

BOOK REVIEWS

ZERSTÖRUNGEN DES JERUSALEMER TEMPELS: GESCHEHEN—WAHRNEHMUNG—BEWÄLTIGUNG. Edited by Johannes Hahn. Wissenschaftliche Untersuchung zum Neuen Testament, vol. 147. Tübingen: Mohr Siebeck, 2002. Pp. viii + 279. €89.

The eleven essays of this volume are the product of a multidisciplinary colloquium held in Münster, Germany, in November 2000. In his preface (v–vi) Hahn lists several provocative questions concerning the factors involved in the destructions of the Jerusalem Temple (587 B.C.E., 70 C.E.) that call for analysis: the economic, social, and cultural consequences of these disasters, their impact on Israel's self-understanding, its political and religious identity, its understanding of God, and the means employed for confronting and coping with these crises. Rather than dealing with this concatenation of factors in an interdisciplinary fashion, however, the essays remain traditional in approach, offering historical descriptions, literary analyses or comparisons, or exegetical investigations concerned with theological ideas.

Walter Mayer (1–22) situates the Temple destruction of 587 B.C.E. within the context of ancient Near East destructions of sanctuaries in general. Rainer Albertz (23–39) treats the “religious-political meaning” of this destruction and Karl-Friedrich Pohlmann (40–60), the religious crisis prompted by the destruction and the ensuing revised theological orientation. The team of Ariane Cordes, Therese Hansberger, and Erich Zenger focuses on the lament of Psalm 74 and its varied renditions in the Septuagint and *Midrash Tehillim*. Hermann Lichtenberger (92–107) lists texts proclaiming the indestructibility of either the Jerusalem Temple or of the eschatological temple to be built by God and shows how the myth served the revolutionary program of the Zealots. Folker Siegert (108–39) investigates the temple sayings in the Gospels and suggests that Jesus presented his death and Resurrection as erection of a “metaphorical temple” replacing the temple of stone and providing a new form of honoring God. Stefan Lücking (140–65) discusses the Gospel of Mark as an illustration of Christian theological response to the destruction of the Temple. Faced with the loss of a central symbol of identification (locus of God's presence and destination of the eschatological pilgrimage of all peoples), the Markan Gospel presents an open-ended narrative offering no decisive resolution of the crisis but paralleling the experience of the suffering of Jesus' followers to that of Jesus himself.

Althistoriker Sabine Panzram offers a fascinating sketch of the role played by Roman coins declaring *Iudaea Capta* and an ambitious building program in Rome (amphitheater, temple of peace) as tools of Flavian propaganda for publicizing their victory over Judea and shoring up their imperial power, analogous to the propaganda claims of the first emperor,

Octavian. But the Jerusalem Temple itself receives no attention. Konrad Schmid (183–206) discusses the unique position of *4 Ezra* (written ca. 100 C.E.) on the destruction of Jerusalem and the Temple in 70 C.E. This event was not an occasion for lament but an occurrence that called Israel, despite its “evil heart,” to a renewed obedience to Torah as the only way to salvation. Günter Stemberger (207–36) surveys rabbinic reactions to the destruction of the Temple from the third to the ninth century. Through the fourth century the destruction was rarely mentioned, appeared only occasionally in inscriptions as an anchor for dating, and in place of an actual temple a “temple of the imagination” was constructed that permeated all aspects of life. In the fifth century, disinterest in the Temple and its restoration continued, study of Torah and prayer replaced temple sacrifice, and synagogues became holy places replacing the Temple. Midrashim of the ninth century speak of God’s suffering over the Temple’s destruction, but here too the Temple was no longer something to be rebuilt but rather a symbol of messianic salvation and eschatological renewal. The final essay by the editor (237–62) considers not ramifications of Temple *destructions*, but rather the motivation, goal, and political implications of emperor Julian’s failed plan in the fourth century to *rebuild* the Jerusalem Temple and the totally different responses by Jewish (silence) and Christian (thunderous condemnation) communities.

A study whose various essays examined and explained the *interrelation* of the full range of factors (historical, economic, social, cultural-religious) involved in the destructions of the Jerusalem (and other) Temples would make an important contribution to the research project of which this colloquium was a part (“Functions of religion in ancient societies of the Near East”). The present volume is not that interdisciplinary examination—at least in its method; but it does assemble data that will be useful to such an undertaking.

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THE ROLE OF THE SEPTUAGINT IN HEBREWS: AN INVESTIGATION OF ITS INFLUENCE WITH SPECIAL CONSIDERATION TO THE USE OF HAB 2:3–4 IN HEB 10:37–38. By Radu Gheorghita. *Wissenschaftliche Untersuchungen zum Neuen Testament*, 2. Reihe, vol. 160. Tübingen: Mohr Siebeck, 2003. Pp. xii + 275. €49.

This Cambridge University dissertation, completed under the direction of William Horbury, is more than a study of Old Testament citations in the Letter to the Hebrews. Gheorghita offers an analysis of the various ways that the author of Hebrews incorporated the Septuagint into the letter, and how the author’s theological interpretation grew out of the interpretation of biblical tradition already represented by the Septuagint. To this end G.’s book is a model for the way NT scholars might investigate the relationship of the LXX to the NT.

After introducing the reader to how the author of Hebrews uses LXX quotations, allusions, diction, and theology, G. focuses on the appropriation of Habakkuk 2:3–4 in Hebrews 10:37–38 to test the hypothesis introduced in the book's part 1. G. argues that the theology of Hebrews derives from its author's dependence on the LXX, and that the letter's theology would have been different had the author relied on the MT instead.

Progress scholars have made in understanding the use of the OT in Hebrews is indebted to recent advances made in the study of the LXX itself. NT scholars have taken advantage of the growth of LXX studies beyond textual criticism or simple comparison of the LXX text to the MT, to show that the LXX is not merely a translation, but is itself an interpretation of the MT that has been used as such by NT authors. This usage means that there are not only linguistic divergences between the LXX and the MT, but theological differences as well. Recognizing this phenomenon has positioned NT scholars to grasp more deeply how the LXX has helped to shape the theology of particular NT books.

In the introduction, G. surveys under three categories the major contributions on the use of the OT in Hebrews: textual approaches, exegetical/hermeneutical approaches, and rhetorical approaches. There follows an explanation of his methodology. G. examines only those texts, which may show a distinct LXX influence, shows from them how the argument of Hebrews hinges on the LXX version, as distinct from its counterpart in the MT, and controls his samples by choosing examples for which variants are either absent or reduced in the manuscript traditions.

Part 1 demonstrates how far studies of the use of the OT in Hebrews have come. Its five chapters explore the main categories of G.'s interest, respectively: LXX texts, contexts, allusions, lexical units, and theology, that is, eschatology and messianism. In each chapter G. focuses on places where the LXX and the MT diverge and shows how the differences are compatible with the Hebrews' author's purpose. G. can then effectively show the distinctive LXX influence on the letter's author.

Part 2 undertakes the study of an important OT text in Hebrews, Habakkuk 2:3–4, as it appears in Hebrews 10:37–38. In three chapters, G. analyzes the Habakkuk text in Hebrews, its context and its theology. The last chapter offers conclusions and points the way to possible future investigations. The overall conclusion of part 2 is that Habakkuk 2:3–4 underwent significant developments along the lines of its eschatology and messianism, as it was translated from the MT into the LXX. The modifications of the text of this citation, as well as its theology were especially suited to the theology of the author of Hebrews and to the way he understood the prophetic oracle to function in Hebrews 10:37–38. One can reasonably claim, therefore, that the Hebrews' author's eschatological and messianic interpretation of Habakkuk 2:3–4 came not only from his reading of this prophetic oracle in the light of early Christian eschatology, but also from the way he had already been steeped in the eschatological and messianic tradition of the LXX. Had the author of Hebrews

relied on the MT, G. believes, the outcome would have been markedly different.

G. has produced an important and groundbreaking study. He is not naïve enough to think that he has written the last word on the topic and acknowledges where there may be weakness in his argument. While he has shown that the LXX form of Habakkuk 2:3–4 has influenced the Hebrews' author's use of it, some will question whether the influence comes from the LXX itself or from early Christian interpretations of it that precede the writing of Hebrews. At the very least, G. has shown the probability that even the beginnings of those trajectories have their roots in the LXX interpretation of the MT.

This book, will be especially appreciated by serious scholars of the Letter to the Hebrews.

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PAUL, THE LAW, AND THE COVENANT. By A. Andrew Das. Peabody, Mass.: Hendrickson, 2001. Pp. xix + 342. \$24.95.

This significant work by Andrew Das is the published form of a dissertation written at Union Theological Seminary, Richmond, Va., under the supervision of Paul Achtemeier. The inquiry both challenges major portions of the work of E. P. Sanders's *Paul and Palestinian Judaism* (1977) and makes a fresh and important contribution to the study of Paul and the Law by taking into account certain texts, particularly apocalyptic writings, that are roughly contemporary to the time of Paul. The work comprises an introduction, ten chapters of analysis and argumentation, and a conclusion. A copious bibliography and indexes of both modern authors and ancient sources round off the book.

In the introduction, D. briefly sketches the so-called "new perspective" on Paul and the Law that locates the Law within the gracious framework of God's covenanted election of Israel and so softens the Law's strict demands through the provision of atoning sacrifices. Sanders's term for this arrangement is "covenantal nomism." From this perspective, Sanders and others have argued that Paul could not or would not have been distressed by the stringent requirements of the Law; rather, he was concerned with the misuse of the Law as an ethnic boundary marker that excluded Gentiles (especially Gentile believers in the context of the early Church). In turn, D. examines texts from Judaism that call the gracious framework of covenantal nomism into question and finds that, from such a perspective, the demands of the Law take on central importance, so that perfect obedience is demanded without compromise or a softening provision of atonement with election.

In chapter 1, D. examines *Jubilees*, Qumran literature, Philo, and Tannaitic materials to argue that Sanders did not adequately recognize that some Jews held that the Law required perfect obedience. Chapter 2 then studies *4 Ezra*, *2 Baruch*, *3 Baruch*, *2 Enoch*, and *Testament of Abraham* to

contend, in relation to what D. refers to as the “compromise or collapse of Judaism’s gracious framework” of election and atonement, that after the fall of the Temple in 70 C.E. some Jewish apocalyptic writings show a questioning of the idea of the election of Israel and a departure from the pattern of covenantal nomism.

Next, chapters 3–5 focus on a series of texts in the corpus of undisputed Pauline letters. D. asks about covenantal nomism with regard to election and atonement. He demonstrates how Paul’s letters correspond in various aspects to the outlook of Jewish apocalyptic writings such as those examined in chapter 2. His analysis is persuasive.

Chapters 6–10 then offer detailed exegetical treatments of a series of Pauline texts and important parallel passages. D. makes a strong case for the inadequacy of covenantal nomism as a model for viewing Paul’s thought as expressed in his writings.

In general D. concludes that Paul is no covenantal nomist. This understanding and pattern of religion may better characterize Paul’s opponents in the early Church. Rather, D. argues that Paul has experienced something like the collapse of the gracious framework of covenantal nomism in his experience of Christ, so that Christ is the end of the Law both as its goal and as the singular means of God’s grace, apart from whom the demand of perfect obedience to the Law would be impossible. Thus, the so-called “new perspective” with its emphasis on “covenantal nomism,” with which Sanders and others are associated, does not present the best background against which to understand and expound Paul’s thought and writings; rather, apocalyptic Judaism supplies a better model and background.

This is a major work in NT studies. D.’s focus on texts from apocalyptic Judaism brings an important nuance to the study of Paul’s letters and theology. His critique of Sanders’s work is significant, as it is sustained and multifaceted. Nevertheless, readers must beware (not necessarily at D.’s fault) of moving to an overstatement that either dismisses the importance of covenantal nomism or creates a monolithic image of a religious point of view that stresses the importance of perfect obedience to the Law as the necessary means of experiencing grace. Furthermore, what this work may be illustrating is the complex nature of Judaism during the period of the first century C.E., so that the terminology of “Judaisms,” recognizing the complexity and variety of that broad pattern of religion (and ethnicity), may better describe “Judaism” than can any one reconstruction of a singular entity. Finally, as D. recognizes from his exegetical work in relation to Philippians 3 (and 2 Corinthians?) the language of “collapse” may not be the best way to describe or to conceive of the “redefinition” of religious outlook on the part of Paul; rather, one might best speak of “revelation” or “unveiling” or “disclosure” that resets Paul’s understanding of God and the Law and God’s grace in Christ.

HANDBOOK OF EARLY CHRISTIANITY: SOCIAL SCIENCE APPROACHES. Edited by Anthony J. Blasi, Jean Duhaime, and Paul-André Turcotte. Walnut Creek, Calif.: AltaMira, 2002. Pp. xxvii + 802. \$100.

This expensive, phone-book-sized volume reads like a compilation of conference papers dealing largely with randomly selected dimensions of the social history of early Jesus groups prefaced with sociological theory. Sociologist John Coleman qualified editor Blasi's previous works as "important forays into the territory without any clear cut maps" ("The Bible and Sociology," *Sociology of Religion* 60 (1999) 143, missing in the bibliography). The same is true of this collection.

The work has six random parts, with contributors and topics as follows:

Part 1, "General Perspectives": essays by David G. Horrell (Overview of Social Scientific Studies To Date); Paul-André Turcotte (Major Social Scientific Theories); Anthony J. Blasi (General Sociology-Based Methodological Perspectives).

Part 2, "Special Methods": essays by Carolyn Osiek (Archaeology); Ritva H. Williams (Historical Inquiry); Steven L. Bridge (Literary Source and Redaction Criticism); Robert A. Wortham (Statistical Textual Analysis); Ernest R. Wendland (Rhetorical Analysis); and Peter Staples (Structuralism and Symbolic Analysis).

Part 3, "Contexts and Emergence of the Jesus Movement and Early Christianity": essays by Frederick Bird (Early Christianity as an Unorganized Ecumenical Religious Movement); Peter Richardson and Douglas Edwards (Palestinian Social Protest); Donald A. Nielsen (Civilizational Encounters and Early Christianity); Anthony J. Blasi (Early Christianity and Symbolic Interaction); David G. Horrell (Christian Identity Formation); Howard Clark Kee (Leadership Roles and Community Formation); and Jack T. Sanders (Social Distancing).

Part 4, "Power, Inequality, and Difference": essays by Philip A. Harland (Elite Connections); John W. Marshall and Russell Martin (Government and Public Law); Harold Remus (Persecution); Warren Carter (Early Christians as Challenge to the Roman Empire); and Nicola Denzey (The Limit of Ethnic Categories).

Part 5, "Economic Questions": essays by Philip A. Harland (The Palestinian Economy); Dimitris J. Kyrtatas (Modes and Relations of Production); and David Fiensy (Occupations).

Part 6, "Psycho-Social Approaches and Phenomena": essays by Nicholas H. Taylor (Identity Conflict: The Example of Paul); Richard Fenn (A Psychoanalytical Study of Fratricidal Conflict); and Jack T. Sanders (Conversion).

The work concludes with a very good if incomplete bibliography by Duhaime.

Horrell's opening essay presents Ralph Hochschild's categories of social scientific biblical studies. It would have been an invaluable help to readers had Horrell located the contributions in this volume within those categories to situate the directions and lacunae of this "handbook." Editor Blasi, for whom science is an art (78), often offers admirable advice: "we need to examine comparison cases as much as the case(s) of principal concern.

Social scientists refer to the comparison cases as the ‘control group’” (72). The fact is any historical study of documents from the ancient eastern Mediterranean is a retrodictive work of comparison. Yet modern authors, from sociologists to historians, rarely take cognizance of the fact. In this book, the ancient documents are always implicitly compared with a “control group” consisting of the modern author’s varying societies (here Canadian, French, British, and U.S.). Yet no explicit comparison is offered, as though the cookie cutter of (the sociology of) religion can force sense out of the pre-Constantinian dough ball curiously, if unscientifically, called early Christianity. None of the terminology used by Jesus and Paul aside from “God,” is actually religious in the first century, since it applies quite well to emperors and elites as well (e.g., son of God, savior, redeemer, Father, grace, wrath, parousia, kingdom, ekklesia, etc.; temples were political religious edifices; household altars served domestic religious purposes). That this terminology is now religious and that the authors do not explain why they are now religious shows the limitation of a sociological approach, an approach that tells us what the ancients would be like had they lived today. Perhaps that is a contribution, but not a historical or exegetical contribution. It has yet to be demonstrated that modern, post-Enlightenment sociology of religion can be of value in clarifying ancient embedded religions.

It is hardly possible here to list the sporadic errors and major and minor points of debate that cover the whole volume. The problems in this book range from fundamental omissions (for example, of sociolinguistics, pragmatically based reading theory, altered states of consciousness theory, and the cultural [social] anthropology of the Mediterranean), to the use of modern sociology of religion for antiquity, to omitting abduction in an overview of scientific methodology, to blatant Greek errors (*ethnos* is not masculine, *ta ethne* is not feminine), to falling into the sociologists’ temptation of ahistoricism by finding constant universals (the terms “Jew” and “Christian” treated as though they label groups with millennial permanence and continuity; “Greek” most often equates with Gentile). As probes, several of the essays are very fine. But the topics selected hardly provide the balanced, well-rounded overview one might expect of a social scientific handbook of early Christianity. Perhaps the main value of the volume is, to quote editor Blasi again, to “suggest problems for inquiry rather than provide a definitive portrayal of early Christian subculture” (307), that is, of early Jesus movement groups.

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FROM PAUL TO VALENTINUS: CHRISTIANS AT ROME IN THE FIRST TWO CENTURIES. By Peter Lampe. Edited by Marshall D. Johnson. Translated from the German by Michael Steinhauser. Minneapolis: Fortress, 2003. Pp. xviii + 525. \$42.

Scholars investigating the social history of early Roman Christianities will welcome this new translation of the second edition of Peter Lampe’s

Die stadtrömischen Christen in den ersten beiden Jahrhunderten: Untersuchungen zur Sozialgeschichte. More broadly, L.'s method, which uses epigraphic, archeological, and historical evidence to arrive at conclusions of greater or lesser certainty, provides a very useful and exciting model for the study of ancient Mediterranean religions in their social settings. L. divides his work into five sections with additional final remarks; the first four sections evaluate different types of evidence and draw from them tentative social conclusions. Four appendixes round out the book. Most of the sections (and chapters) could stand alone as articles or monographs on a variety of interlinked subjects.

The book's persuasiveness results from cumulative data and multiple arguments rather than from a single line of reasoning. This diversity of argumentation sometimes prevents a clear view of the work's overarching goal, although each of those individual arguments is handled adroitly. At the same time, the repetition of certain evidentiary trends and increasingly likely conclusions results in a unifying impact: midway through the book L.'s emerging conclusions feel natural and secure. The breadth of material covered is enormous, and the depth of L.'s understanding of his sources is magisterial.

Part 4 (over 200 pages) is a prosopographic investigation of possibly identifiable Roman Christians on a case-by-case basis. Scattered throughout these and earlier discussions are enough socio-historical observations and interpretive theories to occupy readers interested in Roman social history for a very long time. By focusing his attention on what can be deduced about the social patterns of Christian conversion, membership, and lifestyles, L. underscores the importance of sociological factors in the creation and dispersion of the competing theologies and practices of the surprisingly heterogeneous world of early Roman Christians. He argues, among many other points, that the Jesus-oriented groups spread their messages along the eastern trade routes to Rome. By his calculations, immigrants made up the majority of Roman Christians for some time, and the bulk of Christian converts in Rome were likely drawn from pagan Sebomanoi, rather than from ethnic Jews. The latter conclusion—in the light of recent work on the variety of Judaism in the Hellenistic world (such as Shaye J. D. Cohen's *The Beginnings of Jewishness* [1999])—is perhaps too forcefully stated. L. repeatedly stresses the complexity of class relationships in the Roman Christian communities and the concrete social circumstances and contents of many texts that are too often read merely theologially. For instance, evidence indicates that the majority of Roman Christians into the third century C.E. were poor.

