and bound, also contains short biographies of the contributors and a useful index. It is a present not only for Robert Spaemann but for all readers of philosophy and theology. The essays in their variety exhibit the main lines of Spaemann’s thought, especially that metaphysics and ethics belong together. Every reader can be grateful for this compendium of stimulating thought.

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SHORTER NOTICES

SALMI E LETTERATURA SAPIENZIALE: PREGARE DIO NELLA VITA. Edited by Joseph Abella. Lettura pastorale della Bibbia. Bologna: Dehoniane, 2001. Pp. 519. €36.40.

This would be a magnificent teacher's manual for a course on the Wisdom Books. It covers that ground (plus oth-

ers) in a rather different and original perspective. The major part of each biblical-book chapter is its exegetical "key," subdivided into literary, historical, and theological "levels." Then come brief suggestions for Christian actualization called "situational" and "existential" keys, but ramified in two separate chapters on use by Christ in the New

Testament. But the book cannot easily be reviewed as a text for classes, either in theology or in Scripture, whether as (multiple) commentary or as general methodology. It might well stand by the currently-favored title "Companion to," since it presumes use alongside the full scriptural text, which is not given but only cited in fragments where useful: a companion perhaps to prayer rather than study. All comments on biblical texts, however, seem admirably up-to-date, despite the silence of page 162 on a second Hebrew Sirach text found in Yadin's Qumran-related excavation.

But the "wisdom" of this book is not limited to the four (two deuterocanonical) "Wisdom Books." Equal time is granted to the wisdom-related Job and Song of Songs, and to the narrative Book of Ruth. And the whole Psalter, though first in the title, comes last and in unfamiliar subdivisions. Tables (332, 338, 343) show the variant Septuagint numeration; the fivefold division suggested by the colophons: Psalm 41:14; 72:18-19; 89:52; 106:48; and the attributions to an Elohist (Pss 1-41), David-Solomon (Pss 51-65, 68-72), Asaph (Pss 50, 73-83), and the sons of Korah (Pss 42-49, 84-88). But the innovative fourfold division actually followed is "God hears appeals, Psalms 1-41"; "Lamentations, Psalms 72-80 plus the whole prophetic book of that name"; "Praise of God, Psalms 107-150"; "New Canticle, Psalms 40-72 and 90-105." Moreover the only mention of the usually-claimed "Wisdom Psalms" (1; 19:8-14; 37; 49; 73; 112; 119; 127; 133) is as the last type of "Didactic psalms" (after Historical, Liturgical, Prophetic) (337).

Authorship of the separate chapters is credited by name but without other qualification to eleven members of a "Claretian *Équipe*," presumably guided by Abella (4).

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(retired)

THE CHURCH ACCORDING TO THE NEW TESTAMENT: WHAT THE WISDOM AND WITNESS OF EARLY CHRISTIANITY TEACH US TODAY. By Daniel J. Harrington,

S.J. Franklin, Wis.: Sheed & Ward, 2001. Pp. xii + 188; \$19.95.

Harrington's book is the best single-volume study of New Testament ecclesiology currently available. With typical clarity, he provides a truly comprehensive analysis in chapters of approximately equal length. The first nine chapters essentially follow a chronological sequence, from the Jesus movement to the Johannine communities. The last three are thematic studies, devoted respectively to the Church in the world, ministry, and ministers.

The entire volume reflects H.'s keen biblical scholarship and offers pertinent insights for today's Church. Among its pluses are its observation on sacrifice (40-41), the importance of Paul's basic images of the Church as Spirit-led community, charismatic community, and Body of Christ (67-68), the role of women in the Church (132-35), and the influence of Ignatius of Antioch on late church structures (164). On the minus side are its omission of the creedal formulas of 1 Thessalonians from the study of confessions of faith (28-31), its failure to distinguish the literary genre of 2 Timothy from that of 1 Timothy and Titus (31-34), and its affirmation of the centrality of the "cross" rather than the death of Jesus in Mark (103).

The pluses in these 188 pages far outweigh the minuses. The addition of chapter-by-chapter discussion questions, a glossary, bibliography, and topical index make this a handy volume for reading, for use as a text in seminary or college, or as a subject for a parish discussion group.

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ON THE VIRTUES. By John Capreolus. Translated from the Latin by Kevin White and Romanus Cessario, O.P. Washington: Catholic University of America, 2001. Pp. xxxv + 305. \$79.95.

This translation of *Defensiones Theologiae Divi Thomae Aquinatis* (Book III, distinctions 23-40) by John Capreolus (1380-1444) will be welcomed by all who are interested in the current renewal of virtue-based morality. As Ser-

vais Pinckaers, O.P., notes in his excellent foreword, C. wrote his *Arguments in Defense of the Theology of St. Thomas* just when theologians were turning away from the virtue-based morality of Aquinas to a morality that "favored the consideration of the individual act" and that "opened up the road to the casuistry that was to flourish from the seventeenth century on" (xxvi). For this reason, C.'s work can "throw light on the moral problems we face today, revealing the deep foundations on which they rest" (xi).

The structure of C.'s work makes it clear that he is interested in defending rather than developing the theology of Aquinas. Each question is briefly introduced and then discussed in three articles: (1) "conclusions" consisting of quotations from the works of Aquinas, (2) "objections" taken from Thomas's opponents (Duns Scotus, Peter Aureolus, Durandus of Saint-Pourçain, and others), and (3) "solutions" in which C.'s arguments are copiously supported by carefully selected quotations from Aquinas. Using this method, C. defends and shows the unity of Aquinas's theology on such topics as the necessity of the virtues, the nature of the theological virtues, and the gifts of the Holy Spirit.

The translators have succeeded admirably in putting C.'s text into accurate and readable English. The volume contains biographical notes on Aquinas's opponents, indexes of references to Aquinas's works and to scriptural passages, and an analytical index.

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CATHOLIC MILLENARIANISM: FROM SAVONAROLA TO THE ABBÉ GRÉGOIRE. Edited by Karl A. Kottman. Vol. 2 of MILLENARIANISM AND MESSIANISM IN EARLY MODERN EUROPEAN CULTURE. International Archives of the History of Ideas, vol. 174. Dordrecht: Kluwer Academic, 2001. Pp. xviii + 108. \$69.

