

BOOK REVIEWS

THE BIBLICAL CANONS. Edited by Jean-Marie Auwers and Henk Jan de Jonge. *Bibliotheca Ephemeridum Theologicarum Lovaniensium* 163. Leuven: Peeters, 2003. Pp. lxxvii + 717. \$68.

The last 50 years have witnessed a steadily growing interest in the topic of the biblical canons, their origins, and development. This fine collection of essays (the proceedings of the Fiftieth Colloquium Biblicum Lovaniense held July 25–27, 2001) is a welcome addition to that ongoing conversation. The topic of biblical canons is of interest to both biblical scholars who maneuver among technical discussions of a historical and textual nature, and theologically-oriented scholars engaged in larger hermeneutical questions. The topics include “the history of (parts of) the biblical canon, the relevance of the canon for the exegesis of particular (passages of) books included in the Bible, and the consequences of reading the Bible as canon. Historical, hermeneutical, and theological aspects of the biblical canons competed for the participants’ attention” (vii). The proceedings have been divided into OT and NT sections, and within those categories the essays are distinguished as either main papers or offered papers. The entire collection is introduced by Thomas Söding’s essay, which contextualizes the theological questions surrounding the interpretation of the Bible as canon. The collection comes complete with a helpful index of authors and ancient texts.

The twelve papers on the OT canons explore complex questions of history, exegesis, textual criticism, and hermeneutics. Historical papers range from discussions on the dating of the canonization of the tripartite Hebrew Scriptures on the basis of Jewish and Christian evidence (Arie van der Kooij and Gilles Dorival) to challenges that a tripartite canon even existed as early as the Second Temple period (Eugene Ulrich). Several papers, either explicitly or implicitly, treat issues of concern to textual criticism or discuss the relationship of the Septuagint, the so-called Alexandrian Canon, to the Hebrew text (especially Johan Lust, Evangelia G. Dafni). It should also be no surprise to find in such a collection specific discussions of the biblical Psalter (Jean-Marie Auwers, Erich Zenger, and Susanne Gillmayr-Buchier), the prologue of Sirach (van der Kooij, Veronica Koperski, and Johan Leemans), the Deuteronomistic History (Jacques Vermeylen, Matthias Millard), and the exploration of larger hermeneutical questions (Auwers, Zenger, Johann Cook, and John Barton).

The section on the NT canon is made up of 17 papers. The opening essay by Henk Jan de Jonge fittingly introduces and contextualizes the modern scholarly study of the NT canon by focusing on the question of orthodoxy. The papers in this half treat a variety of topics, including the canonization of Paul’s letters (Andreas Lindemann), the four Gospels, and the Johannean corpus (Graham Stanton, Jean Zumstein, Konrad Huber, and Martin

Hasitschka), and also address the evidence for the emergence of the Christian canon of the OT and NT, covering time periods from the Apostolic age to Byzantium (Marinus de Jonge, Jens Schröter, Joseph Verheyden). One can find papers dealing with textual criticism (Camile Focant) and also papers on the theological and hermeneutical matters (Nicholas Perrin, Karl-Wilhelm Niebuhr, Robert L. Brawley, Johannes Nissen, Chris Ukachukwu Manus).

The attempt to group the essays in this volume by topic is neither exclusive nor exhaustive, since often one piece could easily be included under several headings. Essays that are particularly valuable or may be of particular interest to the readers of *Theological Studies* (interested in engaging the discipline-specific conversations of biblical and theological studies in a fruitful dialogue) include those that explore larger hermeneutical questions or clarify terminology that may be used inconsistently by historical-critical scholars and theologians. One can see from the essays that the terminology and criteria for canonicity developed very differently for the OT and the NT texts. One thus might profitably begin with Ulrich's discussion of the complex historical development and technical definitions of canon in his treatment of the issues during the late Second Temple period (including a useful appendix of the various definitions of "canon" that are available today). Ulrich's essay can then be compared to de Jonge's on the NT canon that highlights the inconsistent application of the various objective criteria for NT canonicity, suggesting that a more pressing criterion in NT canonical determinations was a text's theological orthodoxy. Further, Barton's methodological essay on canonical approaches would be worthwhile for scholars of both the Bible and theology. Whether or not one agrees with Barton's ultimate critique of Childs's program, as outlined in his influential studies, *Biblical Theology in Crisis* (1970) and *Introduction to the Old Testament as Scripture* (1979), it should be acknowledged that Barton's discussion touches on some of the inconsistent ways that biblical scholars and theologians have understood Childs's approach.