L.'s ethnographic thickness, the result of persistent reference to primary sources, yields important perspectives on the lived experience of early Christians. His interpretations, like all those that extract social data from ancient texts not written as ethnographies, are at times uneven in the degree of transparency L. is willing to grant between textual statements/descriptions and empirical social facts. The *Acts of Peter*, cited as evidence that by the late second-century senatorial class Romans could be concep-

tually accepted as members of a Christian group (122), are just as easily an example of wished-for social legitimacy. By contrast, in his discussion of the *Traditio Apostolica*, L. is skeptical that some Christian masters would resist the conversion of their slaves (129), even though the text explicitly states that slaves needed their master's permission to convert. L. does not state the reasons for his skepticism. He also repeats Irenaeus's claim that Valentinians in Gaul were largely *simpliciores* and *rudes* without acknowledging the possible use of defamatory rhetoric (298).

The concluding discussions in sections 5 and 6 are in many ways the most exciting and important parts of the book. L. argues for extensive "fractionation" of the first- and second-century Roman Christian community and discusses the social and legal constraints that both caused and perpetuated this situation. The various implications of this basic social fact (perceptions of Christian groups by others, theological conformity among Christians, questions of governance and authority, etc.) are dealt with in a series of thematically focused chapters. Also important are the series of methodological and conceptual caveats L. includes in section 6, "Final Remarks," where he articulates both his own conclusions for Rome but also reasons why these conclusions are suggested topics for comparative studies rather than rules for evaluating social and historical situations in other first- and second-century cities with Christian communities. This reserve is admirable.

It would have been preferable, for the sake of nonspecialists, if translations of the extensive Greek and Latin texts cited had been consistently provided. Occasional cumbersome style and editorial lapses ["preparatory" for "preparatory" (136), "Cariton" for "Chariton" (126 n. 33) and "*Timaeos*" (295, 297) for "*Timaeus*" (263)] while unfortunate, nowhere impinge on the clarity of meaning or detract from the great value of this work.

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STUDI SU CLEMENTE ROMANO: ATTI DEGLI INCONTRI DI ROMA, 29 MARZO E 22 NOVEMBRE 2001. By Philippe Luisier. *Orientalia Christiana Analecta* 268. Rome: Pontifical Oriental Institute, 2003. Pp. 226. €18.

The eight papers gathered in this interesting volume were presented by seven scholars at two conferences on Clement of Rome held in Rome in 2001. The result is broad-ranging in focus and methodology, stretching from an exposition of *1 Clement* (Enrico Cattaneo) to interpretation of archeological traces in the Crimea (Elżbieta Jastrzębowska).

Cattaneo presented two papers, one in each of the conferences. Admitting (57) the difficulty of finding anything really new to say about a text as well-known as *1 Clement*, Cattaneo valiantly attempts to argue for a special role for the passage from 58.2 to 59.2a in the economy of the whole. That it is a *grande ammonizione*, as described in the title of Cattaneo's first paper, is hardly controversial. He stresses that (1) *1 Clement* as a whole is a document officially addressed by the Church of Rome to the Church of

Corinth; and (2) the point of the Great Admonition is to stress to the people in Corinth that disobedience to the advice conveyed in the letter would be equivalent to disobedience to God (76). Cattaneo then quotes R. E. Brown to the effect that Rome's intervention at Corinth in *1 Clement* cannot be explained only on the basis of special connections between the two cities (77); he then concludes that, if it had seemed to recipients of the letter that the Roman Church was exceeding its legitimate competence, the result would have been complaints (82). This makes a nice Jesuit sermon.

Cattaneo's second paper fills in the biblical and Qumran parallels more thoroughly, arguing that *1 Clement* was not merely an encouragement to the Corinthians to behave better, but a step in a process that could have led to their expulsion: the bearers of the letter arrived at Corinth for a legal case (*giudizio*, 83).

Dominique-A. Mignot in her paper seeks to reassert the old impulse to use *1 Clement*, the pseudo-Clementines, and secular literature (including Suetonius and Cassius Dio) synoptically and draw inferences that would link the writer of *1 Clement* with the imperial family: "Il est quasiment certain," she concludes, "que notre Clément fit partie de la *gens flavia* qui, assez tôt a subi l'influence du christianisme" (192). The argument is creaky at times: she argues that Eusebius, when he says that Clement of Alexandria had the same name as the Clement who presided at Rome and was a disciple of the Apostles, must mean that the earlier Clement's name was not just *Clemens* but *Titus Flavius Clemens* (177). This is drawing a long bow. Downgrade "quasiment certain" to "an intriguing yet very remote possibility."

Bernard Pouderon in "Clément de Rome, Flavius Clemens, et le Clément juif" (197–218) is also interested in a connection between Clement the letter-writer and Flavius Clemens the senator and member of the imperial family; but he picks the ball up and runs in a different direction with it, arguing that confusion between the two Clements gave rise to the fictional figures in the *Recognitions* and the *Martyrium Clementis*. Flavius Clemens, the senator, Pouderon identifies (202–6) with the pro-Jewish Roman senator known from Jewish literature (and in some stories called Qeti'a bar Shalom, "the circumcised son of peace").

F. Stanley Jones examines the *Pseudo-Clementines*, the works purporting to record Clement's life, and argues for a Q-like (cf. 141 n.2) single early (c. 220 [144]) source (the "Basic Writing") behind them. He compares parallel passages in the *Homilies* and *Recognitions* to get at it, and concludes that "the Basic Writer was a Jewish Christian who had reservations about the way gentile Christianity had developed" (155). Alessandro Bausi examines the place of texts written under the pseudonym of Clement in Ethiopic Christian literature (13–55): the 14-page bibliography at the end marks the article's place as a summary of and commentary on research to date. Johannes Hofmann's paper (107–26) is about Clement of Rome in liturgical texts from the Christian East.

In some respects the most interesting paper is that by Elżbieta Jastrzębowska (127–37) examining, in the light of archeological data, the

old tradition claiming that Clement was martyred and his martyr-cult celebrated in the Crimea. The present church of St. Clement at Inkerman is of recent (19th-century) foundation, and nearby remains of medieval churches lack anything that would identify them as being associated with Clement. This well-illustrated and well-argued article, however, reaches the conclusion that the monuments are of no help in interpreting the texts (137).

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AUGUSTINE AND POLITICS AS LONGING IN THE WORLD. By John von Heyking. Columbia: University of Missouri, 2001. Pp. 278. \$37.50.

This brilliant study of Augustine's political thought breaks new ground. Just what sort of political thinker Augustine was has long transfixed and vexed scholars. Heyking breaks through previous characterizations by displaying Augustine's complexities. This involves, among other things, weighing many Augustinian texts that political theorists tend to ignore and demolishing overly simplistic readings.

H. begins by challenging those who insist that Augustine's understanding of politics begins and ends with sin. To the contrary, insists H., Augustine "actually considered political life a substantive good that fulfills human beings' longings for a kind of wholeness. Instead of supporting the Christian Church's domination of politics, he actually held a more nuanced account of the relationship between religion and politics that preserves the independence of political life. Instead of basing his politics on a natural law ethic or on one whereby authority is conferred by direct revelation, Augustine held to an understanding of political ethics that emphasizes practical wisdom and judgment in a mode that resembles that of Aristotle and Cicero rather than Machiavelli." (1). H. then makes good on these conclusions, with persuasive arguments that must now be taken seriously by all future scholars.

H. first argues that Augustine embraced politics as a substantive good, although of the penultimate not the ultimate variety. He then unpacks Augustine's affirmation of politics as a natural good, and segues into very interesting material on Augustine's appreciation of political thinking, action, and ethics as a form of *phronesis* or practical wisdom. One very complex problem with politics is that it brews love of glory. Nearly all students of Augustine assume, and many argue, that Augustine deconstructs this love entirely. To the contrary, argues H., Augustine affirms that an "ordinate love of glory" is necessary to hold a polity together and to instill civic virtue. Finally, in his concluding chapters, H. examines the complexities of religion's relationship to politics and takes up Augustine's often condemned justifications for coercion of heretics. Because H. recognizes that one cannot study Augustine's political thought isolated from his theology, he traverses the theo-political terrain at nearly every point.

The book is so consistently interesting that it is difficult to single out for comment any particular section. I will, however, highlight two major ac-

accomplishments. Chapter 2, "A Little World of Order," beautifully fleshes out Augustine's view of politics as "the natural expression of human beings' striving to obtain a kind of wholeness, and as building a community as an expression of their loves," this despite the fact that Augustine "went to great lengths to point out the limitations of political life" (51). H. calls Augustine's normative vision of politics the "establishment and maintenance of a little world of order" (51). This charming locution is pregnant. It tells of the importance Augustine assigns to right order, for "human happiness depends on the expectation of a stable and peaceful future" (57). Without right order and stability, life will be chaotic, and people will find it very difficult to order their own souls, not to mention raise their children, meet their basic needs, treat their neighbors decently, and worship openly. In other words, politics is not merely a harsh necessity borne of sin but an authentic good within which a "multiplicity of human beings" gathers, interacts, and worships God (59). Human beings benefit from living with and among one another; indeed, as H. puts it, it is necessary in order to actualize our social natures.

Let me also call attention to H.'s analysis of Augustine's thought on coercion. Augustine has been pilloried on this issue. According to H., however, many of the harshest critics have got the wrong man in mind. H. claims that for Augustine, "the purpose of coercion is not to enforce moral and religious conformity"—as is usually alleged—but to curb violence. Thus: Augustine "supported the banning of the Donatist heresy because he thought its doctrines were expressed in violence" (223). This violence was a necessary, not an accidental and remediable, feature of Donatism—as must needs be the case with any quest for absolute purification. He opposed the death penalty—with one exception—something rare in the antique world. But some coercion is necessary, because rulers are obliged to preserve the city "as a place in which citizens can, to an extent, fulfill their particular perfections" (248). Unfortunately, H. concludes, the limits Augustine applied to coercion were forgotten by many who came after him.

One minor criticism: although H. rightly insists at the outset that scholars must not isolate Augustine's political thought from his theology, there are places in the book where H. speaks of Augustine's "philosophical anthropology" as if it could be interpreted apart from his theological anthropology. Such lapses, however, are rare and do not detract from the overall excellence of the work.

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FROM JUDGMENT TO PASSION: DEVOTION TO CHRIST AND THE VIRGIN MARY, 800–1200. By Rachel Fulton. New York: Columbia University, 2002. Pp. xvi + 676. \$40.

This long, dense, and difficult book is also deeply learned, beautifully (if self-indulgently) written, and movingly humane. Among its many excel-

lences, Fulton eschews the ironic mode of much recent historical writing to delve into human emotions, into empathy, in ways that will command respect, if not always emulation or assent. F. never condescends to the authors whose understandings she attempts to grasp. She tells a story but does not narrate one. Some readers will wonder if the story line is really there. She looks for connections and even causes, but many readers will wonder if she has actually found them.

What, then, is her story? It can be introduced with the iconography of the crucifixion. In the early Middle Ages, the crucified Christ was rigid, erect, triumphant. In the high Middle Ages, he was crushed, bent, broken; and his mother was there, sorrowing, or else, to the consternation of some observers (then and now), impassive. Christians, F. argues, long contemplated Christ's wounds in fear. They were an affront and a challenge. At the judgment, how could anyone avoid being reproached for not having suffered in a way somehow commensurate with the incomprehensible suffering of the innocent God-man at the hands of and on account of sinful humanity? But then in the twelfth century, by prodigies of metaphor and "rhetorical strategies" articulated in terms of sympathy and empathy, those wounds came to mean, to *be*, compassion. And the wounds were not Christ's alone. They were also his mother's. So medieval people, and F.'s readers, travel from "Judgment" to "Passion"; really, to compassion, which ought to have been the second key word in her title.

F.'s story begins, more concretely, in the writings of Paschasius Radbertus. Paschasius, addressing himself primarily—she argues, but all may not agree—to the Saxons, was concerned that new converts might not be prepared to accept the historical reality of the Eucharist as a "mahtig" thing because it was only spoken words. But, because the Saxons were a runic culture, "writing was less an obstacle than an opportunity" (48). While the foregoing will provoke learned discussion among specialists, there is no doubt that "the sacrament of the altar was the tribunal of the judge" (52).

Change began in the eleventh century with reflections on the christological millennium, situated variously in 999, 1000, 1033, etc. Responses to a dawning awareness of personal sinfulness also varied: fear, skepticism, denial of the historical Christ, denial of the need of help, establishment of peace. All responses, in different ways, imposed reflections on Christ's suffering. One key response emerged in the ascetic stirrings perceptible in the writings of Peter Damian. F. sees in Peter a profound sense of judgment, manifest in his self-flagellation. Mortification embraces Christ's suffering, but also his role as judge. In a sense, Peter (and others) still lived in Paschasius's world, and the passing of the millennium of the nativity and the passion "marked a crisis in the imaginative employment of their lives" (106).

Amidst the calls for legal, institutional, and moral reform in the mid-eleventh century, it is not surprising, F. says, that doctrine *per se* played a small role. Still, in his writings on the Eucharist, Lanfranc, provoked in part by Berengar, played a key role in shifting attention to the suffering of Christ in his humanity. On the way to developing her major point, F.

provides a fine summary of the eleventh century's eucharistic debate. She argues that, specific issues notwithstanding, to find catalysts for changes in the representation of Christ (iconographic or textual) "we should look not so much to changes in the general conditions of life in the eleventh century but, rather, to changes in conditions specific to the understanding and imaging of Christ, paramount among which was the calendrical change in the millennium itself" (142) This change "directly occasioned" greater attention to the crucified Christ as some tried to assimilate their own suffering to that of Christ himself.

All that F. says up to this point is at once unobjectionable and unconvincing. Her interpretation of Paschasius Radbertus is sparkingly original. Her readings of Peter Damian and Lanfranc will teach all but convince few. Her argument that one can attribute fundamental changes to the millennium is questionable. She seems to have confused coincidence with cause.

When F. turns to the twelfth century, however, she begins to make her most original, important, and sometimes brilliant arguments. She treats in detail but in fresh and novel ways familiar figures like Anselm, Rupert of Deutz, and Bernard, less familiar figures like Aelred of Riveaulx, and neglected figures like Philip of Harvenge, John of Fécamp, and William of Newburgh. Readers will be glad to have her numerous and often lengthy translations, which are always accurate and often elegant, of unfamiliar twelfth-century authors.

F. is absolutely persuasive in her insistence that something fundamental changed in the devotion to Christ in the twelfth century. Her description of the change is powerful. Her explanation of why the changes occurred, however, is not satisfactory, first because it reaches back over a rickety bridge to the millennium, and second, because it is insufficiently rooted in context. That is, she only occasionally, and never systematically, indicates by traditional *Quellenkritik* what authors owed to one another and to the tradition they all shared. She has ferreted out from the immense corpus of twelfth-century spiritual writing numerous telling passages, but these come from various exegetical works, especially commentaries on the Song of Songs, prayers, theological treatises, and histories. She does not say what is or is not distinctive about her texts; she does not reflect on the reasons—theirs or hers—for the preponderance of Augustinian and Cistercian texts within her selection; and she does not comment on the northern-French and English concentration of her evidence.

Anyway, what changed? Mary. In the most original and important part of her book F. argues that, alongside and inspired by reflections on the suffering of the human Christ, perceptions of Mary's compassionate suffering effected a deep change in Western devotions. In F.'s own words, amidst an extended exegesis of William of Newburgh's commentary on the Song of Songs (one of many commentaries considered in luxurious detail) she says: "It is this mystery—of Mary's bodily empathy with Christ and her corollary role by virtue of this empathy in his crucifixion—that will, with William, bring us at last from Judgment to Passion—more prosaically, to the end of our historical and hermeneutical project in this book" (428). A

commentary on the Song of Songs, she says, could be a discussion of *the* song sung by Mary. It need not be true at one historical moment or only in mystical terms. Love, empathy, sympathy, compassion all rolled into one in an act of love and understanding.

This is a courageous book. F. is party to no trend, faction, or fashion. She never feints behind easy nods to gender (handled brilliantly), the body (handled knowledgeably), or irony (which she exchanges for humanity). I have not read a book in many years that taught me so much or moved me so deeply as this one. My criticisms are all notes in the margins and must not be taken as detracting from my appreciation.

University of Notre Dame

THOMAS F. X. NOBLE

GESUNGENE INNIGKEIT: STUDIEN ZU EINER MUSIKHANDSCHRIFT DER DEVOTIO MODERNA (UTRECHT, UNIVERSITEITSBIBLIOTHEEK, MS. 16 H 34, OLIM B 113), MIT EINER EDITION DER GESANGE. By Ulrike Hascher-Burger. *Studies in the History of Christian Thought*, vol. 106. Boston: Brill, 2002. Pp. x + 541. \$171.

This impressive work is the publication of a doctoral dissertation on a manuscript of hymnal music in the Netherlands from around 1500. It contains five studies in five chapters. Starting with an investigation into the codicology, date, and localization of the manuscript, it continues with the notations of the hymns. Here several black-and-white illustrations help to bring the medieval work to life, assisting readers in familiarizing themselves with the Gothic, mensural, and neumatic notations used in the songs of ms. 16 H 34. Chapter 3 examines the function of hymns in the time of the *devotio moderna*, and it is this chapter, that proves one of the most rewarding for those with a theological, rather than a musicological, background. Chapters 4 and 5 consider music for one voice and for several voices. The book ends with an edition of 120 pieces of music contained in the manuscript.

Ms. 16 H 34 incorporates a collection of small leaflets of ten codicological units. It appears likely that they originated in convents in Windesheim, Deventer, and Zwolle, three places where the *devotio moderna* reform began in the late 14th century. That movement has little in common with the beauty of the great illuminated manuscripts of the Middle Ages. An “inconspicuous,” “small,” “unattractive” “little bundle of papers” is how H.-B. describes ms. 16 H 34. In fact, the booklet presents an ideal example of a late medieval devotional book produced in the wake of the *devotio moderna*. As H.-B. points out, Gert Grote, the founder of the movement, would have been rather pleased with this work. Its format and appearance indicate that it was intended for devotional practice. Grote believed that the hymn book should be *useful* to the reader, rather than please his or her vanity. Such books thus differed greatly from the luxuriously embellished books of hours that were sold to wealthy lay and semi-religious persons of that time.

H.-B. emphasizes that up to now the question about the role of music in the spiritual exercises of the *devotio moderna* has received little attention in interdisciplinary research on medieval meditation. In musicology itself the question has only very recently been the focus of some research. Her aim has been therefore to contribute to the discussion on the connection between music and meditation from a specifically musicological perspective, that is, on the very basis of the music itself.

Contrary to liturgical manuscripts, whose function was easily recognized through the arrangement of hymns, H.-B. notes that the paraliturgical ms. 16 H 34 with its somewhat arbitrary arrangement of hymns and rubrics does not immediately offer clear ideas about its function. Yet several hints in the manuscript imply that it would have been used for intensive exercises in meditation in modern-devotional circles. In particular, it may have been used in the preparation of the office. What connected music and meditation was the *affectio*, the desired interior mood, that arose through *lectio* and *meditatio*, culminating in *oratio*, the prayer to God (533). The effect of music on the mood and inner state of the individual was already known in antiquity. Augustine refers to it in his writings and through him this recognition made its way into the ideas of the *devotio moderna*. H.-B. points out that in addition to the central writers of the time, the role of music in meditation was also acknowledged in more popular writings.

As H.-B. approaches the manuscript from a musicological perspective, many of the more detailed analyses in chapters 2, 4, and 5 will be particularly relevant to colleagues in her field. Yet, her study proves remarkably interesting beyond her own discipline. It will be of benefit to theologians and church historians, especially to those with an interest in medieval liturgy and spirituality. It is a very fine, comprehensive, and readable study. It includes an index, a bibliography, and a brief summary in English.

Milltown Institute, Dublin

GESA ELSBETH THIESSEN

ST. JOHN OF THE CROSS: SONGS IN THE NIGHT. By Colin Thompson. Washington: Catholic University of America, 2003. Pp. v + 307. \$49.95.