This is the second of four volumes of papers from four conferences held at UCLA in 1997 and 1998. The other vol-

umes deal with Jewish messianism, Anglo-American millenarianism, and Continental millenarianism. The introduction by Richard Popkin, who organized the conferences, describes the origins and purpose of the series.

The New Testament provides many statements about Christ's second coming; the most controversial is Revelation 8:2-8, which seems to predict a 1000-year reign of Christ on earth. Bernard McGinn's essay treats interpretations of this prediction from Papias and Justin Martyr to Bellarmine. Augustine and Bellarmine downplayed a literal interpretation of the passage, but other commentators such as Joachim Fiore and the spiritual Franciscans stressed it. Popkin devotes a fine essay to Savonarola and Ximenes as millenarians on the eve of the Reformation. Less satisfactory is K.'s study of the Kabbalistic messianism in the Spanish Augustinian poet Luis de León. Most Jesuits opposed millenarianism, notably Cornelius à Lapide (discussed by J.-R. Armogathe), but J. R. Maia Neto explores how the Brazilian/Portuguese Jesuit Antônio Vieira concluded that Portuguese independence from Spain in 1640 was a prelude to the fifth world empire to be established by the king of Portugal and the coming millennium.

Other essays examine how clergymen in Stuart England used the writings of Paolo Sarpi to strengthen their case that the pope was the Antichrist, how the 17th-century Dominican Joseph Ciantes translated Aquinas's *Summa contra gentiles* into Hebrew to foster the conversion of the Jews (a prelude to the end times), and how Abbé Henri Grégoire supported the French Revolution despite its attack on Catholicism, because in God's providence it was paving the way for the millennium.

All ten essays are sound in scholarship, although some are more generously annotated. One or two essays seem tangential to millenarianism. Given the volume's brevity and price, the editors would have served readers better by combining the series' four volumes into one.

JOHN PATRICK DONNELLY, S.J.
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FROM SACRED BODY TO ANGELIC SOUL: UNDERSTANDING MARY IN LATE MEDIEVAL AND EARLY MODERN EUROPE. By Donna Spivey Ellington. Washington: Catholic University of America, 2001. Pp. x + 284; \$59.95.

How did Mary become the passive and humble maiden encountered by most Christians in the modern period, at least to the time of Vatican II and feminist revisionings? A number of studies, from a variety of perspectives, attempt to account for Mary's transformation from an earlier and earthier image. Ellington's study makes a valuable contribution to that effort.

Through the lens of popular preaching, E. examines the impact on the figure of Mary of major changes in religious perception from late medieval to early modern Europe. The bodily connection of Mary with Jesus dominated the late medieval imagination, which relied on the senses for access to the divine. Mary's physical motherhood connected her intimately and actively to all the dimensions of Jesus' life, especially his redemptive passion and death. Sermons played a key role in transmitting this understanding in a culture dependant on oral communication.

E. points to the growth of literacy and 16th-century ecclesial reform movements as major transformative elements in the presentation of the figure of Mary. As an interior and more spiritual understanding of faith came to dominate the post-Tridentine Church, emphasis shifted from Mary's physical motherhood to her spiritual motherhood. Mary's humility and obedience became the dominant themes of post-Tridentine preachers such as Robert Bellarmine and Francis de Sales, who were anxious to foster the same humility and obedience in their flocks. Mary's spiritual motherhood was imitable by the faithful while her physical motherhood was unique.

A major strength of E.'s work is the inclusion of numerous quotations from contemporary sermons. They are fascinating to read. A minor weakness is a rather diffuse conclusion. In addition to its insight into the figure of Mary and the impact of popular preaching, this work offers valuable perspectives on the

converging social, cultural, and religious trends of this important historical period.

MARY HINES
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RISE AND PROGRESS OF UNIVERSITIES AND BENEDICTINE ESSAYS. By John Henry Newman. Introduction and notes by Mary Katherine Tillman. Notre Dame: University of Notre Dame, 2001. Pp. lxxvi + 513. \$45.

The volume brings together Newman's discussions of two critical institutions in Christendom: the university and the monastery. Tillman's introduction explains how *The Rise and Progress* (1854–56) completes Newman's classic exposition of *The Idea of a University* (1852) by providing a creative history of the "university venture." Tillman celebrates the *Benedictine Essays* (1858–59) as a unique literary achievement that presents both the "idea" of monasticism and its historical "image" in a masterful "unity of expression."

I would add one appendix to Tillman's fine introduction. This collection begs for a fuller exploration of Newman's contrast between distinct approaches to the "secular" embodied in these institutions. According to Newman the monastic "idea" involved a Christian "negation of" and "flight from . . . that secular life which has everywhere the same structure and the same characteristics" (375, 373). The university immerses itself in the center of secular life; monasticism withdraws to a life of prayer, simplicity, and community.

The role of the university is to form the laity for fuller participation in the secular sphere. The final discourse of the *Rise and Progress* highlights this mission: "No two institutions are more distinct from each other in character, than Universities and Seminaries. . . . They are for separate purposes, and they act in separate spheres. . . . Seminaries are for the education of the clergy; Universities for the education of laymen" (240).

Newman writes that religious and clergy are tested "by [Christ's] command to live out of the world," while

laity are “tried . . . by [his] command to live in it” (1907–8) (*Parochial and Plain Sermons*, 8:171). The university facilitates the Christian plunge into the world: “We cannot possibly keep them from plunging into the world, with all its ways and principles and maxims . . . but we can prepare them . . . and it is not the way to learn to swim in troubled waters, never to have gone into them. . . . A university is a direct preparation for this world” (*The Idea of a University*, 232). *The Rise and Progress* needs to be read through the lens of Newman’s novel appreciation of lay Christian secularity.

DANIEL CERE
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ERNST TROELTSCH AND LIBERAL THEOLOGY: RELIGION AND CULTURAL SYNTHESIS IN WILHELMINE GERMANY. By Mark D. Chapman. Christian Theology in Context. New York: Oxford University, 2001. Pp. xii + 218. \$55; \$19.95.

Situating theology and theologians in their cultural milieu is the stated goal of the Christian Theology in Context series, an ambitious, but welcome project. Mark Chapman’s *Ernst Troeltsch* here-with joins T. Gorringer’s *Karl Barth* (1999) and C. Harrison’s *Augustine* (2000) as the third figure in this estimable series.