One caution, however: Although this volume has something to offer to scholars who may be either theologically oriented or interested in engaging the discipline-specific conversations of historical and scientific study of the Bible, a majority of the essays here may be categorized under the latter, as they engage more technical topics.

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ANGELA KIM HARKINS

GOD AND VIOLENCE: BIBLICAL RESOURCES FOR LIVING IN A SMALL WORLD. By Patricia M. McDonald. Scottsdale, Penn.: Herald, 2004. Pp. 374. \$16.99.

Patricia McDonald undertakes a detailed study of the most significant biblical texts dealing with violence and offers important insight into this thorny issue. On the one hand, she ably challenges those who are alienated by violence in the Bible to consider the pertinent texts within their literary

and historical context, insisting that most often these passages do not actually endorse violence, or that, if they do, they must be kept within the wider perspective of the biblical canon as a whole. On the other hand, she skillfully cautions those who find in the Bible justification for violence that, while the Bible describes the prevalence of violence in its world, its best reading promotes compassionate service of others as a counterforce to violence. M.'s principal goal is, as she words it, to change the "default" for reading these biblical texts, that is, to see them as actually countering violence or as tempered by the best understanding of all the other parts of the Bible. In this way, the Scriptures provide resources and motivation for constructing nonviolent responses to the conflict and hostility so prevalent in the world.

Two good traits of this study are the detailed exegesis of specific texts and the interweaving of contemporary attitudes and experiences that fit with this exegesis. The endnotes are also quite detailed, providing not only substantial background but also mini-presentations in their own right. M's exposition is uniformly honest. She neither forces a single coherent explanation of all the biblical texts on violence nor avoids biblical texts that affirm war or divine violence. Rather than take on the unwieldy task of covering all the texts on violence, M. concentrates heavily on the early stories from Genesis to Judges that set the pattern of the biblical perspective on violence and are the most troubling. She then counterpoises these with Isaiah, three "soundings" from Samuel and Chronicles, the Gospel of Mark, and Revelation as examples of nonviolent responses to violence. This move through the canon admirably achieves another of M.'s concerns, to eliminate the misguided but prevalent popular idea that the Old Testament presents a God of wrath and the New Testament a God of love.

The book's pattern is well captured in its creative analysis of the first stories of Genesis. Against the backdrop of a peaceable creation (in contrast to violent origins in Mesopotamian myth), Cain marks the quick entry of violence into the world because of his hurt pride over God's concern for his younger brother and his own self-centered refusal to see that his own happiness lies in showing the same concern for the other. Against the downward spiral into violence begun with Cain stand the patriarchs who try to avoid conflict where they can, and whose stories containing violence are not told to glorify it. The pattern is repeated in other chapters. For instance, M. makes a good case for reevaluating Joshua and Judges. These writings certainly assume violence as part of life, but it is surprising how minimal is the violence required for taking and holding the land, how much of it was self-defense, and how much it related historically not to the tribes at the time of Joshua but to postexilic tribes that were in a position to take the land militarily. The books do not glorify violence, though they run the risk of doing so; rather, they show that the downward spiral into violence results from self-serving opportunism. Space did not allow M. to pursue this story through the monarchy, but the pattern is clear and is completed by Isaiah's stance against violence through images of the peaceable

kingdom and by examples of reconciliation even in some stories of David and his heirs.