Colin Thompson, lecturer in Spanish at the University of Oxford, specialist in Spanish literature's Golden Age, and minister in the United Reformed Church, has written a second fine book on John of the Cross (both have also appeared in Spanish editions). He has succeeded admirably in his "eirenic ecumenical approach" (1), crossing confessional (Protestant/Catholic), linguistic (Spanish/English), and disciplinary (literature/theology) boundaries.

For the reader with a budding interest in John of the Cross and for the expert, T.'s book can serve as a guide to John's entire corpus, both poetry and prose. After a brief history of the Spanish and English reception of John's work, T. vividly renders John's impoverished childhood, his providential education, and his relationship with his mother and brother. T. also provides helpful background on the establishment of the Carmelite order

and the foundation of the reform, including John's meeting with Teresa of Avila. One of the most curious problems facing John in his early years was the case of a woman hermit disguised as a man in the habit of a Carmelite friar (45). T. elaborates on the bitter feud between the calced and discalced factions that led to John's imprisonment, and provides interesting comparisons between John's mystical experiences in prison and the recorded experiences of some contemporary political prisoners (49). An analysis of John's correspondence in chapter 5 rounds out the biographical material.

T. stresses repeatedly that John wrote for a specific audience—those already engaged in a serious spiritual search—and that, because he never expected his writings to be published, he wrote with a freedom that most other authors did not enjoy. However, T. points out, John dedicated his *Cántico* to Madre Ana de Jesús, whom he described as unschooled in Scholastic theology (139), and *Llama* to laywoman Ana de Peñalosa (232), thus demonstrating that he was not writing for a social elite but for all who were serious about the spiritual journey. It is in the prologue to *Llama* (the least studied of John's works) that T. finds the key to John's understanding of language, and especially of poetic language as "language inflamed" (233), revealing the interior word of the soul to the exterior world.

T.'s careful attention to John's poetry beyond the three most famous lyric poems, *Noche oscura*, *Cántico espiritual*, *Llama de amor viva*, is gratifying. He delicately analyzes John's nine ballads written as a commentary on the first chapter of the Fourth Gospel, his paraphrase of *Super Flumina Babylonis*, and other religious poems, attending to the intersection of religious meaning with secular imagery while at the same time providing useful background on the Spanish poetic tradition. For anyone who knows and loves the more famous poems, T.'s analysis enhances appreciation through his emphasis on structure and his argument that the poems are mystical rather than secular love poems.

Perhaps T.'s most useful contribution here is the condensed way he treats the commentaries. His detailed analysis of short segments shows the way to in-depth reading, and his summaries give a sense of the entire scope of the works in question. T. sides with those who see John as incorporating more the affirmative rather than the negative way. John's poetry itself is an expression of the ecstatic expression of what is ultimately ineffable. However, T. sees John's analysis of the "dark night" as one of his greatest contributions to Christian spirituality, giving "a necessary and positive value to experiences of inner frustration and paralysis" (220) which, once overcome, lead to growth. Likewise, T. warns that John's teaching on detachment from created things should not be taken as a negation of the goodness of creation. This teaching is especially evident in *Llama*, John's latest work, in which he explores the doctrine of the Trinity.

For the student of literature the book convincingly demonstrates how John's lengthy prose commentaries illuminate his poetry. For theologians the book provides a persuasive analysis of the relationship between poetry and theology and theological language. T. sees *Llama* as the "most successful fusion of San Juan's poetic and spiritual writing" (273), and his

recapitulation of this successful fusion of the literary and the theological makes a significant contribution to a growing field.

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PAMELA KIRK RAPPAPORT

EXORCISING OUR DEMONS: MAGIC, WITCHCRAFT, AND VISUAL CULTURE IN EARLY MODERN EUROPE. By Charles Zika. *Studies in Medieval and Reformation Thought*, vol. 91. Boston: Brill, 2003. Pp. xxi + 603. Illus. \$124.

The 15 articles here collected have been previously published (1976–1994) in various conference volumes, festschriften, and journals, many of them difficult to obtain. Zika has long been concerned with “the borders of religion” (9), with beliefs, ideas, and practices commonly labeled heresy, magic, witchcraft, and “superstition,” and with the historical processes by which those categories are generated and negotiated. The book focuses primarily on Germany between the 15th and 17th centuries.

Nearly half the book is a series of interlocking studies of visual images of witchcraft (chaps. 6–12, 14). In these studies Z. sets images of witchcraft—engravings, woodcuts, broadsheets, book illustrations, some by well known artists (Albrecht Dürer, Lucas Cranach the Elder, Hans Baldung Grien)—within the context of contemporary understandings of sexuality, religion and morality, politics, and the new world. Three of the chapters (1–3) discuss learned magic: Johannes Reuchlin’s project to renew philosophy by allying it with orthodox magic, and his simultaneous efforts to revive Hebrew studies and the mystical traditions of the Kabbalah; and the spirited defense of learned, nondemonic magic mounted by Reuchlin’s student Heinrich Cornelius Agrippa in the 1530s. Four chapters (4, 5, 13, 15) treat the local practice of Christianity in Germany both before and after the Reformation, and the creation of Protestant culture, historical memory, and identity. Chapter 4 is a brilliant study of rituals and controversies surrounding relics of desecrated hosts in the 15th century. A study of the 1617 Lutheran Jubilee celebrating the centenary of Martin Luther’s 95 Theses (chap. 5) links the commemoration to new interpretations of Christian history and the creation of a historical myth of the Protestant defeat of the papacy and “superstition” (i.e., Catholic religious practice). And in a beautifully crafted study (chap. 13) of one of the many vernacular “devil’s books” written by Protestant pastors in 17th-century Germany, Z. shows how clerical authors “theologised” folklore and popular beliefs in the service of religious education and moral reform.

By publishing this book Z. does more than make his articles more accessible, because important themes and methods are more apparent in the collected body than in individual articles. I would call particular attention to two issues: Z.’s sophisticated method of interpreting visual images, and his capacious definition of religion. The chapters on visual images are linked by a general goal “to explain how visual representations of witchcraft contributed to the widespread acceptance of witch beliefs” (375). As Z. puts it: “Especially in societies in which modes of communication were

predominantly oral and visual, we need to explore more intensively the ways in which images contributed to the production and reproduction of cultural meaning" (413). Visual images were not simply illustrations of texts, but rather comprised a visual language used by producers (artists, publishers) and viewers as they negotiated changes in the political, social, and cultural orders of their world. Z.'s "reading" of visual images is exceptionally precise and a useful model for cultural historians and art historians alike.

Equally compelling is Z.'s approach to religion, for him a category embracing belief, thought, doctrine, practice, rite, and institution. A major concern of his has been to understand "the ways in which religious belief and practice intersect with the exercise of power" (7). This concern has led him to explore how beliefs and practices varied by gender, profession, age, and social status. Z. imaginatively includes nonverbal realms of experience (images, rituals, performances) alongside the more readily documentable theologies, doctrines, and policies. He also sheds light on the varied roles that cultural mediators like clerics, scholars, publishers, writers, and artists played in "the production of meaning" in religious and cultural life.

Perhaps most importantly, Z.'s attention to "the borders of religion" has over the past 25 years proven how magic and witchcraft were anything but marginal concerns for early modern Europeans. (In this respect he has been working in parallel with Stuart Clark [*Thinking with Demons*, 1997].) For Z., moreover, exploring those borders has pointed the way toward understanding major historical processes: "Fascination with the 'borders', of religion or any other aspect of society, tends to cut across any sense of seamless historical development, because one quickly becomes conscious of the excluded as well as the included, of the losers in history as much as the winners, and of the ways in which the historical narrative is being constantly re-written to reflect victories and defeats" (9). I can think of no better statement of the ethics and ideals that should guide historians of religious life.

Boston College

VIRGINIA REINBURG

THE LORD'S SUPPER. By John R. Stephenson. Confessional Lutheran Dogmatics, Volume XII, edited by John R. Stephenson. Saint Louis: Luther Academy, 2003. Pp. xv + 294. \$18.95.

It is difficult to characterize this volume. It understands and represents itself as a work of dogmatics; it is one of a series of books on the traditional topics of dogmatic theology written from an unabashedly "confessional Lutheran" perspective (of which the author is now also the series editor, replacing Robert Preus, who had asked him to write this particular book shortly before he died in 1995). Readers unfamiliar with this series may well find this particular entry more akin to a partisan—though not necessarily parochial—history of dogma rather than to a work of dogmatics as such. More than either of these well-known genres, however, Stephenson's

effort is a devout and occasionally strident *celebration* of the classical Lutheran understanding of the Lord's Supper, as this view is expressed especially in the writings of Luther himself, the *Book of Concord*, Martin Chemnitz, Hermann Sasse, C. F. W. Walther, Charles Porterfield Krauth, and Francis Pieper (et al.).

Arranged in three parts devoted to the nature, practice, and benefits of the Supper (followed by four substantive appendixes), S. weaves the biblical data together with Luther's theology of the sacrament as Luther forcefully defined his positions over against any and all Roman Catholic and Reformed alternatives. In this sense, each chapter is a tight, interconnected essay in its own right, with the exegetical, historical (ancient, 16th-century, and modern), and doctrinal materials presented almost at once to make a cumulative assault—and frankly it is nothing less than that—on those who would question either the real presence of Christ's body and blood or misunderstand God's saving gifts unilaterally proffered therein. Along the way, S. quotes liberally from his historical sources, especially from Luther's key writings from the sacramentarian controversy, consuming one-third or more of the book.

Theologically and rhetorically, this procedure is both an asset and a liability. The doctrinal themes recur repeatedly and are expressed with passion and intensity. No reader can miss the incessant refrain of the "monergism of grace" as it expresses a major aspect of S.'s sacramental theology, nor will one soon forget his repeated neologism "extra Romanisticum" (i.e., essentially the Mass as propitiatory sacrifice). To those sympathetic to the author's positions, S. provides all the ammunition one might desire in his or her debates with today's theological inhabitants of Rome, Zurich, Strasbourg, or Geneva (not to mention less confessionally inclined Lutherans). At the very least, this book and its wealth of material provide a convenient resource.

At the same time, S.'s method and style are also problematic. The biblical exegesis is almost more illustrative than inductive, and it is particularly thin when it comes to some matters of contemporary eucharistic practice, most notably perhaps with regard to the corporate dimensions of the sacrament. To cite but one example: S. makes a very strong case that the real presence of Christ's body and blood is taught in 1 Corinthians (as well as certainly in the Synoptic Gospels). However, it is less clear that this presence is what people were failing to "discern" in Corinth. This lack of clarity does not invalidate the conclusions S. draws about sacramental practice (in this case who should and should not commune); it does mean that these conclusions need to be established in more methodologically careful and inductive exegetical fashion.

A further issue with the book is its style. It is pious and even florid—except when S. is skewering someone with whom he takes issue. Then the polemics are direct and often cutting, sometimes to the point of ridicule. Those who share his positions may be tempted to cheer him on; those who do not will be tempted to close the book. (This is doubly unfortunate because the polemics may cause one to miss the nuanced positions S. takes

on some topics about which confessional Lutherans debate, for example, the propriety of eucharistic prayers, the sacramental nature of disputed biblical texts, the appropriate vocabulary to characterize and describe the sacrament, etc.) There is a time and place for polemics in theology, but one can make the same point—and very likely make it more persuasively—without the scathing invectives. Especially disconcerting is S.'s not infrequent attribution of motive to those who take opposing positions. For instance, can one not simply acknowledge John Calvin's conflicted or probably even contradictory statements on this topic for what they are, and refrain from charging him with deceit or deliberate deception?

In the interest of full disclosure, I share S.'s doctrinal position on the nature and practice of the Lord's Supper in the life of the Church. For that reason alone, I find this volume a valuable and useful resource in many ways. However, because of the issues identified above, I will be necessarily cautious about those to whom I recommend the book. To be sure, it will reinforce the committed, but it is unlikely to persuade the uncertain or the wavering.

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DAVID A. LUMPP

CHRISTIANITY WITH AN ASIAN FACE: ASIAN AMERICAN THEOLOGY IN THE MAKING. By Peter C. Phan. Maryknoll: Orbis, 2003. Pp. xvii + 252. \$30.

Peter Phan, who has already published a brilliant study of Alexandre de Rhodes's mission theology in 17th-century Vietnam, provides an illuminating and insightful glimpse into the future of Asian American theology. But P. offers even more riches than the title indicates. Along with a comprehensive exposition and explanation of the varieties of contemporary North American Asian theologies, he provides a fine synopsis of East Asian Christian theology as well, with excellent short studies of major Asian theologians such as C. S. Song, Tissa Balasuriya, Chung Hyun Kyung, and Aloysius Pieris. As P. tells the story, such a connection between Asian and Asian American theologians is to be expected in the modern world of global theological discourse and social action. What is written about the Christian movement in Vietnam, China, Korea, and Japan has an impact on the thinking of a new generation of Christian theologians in North America, and likewise these North American theologians represent a new theological vitality within the ever-growing East Asian diaspora in North America.

One of the real pleasures of book is how adroitly P. shifts between a historical review of the history of Christianity in East Asia and contemporary Asian theology in North America. Moreover, he makes a very important move early on when he raises the question of the relationship between philosophy and theology. He argues that there needs to be a serious and sustained conversation between theology and philosophy and locates this exchange through his own dialogue with John Paul II's *Fides et ratio*. The point—and it is a crucial one for intercultural theologies—is that there is as

much a philosophic dialogue as a religious debate going on in the formulation of Asian American theologies. Alfred North Whitehead once noted that a cosmology always suggests a religious vision, and vice versa.

P. reminds the reader that North American Asian theologians are people of a diaspora community and are hence bicultural by nature. This community is also a very new one, in many respects called into being by the dramatic change in immigration law in North America after 1965. Without sustained Asian immigration since 1965, questions about Asian and Asian American theology and religion would not yet have emerged as existential questions for North American theologians.

As one would also expect, the role of Confucianism, so dominant in the diverse cultures of East Asia, is woven integrally into Asian Christian theology, even when it is a contested discourse. Along with a fascinating discussion of the role of *minjung* Korean theology, feminist, and other forms of liberation theologies in the Asian and Asian American context, P. has a sustained meditation on the question of filial piety and ancestor veneration. He shows how filial piety can be interpreted in terms of Jesus as the Eldest Son and Ancestor as a key element for a renewed North American Asian Christology.

Because of the Confucian background—almost a form of cultural DNA for East Asian Christians—P. explains how important it is for Asian American theology to grapple with the legacy of the great Confucian rites controversy. Whatever the merits of the early papal rejection of Asian ancestor rites as proper for Christian liturgical practice, P. clearly indicates that modern Asian and Asian American theologians must find a place for filial piety and ancestor veneration within their new theological visions. In fact, it is just these sorts of new cultural resources from Asia that will enrich North American Asian theology in the years to come; and it will also provide new insights to other North American theologians who are trying to come to grips with the relentless religious pluralism of the modern world.

Few theologians are better suited to help North American theologians ponder the theological future than Asian American theologians. As P. notes, Asian theologians have already lived for centuries in pluralistic settings and are now finding creative ways to balance philosophy and theology, ritual and social justice in novel ways based on the heritage of Asian philosophy and theology transformed into a North American key.

Boston University

JOHN H. BERTHRONG

THE DHARMA OF JESUS. By George Soares-Prabhu, S.J. Edited by Francis X. D'Sa, S.J. Maryknoll: Orbis, 2003. Pp. viii + 296. \$30.

George Soares-Prabhu, S.J., was a distinguished biblical scholar who taught at the Jnana-Deepa Vidyapeeth (Pontificum Athenaeum) in Pune, India, from 1969 to his retirement in 1994. He was by all accounts a brilliant teacher, bringing the latest biblical scholarship, particularly regarding Jesus

in the Synoptic Gospels, into cogent and timely dialogue with the social and religious issues of post-Independence India. His students learned how to read the Bible in accord with the latest scholarly standards, and how to use it in ministry among the people. Killed in a road accident in 1995, he was deprived of the chance to consolidate this research and teaching in book form. In a labor of love and valuable scholarly contribution, his colleague Francis X. D'Sa, S.J., and Orbis Books have collected here 19 of S.-P.'s key essays from Indian and international journals and volumes, in four categories: "Portraits of Jesus and His Community" (exploring the mystery of Jesus as teacher and prophet, in the light of the Kingdom of God and work of the Spirit); "The Praxis of Jesus" (reflecting on table fellowship, the meaning for today of Jesus' miracles, Jesus and the Church); "The Teaching of Jesus" (including the commandment of love, forgiveness, intimacy with the Father, good news for the poor, and the *dharma* of Jesus); "The Mission of Jesus" (with respect to the nature of Christian mission, and the meaning of the mission commands in Matthew).

The volume is valuable on several levels. First, we can appreciate S.-P.'s balanced and skillful exegesis of the Gospels. His integral approach aids us in understanding Jesus by the light of the Synoptics in particular, and the early Church by the measure of its commitment to the work of Jesus. This careful scholarship is resolutely attuned to justice and liberation, energized in the light of the emerging Jesuit commitment to the faith that does justice, and in the face of India's burning social questions. The volume is thus a stellar resource for an Asian and Indian liberation theology with biblical roots. Although S.-P. is not a theologian of religions, his work exemplifies a pluralist theology that remains Christocentric: "Because of its plurireligious horizon, an Indian missiology will tend, like all Indian theology, to be centered on God rather than on the Church or even on Christ." At the same time, "[s]uch a theocentric focus is nothing to be embarrassed about, for it is completely faithful to the Bible" (265).

Also of great interest for readers curious about Indian Christian theology is S.-P.'s approach to Indian religious thought. Although he is not a trained Indologist, his engagement of the Hindu traditions is subtle and apt. We find nothing heavy-handed or simplistic here, no sweeping or invidious comparisons of Hindu and Christian ideas or practices. Rather, in the course of his reflections on the gospel, S.-P. offers astute and nuanced insights into Hindu themes and terms, in order to clarify what is at stake in a truly Indian and Christian response to contemporary India. Actual references to Hindu sources appear infrequently, but to good effect: a reference to the *Bhagavad Gita*, a citation from the *Isa Upanisad*, a meditation on biblical and Gandhian nonviolence, and even J. Krishnamurti's advice on learning to pay attention. He also draws on Indian literary genres. For example, he explores the tension between words and what cannot be put into words by a brief but telling comparison of biblical metaphor to the Indian strategy of *dhvani* ("suggestion"); in both, the interplay of primary and secondary meanings leads readers into truths beyond direct expressibility. His students thus learn to hear the Gospels with an Indian ear.

In the key essay, “The Dharma of Jesus,” S.-P. ambitions more than merely dressing up Christian ideas with *dharma*, the familiar Hindu term for righteousness/order. Rather, he finds in *dharma* an avenue for insight into the right order of living imagined by Jesus in the Sermon on the Mount, a *dharma* of freedom, of sonship, of concern. This *dharma* is distinguished from the habits of an overly institutionalized Indian Church that falls short in the task of aiding people in right living. S.-P. doubts that the Church can live and work dynamically in India today, unless it returns in an honest and integral manner to the words, deeds, and images of Jesus in the Gospels; and to do this, it must mix attentively and vulnerably in the vastness of Indian life. Ten years after his death, and not just in India, S.-P. continues to advise us all on how to find Jesus in the Gospels and amidst the needs and possibilities of the world around us.

Boston College

FRANCIS X. CLOONEY, S.J.

ANGEWANDTE THEOLOGIE DES ETHISCHEN. By Klaus Demmer. Studien zur theologischen Ethik, vol. 100. Freiburg: Herder, 2003. Pp. 312. €38.

A common criticism of Demmer’s work is that it hardly indulges in concrete ethical analysis: lack of real life examples and excessive concern with theoretical questions at a foundational level seem to make his approach quite unsuitable for practical ethics. His latest book, dealing precisely with an applied theological ethics, will therefore come as a surprise to his critical readers. To the unbiased public, however, it will confirm the fact that concrete questions do not dispense with deeper thinking; in fact, they can only benefit from it. Already in his preface D. warns that in any applied analysis the status of the “concrete” in relation to the “abstract” cannot be taken for granted, because any moral reflection that focuses on practical questions implicitly entails a theoretical framework. Were this not the case, a dichotomy would be introduced between theory and practice that inevitably condemns the former to lifeless abstraction, and the latter to useless unintelligibility. This book must therefore be understood as a logical sequel to his 1999 *Fundamentale Theologie des Ethischen*, which Eberhard Schockenhoff had reviewed as a “master’s mature work.”