In a delicious, perhaps unintended irony, C. wants us to see Troeltsch and early 20th-century liberal German theology other than through the allegedly jaundiced monocle of Karl Barth, who would have looked upon Troeltsch as an uncomfortable series bedfellow! The thread that weaves together many of C.’s previously published articles is Troeltsch’s passion to find a public voice for theology, one that overcomes a sectarian isolation unable to submit its truth claims to an audience broader than itself, and that could provide a foundation for ethical orientation.

C. takes us through Troeltsch’s own ambivalent association with the History of Religion school and its attempt at distancing itself from Ritschlian theology—liberal theology’s apologetic but sometimes isolating embrace of Kant in battling the popularity of materialism

and monism in the early years of the 20th century. Troeltsch’s dark but unflinching assessment of modernity’s empiricism, individualism, rationalism, and autonomy is succinctly documented. A moral reintegration of the individual personality, but especially of culture, both fragmented by modernity, has to embrace the particularity of history while affirming a universal value within the historical process itself. For Troeltsch, this reintegration requires an “ethical compromise” between ideal transcendent value and the reality of history.

C.’s bibliography draws exclusively on German and English sources; it could be complemented by a substantial body of literature that has appeared in French in the last decade. It would also have been helpful had the text emulated the first volume in the series by appending a chronology matching significant publications, culture, and political events of the period.

For the uninitiate, C. provides an attractive, well-written discussion of the era’s issues; for the scholar, it is a fresh, creative, “contextualized” retrieval of Troeltsch and early 20th-century liberal theology.

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ORTHODOXY IN CONVERSATION: ORTHODOX ECUMENICAL ENGAGEMENTS. By Emmanuel Clapsis. Brookline, Mass.: Holy Cross Orthodox, 2000. Pp. 236. \$15.95.

This collection of essays by Emmanuel Clapsis contains 17 articles mostly published in the 1990s, prefaced by an opening chapter entitled, “The Orthodox Church and the Ecumenical Movement.” The topics addressed can be grouped into three categories. First, some chapters address major theological and ecumenical questions such as tradition, the Holy Spirit in the Church, the naming of God, papal primacy, and the sacramentality of ordination. Another group of articles addresses the relationship of the Church to culture and of ecclesiology to ethics and engagement in the world. Finally some articles

deal with particular contemporary social questions such as violence and politics.

In each case, the topic is approached very explicitly from the point of view of Orthodox theology. At times, C. outlines a wide range of Orthodox perspectives on the question, while pointing to a way forward in each case. Some chapters stemmed from papers written as an Orthodox contribution to World Council of Churches debates or particular ecumenical dialogues. C.'s footnotes also indicate a great familiarity with Western thought, especially its theology. His approach is very irenic. He shows how Orthodox thought is capable of both contributing insights to others and welcoming them in turn. His reflections are themselves very good examples of ecumenical dialogue.

The group of articles dealing with contemporary social questions highlights a concern to ensure that the Church does not lose its identity and is always engaged in its specific mission from God, while also not canonizing any particular project as a sure manifestation of the kingdom of God.

The most notable emphasis in C.'s more dogmatic articles is the eucharistic center of his Orthodox ecclesiology and the eschatological dimension of the Eucharist itself. This emphasis alone makes this collection very helpful for Western theologians.

C.'s research is comprehensive, his understanding of Western theological positions is obvious, and his articulation of particular Orthodox perspectives is both irenic and hopeful. This is a very valuable collection of essays.

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"WHAT IS TRUTH?": TOWARDS A THEOLOGICAL POETICS. By Andrew Shanks. New York: Routledge, 2001. Pp. x + 195. \$95; \$31.95.

Pilate's question discloses the perennial opposition between kingdoms of this world and the kingdom of God. It is a conflict about power, honesty, and truth. Pilate represents the order im-

posed by political and religious power. Jesus reveals/is the truth that is love. "In what sort of thinking does this truth come to expression?" (4)

Christians commonly mistake truth for metaphysical opinion. This kind of thinking stems from a pathos of glory, a passion in the service of political and religious order. In contrast, the poetic can elicit a more primordial truth rooted in a pathos of shakeness. It destabilizes and thereby enables the honest openness that underlies authentic truth claims. S. points to Amos as the first instance of this model in Judeo-Christian tradition. The truth of Amos is not the accuracy of his predictions, which proved wrong, but the imaginative power of his oracles to shake moral inertia (52). Amos turns the religious imagination from cultic conformity to responsibility for justice.

Heidegger correctly criticizes Christianity for reducing truth to metaphysical claims. The consequent poetic impoverishment renders the faith not religious enough. But Heidegger's elite of Greco-German poets and thinkers is another example of the pathos of glory. In contrast, S. pursues Heidegger's poetic turn to explicate the unique capacity of the poetic to disclose revealed truth (shakeness). To this end, most of this book is dedicated to insightful retrievals of Amos, Hölderlin, Blake, and Nelly Sachs.

S. is an Anglican theologian interested in liturgical reform. He wants to purge the liturgy of its traditional "admixture of the pathos of glory" (41) whether that pathos serves the interest of political ideology or the self-interests of the Church's ruling elite. He sees his book as theological spadework in this project.

Executed in a clear and lively style, S.'s turn to the poetic is a valuable contribution to both postmodern discourse about theological truth and current Catholic debates about the liturgy. His esthetical theology challenges the restorationist tendency toward liturgy as ecclesial self-glorification. His esthetic is in the service of justice.

JACK A. BONSOR
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METHODOLOGIES OF BLACK THEOLOGY. By Frederick L. Ware. Cleveland: Pilgrim, 2002. Pp. xvi + 175. \$20.

Frederick Ware sets forth a typology comprised of diverse methodological approaches in Black theology: the Black Hermeneutical, the Black Philosophical, and the Black Human Sciences schools. This denomination is warranted because, in his view, too many people fail to appreciate the diversity in contemporary Black theological discourse. W. finds it unfortunate that the prevailing norm equates Black theology only with the liberation theme. His mission is to demythologize the assumed homogeneity of Black theology and demonstrate its pluralism.