One other theme carefully developed is that of God as warrior, which M. relates to themes of God “conquering” evil or exercising power. Interpreters of these themes again run the risk of projecting onto God the violence that comes not from God but from frustration over impeded self-centered ambitions. Although the Bible has examples of these frustrations, M. warns against imposing our common understanding of warrior on God and shows clearly how such terms are usually used analogously in the Bible. Exodus, Mark, and Revelation all show that God’s “fight” against evil—whether through wonders, through death to resurrection, or through a lion who rules as a sacrificial lamb—is nonviolent. One final gift of this book is a brief refutation of some of the ways René Girard, whose theory on the origins of human violence has become quite popular, interprets the biblical texts on violence.

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ANTHONY J. TAMBASCO

THE IDEA OF BIBLICAL INTERPRETATION: ESSAYS IN HONOR OF JAMES L. KUGEL. Edited by Hindy Najman and Judith H. Newman. Supplements to the *Journal for the Study of Judaism* 83. Leiden: Brill, 2004. Pp. xx + 604. \$188.

With his classic article “Two Introductions to Midrash” (1983) and in numerous subsequent publications, James Kugel has introduced generations of scholars to the fascinating world of ancient exegesis. Ancient interpreters regarded Scripture as both unified and univocal, Kugel argued, and in their attentive reading and retelling of the biblical stories they sought to solve problems, harmonize apparent contradictions, and fill gaps. Traditions that at first sight appear far removed from the contextual sense of Scripture are often rooted in the Bible itself. Kugel’s contributions to the fields of early biblical interpretation, Jewish studies, and comparative literature are recognized in this theologically rich volume. Twenty-two essays by Kugel’s colleagues and his former students at Yale, Harvard, and Bar Ilan honor his scholarship and teaching. The essays divide into three sections, the titles of which allude to some of Kugel’s major publications and reflect the chronological organization of the volume: *The Bible as It Was*; *Traditions of the Bible in Second Temple Judaism*; and *The Interpretive Life of Biblical Texts from Early Judaism to the Present*. Taken as a whole, the essays offer further evidence for the contemporary shift in biblical studies away from a focus on biblical background and pre-history toward a renewed interest in the rich interpretive afterlife of biblical texts.

The editors provide both an instructive introduction to Kugel’s work and a list of his publications. The quality of the following essays is uniformly high. Jon Levenson’s essay on Abraham demonstrates that the widely divergent interpretations of the patriarch in the three monotheistic religions are rooted in close readings of Hebrew biblical texts themselves. The

main currents of Jewish interpretation saw Abraham as a paradigm of Torah observance before Sinai, while Christian interpreters followed the Pauline lead in celebrating his extraordinary faith. Levenson uncovers counter traditions within both Judaism and Christianity harboring interpretations of Abraham similar to that dominant in the other tradition, thus offering a basis for a mutual understanding that would avoid “mutual contempt, on the one extreme, and cultural relativism, with its attendant leveling of ultimate differences, on the other” (40).

Harry Nasuti explores interpretations of “the depths” of Psalm 130:1 in Jewish and Christian tradition. The interpretations fall into four groups: the depths as mythological waters of chaos, as difficulties besetting the person praying (with references to the lives of David or Jonah), as sinfulness (Psalm 130 as a penitential psalm), and as humility or sincerity. Many interpreters hold together negative and positive interpretations of the depths, noting for example that even in the depths of distress the act of praying is, as Augustine notes, a way of rising out of the depths and ascending toward God.

The essays by Lawrence Schiffman on the concept of covenant in Qumranic and Rabbinic thought, by John Collins on early Jewish interpretations of Adam and Eve, and by Daniel Boyarin on the “Two Powers in Heaven,” all give further evidence for the great theological diversity of early Judaism.

Contrary to the current scholarly consensus, Shaye Cohen argues that Rashi’s Torah commentary is free from anti-Christian polemic. He compares Rashi with Rashbam and Bekhor Shor on several passages from Genesis and shows that efforts to refute Christian exegesis and Christian claims that are present in the other commentators and in Rashi’s own commentary on the Psalms are not clearly to be found in his Torah commentary. Cohen suggests several tentative explanations for this disparity, the strongest of which is that the Torah commentary predated the attacks on Rhineland Jewry in 1096 by Christians associated with the first Crusade.