There is no denying, on D.’s part, that only so much can be done. The flourishing of literature in several areas of applied ethics makes it impossible to articulate for each one of them an exhaustive theological contribution.

After a first section—virtually a condensed synthesis of fundamental theological ethics—D. analyzes the moral challenges confronting theology in six major areas of Christian life. The first is—*mirabile dictu*—prayer and spiritual life. The section carrying the intriguing title “From the Invisibility of God to the Visibility of the World” (57) lays out the ultimate meaning of any normative consideration within a Christian framework: to uncover the “invitatory” rather than “prescriptive” function of moral duties, that is, their ability to function as symbols of a renewed existential condition made

possible by God's gift and, therefore, as recommendable strategies for human action. Thus prayer is not only the space where the person becomes intimate with God, but is also the ultimate realm for the self, where mindfulness becomes the very condition of possibility (*Vorentwurf*) for action.

D.'s *Handlungstheorie* is defined by an analogical notion of action. What a person does when acting is, in essence, to unfold deep value-commitments that define an anticipation of meaning relative to the *telos* of one's life. Individual actions acquire meaning and, ultimately, their moral connotation, because they participate in the intentionality of fundamental decisions that give them a sense of direction. Thus sections 3 and 4 deal, respectively, with the ethics of life-vocation and the ethics of marriage and family. One finds here very subtle observations on the complex relation between individuals and institutions, on fidelity as the ground that sustains truthfulness, and on the tension between the private and public dimensions of moral decisions. Applications to the reality of marriage and family allow the reader to understand D.'s perspective on complex phenomena: sexuality and procreation, premarital cohabitation, gay unions, the education of children. D. preserves a sense of nuance while maintaining a clear stance: the reader is led into a conceptual matrix that awakens one's critical sense without pushing for the indisputability of the normative solutions suggested. In the end, one learns to reflect on concrete questions without losing the sense of their contingency relative to a larger context of meaning.

In the final three sections, D. takes up issues in the fields of bioethics and social ethics. The former is far from being a new area of inquiry for him. When comparing this book with previous publications—most importantly *Leben in Menschenhand* (1987)—one will not find major changes in either D.'s fundamental mindset or his normative solutions. Cutting-edge questions, however, like cloning and stem cell research, receive due consideration in the light of recent developments in the field of molecular genetics and prospective clinical applications.

The area of social ethics, on the other hand, has only recently attracted D.'s attention. Questions such as the relation between church and state, national and international order, the use of force and the limits of pacifism, the criminal justice system and the function of punishment are all couched within a fundamental framework of reflections on democracy and the meaning of moral consensus, the universality of moral principles and the mediating function of *Lebenswelten*, the dialectic of tolerance and conviction, and the relation between law and morality.

In all the areas covered, D. displays real *esprit de finesse*: for the careful balance of theoretical and practical concerns; for the insightfulness of his observations, revealing his unsuspected attentiveness to the reality of things; and, last but not least, for the elegance of the language throughout. Indeed, each section can be read almost as an individual essay possessing its own internal unity, each one referencing, in a kind of "reflective equilibrium," a constant movement from the practical to the theoretical, from the concrete to the abstract. The price for such coherence may be a certain

selectiveness in the literature—almost entirely in German—and consequently for the *status quaestionis* of each area confronted.

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ROBERTO DELL'ORO

THEOLOGISCHE ETHIK ALS HANDLUNGSLEITENDE SINNWISSENSCHAFT: DER FUNDAMENTALETHISCHE ENTWURF VON KLAUS DEMMER. By Melanie Wolfers. Studien zur theologischen Ethik, vol. 99. Freiburg: Herder, 2003. Pp. 408. €48.

Originally submitted as a dissertation at the university of Freiburg, Melanie Wolfers's book received the prestigious *Bernhard-Welte-Preis 2002* as the best doctoral work of the year. One cannot fail to recognize that W. deserves praise for several reasons. First, for the choice to engage in a difficult task, namely, to provide a theoretical reconstruction of Klaus Demmer's fundamental moral theology; second, for doing so in a way that not only brings Demmer's subtle *Denkform* to light, but also underlines his contribution to contemporary discussion in both philosophical and theological ethics; and third, for providing a synthetic evaluation of Demmer's corpus, comprising 20 books and almost 200 articles, against the background of an impressively vast critical literature.

After an introductory section aimed at contextualizing Demmer's theological personality and work, the book neatly divides into two parts: in part 1, W. investigates the theoretical infrastructure of Demmer's fundamental moral theology from the perspective of its genesis and unfolding. In part 2, she provides a systematic reconstruction of Demmer's thought culminating, as the book's title suggests, in the reconceptualization of theological ethics in terms of a "science of meaning oriented to human action," as the book's title suggests. Such a twofold division is important, for it implicitly suggests a careful balance throughout Demmer's foundational work between historical reconstruction and systematic development.

W. articulates the theoretical trajectory of Demmer's fundamental moral theology in three main phases. In the first, she identifies the roots of Demmer's emphasis on historicity in his 1961 work that deals with Augustine's conception of natural law. She correctly shows that Demmer's retrieval of Augustine is not purely concerned with the exegesis of textual passages, but rather with a systematic interpretation driven by a specific interest: by focusing on Augustine's eschatological understanding of history, Demmer eventually succeeds in overcoming an essentialist version of natural law, such as the one espoused by the neo-Scholastic manuals before Vatican II, and in renewing the conditions for the ecumenical dialogue on natural law with the Protestant tradition, especially with Karl Barth. Moreover, W. considers Demmer's creative retrieval of Augustine of great importance for the future development of his thought. In fact, the second and third phases of Demmer's theoretical parable, respectively defined by a transcendental and a hermeneutic turn, do build upon both Augustine's

“theology of interiority” (*Deus interior intimo meo*) and his understanding of history as a central anthropological category.

The maturation into a systematic transcendental reconstruction of moral theology, defining Demmer’s production since the 1971 ground-breaking, yet rather impervious *Sein und Gebot*, is well illustrated by W. She superbly explains the main components and function of Demmer’s transcendental method that appropriates into moral theology the fruitful interaction of modern philosophy and Thomistic ontology made possible by the work of the *Maréchal-Schule* (especially Johannes Lotz, Karl Rahner, and Emerich Coreth). According to W., Demmer’s transcendental analysis highlights the *formal* elements of a philosophical anthropology in which the person actualizes the self as freedom. In its dynamic actualization (*Vollzug*), however, freedom is not pitted against its own metaphysical and, ultimately, theological ground, as in the Kantian version of autonomy, but rather released to its own identity as love. Each moral decision can be considered good in so far it mediates the transcendental ground of love upon which it rests; thus, each human decision articulates in a historical way the radical openness of the human mind (*excessus mentis*) to a teleological notion of human fulfillment (*ein sittlich gelungenes Leben*).

The development of such a transcendental theory of freedom during the 1980s, now in critical dialogue with Hans Georg Gadamer and Jürgen Habermas, allows Demmer to systematically reinterpret the metaphysical question of freedom’s conditions and extension in hermeneutic terms, as the question of freedom’s destiny and meaning disclosed by the irruption of the Christological event in the history of humankind.

Building on the genetic reconstruction in part 1 of the book, W. sets off in part 2 to highlight the systematic implications of Demmer’s “transcendental hermeneutics” (!) for fundamental moral theology. W. does so in three chapters that deal respectively with the general epistemological framework of Demmer’s moral theology and the relation between theological and philosophical infrastructure; Demmer’s conception of ethics and in particular his theory of moral truth as relative to the intrinsic historicity of moral knowledge; finally, the main components of a theological theory of moral truth understood as the progressive disclosure of the moral implications flowing from the Christological event.

W.’s work represents very fine scholarship. She displays a mindfulness defined by both critical awareness and constructive power: her concluding reflections, for example, are impressive for clarity and sophistication. Although clearly inspired by admiration for Demmer’s work, W. does not shy away from criticism: she faults Demmer for paying little attention to empirical analysis, for lacking a systematic clarification of the categories he employs, and for a paucity of normative applications, especially in the area of social ethics. One can agree with the gist of such criticism. However, W. might have paid more attention to Demmer’s own *Handlungstheorie*. Perhaps, she would have found the key to Demmer’s applied ethics.

LES FONDEMENTS THÉOLOGIQUES DE L'ÉVANGILE SOCIAL: LA PERTINENCE DE LA THÉOLOGIE CONTEMPORAINE POUR L'ÉTHIQUE SOCIALE. By René Coste. *Cogitatio Fidei*, vol. 226. Paris: Cerf, 2002. Pp. 443. €39.

Former consultant to the Pontifical Commission Justice and Peace and to the Secretariat on Dialog with Non-Believers, Coste over the course of four decades has published in order to make church members aware of the social dimensions of the contemporary world that call for the Church to speak out and to act on the basis of the gospel and its traditions. In this book, C. situates the pressing need of the Church to respond to today's urgent, global issues by presenting in the course of six chapters how key theologoumena provide the basis for and impulse toward the tasks of justice and peace. He turns to these central elements of the tradition to delineate how the social dimensions of the life of belief are essential to the faith. "Christianity itself is social, indeed so in its dogmatic core" (22).

Beyond a solicitude for the global environment, C. contends, the loving, divine project of creation establishes the basis for both the principle of responsibility and personal dignity. The witness of martyrdom cries out the dignity of the human person. In social fields, including the ecclesial, this dignity calls for the reflection and actions of persons who see themselves as citizens. The theology of the covenant calls those in authority to extensive collaboration with subordinates.

Jesus' work on behalf of liberty was a work of love that manifested itself in a messianic option for the poor and excluded. Meditation on the passion of the Word opens us to the inhumanity of our world so that justice can be pursued. C. insists that the core of Christian faith requires the promotion of human rights. Human rights must be asserted to protect the vulnerable, to shield life, and to preserve the species itself. Addressing the social dimensions of faith is critical to evangelization. C.'s reflection on the titles of the incarnate Word—Initiator, Illuminator, and Cosmic Christ offer particularly lively suggestions—provides yet again a fruitful approach to traditional terms. Worth further exploration on C.'s trinitarian foundation is his contention that the potentialities of the commandment of love for one's neighbor are manifest in Jesus' "pro-existence."

The situation of globalization calls for a Church of the Pentecost, whose work is enacted in the first place by the laity. In the Church, which is both communion and sacrament, all members celebrate the liturgy in the name of all humanity. C. believes that a fuller exploration of the ontology of ecclesial communion as well as of the parameters for effective communication and reception of the gospel are still needed so that the shared life in the Spirit might more effectively engage the world.

C.'s conversational tone and equanimity elicit the attention of his audience. He does not provide answers; he shows readers how they can engage in a "partnership" as they draw on the tradition. From the tradition C. takes up rich sections of Scripture to indicate carefully their bearing for Christians today as they take up their social tasks: the Beatitudes, for example, call for creativity in our social responsibility. Moreover, the ac-

tivity of believers moves toward an absolute future, and the eschatological vantage can stimulate lucid discernment and forceful engagement.

C. makes available to his audience a broad range of recent engagements with the tradition. He draws on encyclical and conciliar literature, on theologians who represent several ranges of the Catholic spectrum, as well as on the work of colleagues in the Protestant and Orthodox traditions.

C. already covers extensive ground in offering cogent theological bases for reflection on and engaged action with numerous problems afflicting today's world. So only with hesitation do I suggest guiding attention to specific technological issues (e.g., benefits and threats of electronic systems) and to questions connected with ethnic or cultural diversity (e.g., how to assess the relative significance of the individual histories of various groups within a given territory) that emerge as today's concerns. Further, C. might have explored more amply the social structures that articulate communion or unity. An index would also have been useful.

C.'s work keenly notes specific, pressing issues (ecology, gene technology, terrorism) and presents these as elements of a world frighteningly novel. However, Christ as Recapitulator sends the Spirit upon all humanity. C. has hope; he writes for hope. The Spirit is gift, guidance, and energy. On this basis C. urges his readers to come to see their own persons as revealed in the Trinity, namely, as agents in a communion of love that transforms the world.

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VIRTUES AND PRACTICES IN THE CHRISTIAN TRADITION: CHRISTIAN ETHICS AFTER MACINTYRE. Edited by Nancey Murphy, Brad J. Kallenberg, and Mark Theissen Nation. Notre Dame: University of Notre Dame, 2003. Pp. xiii + 385. \$25.

The renewed interest in the nature and significance of the virtues, practices, and narratives in the moral life has been stimulated in no small way by the work of Alasdair MacIntyre, particularly by his book *After Virtue* (1981, rev. 1984). Aristotle is his hero. A constructive but critical account of Aristotelian virtue theory is part of his challenge to the Enlightenment's assumption that ahistorical ethics is possible. He challenges the Enlightenment's attempt to justify universal principles apart from their connection to the historical particularities of concrete communities and their traditions. MacIntyre is not against principles in ethics, but he rejects any attempt to justify them in abstract reason, such as Kant's categorical imperative. For MacIntyre, principles are relativized to specific understandings of the human telos. Without an answer to what life is for, he contends, we live in moral chaos. But a grasp of the human telos of happiness and well-being affords us moral virtues, moral rules, and the ultimate ground for moral judgment of right and wrong.

MacIntyre roots his ethics in the historical particulars of concrete communities. This means that all ethics comes qualified with some adjective

that expresses the tradition that makes the ethical claims meaningful. For him there is no way to evaluate a rational argument apart from participating in the tradition that produced it. The importance of communities of tradition in ethics accompanies MacIntyre's interest in narrative that makes communities morally coherent and provides an intelligible account for virtues and the practices that produce them. That he advocates a close connection between narrative, tradition, virtues, and practices is without question. Just how these are related is not always clear.

This collection of 17 essays—the paperback edition of the 1997 publication—can be taken as a primer in MacIntyrean studies. Its three analytical essays by Brad Kallenberg and one by Nancey Murphy make available MacIntyre's criticism of the Enlightenment's loss of the human telos and his revival of the virtue tradition as the best way to fulfill the nature of being human. K. and M. are clearly advocates for MacIntyre. Their essays claim, in effect, that his core concepts (virtue, practice, narrative, and tradition) and his way of relating them offer the best resource for justifying Christian moral claims.

Of particular interest to Catholic readers may be K.'s analysis of how MacIntyre is able to justify the views on universals and the morality of isolated acts from John Paul II's *Veritatis splendor* (1993) into his own concepts and structure. He shows affinity with the encyclical's conception of universals by making natural law a prerequisite for pursuing the human telos. But it is hard to see how he can reconcile defining morality in terms of isolated acts without jeopardizing his notion of the narrative unity of the moral self. His way out is to deny that the pope could ever view the moral life this way "because he knows as well as any that each concrete decision requires a very complicated interplay between knowledge of relevant concepts, one's character, one's social situation, and so on" (69).

The remaining 13 essays are examples of moral reasoning that put MacIntyre's concepts to work. Since his own definition of "practices" is a tortuous one, the four essays in part 2 are a welcome addition to illustrate practices of forming community, interpreting Scripture, theological education, discernment, and making disciples. The remaining nine chapters use MacIntyre's ways of reasoning to address an array of moral issues—family and sex, homosexuality, abortion, pacifism, racism, feminism, business, medicine, and economic justice. These essays offer a perspective that stands in contrast to the more common arguments based on rights, duties, and consequences. The editors' aim in offering so many essays of illustration is that the reader will learn the language in which moral reasoning can be conducted, take seriously the voices of the Christian community in moral argument, and engage in the practice of moral reasoning according to the MacIntyrean mode so as to extend it further.

This reprint edition repeats the 1997 publication by Trinity Press International without making any additions or subtractions. That is too bad. While the three analytical essays by K. and one by M. are worthy of any collection on MacIntyre, justification for reprinting the book in its entirety requires replacing some of the other essays with more recent ones that

would reflect MacIntyre's ongoing work and the continued interest in his mode of thinking. Moreover, an essay or two of a critical nature would be welcomed. The selected bibliography could have been brought up to date as well.

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RICHARD M. GULA, S.S.

NATURAL LAW AND HUMAN DIGNITY: UNIVERSAL ETHICS IN AN HISTORICAL WORLD. By Eberhard Schockenhoff. Translated from the German by Brian McNeil. Washington: Catholic University of America, 2003. Pp. xi + 330. \$44.95; \$24.95.

Schockenhoff's principal objective is to defend a version of natural law capable of grounding universal moral claims while simultaneously overcoming common objections to natural law theory. To this end, he devotes the first chapter to problems associated with natural law reasoning, and then in the next two chapters discusses at length two of the most serious objections to natural law, relativism and historicism. Although these two chapters are preambles to his substantive case for natural law in the second half of the book, they are wide-ranging, informative, and serious attempts to reckon with major philosophical and theological movements that undermine universal moral claims.

Relativism, according to S., is nothing but a self-contradiction: to assert that morality is relative to specific cultures, a relativist unwittingly employs a universalism that regards moral statements as applicable across cultures. Absent this implicit universalism, a relativist could only make moral claims about his or her particular culture.

S. is far more sympathetic to historicism and agrees that historicity is an inescapable aspect of human existence. Yet historicity does not spell doom for natural law theory. Properly understood, historicity entails epistemological humility and openness to revision and development since every normative moral statement is necessarily accompanied by certain historical baggage that precludes a complete grasp of moral truth.

Following Thomas Aquinas, S. claims that there are various gradations of natural law principles corresponding to the order of natural human inclinations. First order principles, which seek to protect the goods indicated by the most pressing inclinations, are universal, admit of no exception, and seek to secure only the minimal conditions necessary for human existence, or the "absolute kernel" of human dignity (189). First order principles lead to two affirmations: there are rights possessed by every person at all times that may not be violated; and there are intrinsically evil actions that are defined as violations of these rights. In the latter category are grouped the intentional killing of innocent persons, torture, rape, lying, and adultery. S., however, does not believe that masturbation, homosexual acts, sterilization, and artificial contraception should be designated as intrinsic evils.

S. realizes that this rather thin notion of natural law and derivative goods

fails to specify the contents of human flourishing, and he spends the next chapter discussing elements of the Judeo-Christian moral tradition and the particular ways that they transcend minimalist natural law claims and offer more specific guidance in various departments of human life.

The book is impressive in many respects. It is thorough and precise about the specific problems associated with natural law theory, and the chapters on relativism and historicism exhibit impressive erudition and insight. Few books on natural law grapple so extensively and fairly with objectors as does this one, and its responses are admirable in their breadth and depth.

There are some drawbacks to the book. Conspicuously absent is any discussion of evolutionary theory and its challenge to natural law theory. The reason why natural human inclinations possess normative moral import, according to a Thomistic account of natural law, is that they represent the ordering wisdom of God. If the natural inclinations are products of evolution occurring over millennia, however, and if the evolutionary process is correctly characterized as random and haphazard (which most evolutionary theorists claim), with no discernible divine direction involved, then the theological connection between the natural inclinations and divine providence is severed, and along with it any notion that the natural inclinations possess normative moral import. In my opinion, evolutionary theory strikes at the heart of a Thomistic account of natural law. It would have behooved S. to address this issue at length.

Another shortcoming is the opacity surrounding S.'s bifurcation of the moral sphere into two dimensions: natural law, which supports the indispensable minimum for human existence; and formal revelation, which grounds an ethic of perfection that encompasses far more aspects of human life. Throughout the book, S. wants to limit the sphere of natural law only to those issues that bear upon the necessary minimal conditions for human existence. Yet in his discussions of practical moral issues he consistently goes beyond this limitation and renders moral judgments on these issues, based on his notion of natural law, without considering relevant biblical material. Thus, I wonder whether his bifurcation is artificial, as well as how these two spheres relate in practice.

Despite these drawbacks, S. makes a number of valuable contributions to contemporary natural law theory. While the book is a demanding read, requiring considerable background in natural law theory, it is worth the effort.

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THE ETHICS OF GENDER. By Susan Frank Parsons. *New Dimensions to Religious Ethics*, vol. 2. Malden, Mass.: Blackwell, 2002. Pp. x + 202. \$59.95.