By preventing liberation from being the principal organizing concept, W. is able to define Black theology as the interpretation of any positive or negative religion in relation to Blackness. In addition to definitional imperatives, Black theological multiplicity flows from the reality of both liberation theology and existential theology co-existing in Black experiences.

This important study catalogues and describes the position of many thinkers. However, some historical correction is in order. In the original Black theology of the 1960s, liberation was not the dominant theme. In fact, James Cone's view was under severe attack by all of his colleagues. Charles Long critiqued not only liberation in Black theology but the entire necessity of Black theology. When the Society for the Study of Black Religion was established in 1970, its name deliberately included "religion" and excluded "theology," thus reflecting Cone's minority voice. The first generation of Black theologians intentionally sought diversity. Even the second generation today embodies a host of disparate voices. Rarely does one see liberation as the essential content. Liberation is such a minority voice that most people equate liberation theology with Latin America and Black theology with reformism, that is, the attempt to enter the already established structures of monopolistic capitalist America.

Finally, it would have helped if W. had put the three schools of thought into conversation and debate, perhaps

by adding additional chapters. Still, W.'s text is key for anyone seeking a nuanced and original introduction to profound diversity in Black theology, including the theologies of Black women and Black Catholics.

DWIGHT N. HOPKINS

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CONSCIENCE AND PRAYER: THE SPIRIT OF CATHOLIC MORAL THEOLOGY. By Dennis J. Billy and James F. Keating. Collegeville: Liturgical, 2001. Pp. xiv + 110. \$14.95.

Underlying this book is Catholic moral theology's radical revision around the principle that the moral life has a spiritual core and that spirituality cannot be separated from moral living.

Billy and Keating's thesis is that holiness and goodness are not separate spheres but two sides of the same human experience. Prayer opens conscience to God to facilitate discerning the right and the good, while conscience nurtures prayer with moral commitment. Conscience as "knowing with Christ" and prayer as "listening and talking to God" must be the center of the believer's moral life since it orients one to live out one's dignity as beloved of God.

Chapter 1 lays out the meaning of prayer and conscience and examines the historical contours of their reciprocal relationship. Chapter 2 is most important for helping one appreciate the need to put morality back together with spirituality. It identifies without developing key themes in this synthesis: a grounding in the Pauline anthropology of body/soul/spirit; attention to the moral imagination since the human spirit expresses itself more clearly through images than ideas; and a broader notion of the rational basis of moral reflection to include the connatural knowledge acquired in prayer, insight from spiritual reading, emotional awareness awakened by engaging the imagination in prayer, somatic awareness discovered in spiritual disciplines, and the sense of the faith nurtured by participating in the liturgical traditions of the Church. Chapter 3 on prayer and conscience bound together in the practice of rapt listening as

a manifestation of prudence is especially enriching. Chapter 4 explores “putting on the mind of Christ” through worship, Word, and service, and chapter 5 on Christ as the concrete universal norm endorses the use of the analogical imagination as the hermeneutical link to the mind of Christ for today.

The book is a good short introduction to key issues that must be developed if we are to appreciate the inseparability of morality and spirituality. The book is a bit wordy, unduly complicated, and tedious, but it does represent well the new wave of change in Catholic moral theology today.

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GLOBALIZATION AT WHAT PRICE?: ECONOMIC CHANGE AND DAILY LIFE. By Pamela K. Brubaker. Cleveland: Pilgrim, 2001. Pp. 142. \$12.

The book introduces nonspecialists to the complex subject of economic globalization and the moral issues it raises. Brubaker contends that current trends in globalization are shaped by neo-liberal economic theory, which holds that economic growth, and consequently human well-being, is best stimulated by trade liberalization, deregulation, and privatization. B. rightly counters that the *aggregate* economic data used by neo-liberals to defend their thesis that freer markets and less government intrusion yield higher economic growth effectively masks the unequal *distribution* of economic goods; economic growth and enormous profits can and do coexist with massive poverty. Moreover, the neo-liberal focus on economic data alone marginalizes important but less quantitative measures of human well-being (e.g., health, educational opportunities, and environmental degradation).

B. avoids the limitations of the neo-liberal approach by keeping her eye firmly trained on the needs of particular persons, especially those most vulnerable to the negative effects of contemporary trends in economic globalization: the poor. Reminding readers that

behind “these [poverty] statistics are real people” (7), and that current policies are not a natural part of the human condition but, rather, products of contingent, historical processes, she urges “a systemic transformation of the political economy” (61).

B.’s vision for change is found in a feminist-liberationist reading of the Scriptures and religious tradition. The vision of justice and solidarity that emerges from this reading is intended to assist Christians in the process of critically engaging global economic policy. Her review of promising approaches for economic reform draws from a variety of secular and religious organizations; this ecumenical approach gives some indication of how she sees Christian understandings of justice and solidarity working themselves into the public sphere.

B.’s argument could have been more thorough and her proposals more detailed—for example, by a fuller articulation of how this Christian vision of justice and solidarity can actually be persuasive in the public square. But the book is not intended to be the last word on globalization. It is, in her words, a “primer” and, as such, it succeeds admirably.

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ETHICAL DILEMMAS IN THE NEW MILLENNIUM (I). Edited by Francis A. Eigo, O.S.A. Proceedings of the Theology Institute of Villanova University, vol. 32. Villanova, Penn.: Villanova University, 2000. Pp. xi + 190.

The contents of Catholic moral theology can no longer be housed under one roof, but readers in search of a short course on the current “estates” of this discipline will be well served by this collection of cogent, accessible, and persuasively argued essays on contemporary developments in fundamental, sexual, biomedical, social, feminist, and legal ethics. Writing for a more professional audience, each specialist explores and addresses issues expected to domi-

nate their field in the coming decades or century.