Parsons's book raises the question of whether ethics has come to some kind of end. If it has, it is because postmodern ways of thinking have so subverted and destabilized modern ethical notions of the human body, self, subject, and action, that there is no room for a moral "law." In particular,

feminist postmodern considerations of gender have “troubled” (disturbed to a radical extent) most major ethical presuppositions and the primary tasks of theology. With what she calls “thinking with gender” (ix), P. traces the implications of gender through modern and postmodern epistemology, philosophical anthropology, and theological ethics. Only by thinking with gender, she argues, can we understand how the content of every ethical vision and all recommendations for ethical practice have been rendered problematic. Our very understandings of the “good” are called into question when we discover that they have been shaped significantly by assumptions about gender.

In ten remarkable chapters, P. guides the reader through an astonishing number of authors and a focused analysis of issues. Mixing feminist theories with others (from Plato to Freud and Marx, and on to Heidegger, Foucault, Charles Taylor, Derrida, Lacan, Levinas, and even John Paul II), P.’s erudition and astuteness of judgment are often dazzling. Arguing that it is questions of gender that make all the difference, P. considers Rosemary Ruether along with Seyla Benhabib on the “subject of language,” and Luce Irigaray in contrast to Judith Butler on the “language of subjects.” P. then takes on issues of human agency and power, showing how modern binary notions of humanity disempower women. Butler’s construal of social performances (in particular, the “performance” of gender) appears to P. to make the most sense (of agency). In the end, however, we are left with an “impasse of gender definition” (Eve Kosofsky Sedgwick’s phrase, 168) and incoherence in gender identities.

The question of the viability of ethics is focused most starkly in P.’s discussion of feminist theories of what “matters” about the human body. Dissatisfied with Martha Nussbaum’s and Lisa Sowle Cahill’s reconstructions of “humanistic” ethics, and also with Elaine Graham’s form of social constructionism, P. continues the search for some kind of ethic of gender. The body is key, for if it really is importantly a “given” (with basic needs and desires), it generates guidelines for human action and relationships. But if it is not a “given,” a Nietzschean “will to power” should not be our only alternative for breaking free from the strictures of gendered identities and the ethics that have accompanied them. Gendered human history is ultimately a history of oppression and violence, but neither a return to naturalism, nor a new self-assertion by women, nor any of the other philosophical and political proposals on the table can promise to change this. P. believes that the only way forward is away from past forms of gender differentiation and toward new forms of recognition of difference, held in relation to one another in God.

In the final three chapters, therefore, P. comes more explicitly to questions of theology and ethics. Gendered thinking, she argues, has limited and distorted our relationships with God and one another. Genuinely new (and greater) possibilities in this regard will depend on radically new understandings and practices of the theological virtues. Christian *faith* requires the laying down of one agenda (based on binary understandings of gender) in response to a call. The call is to take up a new agenda of

“becoming in the indifferent form of Christ,” (150) in whom there is neither male nor female yet multiple differences are held together without confusion. Similarly, Christian *hope* must become a “holding open of the future,” refusing the closures of gender identity and subjection, and abandoning ourselves to the unknown (166–67). This “waiting upon truth” (186) is also the way to a new “conceiving” of *love*, finding our beginning and our end in love for God, learning tenderness and generosity in our relations with one another.

No brief summary does justice to this book. P. provides a profound and comprehensive problematization of major theories about gender. Her own voice is never lost as she shapes a conversation on some of the most difficult metaethical issues of our time. I am not sure that P. answers the question with which she began; or whether she offers, finally, an “ethic of gender.” She does show, with eloquence and elegance, that no adequate theological ethic can be developed without important “thinking about gender.”

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MARGARET A. FARLEY

MARRIAGE AND MODERNIZATION: HOW GLOBALIZATION THREATENS MARRIAGE AND WHAT TO DO ABOUT IT. By Don S. Browning. Grand Rapids: Eerdmans, 2003. Pp. xiv + 258. \$30.

The processes of modernization and globalization provide new possibilities for the prosperity and health of the modern family, but also threaten the stability and quality of marriage and family life. Browning goes beyond moralizing in calling for a “world marriage revival” by offering a discussion of the more complex cultural work needed to reconstruct the institution of marriage across the world. He asks what Christianity, in cooperation with other religions, can do to strengthen married life today.

Christianity transformed family relations in antiquity (75). However, families today are disrupted by divorce, out-of-wedlock births, the emerging culture of nonmarriage (17), and the increasing absence of fathers from their children. The collapse of marriage is also a contributing factor to world poverty (227).

Modern cultural values such as expressive and utilitarian individualism cannot sustain marriage without a public theology of covenant and subsidiarity that defines marriage not only as a deeply meaningful personal and spiritual relationship but as a public institution (26). B. questions what kind of institutional supports marriage needs. The 19th-century antidote to the negative impact of the market on family life was the family model of the breadwinning father and domestic and economically dependent mother. A strong antithesis to an unmitigated market economy today, however, cannot be sustained by this family model alone. The women’s movement questions the subordination of women which this arrangement implies, and American culture accepts the disruptions that market employment and market-driven consumption have visited on families. Increased divorce,

later marriages, more single parenthood, and stepfamilies are seen simply as “family change” and fitting tradeoffs for the increased freedom and autonomy of women (38).

Social scientists differ as to the societal options before this dilemma. Some say there is little to do to stem the tide of family disruption. Society must provide social supports for disrupted families. Others call for a return to the 19th-century divided spheres and paternal authority. B., however, suggests a middle position of a complex cultural transformation to support marriage and calls for a solution of the tensions between work and family wrought by the forces of modernization (55). Religion is indispensable for a solution that goes beyond the tendency of modern life to reduce problem-solving to the right set of technical and economic fixes.

B.’s constructive response begins after chapter 3. Chapter 6 outlines a practical theology of marriage and families. It seeks to offer both a historical and structural analysis of issues facing marriage today, is concerned with practice and reflection on experience, and provides a vision of marriage that is public, critical, and apologetic (129). Such a theology should give reasons for practices it recommends, as well as offer inspiration and vision for marriage as it is lived today.

Chapters 4 and 5 address the fact that a practical theology must employ a double language of marriage in the Christian life. One language is confessional, what the doctrines of creation and redemption suggest about families. The other language is public, accounting for the “regularities of human sexuality, procreation, and family formation” and advancing some philosophical plausibility for what Christian symbols contribute to a broader vision of marriage and family (130). Here readers will differ about whether B.’s interpretation of Aquinas and Luther in chapter 4 is constructive and capable of this public dialogue or slips into the 19th-century solutions he rejects as inadequate.

Chapter 7 offers five dimensions of practical reason needed to accomplish a constructive revision of marriage: (1) a vision conveyed by narratives and metaphors that characterize the ultimate context of experience; (2) an obligational dimension guided by moral principle; (3) assumptions about basic human needs and tendencies and how they should be morally organized; (4) analyses about social and environmental constraints of actions; and (5) explanation of good practices that flow from the above (228). Since a worldwide revival of marriage is needed, core beliefs of world religions need to be taken beyond their confessional relevance toward a common vision of the sacredness of life (232), how men should treat women, and the role and limitations of state over family life. This ecumenical project can provide an alternative beyond the “religion of capitalism” and its logic for the solution of problems of family life (230).

B.’s analysis touches on controversies regarding the contributions and excesses of feminism, reproductive rights and overpopulation, the proper context of religion in its impact on culture, and interpretations of Aquinas and Luther and their relevance to the modern debate. Readers are challenged to find their own place on the continuum of opinion surrounding

these topics. However, over and above these important considerations, B. provides a valuable direction to the revitalization of marriage and a helpful method for addressing the issue's complexity.

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JUDITH A. MERKLE, S.N.D. DE N.

GOVERNANCE, ACCOUNTABILITY, AND THE FUTURE OF THE CATHOLIC CHURCH. Edited by Francis Oakley and Bruce Russett. New York: Continuum, 2004. Pp. 240. \$26.95.

Among the appreciable number of books that have appeared in the last two years in the wake of the sexual abuse scandal in the Catholic Church, this one stands out for several reasons. Originally a series of conference papers delivered in 2003 at the Thomas More Center at Yale University, the essays collected here attend much more to underlying issues of church structures than to an account or analysis of the sexual abuse itself. Second, with only one exception they show careful attention to historical scholarship. Third, they seem mercifully bereft both of rhetoric and hyperbole. Finally and above all, they implicitly but nonetheless forcefully make the point that, in examining an issue so fraught with emotion and full of such implications for the future of the Church, there is no substitute for the facts.

"The facts" in this case are those germane to a discussion of patterns of church governance that careful historical scholarship can uncover from study of the early Church and patristic sources (Francine Cardman), the medieval Church (Brian Tierney), constitutionalism (Frank Oakley), canon law (John Beal), and the lessons of the American experience (Gerald Fogarty). Collectively, these distinguished scholars support and amplify the respectfully worded critique that Peter Steinfels offers to the distressingly unhistorical opening paper by Bishop Donald Wuerl. It is hard to tell if the juxtaposition of bishop and scholars is editorial or organizing genius, but it is certainly instructive. The approach of a sincere and intelligent bishop is so completely at variance with that of scholars who are all, to a person, committed to the Church. Perhaps the demands of episcopal leadership conflict with the messy ambiguity of history. But, unfortunately, episcopal unwillingness to confront the truth is one of the causes of the present disorder.

The chapters that follow Bishop Wuerl's opening address and Peter Steinfels's accomplished response are divided more or less evenly between the historical discussions listed above and a series of papers applying theological skills to the governance crisis. This latter group includes an essay on the theology of accountability (James Heft), two on the sexual abuse crisis itself (John McGreevey and Tom Reese), one on financial accountability (Francis Butler), one on the parallel problems in the Irish Church (Gerald Mannion), and one on the lessons of the Asian ecclesial experience (Peter Phan). Also included is a brief essay by Donald Cozzens (originally an after-dinner speech at the Yale conference) and an afterword by Bruce

Russett, in which he introduces the interesting notion of a “decent consultation hierarchy,” setting the bar as low as he can in the “democracy in the Church” debate.

This collection is invaluable because it shows that good scholarship on ecclesial issues puts a series of very difficult questions to today’s Church. Current Roman Catholic ecclesial practice is intensely hierarchical, at best paternalistic. It is mired in clericalism and places the laity in a catch-22 situation in which their struggles for legitimate voice in church matters—voice that Vatican II strongly suggested was their right and responsibility—cannot be attained because they currently do not have the voice with which to call for voice! Bishop Wuerl’s oversimplified view of the historical continuity between the mind of Christ and the details of Catholic polity, all too representative as it is of official ecclesiology, attempts to enchain the theological imagination in the fetters of the status quo. The essays here make clear that it is just not that simple, and that attention to history allows us to proclaim loudly that present patterns of church governance were not always so, and consequently need not always be so.

The question that such a valuable collection leaves us with is this: what is it about the Church that it can possess such outstanding scholarship in depth, and seemingly not allow it to reach into the arena where church practice is actually fashioned? There are good grounds and sound historical precedent for allowing the laity a greater role in church governance. There is ample evidence that the mantra, “the Church is not a democracy,” obscures more than it illuminates. And the connection between clericalism and lack of accountability seems unarguable. These and many other points are argued forcefully in this fine collection. But is anyone listening?

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ORDERING THE BAPTISMAL PRIESTHOOD: THEOLOGIES OF LAY AND ORDAINED MINISTRY. Edited by Susan K. Wood. Collegeville: Liturgical, 2003. Pp. x + 275. \$26.95.

Currently there is a renewed interest in the role and function of ordained ministry within the Catholic Church, especially with the publication of *Sacramental Orders* (2000) by Susan K. Wood, *Evolving Visions of the Priesthood* (2003) edited by Dean Hoge and Jacqueline Wenger, *Unfailing Patience and Sound Teaching* (2003) edited by David Stosur, and *Deacons and the Church* (2002) by John N. Collins. These works deal primarily with various problems, debates, and discussions regarding sacramental ministry, especially the themes of authority, hierarchy, and liturgical leadership. Yet these studies each focus on a rather specific area of ministry, such as the role of the bishop, priest, or deacon without considering how the three orders relate to one another, or how the threefold orders function in relation to the laity. The book under review helps to fill that void and is a welcome contribution to the fields of sacramental theology, ministry, and ecclesiology.

The book highlights the various relationships between the ordained priesthood and the role and function of lay ministry. The ten essays collected here were originally key presentations at the Collegetown Ministry Seminar hosted by Saint John's University in August 2001. The authors are noteworthy Catholic theologians who approach ministry from their specific theological specialties and discuss topical issues such as: the role of the presbyterate within the parish, understanding the place of ministry within canon law, the importance of the "royal priesthood" within the larger life of the Church, and ministry within religious orders. The essays are organized into two sections: ministry and ministries, and ordered ministries.

Two essays were especially stimulating: Michael Downey's opening essay, "Ministerial Identity: A Question of Common Foundation" and Richard R. Gaillardetz's "The Ecclesiological Foundations of Ministry within an Ordered Community." Both authors highlight the question of how lay ministry relates to and functions within the Church, especially in relation to ordained priesthood. They emphasize that, in the past, lay ministers functioned in a diaconal role, but without the "sacramental" ordination to the diaconate. Some bishops, responding to parish priests who have complained about the ambiguous role of lay ministers in parish life, have even questioned the use of lay ministers in parishes. Downey and Gaillardetz, as well as the other authors represented in this volume, emphasize a real identity crisis around lay ministry. Their primary question is: are lay ministers merely pastoral assistants, or do they have their own unique and specific functions within the larger scope of the Church's ministry? All the authors seem to agree that lay ministers do indeed have a unique role within the Church, a role rooted in baptism into the royal priesthood of Christ.

Lay ministers are needed in many pastoral care settings, especially in remote mission parishes that do not have a full-time parish priest. Traditionally, lay ministers have been involved in church administration, parish-wide education classes, retreats, and workshops. However, their "official" or "sanctioned" position in the Church has been and continues to be questioned by theologians and clergy, which raises the further question whether the Catholic Church should create another official "order," that of lay minister, so as to fulfill a need within the contemporary Church. If the Church has adapted its ministerial functions throughout the centuries, why cannot the Church again formally address a dire need by creating a new official order of "lay minister" that would specifically assist parish clergy?

The essays also raise the question of the role of women in the Church, specifically, the role of women within the ordained ministry. While the question of restoring the order of female deacons has been asked by both Roman Catholic and Eastern Orthodox theologians (see, e.g., Kyriaki Karidoyanes FitzGerald's *Women Deacons in the Orthodox Church*, 1998, and Phyllis Zagano's *Holy Saturday: An Argument For the Restoration of the Female Diaconate in the Roman Catholic Church*, 2000), there has been

very little response from bishops in either Church. This collection of essays underscores the need for further theological reflection on the role and function of lay ministry, as the Church continues to explore new and creative ways to engage the world with the gospel of Jesus Christ.

Ordering the Baptismal Priesthood is a well organized and thoughtful contribution to the contemporary understanding of ministry.

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WILLIAM C. MILLS

ON CREATION, CONSERVATION, AND CONCURRENCE: METAPHYSICAL DISPUTATIONS 20, 21, AND 22. By Francisco Suárez, S.J. Translation, Notes, and Introduction by Alfred J. Freddoso. South Bend, Ind.: St. Augustine's, 2002. Pp. cxxiii + 267. \$45.

The reputation of Francisco Suárez, S.J. and his contribution to both philosophy and theology has waxed and waned since he flourished in the late 16th century. Until the suppression of the Society of Jesus in 1773, many European and colonial universities had chairs in Suarezian theology. Since the mid-20th century, his reputation has unquestionably diminished, not only because of the eclipse of the neo-Scholastic revival by Anglo-American analytic philosophy, but even among Catholics much influenced by the criticisms of E. Gilson. Since Vatican II, only the most intrepid scholars of Scholasticism have much bothered with S.'s work. A. J. Freddoso is one of these few. More recently, however, many scholars involved in various aspects of postmodern philosophical and theological discourse have begun to trace S.'s signal role as an impetus to the birth of modernity, with the rise of the reactionary, anti-Aristotelian agenda of his Cartesian successors. Moreover, these scholars have begun to publish rather weighty translations, with commentative introductions, of important sections of S.'s *Metaphysical Disputations*.

Laudatory though this recovery project might be, Freddoso's interest lies in a different recovery, which this volume serves. He advocates nothing less than a recovery of the very Aristotelian ways of thinking that so marked Catholic thought through many centuries, and that culminated in the thought of S. That aim, he admits, is possibly overly ambitious in the current atmosphere of Anglo-American philosophy. The project, begun with his 1994 translation of Disputations 17–19 on efficient causality among creatures, continues with this translation of the three succeeding disputations on God's efficient causality. As Freddoso avers, "my deepest ambition as a philosopher has been to promote and . . . to contribute to the Catholic intellectual tradition" (vii). He understands S.'s thought as not only viable, but salubrious for philosophy today, presenting important insights otherwise unavailable to many contemporary perspectives. Freddoso is extraordinarily careful here (as in other translations) to make the text as clear as possible to non-Latin readers. He offers constant guideposts through the complex arguments, clearing the undergrowth of S.'s voluble text not with condensation and imprecision, but rather with

helpfully cross-referenced notes and amplifying commentary. The translation itself is close, accurate, and concise. Notes are—most helpfully—at the foot of the page. Most helpful too are scholarly and pedagogical details, such as an index of names that includes dates, careful referencing to the standard Latin edition of S.'s works, and thorough cross-referencing in the notes to the texts, both Latin and English. Many times while reading S., one can lose a clear sense of antecedents and references; Freddoso is consistently careful to elaborate and clarify S.'s intention at these points. Freddoso's own explication of basic Scholastic ontology and terminology demonstrates a pedagogical sureness born of much classroom experience.

In his important and extended introduction, Freddoso takes on the question of S.'s place as modern or medieval by countering one recent interpretation of S.'s understanding of the relation between theology and philosophy. Whereas one opinion regards Suarezian thought as fundamentally modern and discontinuous with the medieval tradition, Freddoso argues that none of the apparent discontinuities is substantial, and that S. in fact sees himself as "a full-fledged member of the medieval scholastic guild" (xx). Here Freddoso may not give his opponent's arguments their due, but his interpretation of the fundamental continuity in S.'s thought does allow him to highlight the profound grasp that S. had of Thomistic thought. Freddoso emphasizes that S. regarded theology and philosophy as intimately bound together, pointing out that S. adopts certain metaphysical positions because of his assent to certain doctrines of the faith (xxii). However, Freddoso disregards the importance of how the Suarezian pedagogy nonetheless separates the two inquiries. The attitude one takes toward S. as a medieval or modern thinker may depend merely on emphasis. In his emphasis on the proper method of teaching, S. is utterly "scholastic," but there is doubtless a modern aspect to his focus on methodology.

Having said this, Freddoso makes an important point about S.'s true continuity with his predecessors. The theological foundations of his metaphysical thought are manifest throughout his text. S. makes quite clear that he was at pains to do philosophy for the sake of theology, and this deeper continuity with tradition conforms well to Freddoso's desire to recover a kind of philosophy that can indeed serve the Christian theological tradition today.

After usefully laying out the basics of "scholastic composite ontology," Freddoso addresses several contemporary Lockean and Humean views to the contrary in order to show their inadequacy. Here he makes concise but substantial arguments that often help clarify the importance of his (and S.'s) metaphysical perspective for contemporary theology. However one comes to assess the value of Suarezian metaphysics, Freddoso offers some excellent critiques of a variety of empiricist and other contemporary views that reveal how inadequate such approaches are in the context of faith.

I AM THE TRUTH: TOWARD A PHILOSOPHY OF CHRISTIANITY. By Michel Henry. Translated from the French by Susan Emanuel. Stanford: Stanford University, 2003. Pp. 275. \$23.95.