James Keenan makes a strong case that fundamental moral theology's ongoing recovery from a sin-obsessed minimalism requires the infusion of a holistic ascetical theology, a character-centered virtue ethics, and a liberation theology that educates us to stand with the victims of violence and injustice—particularly women. Christine Gudorf, one of the most forthright and original critics of Catholic sexual teachings, makes a strong case that our sexual ethic must come to grips with the global population and consumption explosions, the AIDS pandemic, and the erosion of male-female duality as the basic paradigm of human sexuality. In a particularly original piece, Kevin Wildes uncovers why reason alone cannot resolve the moral pluralism of an increasingly secular bioethics, and recommends building a working consensus based on a shared commitment to procedural justice and the development of institutional ethics. In the text's longest and most abstract essay, Judith Merkle argues that Catholic social ethics will need to address globalization, shifting demographics, and new forms of wealth and power, while facing a rising tide of fundamentalism. Anne Patrick sees feminist theology as critical to the ongoing transformation of Catholic moral theology called for by Vatican II, and envisions feminist theologians as contemporary prophets of solidarity with all the marginalized. And in a critique of a minimalist grasp of the law as police officer, M. Cathleen Kaveny recommends the recovery of Aquinas's focus on its pedagogical role.

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IL MORIRE UMANO: UN INVITO ALLA TEOLOGIA MORALE. By Cataldo Zuccaro. *Giornale di Teologia*. Brescia: Queriniana, 2002. Pp. 221. €14.50.

Zuccaro, who teaches at the Urbana and the Gregorian universities of Rome, is becoming one of Italy's most prolific and insightful moral theologians. His new work is an "invitation" to

develop a theology of death. Rather than approach death as a series of ethical problems (redefining death, extraordinary means, euthanasia, etc.), Z. outlines a moral theology that recognizes the unicity of death and dying. While particularly influenced by the works of Philippe Aries and Karl Rahner, Z. introduces the reader to a great deal of contemporary European theological and ethical reflection. After presenting in three chapters a history, philosophy, and ethics of death and dying, he proposes his theology of death and dying by focusing on Christ whose death is at one with his dying and with his living. He writes: "Christ lived his death as ecstatic in the sense that he understood his life not as belonging to himself but as deriving from God to whom he would therefore return" (145). Z. concludes with a chapter on the death of the living and the life of the dead.

As Z. turns inevitably to a next work, three overlooked resources might be of help. First, the *ars moriendi* of Jean Gerson, Desiderius Erasmus, William Perkins, Joseph Hall, and others are, after the Gospels, our richest traditional resources for a theology that understands life as a preparation for death. Second, by reading the "living will" phenomenon solely through the lens of autonomy, Z. overlooks the insights of those who wisely consider these instruments as profound, preparatory exercises of conscientious solidarity and social responsibility. Finally, Z. needs to read theological and religious ethical writings on death and dying that have been published in the United States. Referring readers to Evelyn Waugh's classic *The Loved One* (1948) to analyze the "American way of death" (45) indicates an unworthy bias in Z.'s writing. Otherwise, this is an insightful book by an important contemporary theological figure.

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THE SACRAMENT OF RECONCILIATION. By David M. Coffey. *Lex Orandi Series*. Collegeville: Liturgical, 2001. Pp. xix + 189. \$19.95.

Given the present pastoral conundrum over the sacrament of reconciliation, liturgical and sacramental scholarship in this area has all but ceased. David Coffey's book is much needed and welcome indeed.

Chapter 1 provides a useful summary of the shift in moral theology from an act-centered to a person-centered morality and the consequences for the sacrament of reconciliation. C.'s conclusion is that grave sin, while possible, is rare; if the sacrament of reconciliation is obligated only for these, its celebration also will be rare. However, C. makes the case that the sacrament should be celebrated for other reasons, such as to maintain the tradition of devotional confession and to remind the Church of its ministry of reconciliation.

Chapter 2 begins well with a summary of the New Testament and historical development of the sacrament. But the chapter bogs down in a technical account comparing and contrasting the effect of sacramental reconciliation with Trent's canons on the Eucharist. Many readers will be less interested in the juridic restrictions of the Eucharist as a sacrament of reconciliation than reflecting on the Eucharist as the ordinary sacrament of reconciliation. Likewise C.'s treatment of the four parts of the sacrament of reconciliation in chapter 3 will be of greater interest to specialists in the history of moral theology than to others. Overall, C.'s discussion needs more attention to the *praenotanda* of the Rite of Penance (RP), particularly on the role of the community, the experience of reconciliation on the continuum of conversion, and reconciliation as a call to the necessary work of justice and peace.

Chapters 4 and 5 are C.'s best. His commentary on the three sacramental rites and the nonsacramental rite provided by the RP is theologically and pastorally grounded. Noteworthy is his recovery of the 1974 commentary by Franco Sottocornola, secretary of the committee responsible for the RP, who predicted that the third form of the RP, General Absolution, would be the one most often celebrated. C. laments that official restrictions have made things turn out otherwise; yet he is hopeful

that the curia will listen to the refusal of the faithful to celebrate often the first two forms of the rite and make the third rite more available.

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ANTROPOLOGÍA DE LA RELIGIÓN. By Lluís Duch. Translated into Spanish from Catalan by Isabel Torras. Barcelona: Herder, 2001. Pp. 256. €12.02.

In nine concise chapters Duch introduces the reader to the anthropological study of religion. Recognizing the challenge posed by the breadth and depth of issues that encompass this discipline, the author merely wishes to "trace the main lines of ideological and methodological discussion and provide at the end of each chapter, in the form of a bibliographical appendix, the enumeration of those works that he considers in each case most adequate" (14).

Readers of this work will be introduced to the vast literature that comprises the anthropology of religion. They will be exposed to: (1) a diversity of methodological approaches (historical, comparative, structuralist, phenomenological, morphological, and socio-phenomenological); (2) an overview of the history of the study of religion; (3) a manifold of ways of defining religion, including D.'s own definition, which is both socio-culturally anchored and theologically amenable (105); (4) a brief study of the debates surrounding the origin and evolution of the concept of God; (5) a model-typology for classifying religious phenomena and a discussion of "the various models of relation (family, state, economy, educational systems, culture, etc.) which are sustained by a specific religion in order to maintain the stability of the social order" (149); and (6) a rich exploration of the definition, nature, classification, and function of ritual actions, myths, magic, and religious language.

A more elaborate discussion of D.'s own ideas, definitions, and nuances as presented in each of the chapters would enhance the present work. Notwithstanding this observation, D.'s study provides an excellent resource for schol-

ars of religion and theologians inquiring into the 19th-century origin and evolution of the scientific study of religion. More specifically, theologians who have embraced the anthropological starting point in theological reflection (e.g., Karl Rahner and his contemporary followers) will welcome D.'s multi-layered historical way of approximating "the always and everywhere" nature of the human as *homo religiosus* (105).