Michel Henry (1922–2002) was a French philosopher, long-time professor at Montpellier, and a prize-winning novelist. By my count, *I Am the Truth* (from the 1996 French edition *C'est moi la vérité*) is the fourth of his philosophical works to be translated into English. In the preface to *The Essence of Manifestation* (1973), he remarks that the book was “born of a refusal, the refusal of the very philosophy from which it sprang” (xi). Instead of making “being in the world” the point of departure for phenomenological ontology, H. would look further back to life, conscious bodily life, experienced subjectively in suffering and joy, as the revelation of being. In *Marx: A Philosophy of Human Reality* (1976) H. took Marx’s early writings along with his *The German Ideology* (1846, E.T. 1970) and *Grundrisse* (1857–1858, E.T. 1973) for evidence that Marxism is a philosophy of life and that socialism, properly understood, is a movement for life against the reductionism and nihilism of capitalist society. *The Genealogy of Psychoanalysis* (1985) called in turn for a correction of Freud and psychoanalysis that would retrieve the original “I can” of bodily experience from its relegation to the unconscious.

Something notable throughout all the works just mentioned is the recurrence of terms (*revelation, parousia, logos*) and people (John, Paul, Eckhart) associated with religion and with Christianity. In *I Am the Truth*, H. turns his attention formally to developing a philosophy of Christianity. He tells us at the outset that he wants to ask only about what Christianity takes to be the truth, although remarks later in the book belie this caution (48). In seeking out this truth, he puts aside preoccupation with the biblical narratives and focuses on the language of the New Testament and especially of John’s Gospel. Not surprisingly, H. discovers there a message of and about life. “In the beginning was the Word and the Word was with God and the Word was God. . . . In him was life and the life was the light of men” (John 1:1–5). The conventional mistake is to understand this life externally and objectively as a biologist or a historian might: to do so would be to turn life over to the world. If we do not have the experience of life within us, we do not know God and we cannot properly understand the Scriptures or the Christian tradition. The moral implications of H.’s Christian philosophy of life are somewhat similar to the ones noted in the first paragraph. We must not turn persons into things “out there” in economics, in sex, or in culture. The Beatitudes are the positive side of this prohibition.

We are each sons of God, but Christ is the Arch-Son, the first expression of God as life. That this expression is incarnate is a key idea here and in *Incarnation: Une philosophie de la chair* (2000), a subsequent, more methodical book not yet translated into English. Salvation is the rediscovering of life by the self after having lost its way in the world. I do not see anything in this text or elsewhere about the Holy Spirit or the Trinity, although I can imagine how H. might have been able to extend his vision in this direction.

Similar leaps of imagination would have to be made to adapt his thought to other elements of the traditional creeds. An obvious question is whether H. is a pantheist of some sort. His answer is “no” since we human beings have a sense of life as gift, received: the relationship between Arch-Son and the Father is reversible, but not the relationship between human beings and God as life.

Several months ago H. was a new author for me. I found myself annoyed at the beginning of my reading of *I Am the Truth* by his oracular and non-argumentative style and by his tendency to use the New Testament for proof-texts. As I read on, though, and especially as I looked into the other works mentioned above, I began to see that he was making an important point about phenomenology and the primitive sense of life and even making a somewhat illuminating reading of the Gospels. Nonetheless, I do not think that his phenomenology quite yields an ontology or that Christianity can really do without the Jesus and church narratives. The critical flaw in this book and in the others I have explored is the depreciation of the objective and scientific—the worldly perspective—for philosophy and theology. Our view has to be stereoscopic, that is, at once from inside and from outside with each “side” correcting and enriching the other.

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MICHAEL J. KERLIN

BERNARD LONERGAN'S *INSIGHT: A COMPREHENSIVE COMMENTARY*. By Terry J. Tekippe. Lanham, Md: University Press of America, 2003. Pp. xxiv + 439. \$80; \$55.

This year, the centennial of the birth of Bernard J. F. Lonergan, S.J., is certainly an apt occasion for a major study of his master work. Terry Tekippe endeavors to provide that study. It opens with a discussion of how best to interpret the work of an author, and then presents a chapter-by-chapter commentary on *Insight* itself.

Whether by design or not, with one or two exceptions this is a book for beginners, not for scholars. The former will find many useful features, such as chapter 9 (on Lonergan's “Common Sense as Object”) and chapters 13–15 (on Lonergan's pivotal chapters on self-knowledge, being, and objectivity). T.'s concise overviews of those chapters of *Insight* will provide “average readers” (as he repeatedly refers to them) with a sense of direction. His commentary on other chapters is less satisfactory, and the uneven quality of the book makes its usefulness for the target audience questionable.

T. attempts to fill in many details where Lonergan's text is terse or elliptical; and he draws attention to numerous difficulties in Lonergan's expressions. He offers helpful details, for example, regarding Lonergan's references to Gödel's theorem, Archimedes' paradigmatic insight, the inverse insight regarding $\sqrt{2}$, the solution of algebraic problems, and the statistics of a coin toss. Unfortunately many of these aids are vitiated by confusions or outright errors. Space permits but one illustration. In chapter

3, T. attempts to supply the missing details of the proof that $\sqrt{2}$ is irrational. While T. amply clarifies the idea of a prime number, he fails to explain the central concept needed for the proof, namely, "relatively prime." Worse, his rendering of the proof is invalid, in part because he has illegitimately excluded 2 as a prime number.

T. has a keen eye for difficulties in Lonergan's expressions. For example, he rightly draws attention to certain equivocations in Lonergan's use of his technical term, "the notion of being" (191). While Lonergan's lapses from precision are not beyond remediation, T. recognizes that they will cause the reader difficulty, and he renders a valuable service in drawing attention to such points.

However, his own attempts to offer interpretations and commentaries to overcome these difficulties are not always helpful. For example, in an effort to clarify Lonergan's uses of a technical term, T. suggests that "conjugate may be roughly equated to 'accidents.' Accidents are non-essential . . . qualities of a substance" (61). But this suggestion distorts Lonergan's meaning: explanatory conjugates are indeed essential constituents of the existing unities that Lonergan refers to as "central potency, form, act."

One place where T. departs from the introductory level is in Chapter 21, his commentary on Lonergan's philosophy of God and God's relationship to the universe. Beginners may find some of T.'s summaries and outlines helpful in approaching an especially difficult chapter of *Insight*. However, most of his commentary is unusually technical and gives prominence to his disagreement with Lonergan. For example, according to T., Lonergan implies that "God is a part of the idea of being, and the idea of being is greater than God" (359). Lonergan himself approaches the relationship between God and the universe by means of what he calls "the primary and secondary components in the idea of being." The "idea of being" is what God understands in God's unrestricted act of understanding. The primary component in that unrestricted understanding is God's self-understanding. The secondary component is God's "understanding of everything else because it understands itself" (*Insight*, 669). By his analysis, Lonergan is able to maintain the real distinction and the relation of dependence between God and the universe, without subordinating God to anything. Unfortunately T.'s criticism of this analysis relies on a misunderstanding based on his unacknowledged spatialization ("internal/external") of the intelligible (see 355). Worse, at a critical point T.'s argument involves an egregious misquotation of *Insight*: he omits the word "else" (found in *Insight*, 669), thus completely changing Lonergan's meaning.

In place of Lonergan's exacting analysis based on the understanding of understanding (insight into insight) and its intelligible content, T. offers an analogy drawn from Georg Cantor's theory of transfinite numbers. This analogy is unsatisfactory because it reduces the complex, emergent relatedness of the order of the universe to a mere collection of countable items, and it construes God as the concept of a transfinite cardinal number. But transfinite cardinal numbers are directly understandable by human minds (though this requires considerable effort), whereas God surpasses all direct

human understanding. Lonergan's analogy preserves God's absolute transcendence, whereas T.'s does not. In addition, T. performs an operation disallowed in transfinite mathematics (369), an operation comparable to dividing by zero. Later on the same page he implies that the created order ("secondary component") is infinite. These difficulties cannot help but undermine the reader's confidence in his whole argument.

While much in this commentary will be useful to beginners, they must approach it forewarned that the useful is intermingled with mistakes and questionable claims. Beginners will be hard pressed to discriminate between what is reliable and what is not.

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PATRICK BYRNE

SHORTER NOTICES

THE ORIGINAL TORAH: THE POLITICAL INTENT OF THE BIBLE'S WRITERS. By S. David Sperling. *Reappraisals in Jewish Social and Intellectual History*. New York: New York University, 1998 hc, 2003 pa. Pp. xiv + 185. \$19.

The modern biblical interpreter, beset by a paucity of reliable texts, wanting archeological evidence of the beginnings of Israel, and a tradition of reverence for the text, faces a daunting task in trying to unravel the intentions of the Torah's authors. So argues David Sperling. With up-to-date historical-critical scholarship, an eye to the insights of precritical commentators, original insight, and clear presentation, S. does not retreat from the challenge. Accepting the majority consensus since the 1970s that the Pentateuchal narratives are without historical referent, S. aims to understand their intent and significance. He concludes that the authors of the Torah, who wrote between 1100–400 B.C.E., constructed allegories to advance particular agendas. He defines these allegories as “narratives contrived to signify a secondary order of meaning for what they present on the surface” (8).

S. argues that the ideology of these authors is typically political, social, and economic: for example, the author of Exodus, in order to solidify the Israelites' identity as the quintessential outsiders who must remain separate from indigenous urban Canaanite populations, presents them as a people who

originated as escaping slaves. Similarly, key personages such as Abraham, Aaron, and Moses are ciphers respectively for the controversial political expansionism of David, the evolving perception of Jeroboam, and the rise of Israel's first king, Saul.

Many readers will agree that S. has made appropriate connections between narratives of the Torah and texts from the Prophets and Writings. However, the connections remain partial and suggestive, not definitive. Abraham is also the one who departs from the idolatrous Ur, becoming the model for the exiles; Aaron attests to the continuing importance of sacrifice and assured leadership while under Persian siege; and Moses models self-sacrifice, duty, and reverence for God and his commandments for a later exilic and post-exilic audience. S.'s unwavering contention that there is no historical kernel in any verse of the Torah will be controverted by other scholars who will argue that allegory for a later agenda is not the only locus of the authors' intent.

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ROLL BACK THE STONE: DEATH AND BURIAL IN THE WORLD OF JESUS. By Byron R. McCane. Harrisburg, Penn: Trinity Press International, 2003. Pp. viii + 163. \$20.

This fascinating study seeks to associate Jewish burial customs during the

Roman period with the contemporary social structures and values of which they are a reflection. This perspective enables McCane to analyze two phenomena with refreshing clarity.

First, Greek and Roman culture brought to Palestine a new understanding of what it meant to be an individual within society, and this emphasis on individuality—over against the more community-orientation of the Jewish inhabitants—led to gradual changes in local burial customs. In particular an individual, upon death and burial, no longer lost his or her individuality as he or she was “gathered to the fathers,” but was acknowledged even after death as a separate social entity. The primitive custom among the Jews had been to have a secondary burial approximately one year after the primary burial: the de-fleshed bones were gathered up and placed with those of the ancestors. But now the bones were often placed in their own limestone boxes, sometimes inscribed with the decedent’s name. Incidentally, M. believes that the saying in Matthew 8:22 = Luke 9:60 (Jesus advises the youth who wants to bury his father to “let the dead bury their dead”) reflects a secondary burial, and therefore the young man was asking for a period of up to a year.

Second, M. is able to coordinate the gradual divergence—especially toward the third and fourth centuries—of the Jewish and the progressively more distinctive Christian communities with their respective burial practices. While the Jewish communities generally sought separation from dead bodies as unclean and no longer connected with the community, Christians, especially with the increase in martyrdom, saw a connection between the living and their dead, and far from distancing themselves from dead bodies, came to place them in sanctuaries of worship.

One weakness of the book is that it has no illustrations. A few line drawings of types of tombs, ossuaries, and related materials would have saved many words of tortuous descriptions. Also, M. does not quote Matthew or Luke, but rather Q, with chapter and verse, and does so without explanation. Even the initiated will find this confusing. Nonetheless,

this is a splendid book with insights far beyond what its title suggests.

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APOSTLE OF THE CRUCIFIED LORD: A THEOLOGICAL INTRODUCTION TO PAUL AND HIS LETTERS. By Michael J. Gorman. Grand Rapids: Eerdmans, 2004. Pp. xiii + 610. \$39.

Michael Gorman gives us a substantive introduction to Pauline literature in a clear and elegant style, with a strong focus on Paul’s theology. In fact, within the first 150 pages of general introduction, about 50 are given to Paul’s “gospel” (what God has done through Christ), “spirituality” (the response it elicits from Christians), and “theology” (the formulaic description of this relationship in Paul’s basic themes). “Gospel” includes soteriology and draws out helpful theopolitical implications. “Spirituality,” including ethics, is lived in a trinitarian pattern of covenant with God, cruciformity to Christ, and charisma from the Spirit; it is communitarian and sometimes countercultural, and extends to creation itself (G. likes *c*’s in his headings). “Theology” enunciates twelve themes that G. then relates to Paul’s mission: “To create a network of multicultural communities obeying and glorifying the one true God of Israel by living lives of cruciform faith, hope, and love in Christ Jesus the Lord by the power of the Spirit” (143).

G. treats the individual epistles as narratives that interweave Paul’s stories about God and about himself with the recipients’ story. Thus, each chapter on each epistle is divided into “the story behind the letter” (history and social setting), “the story within the letter” (teaching), and “the story in front of the letter.” This last is a creative touch that presents quotations about each letter from Fathers of the Church, medieval or Reformation figures, or current exegetes, but the quotations are too brief to be of great value. Each chapter concludes with a helpful summary, reflection questions, and an excellent bibliography.

The book includes chapters on all the

letters attributed to Paul, but G. follows the minority of scholars in claiming Pauline authorship of all but 1 Timothy and Titus, and in his chronology for the letters. Finally, important for our time is G.'s clarity that "For Paul there is nothing wrong with Judaism. . . . In fact, Judaism is for Paul the solution—only it is a restored, renewed, inclusive, eschatological, messianic Judaism" (144).

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UN BIBLISTE CHERCHE DIEU. By Xavier Léon-Dufour. Parole de Dieu. Paris: Seuil, 2003. Pp. 363. €24.

The title expresses well Léon-Dufour's intention. He identifies himself as a Biblicist in search of God, and through a selection of his articles and interviews from 1958 to 2003 he shows how he has gone about this search. He selected these publications not to provide an exhaustive panorama of his work but rather to reveal the stages of his discovery of God.

To assist the reader, L.-D. introduces each chapter with a brief explanation of the point being made. The book is divided into five major sections: "The Exegete and Theologian," "The Search for What Happened," "Certain Reflections on the Use of Language," "For a Symbolic Reading of the IV Gospel," and an "Ouverture." Obviously, there is an autobiographical aspect to the book. L.-D. is an exegete and theologian, so he must be a man of science but also a man of Christian faith. He has to have a serious stance toward what actually happened but also to realize that the communities have shaped the data to portray their faith. Yet in the midst of this historical study, the question of God, "Who am I for you," remains. There are also the questions of language, the context of writings, and various ways events were reported; words can have quite complex meanings, and these meanings must be determined. L.-D.'s reading of the Fourth Gospel has led him to discover the symbolic dimension of revelation, which uncovers deeper and more profound insights. Finally, these studies have had an effect on L.-D. himself. His

anthropology has changed; he now finds God in every present event.

Following the reflections of a thinker like L.-D. is fascinating; indeed, his book makes good spiritual reading. He is insightful and at times phrases his thought in an interesting and original manner. A few times his phrasing may prove less acceptable; and at others, the reader will simply not agree with L.-D.'s interpretation of a given topic, such as the Transfiguration in John (254–61). However, the reader will never doubt L.-D.'s academic integrity or his very honest and continual search for God.

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ORIGEN AGAINST PLATO. By Mark Julian Edwards. Ashgate Studies in Philosophy and Theology in Late Antiquity. Burlington, Vt.: Ashgate, 2002. Pp. vi + 191. \$79.95; \$29.95.

This crisp essay deconstructs over a century of Origenian scholarship, and retrieves the Christian originality of Origen from the viewpoint of a classicist familiar with patristic traditions. In four chapters, on Origen's Alexandrian context, on the God of Origen and the gods of Plato, on the doctrine of the soul, and on the interpretation of Scripture, Edwards presents his thesis with a rigorous consistency and an erudite sharpness.

E. introduces an Origen so deeply immersed in the biblical substrata of early Alexandrian Christianity that he comes close to identifying him as Jewish Christian: "Eusebius has mistaken circumcision for castration" (12). To call Origen "Middle Platonist" is "infelicitous" (15) for "he praises Plato because he takes him for a monotheist; he is not a monotheist because of Plato" (16). Origen's intellectual training is no longer traceable. A whole chapter denounces the "truism" claiming "that in Alexandria 'Middle Platonism' was the oxygen of all cerebral processes, so that even an earnest Christian could not fail to imbibe it with his catechism" (47). Two suppositions, namely "that the Platonists were theists and that they exercised sovereign influence in this period"

are refuted at length (47–76). In particular, a precise review of Origen's argument in *Peri Archon* leads to the conclusion "that in its generation, no doctrine of the Trinity was more catholic or more apostolic than that of Origen" (70). In the same line of thought, based on *Peri Archon*, one must add that "Origen never embraced (the) doctrine (of the preexistent soul), either as an hypothesis or as an edifying myth" (89). The theory of a *kosmos noētos* broadly repeated by Origen scholars is "fatally marred by demonstrable errors and contradicts the author's known beliefs" (96). A last chapter deals with Origen's biblical hermeneutics: "For him, as for his (conservative) critics, allegory is not so much a property as a hermeneutic lens through which one seeks the universal in the particular" (125).

Since Henri de Lubac elaborated *Histoire et Esprit* five decades ago, there has not been as probing a challenge to Origenian scholarship as E. delivers in this brief volume.

PAMELA BRIGHT
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THEOLOGY, RHETORIC, AND POLITICS IN THE EUCHARISTIC CONTROVERSY, 1087–1079: ALBERIC OF MONTE CASSINO AGAINST BERENGAR OF TOURS. By Charles Radding and Francis Newton. New York: Columbia University, 2003. Pp. xiv + 197. \$59.50; \$19.50.

Berengar of Tours (d. 1088), from the late 1040s onward, emphasized the symbolic function of the eucharistic bread and wine. His views prompted hostile rejoinders in at least six treatises and eight councils, culminating in a final condemnation in Rome in 1079. Radding and Newton advance our understanding of this debate's concluding episode in Gregory VII's Lenten synod by identifying and editing a key document, the *Adversus Berengarium*, composed for the occasion by Monte Cassino's schoolmaster Alberic (d. late 1090s). According to the Monte Cassino chronicle, this work "utterly destroyed" Berengar's doctrine. Long presumed lost, R. and N. identify it as the text surviving in Aberdeen Univer-

sity Library ms. 106, fols. 55^v–61^v. They make their case on the basis of internal indications of provenance and chronology and on stylistic grounds. Although the literary arguments are less than conclusive inasmuch as the stylistic quirks of famous schoolmasters tend to be widely shared, the total accumulation of circumstantial evidence is convincing.

R.'s long introduction contextualizes and summarizes Alberic's work, presenting relevant evidence in both Latin and English. N.'s edition slightly revises the *editio princeps* published by Germain Morin in *Recherches de théologie ancienne et médiévale* (1932), differing mainly by separating the treatise itself from the disjointed concluding texts that are identified as the detritus of an underlying research dossier. The facing English translation is welcome.

Far from answering all the problems of eleventh-century eucharistic theology, this book raises new ones. Although it goes beyond any predecessor in recognizing that between the ninth-century eucharistic debates and the Berengarian controversy a new consensus on eucharistic realism had developed, it does not attempt to enumerate, let alone analyze the evidence for the change provided by fragmentary treatises, miracles stories, etc. Although R. highlights the problems posed by the use of the term *substantia* in contexts outside of Aristotelian logic, he does not recognize that its initial use in this debate in the form *substantialiter* may come naturally to scholars opposed to understanding Christ's presence *spiritualiter*. But this book's ability to prompt such quibbles ultimately attests its value.

JOHN HOWE
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A CALL TO PIETY: ST. BONAVENTURE'S COLLATIONS ON THE SIX DAYS. By C. Colt Anderson. Quincy: Franciscan, 2002. Pp. v + 213. \$21.95.