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TRUTHFUL ACTION: EXPLORATIONS IN PRACTICAL THEOLOGY. By Duncan B. Forrester. Edinburgh: T. & T. Clark, 2001. Pp. xii + 228. \$29.95.

Duncan Forrester named his book accurately. His explorations are wide, insightful, clarifying, and, I believe, will lead to truthful action. This action will not be the same for every person in every place, but that is the beauty of truthful exploration. F. points out clearly that practical theology has the task of overcoming the perceived duality between an Apollonian and a Dionysian way of looking at theology, a way of combining praxis and passion. Relying on both Augustine and C. S. Lewis to remind us that loving and knowing should be as one, F. follows this argument as did two of his compatriots from the United Kingdom, Ronald Knox in *Enthusiasm* (1950) and Rosemary Haughton in *The Catholic Thing* (1979). F. is very much aware of the work done in practical theology on both sides of the Atlantic and is ecumenical in his sources.

Truthful Action would make an excellent resource for graduate and seminary courses in practical theology. Since it is a collection of essays, it need not be read serially but selectively to suit course plans.

The book is divided into four parts. Part 1 discusses the terms *practical* and *theology*; part 2 treats issues in Church and ministry; part 3, which relies heavily on David Tracy's work, presents public theology; and part 4 delves into diversities of practice and ends with a case

study. Parts 1 and 3 are singly worth the price of the book.

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NEW MAPS FOR OLD: EXPLORATIONS IN SCIENCE AND RELIGION. By Mary Gerhart and Allan Melvin Russell. New York: Continuum, 2001. Pp. VIII + 232. \$24.95.

Gerhart (religious studies) and Russell (physics) are well known in the growing dialogue between religion and science. The bidisciplinary approach in this compilation of their writings claims to offer a stereoscopic perspective for cognitive mapping of thinking space for human investigation of meanings in theology and the natural sciences.

Part 1 represents two territories of religion and science on a single map that permits a development of understanding of their relationship. After clarifying the distinction between analogy and metaphor, G. and R. describe a cognitive metaphoric process wherein two concepts firmly embedded in two fields of meaning are equated and understood, bringing about what Lonergan calls a "higher viewpoint." Through the four chapters, the reader acquires a view of the meaning of a metaphoric process and how it can be applied to concrete examples. The chapter, "Sublimation of the Goddess in the Deitic Metaphor of Moses," by equating El with Yahweh and appropriating specific Old Testament texts, offers a theory of metaphor as the hermeneutical basis for interpreting the transformation of Israel's religion from polytheism to monotheism. The other three chapters provide an intelligible overview of the metaphoric process.

Part 2 promotes the genre of bidisciplinary dialogue. It claims to substitute for a prominent limitation in which an author schooled in one discipline is burdened by presuppositions. This claim, however, is not universally accepted. The essay, "A Scientist and a Theologian See the World," illustrating a dialogue, seems a bit contrived, but "A Generalized Conception of Text Applied to Both Scientific and Religious

Objects" offers a valuable description of how a text can serve as source for discussion.

Part 3, four short but interesting essays, evaluates relationships when theology and science are mapped together. The limits of quantum mechanics and cosmology as resources for a contemporary theological metaphysics and the application of myth in both theology and science are particularly perceptive. The essay, "Cog [MIT's humanoid robot] Is to Us As We Are to God," describes research in artificial intelligence and includes frank criticism of theologians who have related this research to the *imago Dei* theme.

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EVANGELICALS AND POLITICS IN ASIA, AFRICA, AND LATIN AMERICA. By Paul Freston New York: Cambridge University, 2001. Pp. xiii + 344. \$59.95.

This book is a ground-breaking map that treats of evangelicals and politics in 27 different countries in the Third World. Freston, a sociologist and specialist on the evangelical world of Brazil, mines the secondary literature to present country-by-country case studies of evangelical involvement in politics in various countries. Some of these countries have had evangelical, Pentecostal presidents or evangelical political parties. So little systematic study of the topic has been done that the case studies vary widely in scope and quality.

There may be much evangelical activity but little systematic reflection on issues such as resistance to tyranny, violence, structural causes of political and economic instability, and power, its nature and abuses. Where evangelical political parties have emerged, few show more than tangential interest in economic themes. The political stance tends to be moralistic, holding that believers are incorruptible, that good intentions suffice, and that political power can be safely placed at the service of the Church. The political rallying cry is one of "spiritual warfare." But where Catholics have aligned with conserva-

tive parties, evangelicals frequently connect to the secularist left.

Yet, in many countries, such as in Pinochet's Chile, evangelical political forces became bastions of tyranny. In others, such as Korea, Guatemala, and Zambia, evangelical heads of state engaged in undemocratic coups or fostered corruption. In other places, such as Myanmar, among the Karen tribe, evangelicals represent the guerrilla warriors who foster violence.

Two main theses in sociology of religion get probed. One assumes that the global rise of evangelicalism in the Third World stems from the influence of the American Christian right. This needs much nuancing since much of Third World evangelicalism is locally rooted and financed. The second thesis, associated with David Martin's influential study, *Tongues of Fire* (1990), assumes that evangelicals represent a new pluralistic voluntarism, favorable to a civil society and democratic forms.

F.'s data suggest that evangelicalism is not always friendly to democracy. In the end, he wisely notes that we need more data before asking what the rise of evangelicalism actually means. He presents a research project to get those data and some very good, thick case studies. It is not the last word, but it will shape that more definitive word on evangelicals and politics when it comes.

JOHN A. COLEMAN, S.J.
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MINISTRY AT THE MARGINS: STRATEGY AND SPIRITUALITY FOR MISSION. By Anthony J. Gittins, C.S.Sp. Maryknoll: Orbis, 2002. Pp. xi + 193. \$25.

Anthony Gittins, a seasoned missiologist, has produced a vibrant, seminal interpretation of the missionary dimension of Christian identity rooted in baptism. This book is the mature fruit of G.'s own personal experience of missionary work as well as of his extensive reflection and teaching on the subject of inculturation. The book combines insights from cultural anthropology with an impressive vision of how theology

and spirituality inform Christian presence in a cross-cultural world.

G. rethinks ministry in a missionary key using John Dunne's notion of "passing over and coming back." This venture involves moving beyond one's comfort zone. Hence the reference to the margins, the place where one is challenged and insecure. Well-chosen biblical texts illustrate this process in the life of Jesus, his presence at the margins and his use of parables. G. aptly stresses the Pauline meaning of the Incarnation as *kenosis* (emptying), showing how cultural encounters demand exactly that. The examples from G.'s African experience are superb. The implications go to the entire scope of Christian life. G.'s is a powerfully seminal practical theology and spirituality. Of special note is the enlightening treatment given the phenomena of gift-giving and being a stranger.

On a less positive note, G. takes for granted that a vision grounded on the idea of evangelization has been adequately received by the Church. Vatican II's documents and the writings of Paul VI and John Paul II are G.'s most cited sources. It seems to me, however, that the official church teaching on evangelization has not received the attention it deserves. While many missiologists have assimilated this teaching, many Catholic leaders in theology and ministry have not. There is a cognitive dissonance here that cries for relief. That would have been a realistic starting-point for G.'s reflections.

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A DARING PROMISE: A SPIRITUALITY OF CHRISTIAN MARRIAGE. By Richard R. Gaillardetz. New York: Crossroad, 2002. Pp. 143. \$16.95.

This relatively short book is packed with substance. Its engaging style and many well-chosen personal anecdotes will make that substance understandable for readers who are not specialists in theology. Those who are well versed in Christian marriage theology will find much that is familiar, but plenty of cre-

ative insights as well. While it is clear that Gaillardetz is writing out of a Catholic context, the book will appeal to an ecumenical readership.

At the outset, G. identifies the concerns he hopes to address. Institutional Christianity has too often failed to convince typical believers that its core doctrines are meaningful in everyday life. With regard to marriage and sexuality in particular, Christian thought has oscillated between extremes: suspicion about the intrinsic goodness of sexuality or, overcompensating for that negative approach, an overly-romanticized, idyllic depiction of marriage and of marital sexuality. Dissatisfaction with institutional Christianity creates a context ripe for a proliferation of spiritual guides and movements that are often detached from any established religious tradition. The spiritualities they engender tend to be eclectic and privatized; they are typically deficient in their communal, vocational, and prophetic dimensions.

G. succeeds in articulating a provocative marital spirituality that avoids any of the above-mentioned weaknesses. His understanding of marriage is enlivened by fundamental Christian themes (e.g., Incarnation, Resurrection, Trinity, communion, covenant, conversion, salvation, sacrament, Eucharist, forgiveness, asceticism). Potentially divisive issues such as gender roles and contraception are treated in a balanced manner.

Unfortunately, most of the "Questions for Reflection and Discussion" at the end of each chapter are addressed to persons who are currently married. While married couples will surely benefit by reading this book, the unmarried may benefit just as much. With some adjustments to the discussion questions, the book could be a very helpful text for undergraduate courses on theology of marriage and for marriage preparation programs.

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GOD MOMENTS: WHY FAITH REALLY MATTERS TO A NEW GENERATION. By Jeremy Langford. Maryknoll, New York: Orbis, 2001. Pp. ix + 207. \$17.

Jeremy Langford, copublisher and editor-in-chief at Sheed & Ward, tells his own story of coming to an adult faith. He opens by acknowledging that he comes from a broken home. Like many of his fellow "Generation Xers" whose experience has been shaped by divided families and damaged institutions, he went through a period early in his adult life when the Church did not seem to have anything to offer him. Through a variety of friends, however, he found his way back and is now involved as a young adult minister and pursuing a graduate degree in theology. His book develops a spirituality for young adults that is both communal and deeply Catholic.

In the first half of the book, L. profiles Generation Xers and their search for what he calls "God moments" or experiences of transcendence. He then explores Christian faith, focusing on its transformative value for Generation Xers' quest for meaning and its ability through discipleship, community, and Catholic social teaching to give direction to their strong desire for service of the less fortunate. Drawing on authors as diverse as Augustine, C. S. Lewis, Ronald Rolheiser, and Tom Beaudoin, he is able to challenge the individualism of the contemporary "seeker" culture of young adults without rejecting its stress on experience. His chapter critiquing the "I'm spiritual but not religious" approach of so many today is particularly valuable.

L.'s text is enlivened by his fresh recounting of the biblical stories about Jesus and by its often autobiographical passages. Especially rich is his account of his relationship with Cardinal Joseph Bernardin during the final weeks of his life while L. served as coeditor for the Cardinal's book, *The Gift of Peace* (1997). While primarily for young adults, L.'s book offers an older generation an inside look at their culture. Both groups will find it helpful.

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THE THOMIST TRADITION. By Brian J. Shanley, O.P. Long Handbook of Con-

temporary Philosophy of Religion, vol. 2. Boston: Kluwer Academic, 2002. Pp. xiv + 238. \$90.

Shanley's work accomplishes a very difficult task: it remains faithful to classical Thomism while exhibiting a wide range of Thomistic views. S. discusses Aquinas's view on eight issues in the philosophy of religion: (1) the relationship between faith and reason; (2) religious language (Aquinas's doctrines of analogy and the *via negativa*); (3) the relationship between religion and science (Aquinas's natural philosophy); (4) evil and suffering (classical and contemporary Thomistic theodicies); (5) religion and morality (the relationship between Thomistic moral theology and philosophical ethics); (6) human nature and destiny (classical and transcendental Thomistic anthropology); (7) conception of the Absolute (our knowledge of God); and (8) religious pluralism (how Thomism can reconcile the idea of universal salvation with the idea that belief in Jesus Christ is essential for salvation).

S. claims that his approach to these topics is from a "traditional or classical position" (xii), staying as close as possible to the Thomistic texts. Three features that permeate his discussion support this claim. First, S. provides a holistic view of Thomas's thought. Second, although S.'s primary concern is with Thomas's philosophy, he is faithful to Thomas's theology. For example, he recognizes that "it is impossible to give an adequate account of evil from a Thomistic perspective without recourse to specifically theological doctrines" (92). Third, S. does not succumb to the pressure of trying to place Aquinas in a contemporary framework or category when doing so misrepresents him. For instance, with respect to the contemporary discussion concerning faith and reason, S. says: "Aquinas does not fit neatly into any contemporary category" such as evidentialism or fideism (28).