In this somewhat provocative book, Anderson takes up the challenge of interpreting Bonaventure's complex work, the *Collations on the Six Days*

(*Hexaëmeron*), a series of lectures given at the University of Paris one year prior to Bonaventure's untimely death. A. examines Bonaventure's influence in shaping the Franciscan Order caught up in the difficulties of implementing the pastoral reforms of the Fourth Lateran Council (xv). While A. attempts to read the *Collations* in the light of reform, he does so at the expense of some contextual difficulties.

A. follows the trail of Joseph Ratzinger and interprets the *Collations* as a series of polemics and exhortations against the influence of Joachitism. By reducing the *Collations* to a Joachite hermeneutic, however, A. overlooks their theological significance. Although he upholds piety as a key to reform, he never really explores it as a primary aspect of Bonaventure's spirituality or explains the relationship between piety and reform. Instead, he confines himself to a rather literal reading of the text and what he claims are Bonaventure's efforts to move his audience "from error to truth" (195). As a result, the centrality of Christ, which permeates the *Collations*, becomes subservient to reform (xviii, 196). Had A. looked to Bonaventure's other writings he would have found many of the same theological themes and symbols contained in the *Hexaëmeron* which bears the fruit of Bonaventure's rich theological reflection.

Despite the lacunae of this work, A. offers an interesting account of the mendicant controversy and Bonaventure's role in preserving Franciscan mission and ministry. His book not only suggests new avenues of research in Bonaventurian studies but also challenges the inertia of reform implemented by Vatican II. In A.'s view, it is helpful to look back in order to go forward. Bonaventure was a key figure throughout the rather vicious mendicant controversy, as he strove for unity among the friars and purpose of mission. Anyone interested in church reform may glean some tips from this work.

ILIA DELIO, O.S.F.
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JAN VAN RUUSBROEC, MYSTICAL THEOLOGIAN OF THE TRINITY. By Rik van Nieuwenhove. Edited by Lawrence S. Cunningham, Bernard McGinn, and David Tracy. Studies in Spirituality and Theology. Notre Dame: University of Notre Dame, 2003. Pp. 250. \$45; \$22.

Van Nieuwenhove believes that much Ruusbroecian scholarship misrepresents the 14th-century Flemish mystical theologian. Adopting the recent critique of Denys Turner, who, in his *The Darkness of God* (1995), argues that experientialist approaches to "mysticism" misconstrue the apophatic tradition, N. evaluates Ruusbroec's mystical theology as less about unitive experiences and more about the transformation of the human personality as it participates in the triune life of God. "Transformation"—a word N. prefers to the usual and notoriously imprecise "experience"—connotes *theosis*, where love and knowledge, contemplation and virtuous activity are integrated in the continuous process of becoming "like" God. Ruusbroec's writings were not merely irenic meditations on the life of prayer, but were theologically crafted to controvert any notion (such as that held by the Brethren of the Free Spirit) that contemplative union surmounts the ontological distinction between creature and Creator and therefore the intrinsically mediational (sacramental and ecclesial) character of the Christian spiritual life.

While Ruusbroec is often hailed as one of Christianity's greatest contemplatives, N. highlights the sophistication, coherence, and beauty of his theological vision. Those familiar with Ruusbroec will naturally expect treatment of his trinitarian thought.

What makes this book particularly useful is its illumination of Ruusbroec's innovativeness (for example, his unique deployment of the Neoplatonic concept of *regiratio*) and comprehensiveness, especially as his trinitarian thinking thoroughly suffuses his anthropology and Christology. With the recent retrieval of trinitarian theology and the booming interest in Christianity's mystical traditions, the profoundest connection between these two in Ruusbroec makes

this book a welcome opportunity for the critical dialogue between spirituality and theology.

The reader may be left wondering, however, whether N. goes too far in muting the experiential dimension of Ruusbroec's writings. At times, the polemic adopted from Turner appears overstated, even monotonous. Granted that experientialist approaches are themselves subject to critique, it seems inaccurate to say, as N. repeatedly does, that to use the language of experience suggests the reduction of God to a graspable object. More opportunity for thinking about the abuses and proper uses of "experience" will nevertheless be stimulated by this engaging book.

BRIAN D. ROBINETTE
Saint Louis University

JOHN OF THE CROSS AND TERESA OF AVILA: MYSTICAL KNOWING AND SELFHOOD. By Edward Howells. New York: Crossroad, 2002. Pp. ix + 212. \$39.95.

This book is a tour de force on several levels. Howells demonstrates an easy familiarity with the entire range of writings of John of the Cross and Teresa of Avila in the original Spanish, as well as in-depth encounter with the secondary literature. He brings this expertise to bear on a topic with a seemingly narrow focus within the field of mystical anthropology/epistemology: how the two Carmelites integrate their experience of mystical depth in the soul into a classical Christian anthropology. Given the "strong distinction" that John and Teresa make between the mystical and natural level of this experience, how do they maintain the traditional ontological unity of the soul?

In exploring this issue, H. shows readers how their experiences and their attempts to express them within the framework of orthodox teaching lead them deep into Christology and trinitarian theology. He does this with an ease and clarity of expression and development that are astounding, especially given the disparate forms and genres in which his subjects wrote. He has transformed the mystics' writing about the mystical into a theological investigation

of the soul's relationship to Christ and the Trinity. Thus this book will be of interest to systematicians as well as those interested in spirituality. Though the study is intellectually rigorous, the clarity of its presentation as well as the subject make reading it a spiritual journey in itself. For readers interested in the ontological implications of the mystical journey the book is a feast, one to be digested and incorporated into one's own spirit and intellect.

PAMELA KIRK RAPPAPORT
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"DEFENDER OF THE MOST HOLY MATRIARCHS": MARTIN LUTHER'S INTERPRETATION OF THE WOMEN OF GENESIS IN THE *ENARRATIONES IN GENESIN*, 1535-45. By Mickey Leland Mattox. *Studies in Medieval and Reformation Thought*, vol. 92. Boston: Brill, 2003. Pp. xvi + 315. \$101.

This book is actually much more than an analysis of Luther's interpretation of the women of Genesis through the Reformer's lectures on Genesis at the University of Wittenberg from 1535-1545. A study in the history of biblical interpretation, in each chapter Mattox evaluates Luther's view of a particular female figure in Genesis in comparison to a different referent; for example, chapters 1 and 2 compare Luther's treatment of Eve in his earlier exegesis (the *Declamationes in Genesin* of 1523-1524), as well as his later *Enarrationes in Genesin*, to patristic and medieval exegesis; chapter 3 evaluates the traditional trinitarian exegesis that Luther defends in his treatment of Sarah (Gen 18:1-15); chapter 4 shows Luther's hagiographical treatment of Hagar against the context of medieval interpretations; chapter 5 compares Luther's way of "justifying the daughters of Lot" to the way the Reformed interpreters Calvin, Musculus, and Vermigli dealt with the narrative; chapter 6 notes how later Lutheran interpreters both followed and departed from Luther's own treatment of Rachel; chapter 7 compares Luther's interpretation of Potiphar's wife to some 16th-century Roman Catholic interpreters. The book also includes in appendixes an

analysis of the chronology of several texts of Luther and Melancthon on the book of Genesis from 1518–1545, a convincing critique of Peter Meinhold's conclusions regarding the textual reliability of the lectures (compiled from lecture notes by Luther's students and published in four volumes from 1544–1554), and a bibliography of 16th-century Genesis commentaries.

The running theme of the study is that Luther's interpretation of Genesis was "catholic and evangelical," that is, it retained many traditional elements from patristic and medieval forbears while also setting forth the new Reformation theology. By placing Luther's interpretation in the broader context of the history of biblical interpretation, M. shows how premodern expositors interpreted Genesis in the light of the New Testament revelation of the triune God and of their own experience of Christian faith and life.

JOHN A. MAXFIELD
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JESUIT SCIENCE AND THE REPUBLIC OF LETTERS [JSRL]. Edited by Mordechai Feingold. Transformations: Studies in the History of Science and Technology. Cambridge, Mass., 2003: MIT. Pp. xi + 483. \$50.

THE NEW SCIENCE AND JESUIT SCIENCE: SEVENTEENTH CENTURY PERSPECTIVES [NSJS]. Edited by Mordechai Feingold. Archimedes: New Studies in the History and Philosophy of Science and Technology, vol. 6. Boston: Kluwer Academic, 2003. Pp. ix + 270. \$113.

In the 17th and 18th centuries, Jesuits gained the reputation of being the "inveterate enemies of science" (JSRL, 461). The 17 essays collected by Feingold in these two volumes demonstrate the diversity of Jesuit responses to the new science, ranging from enthusiastic affirmation to cold hostility: "A new picture, both more sympathetic and sophisticated, has emerged. . . . Without denying that the Jesuits, as a body, strove to maintain a common orthodoxy, historians now grasp that different intellectual traditions coexisted

within the Society and that debates commonly occurred" (NSJS, 231). Although Jesuits were officially bound to uphold Aristotelian and Thomist theses in philosophy and theology, they discreetly supported the new methods and created a culture that helped them to flourish: "We now know that Jesuit practitioners were instrumental in elevating the status of mathematics over that of philosophy, that they made early and important contributions to the mathematization of physics, and that they were pivotal to the development of experimental science. Future research promises to uncover a wealth of new information in this regard" (JSRL, xi).

The essays were written by and for experts in the history and philosophy of science. The authors perform a remarkable service in translating and interpreting archival material. They return the reader to one of the most exciting times in the history of ideas: the gestation and birth of our modern understanding of the world around us. As Thomas Kuhn noted, the history of science as taught in science courses follows only the bright line of successful innovations and neglects the larger and more complicated story of conflicting views that now have been discarded. These historians "give full seriousness to [the Jesuits'] endeavors and alternative explanations—irrespective of how lame these may seem today—not least because of the contemporary ambiguity and incomplete evidentiary basis of the new philosophies" (NSJS, 122).

The steady focus on how the world looked to those who lived through those difficult and confusing times is necessary to provide the historical evidence for the quality of Jesuit mathematics, astronomy, and physics, but, as a consequence, the reader is plunged into scientific, philosophical, and theological controversies that seem to have little bearing on our own predicament. Few of the authors draw any morals from the stories they tell about controversies in the study of motion, hydraulics, optics, astronomy, or metaphysics that might provide guidance for contemporary cosmology, evolutionary theory, medical ethics, genetic engineering, or contro-

verted topics in the philosophy (and theology?) of science.

MARTIN X. MOLESKI, S.J.
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REFORMING THEOLOGICAL ANTHROPOLOGY AFTER THE PHILOSOPHICAL TURN TO RELATIONALITY. By F. LeRon Shults. Grand Rapids: Eerdmans, 2003. Pp. xiv + 264. \$35.

Shults directs his attention to a shift in philosophy and science from a stress on substance to the reality of relationship. His introduction explores the shift and asks what biblical possibilities it inspires. Though the scope of his research includes more than the Reformed tradition, it is that tradition, with its openness to reform, that guides him. The style of the work suggests that many of the essays were written independently, and only later drawn into the logic of a book.

Part 1 is a triptych addressing developmental psychology, pedagogical practice, and spiritual transformation. There is not a single method, however, that addresses all three. "Developmental Psychology" calls upon Robert Kegan (*In Over Our Heads*, 1994) to explore how faith develops. "Pedagogical Practice" examines Paulo Freire (*Pedagogy of the Oppressed*, 1970) to understand the role of fear in learning. "Spiritual Transformation" looks at the social analysis of Lévi-Strauss to name how people claim their identity. The book has been called "breath-taking in its scope." A counterpoint, however, is that the abundance of resources S. calls upon overwhelms his own internal logic.

Part 2 examines theological method, Trinity, and Christology also by tours through other resources. "Theological Method" engages Schleiermacher; "Trinity" follows the thought of Barth and Pannenberg; "Christology" looks to the East with Leontius of Byzantium. Again, too many theological resources. Yet S. does illustrate that the return to relationality was never lost in theological discourse.

The final part unveils how the shift to relationality affects three major issues of theological anthropology. The chap-

ter on human nature illustrates that a theology of human knowing, acting, and being can be transformed by God into faith, hope, and love. On the doctrine of sin S. shows how a trinitarian God can draw us into fellowship and why we are redeemed by that very relationship. The last chapter recaptures how all human life can become again the glory of God.

Underlying all the book's diversity of resource, there is a logic that S. follows. If the reader lets that logic flow, there is much here to excite and entice. Theologians of the Reformed tradition will certainly enjoy the book, as will any theologian whose specialty is Christian theological anthropology.

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TERROR AND TRIUMPH: THE NATURE OF BLACK RELIGION. By Anthony B. Pinn. Minneapolis: Fortress, 2003. Pp. xiv + 274. \$22.

"What does it mean to be black and religious in the United States? What is the nature of black religion" (xi)? These are the foundational questions that Pinn addresses in this engaging study. He seeks to discover the core impulse that unites the varieties of Black religious experience in the Western world. He maintains that this common element lies in what he calls "the quest for complex subjectivity" (173).

P. develops his argument through the book's three parts. Part 1, "Constructing Terror," is a brilliant and painful exposition of the meaning of the Black body in the U.S. White consciousness as revealed in the social rituals of the slave auction and lynching. These rites of terror, P. avows, were instrumental in transforming Africans in the United States into "negroes," that is, beings with dehumanized and objectified identities. Part 2, "Waging War," argues that Black religion emerges as a creative response to the existential dread of identity loss by promoting various strategies of liberation. In the final part, P. deals with methodological concerns. He advances the claims that Black religion must be understood as encompassing more than the Black Christian Church;

that what then becomes common to all forms of Black religious experience is the “quest for fullness” of meaning, identity, and agency (173); and that the study of Black religion entails “relational centralism” (196), that is, an interdisciplinary approach that draws upon the fields of the psychology of religion, the history of religions, and art criticism.

P.’s most important contribution lies in his placing Black people’s bodies at the center of religious discourse and the struggle against racism. He joins a growing chorus of Black theologians who argue that Black embodiment is a—if not *the*—central hermeneutical concern of Black religion.

Less developed and convincing is P.’s understanding of the religious quest and his own emerging methodology. He refuses to connote “religion” with a “trans-historical ‘Sacred’” (171) out of a two-fold concern that such a theism excludes a number of Black “religious” traditions (e.g., Black humanism) and tends toward a “dogmatism” that resists critical interrogation. This last claim and P.’s methodology of “relational centralism” need further articulation.

This text is a significant contribution to the field and essential reading for serious scholars and graduate students of Black religion. Advanced undergraduates will find the book’s first two parts a valuable resource.

BRYAN N. MASSINGALE
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BIBLE ET MORALE. By Olivier Artus, Jesús Asurmendi, Philippe Bordeyne et al. Edited by Philippe Bordeyne. *Lectio Divina*. Paris: Cerf, 2003. Pp. 220. €22.

This book is the fruit of a dialogue among the faculty members of the Catholic Institute of Paris, bringing perspectives from biblical scholars, moral theologians, and dogmatists on how the Bible can be used for moral reflection. Its contribution to the topic is primarily in the interplay among the chapters, illustrating how scholars in different fields of theology read each other’s work, though many of the observations summarize commonly accepted insights rather than forge new ones.

Two overriding concerns set the backdrop. Human suffering challenges both biblical exegesis and ethical reflection to change the present world and not just to interpret it. Pluralism within the Bible and in the human sciences warns against creating norms that are ideological self-justifications and encourages building on proper theological foundations.

Part 1 gives two brief and sketchy summaries, one on the effect on ethical teaching of the extension of biblical studies to social-scientific criticism and to synchronic reading, the other on the work of five ethicists to build on biblical foundations. Part 2 reprints a biblical and an ethical study from *Concilium* (1993) related to the immigrant problem in Europe, followed by an evaluation of methods by a biblicist and an ethicist, and finally a substantive chapter on the resident alien in 1 Peter. These essays show the hermeneutics of both fields starting from concrete present experience, recognize the gap between the biblical world and today, and highlight the importance of the Bible for bringing the eyes of faith to ethical analysis. Part 3 rehearses theological themes, especially questioning whether there is a unique Christian ethic, and holding a distinctively christological and pneumatological biblical ethic in dynamic relation with a universal and rational ethic. A long chapter on changing views of Christ’s human knowledge is quite interesting but only thinly connected as an illustration of how the Bible needs to be reinterpreted in the light of present experiences.

The hard questions remain open in this book, such as, how to discern when the Bible should challenge the present culture and when it should conform to it.

ANTHONY J. TAMBASCO
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LIFE’S WORTH: THE CASE AGAINST ASSISTED SUICIDE. By Arthur J. Dyck. Grand Rapids: Eerdmans, 2002. Pp. 110. \$20.

We live in a time when courts and medical technology put end-of-life deci-

sion-making before us far more often than we would wish. Doctor Kevorkian, Oregon, the Schiavo family, and a host of courts bring questions of assisted suicide and decisions at the end of life squarely into public discourse. In the midst of this debate, Harvard-based Christian ethicist Arthur Dyck makes an argument against assisted suicide. Consistent with his *Rethinking Rights and Responsibilities* (1994), D.'s approach resonates with natural law theory as he identifies moral affirmations that constitute the moral requisites of human community.

Conversant with law, medicine, and ethics, D. distinguishes the morality of physician-assisted suicide from that of providing comfort-only care. He argues that euthanasia and physician-assisted suicide "violate the moral responsibility to treat human beings as having incalculable worth" (69). While D. contends that life is sacred and that human beings have an inalienable right to life, he also believes that Christians have a shared responsibility to sustain our common morality and its moral requisites. This responsibility necessarily and appropriately involves Christians in law-making and public policy concerning assisted suicide.

Life's Worth draws its principles from the Christian tradition instead of from rigorous biblical theology or exegesis. To many readers, D.'s argument will be too abstract and far removed from the Church and the Bible. At times his argument somewhat resembles legal reasoning. He seeks a reasoned debate with secular elements of American society. His book attempts discourse in the language of moral theory that bibliocists or sectarians do not often use.

Does D. give up too much that is Christian in order to share a common language of moral discourse with some elements of secular culture? Relying on the bonds needed to sustain community rather than on the authority of symbols or a narrative story, D. chooses reason in order to engage in moral debate with society rather than within the Church. In the end, he helpfully articulates an argument to society that reflects Christian concerns without relying on the story and symbols that give life to those

concerns, and in so doing he speaks to theologians, physicians, and lawyers, but not to those in the pew.

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NO WOMEN IN HOLY ORDERS? THE WOMEN DEACONS OF THE EARLY CHURCH. By John Wijngaards. Norwich, U.K.: Canterbury, 2002. pp. 222. £9.99.

John Wijngaards, a former Catholic priest who initiated www.womenpriests.org, the largest website on the ordination of women, here presents a general discussion on the question of women deacons and 50 pages of supporting texts. Much of the material is also available on the website.

The basic premise of the text is that women have been sacramentally ordained to the diaconate, and therefore can be ordained to both the priesthood and the diaconate. Most of W.'s discussion presents the various arguments set forth against French liturgist, Aimé-Georges Martimort, whose *Les diaconesses: Essai historique* (1982) sought to dam the floodtide of factual analysis about women deacons after the reinstitution of the diaconate as a permanent state. He traces the ancestry of Gerhard Ludwig Müller's *Priestertum und Diaconat* (2000) directly to Martimort. Since the 2002 International Theological Commission document on the diaconate is heavily endowed by both Martimort and Müller, W.'s text serves to remind readers about the prior contra-indicatory work of Cipriano Vagaggini and Roger Gryson, among others. Most scholars agree that the ordination of women deacons was sacramental.

In compiling an excellent bibliography of sources on the female diaconate, W. has done a fine service to the non-European reader. He provides 34 texts to support his contentions, including eight codices of diaconal ordination ceremonies for women: the famous Codex Barberini gr. 336, and the Codex Vaticanus gr. 1872, each held by the Vatican Library, and those at the Monastery of St. Catherine, Mt. Sinai; at the Italo-Greek monastery at Grottaferatta just outside Rome; at the National Library,

Paris; at the Bodleian Library, Oxford; at the library of the Patriarch of Alexandria; at the Monastery of St. Xenophon on Mt. Athos. Each codex is cited from a secondary source, and it is unclear whether the manuscripts have been directly or indirectly translated into English.