A valuable element of this text is its breadth of discussion. After the first chapter—a brief explanation of the pluralism in 20th-century Thomism—the reader is exposed to a wide spectrum of Thomists and their views, including Norris Clarke, Etienne Gilson, Jacques

Maritain, Eleonore Stump, Karl Rahner, Bernard Lonergan, Alasdair MacIntyre, Germain Grisez, John Finnis, Henri de Lubac, and Edward Schillebeeckx.

The book can serve as an excellent source both for graduate students and for advanced scholars who want to know more about how Thomism can be set in dialogue with contemporary issues in the philosophy of religion.

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L'EXISTENCE DU MAL. By Alain Cugno. Paris: Seuil, 2002. Pp. 278. €8.50.

Eschewing theodicy and not pretending to theology, this book is a philosophical meditation on the effects of evil upon human existence. Evil is unintelligible and defies explanation. To the degree that it is intelligible precisely as unintelligible, it is not absolute in its claims upon the good of human life, despite suffering. That we can think and know that evil is unintelligible is itself a source of hope. To establish this fundamental insight, Cugno explores a range of philosophical views, notably those of Kierkegaard and Ricoeur.

Evil exists in its effects, which can be condensed to the despair of the suffering. As reflected in the lamentation genre, despair abandons hope in any justification of evil and the suffering it entails. But despair presumes the irreducible self-affirmation of the existence of oneself, however diminished by suffering, standing before what cannot be justified or understood. That self, even in despair, affirms not only the existence of evil, but in that very affirmation, the existing possibility of good. One is reminded of Rahner's dark yet hopeful admonition: "Despair, yet despair not." Only in going through the "sickness unto death" of suffering, and facing one's own darkness of sin, can one find hope.

C. offers a tantalizing, fresh insight into the problem: if evil entails the destruction of that human possibility realized supremely in art, art itself is the way the human spirit thinks, acts, and

feels itself through despair. The making of art is the making of our lives into something esthetically good. This possibility is the ultimate answer to evil's sway and moves us onto sacred ground.

This book thus helps build toward a fundamental theology of evil, but it neither delves into the role that God's grace would play nor develops a theory of providence. God's power works through those who can answer evil with a thinking, feeling, and acting that leads to transcendence. Perhaps this approach is to be expected from the author of a major work on Saint John of the Cross—a phenomenology of the human spirit in the face of evil's intractable existence.

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ON THE PSYCHOTHEOLOGY OF EVERYDAY LIFE: REFLECTIONS ON FREUD AND ROSENZWEIG. By Eric L. Santner. Chicago: University of Chicago, 2001. Pp. viii + 156. \$40; \$16.

This little book is big in theme and scope. Santner presents an important drama about modern life by mapping the vocabularies of a number of thinkers, one onto the other. The central figures are Sigmund Freud and Franz Rosenzweig. The supporting cast includes Franz Kafka, Ludwig Wittgenstein, Slavoj Žižek, Gershom Scholem, Walter Benjamin, Stanley Cavell, Giorgio Agamben, Jean Laplanche, Jonathan Lear, Harold Bloom, Jacques Derrida, Emmanuel Levinas, and Elaine Scarry.

The drama tells this story: In the modern world we are existentially ill, and our illness is caused by the institutions, principles, and frameworks that organize our lives. With the so-called myths or ideologies that support them, these structures distort our values and oppress us; as a result, we suffer. To expose this sickness and cure us, philosophy needs to be reconstructed. Freud and Rosenzweig provide psychoanalytic and theological tools for the task. The reconstructed philosophy reveals the centrality of our unique, concrete indi-

viduality and the need to “change the direction of our lives” by understanding how we are called into question by other persons, strangers and neighbors who “make claims on our attention, desire, and care.” This call to help others overcome their suffering, which is the result of the “eccentricities and perversities that constitute the psychopathology of daily life,” is what religious thinkers like Rosenzweig call “revelation” and hence is what religion has to contribute to the recovery of a meaningful, redemptive life.

The overall plot of this drama is well

known, but the weaving together of Freudian psychoanalysis and recent appropriations of it with Rosenzweig’s less well-known philosophical and theological thought is intriguing and novel. The play, however, has a hidden message about which I have grave doubts, for under S.’s direction, the characters all turn out to be various *persona* of one of their company, Emmanuel Levinas, who, along with Freud, is certainly the primary force behind its authorship.

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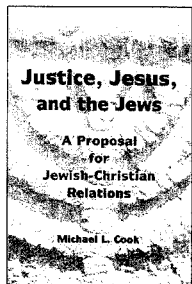


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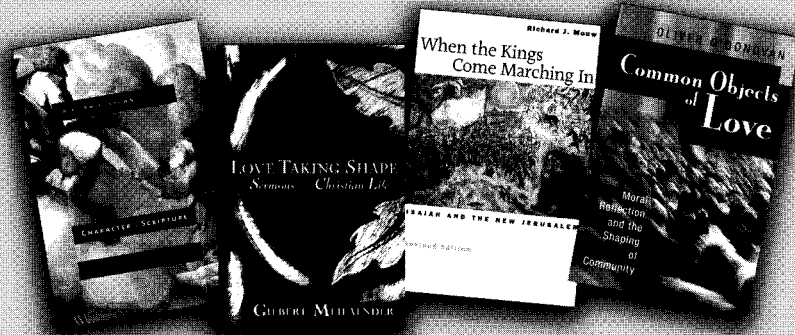
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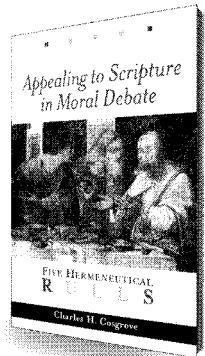
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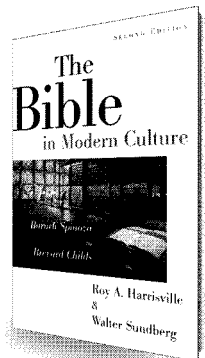
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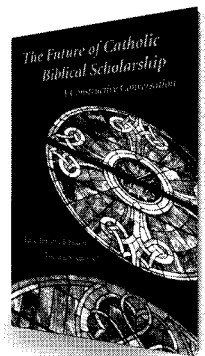
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