While this book is replete with interesting and valuable citations and references for the scholar, it continues the popular style of W.'s *The Ordination of Women in the Catholic Church* (2001), and is more suitable for the general reader.

PHYLLIS ZAGANO

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MYSTICAL CONSCIOUSNESS: WESTERN PERSPECTIVES AND DIALOGUE WITH JAPANESE THINKERS. By Louis Roy, O.P. Albany: State University of New York, 2003. Pp. xxi + 229. \$62.50; \$29.50.

Bernard Lonergan exercises a controlling influence in this rich study of mystical consciousness. His pyramidal hierarchy, ranging from simple awareness through insight, on to judgment and decisions to act, supplies the matrix in terms of which Western and Japanese understandings of radically apophatic mysticism are presented. Louis Roy is convinced that the "language of consciousness" will be more and more the forum for interfaith dialogue. Brentano, Husserl, Sartre, and Lonergan set the stage as major contributors in the conversation, joined by a series of less well-known thinkers. R. is very careful—at times perhaps too careful—to narrowly define his field of study. Mystical consciousness in his understanding is an "empty and yet dynamic state" (38) that is permanent and apart from any particular contents.

The middle section of the study is perhaps the richest. The essays on consciousness in Plotinus and Eckhart are particularly fine. The treatment of Eckhart is especially subtle and helpful, avoiding a facile critique of Eckhart as abandoning God for the Godhead and maintaining a fine sense for the nothingness of the perceiver in encounter with the no-thingness of the perceived.

R.'s treatment of Schleiermacher is detailed but murky. There, a central thesis of R.'s comes clearly to the fore: Consciousness C (consciousness-of) and Consciousness A (mystical consciousness/object-less) are traditionally recognized, but Consciousness B (consciousness-in) is generally conflated with one of the others, or else ignored (108). This intriguing scheme of things, potentially very rich, is repeatedly referred to in R.'s book and articulated in the glossary at the end. It is at the heart of the book's uniqueness.

In his sections on Western/Japanese views of Self and Nothingness, R. criticizes the Japanese thinkers for having an inadequately developed sense of Consciousness-in (B), and of leaping into the Void perhaps prematurely. One suspects that R.'s favored Consciousness B is really a hidden fruit of the Incarnation of Christ which has permanently altered how philosophy can be done, and has set R. up for what he finds missing in the Japanese thinkers he studies. For their part, the *Zenji* might simply whisper (shout?) "mu" at this richly speculating and very balanced thinker.

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MEXICAN SPIRITUALITY: ITS SOURCES AND MISSION IN THE EARLIEST GUADALUPAN SERMONS. Francisco Raymond Schulte. *Celebrating Faith: Explorations in Latino Spirituality and Theology IV.* Lanham, Md.: Rowman & Littlefield, 2002. Pp. xiv + 256. \$70.

This book is significant but not necessarily for the reasons Schulte asserts. His is the first "systematic analysis of the published Guadalupan sermons" (x) which, like much of Mexican spirituality, is often dismissed as a baroque anachronism. But like that spirituality, these sermons are inspired by Scripture, imbued with patristic thought, exuberantly symbolic, and successfully inculturated. S.'s claim of a cause and effect between the sermons and the spirituality (25–26) might be argued, but inarguably S.'s "Annotated Chronological Bibliography" (169–209) and persua-

sive presentation of their key attributes is an important scholarly rediscovery.

Rather than this causal relationship between the sermons and the spirituality, or even the more persuasive case made for their catechetical influence, S.'s rediscovery of this uniquely Mexican religious oratory is a significant source for homiletics among Hispanics. Especially in the field of Catholic homiletics in the United States, where 60% of U.S. Hispanics are of Mexican descent, these sermons make an urgently needed contribution through both commission and omission.

The preachers commit to a parallel interpretation of Scripture and the assembly: "Mexico could discover in Israel's prior experience a model for understanding and interpreting its own situation" (36); thus as Israel was vanquished but elected, so Mexico was conquered but selected to preserve Catholicism that in Europe had been battered by the Protestant Reformation and religious wars. The preachers commit to a robust Mariology that nonetheless is Christocentric and evangelistic, and they commit to an inculturation that suggests an option for the poor.

However, these preachers also make a startling but instructive omission. They do not critique the conquest. They proclaim that the "natives had a major block" (103) between themselves and the faith created by their sin and linguistic differences. But no mention is made of the block created by rape, torture, theft, and slavery committed by the same Christians who carried the faith. As today's homilists can learn from these preachers' commitment to an inculturated exegesis and baroque spirituality, so too those 70% of U.S. Catholics who preach in Spanish as a second language can learn the importance of self-exegesis in order to avoid similar startling omissions.

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HORIZONS OF THE SACRED: MEXICAN TRADITIONS IN U.S. CATHOLICISM. Edited by Timothy Matovina and Gary Riebe-Estrella, S.V.D. Cushwa Center

Studies of Catholicism in Twentieth Century America. Ithaca, N.Y.: Cornell University, 2002. Pp. ix + 189; \$19.95.

As the exponential growth of Latinos reshapes every major dimension of U.S. culture, *Horizons of the Sacred* offers a rich reflection on how Latinos are reshaping U.S. Catholicism. Noting the "different trajectories" between European immigrants and Mexican American Catholics, the book not only remaps U.S. Catholicism but brings into relief some of the spiritual "towns" on the map and provides "thick descriptions" of various Latino religious devotions, rituals, and practices, including Our Lady of Guadalupe, the Via Crucis, and El Día de Los Muertos. The book also introduces readers to some emerging vocabulary intrinsic to this religious experience, such as *nepantla*, *flor y canto*, *altares*, *rasquachismo*, *curandero*, *limpia*.

A welcomed read for all those interested in diverse spiritual traditions, multicultural ministry, and Latino studies, *Horizons* presents four detailed case studies of concrete faith communities written by scholars versed in a broad range of disciplines, including theology, sociology, ethnography, critical theory, Chicana/o studies, and religious studies. The essays are solid systematic reflections on the complex and profound faith expressions of Mexican Americans and enable the reader to transcend the broad generalizations and anecdotal reflections that are commonplace in studies on popular religion. The last two essays examine the symbolic worldview that underlies these religious practices, some core characteristics of U.S. Latino spirituality, and its contribution to the development of doctrine and the larger Catholic tradition.

While much tension, conflict, and change accompany the reemergence of Latinos, the book shows how U.S. Latinos are both redefining and enriching the landscape of U.S. Catholicism. In bringing out the critical correlation between past and present, indigenous culture and mainline U.S. culture, and U.S. European Catholicism and Mexican Catholicism, the book breaks down some of the traditional dualisms in American

culture such as public/private, individual/community, material/spiritual, life/death. As an alternative to these dualisms, the book presents the integral unity of many Mexican traditions and the rich religious experience that emerges from an enduring cultural and spiritual wellspring of life. The book, however, is but an *hors d'oeuvre* of a greater spiritual tradition that awaits further exploration.

DANIEL GROODY, C.S.C.
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STRONG RELIGION: THE RISE OF FUNDAMENTALISMS AROUND THE WORLD. By Gabriel A. Almond, R. Scott Appleby, and Emmanuel Sivan. Chicago: University of Chicago, 2003. Pp. 281. \$19.

Since the publication of the five-volume Fundamentalism Project in the 1990s, the international, interdisciplinary, and interreligious enterprise of academic fundamentalism studies has achieved an impressive level of scholarly sophistication and cultural relevance. This book, by three of the principal contributors to that pioneering project, functions as a reliable index of the current state of the question. The book attempts to provide "a framework for analysis of the rise, growth, and decline of fundamentalist movements" (7).

The book makes a compelling case for the cross-cultural, cross-confessional application of "fundamentalism," although it acknowledges the problematic nature of the category and the heterogeneity of the phenomenon. It also effectively distinguishes between Abrahamic patterns of "strong religion" and more syncretic or synthetic fundamentalisms linked to South and East Asian traditions. Chapters address questions of causation, classification, choice, chance, and context as those realities shape radical religion's responses to changes in cultural environment and leadership personnel. The authors focus on strategic and behavioral aspects of the fundamentalist enclave's relationship with the sovereign secular state and her handmaids (science and globalization). They consistently recognize "the

innovative and shrewdly adaptive character of fundamentalisms" (214).

The book does not seek to penetrate the religious experience or theological vision of fundamentalists. Nor do its aims of critical explanation and measured prediction come anywhere near a call for mutual dialogue. Even with its limitations, the volume represents contemporary fundamentalism scholarship in high form. Specialists and graduate students will profit greatly from it. Public policy makers would do well to give it their undivided attention.

PETER A. HUFF
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SECULAR STEEPLES: POPULAR CULTURE AND THE RELIGIOUS IMAGINATION. By Conrad Ostwalt. Harrisburg: Trinity Press International. Pp. 248. \$22.

Confidently written and valuably researched, Ostwalt's latest treatment of the relationship between contemporary culture and spirituality is an imaginative counter-argument to those who hold that religion and secularity are at odds. In fact, on O.'s account, they are for the most part codependent and have been so since the days of Constantine.

The introduction, with its extended and informative footnotes, serves almost as a "review of the literature" that one might find in a dissertation. It also presents O.'s four major themes: secularization does not destroy religion; it involves an authority shift; the relationship between religion and the secular reveals contrasting histories in Europe and the United States; and the sacred becomes secularized and the secular becomes sacral. O. judges this last phenomenon to be all for the good, for in popular culture we encounter beliefs and values freed from what he calls paternalistic religious doctrine and dogma.

Three "portals" are entered to find the diverse ways that O.'s themes are revealed: (1) sacred space and place in the "mega-churches" with their effective marketing, packaging, and presentation; (2) new sacred texts and narrative that have replaced the presumably secularized bible now devoid of tran-

scendence; and (3) the “post-text” imaging of the movies, especially apocalyptic ones. For the Catholic reader, these chapters may be most informative, since the churches, texts, and even movies chosen for analysis may be quite unfamiliar.

O. acknowledges risks in the pluralist and diverse cultural avenues to the truth, but he trusts that a mindful awareness of truths, rather than Truth, can lead to healing rather than to the disruption and demonization he finds endemic in dogma and institution.

Most readers will profit from the energy, novelty, and range of the book. Some, like myself, will wonder just what the terms “religion,” “culture,” “dogma,” and “institution” ultimately mean for O. These readers may be disappointed, as well, by a rather uncritical and enthusiastic embrace of contemporary capitalist culture, and worry whether O. is propounding a theory as spiritually diminished as the culture itself.

JOHN KAVANAUGH, S.J.
Saint Louis University

THE ROAD OF THE HEART'S DESIRE: AN ESSAY ON THE CYCLES OF STORY AND SONG. By John S. Dunne. Notre Dame: University of Notre Dame, 2002. Pp. x + 146. \$30; \$18.

We must live in wandering joy, the joy of being on a journey with God in time. This is the theme of Dunne's latest work, a meditation on the mystery of life and on our search for God in it. Taking his cue from the cycles of story and song, D. discerns four stages in the cosmic unfolding in which our personal story is embedded: an original unity, the emergence and separation of the human race into peoples at war and at peace, the emergence and separation of the individual in loneliness, and finally a reunion with humanity and with all in all.

If it seems that we are in a story of chance happenings, *chance* is just a name for our unknowing. It is of the essence of story, Tolkien says, that the characters in it do not know much of what is happening, and the author does not want them to. Tolkien supplies D. with four further characteristics of real-

ity: “Things are meant,” “There are signs,” “The heart speaks,” and “There is a way.”

The book is a profound meditation on many things: evolution, journey, individuation, loneliness, love, the heart's desire, God, death, words, and music. Its well-chosen one-liners from notable minds become leitmotifs: Spinoza's “The love of God is joy at the thought of God”; Augustine's “Thou hast made us for Thyself, O Lord, and our hearts are restless until they rest in Thee”; Heidegger's “Time is the possible horizon for any understanding whatsoever of Being.”

It would be a great pleasure to take a course from this immensely erudite, articulate, and soulful professor. Short of that, there is this written feast, to be savored in small bites over time.

THOMAS HART
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LOVE AND FRIENDSHIP. By Jules Toner. Edited by Andrew Tallon. Marquette Studies in Philosophy, vol. 26. Milwaukee: Marquette University, 2003. Pp. 333. \$37.

Editor Andrew Tallon has done a great favor for the philosophical community by republishing Jules Toner's *The Experience of Love* (1968) along with his posthumous *Personal Friendship: The Experience and the Ideal* (2003). Tallon has also helpfully constructed a single bibliography and index for the combined books.

In *Love and Friendship*, T. provides a phenomenological analysis to answer the question, “What is human love?” because many previous essayists had described its aspects but had quickly raced through their ill-thought-out definitions of it. In the concluding sentence of his text, after surveying the thought of his predecessors (Plato, Freud, Tillich, and Spinoza [love as desire and joy], Augustine and Aquinas [love as *source* of desire and joy], Aristotle and Aquinas [love as benevolence], Ortega y Gasset [love as affirmation], and Fromm [love as union and goal of desire]), T. describes radical love as response, union, and affirmation: “[R]adical love is a re-

sponse in which the lover (I) affectively affirm the beloved (you) for yourself (as a radical end), in yourself (on account of your intrinsic lovable actuality), directly and explicitly in your personal act of being, implicitly in your total reality, by which affirmation my personal being is consonantly present to you and in you and yours is present to and in me, by which I affectively identify with your personal being, by which in some sense I am you affectively" (163).

The first three chapters of *Personal Friendship* summarize and build on the argument and conclusions of *The Experience of Love*, and go on to develop a philosophical phenomenology of friendship, the communing that is our ultimate goal as human persons.

Concrete examples in this work are sparse. T. is a philosopher's philosopher, but those not skilled in T.'s careful, penetrating, philosophical reasoning, might find this text difficult, challenging, tedious, and, dare one say, boring? Like a Rorschach test that reveals more of the perceptive than of itself, however, one's judgment of T.'s work will ultimately be a judgment of oneself.

WILLIAM J. SNECK, S.J.
Loyola College of Maryland

MODERN SOCIAL IMAGINARIES. By Charles Taylor. Public Planet Books. Durham, N.C.: Duke University. 2004. Pp. 215. \$64.95; \$18.95.

At various points in his magisterial *Sources of the Self* (1989), Taylor adumbrated important connections between his analysis of "the ensemble of (largely unarticulated) understandings of what it is to be a human agent" (*Sources*, xi) and the social dynamics that helped form a culture of unbelief within Western modernity. T.'s current work explores some of those connections under the heading of "social imaginaries." This concept, developed from the work of Benedict Anderson, includes both "the way people think of their social existence . . . and the deeper normative notions and expectations that underlie [their] expectations [of one another]" (23).

T. contends that a new vision of moral order, traceable to the natural law theories of Locke and Grotius, played a fundamental role in shaping the social imaginary constitutive of modernity in the West. Society is thereby envisioned as an order of mutual benefit for its members, who are tied to one another in terms of rights and obligations. T. traces a "double expansion" of this order: "in extension (more people live by it . . .) and in intensity (the demands it makes are heavier. . .)" (5). These processes have involved a "great disembedding" of individuals from the cosmic, social, and religious contexts that previously had been constitutive of their identities (chap. 4). The outcome has been the creation of "three important forms of social self-understanding crucial to modernity . . . the economy, the public sphere, and the practices and outlooks of democratic self-rule" (69).

Since *Sources of the Self*, T. has been assembling an account of secularity counter to ones that make the elimination of God and religion from the public sphere its main trajectory. He takes secularity to consist, instead, in a shift to a "radically purged time consciousness . . . [in which] associations are placed firmly and wholly in homogeneous, profane time" (99). Rather than eliminating God, this notion opens space for God to be "central to the personal identities of individuals or groups" (193). While *Modern Social Imaginaries* offers more elements of T.'s account, its complete articulation awaits publication of his 1999 Edinburgh Gifford Lectures, *Living in a Secular Age*.

PHILIP ROSSI, S.J.
Marquette University, Milwaukee

RELIGION AND RATIONALITY: ESSAYS ON REASON, GOD, AND MODERNITY. By Jürgen Habermas. Edited with an introduction by Eduardo Mendieta. Cambridge, Mass.: MIT, 2002. Pp. 176. \$19.95.

Habermas's treatment of religion in his *Theory of Communicative Action* (1981, ET 1984–1987) can easily suggest

a sociological reduction of religion to a primitive mode of social integration. Mendieta's anthology helps correct this misleading impression. Essays going back to 1981—published in a range of venues, some not readily accessible—are now handily available in a single volume. Two broader pieces bracket the collection and provide an overall perspective: the editor's thorough introduction and a concluding interview with H., in which Mendieta probes H.'s views with penetrating questions.

H.'s "methodological atheism," as he describes it, is by no means hostile to or dismissive of faith and theological reflection; indeed, he grants that "indispensable potentials for meaning are preserved in religious language"—potentials that, at least so far, have not been fully reduced to philosophical and secular reasons (162). Methodological atheism is, rather, a kind of experiment in radical demythologization whose outcome remains open (77). At the same time, H. insists on the difference between theological and philosophical modes of discourse: as a reflection on faith, theology must not renounce its basis in religious experience and ritual. Consequently, H. resists apologetic attempts to squeeze religious belief out of philosophical premises.

Attempts by M. Theunissen, H. Peukert, and others to generate the necessity of faith and eschatological hope out of the tragedy of history presuppose a religious discourse methodologically barred to philosophers (chaps. 3, 5). Rather, philosophers must satisfy themselves with the "transcendence from within" given with the context-transcending force of claims to truth and moral rightness. Pace J. B. Metz, this inner-worldly transcendence differs from the Platonic idealism that dissolves the pathos of history in a metaphysical eternity: Athens has learned from Jerusalem (chap. 6; cf. chaps. 1, 2). After the historical turn, that is, philosophical reflection can acknowledge the importance of historical remembrance of victims and respond by grounding the profane hope in our ability to make things better.

WILLIAM REHG, S.J.
Saint Louis University

AWAKENINGS: A TRANSLATION OF GABRIEL MARCEL'S AUTOBIOGRAPHY. By Gabriel Marcel. Translated from the French by Peter S. Rogers. Introduction by Patrick Bourgeois. Marquette Studies in Philosophy. Milwaukee: Marquette University, 2002. Pp. 262. \$30.

Awakenings is a fine translation of the autobiography of Gabriel Marcel (1889–1973), one of the most creative and personable thinkers of our time. Playwright, philosopher, drama critic, and gifted musician, M. was a popular lecturer worldwide. His autobiography reveals significant facts about his life and world and therewith allows the reader to encounter M. as a person and share in his search for meaning. Readers can enjoy M.'s conversational style as he recalls important events, encounters, and his ongoing grasp of their significance.

The way M. evokes his spiritual journey invites readers to explore their own. The book traces his search for his vocation by revisiting the important influence of family, notable colleagues, friends, and events of the two world wars. Retrospectively clarifying the significance of the wars enabled M. to discern the essential features and grounds of hope within this human condition and beyond.

M. saw himself as an adventurer, exploring a region, charting it, and calling out to others interested in exploring it on their own. Whether in dramas, journals, lectures, or essays, his approach was always concrete and critically reflective.

Awakenings relates M.'s conversion from abstract idealism to existential phenomenology, and from a questioner of belief to one continually seeking to discover the significance of the spiritual in human life and how a transcendent reality can be present to human persons in their very being. M. considers these questions in a fraternal spirit and in everyday language and human situations accessible to all, regardless of national culture or religious affiliation.

In this work we encounter the vital sources of M.'s clarification of such themes as presence, I–Thou, community, hope vs. despair, commitment, and

creative fidelity. We also get a sense of M.'s life emerging as his ongoing response of creative fidelity, in the light of truth, love, and hope, to appeals to be with and for others and an Other.

Peter Rogers's fine translation, plus the footnotes, indexes, and bibliographic information (240–62), en-

hanced by Patrick Bourgeois's illuminating introduction, recommend the book unreservedly to both scholars and newcomers alike.

KATHARINE ROSE HANLEY
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