Wayne Meeks reveals a dark side of the modern interpreted Bible in his study of Gerhard Kittel, the “Nazi New Testament Professor,” and his influential *Theological Dictionary of the New Testament*. Kittel’s strange “sacred lexicography” argued that Greek words had been charged with new content derived from Hebrew and Aramaic concepts. New Testament Greek, Kittel argued, was “a new language and a new manner of speech” (536). This new language did not reflect the “Jewish depraved form” of words but recovered their true Old Testament content. Meeks offers a summary of James Barr’s well-known critique of the dictionary and its confusion about the way language works, and argues that it is dominated by an Augustinian-Lutheran, anti-Jewish perspective, even the sections written by authors other than Kittel (e.g., the article on “faith” by Rudolf Bultmann). There is an extensive index of sources and of authors, both of which add to the usefulness of this important collection.

THE JOHANNINE CORPUS IN THE EARLY CHURCH. By Charles E. Hill. New York: Oxford University, 2004. Pp. xiii + 531. \$195.

New Testament introductions, commentaries, and monographs on the Gospel of John regularly repeat the thesis that the Fourth Gospel was accepted relatively late in “(proto-)orthodox circles,” while it was widely used by gnostic groups. Charles Hill, professor of New Testament at the Reformed Theological Seminary in Orlando, calls this widespread thesis an “orthodox johannophobia theory.” In his extensive monograph he not only casts light on the origins and background of this orthodox johannophobia theory, he then goes on to refute it with the help of detailed studies of actual early appeals to Johannine texts.

H.’s study of the faulty consensus is well worked out and can stand on its own. H. begins by tracing responsibility for the faulty theory to monographs by Walter Bauer (*Rechtgläubigkeit und Ketzerei im ältesten Christentum* [1934]) and Joseph Newbould Sanders (*The Fourth Gospel in the Early Church* [1943]), after which the theory gained almost universal acceptance, despite François-Marie Braun’s criticism (*Jean le théologien et son évangile dans l’église ancienne* [1959]). He identifies “three [possible] empirical bases for the consensus” (62)—and then methodologically dismisses them point by point. The possible empirical bases are: (1) If there was in fact something like a johannophobia among second-century orthodox Christian authors, some actual statements about their suspicion towards the Johannine corpus would show up in their extant writings. (2) If there was something like a johannophobia among the orthodox, this suspicion would most likely express itself in the failure of orthodox writers to quote or allude to the Fourth Gospel. (3) Finally, if the orthodox johannophobia theory is correct, one would expect a broad use of the Gospel of John in gnostic and heterodox sources of the same period.

H. adds some important methodological assumptions on the reception of New Testament texts by early Christians. He correctly states that an ancient author could receive the Gospel of John in more ways than simply having the text of the Fourth Gospel lying on his desk and citing or copying relevant passages word for word. H. rightly concludes that proponents of the johannophobia thesis appeal to far too strict standards for establishing a literary relationship between second-century authors and John’s Gospel. While the number of authors who *clearly* use the Gospel of John cannot simply be extended indefinitely, and while there will always be a big “grey area” where we cannot be absolutely sure, H.’s methodological assumption allows compelling evidence that credible links do exist between the Johannine author and the orthodox.

H. also formulates a second important methodological thesis: The fact that an early Christian author (as H. shows with the example of Clement of Alexandria) does not cite the Gospel of John verbatim or is not interested in word-by-word precision in his allusions, does not offer any evidence to answer the question whether or not he regarded the text as “holy Scripture.” Reception as revealed word need not demand literalism.

After dealing with the current debate, H.'s main text is a fascinating overview of all relevant material concerning the question of possible uses of John during the second century. H. starts at the end of the second century and moves step by step into earlier decades. He not only concentrates on the evidence found in ancient authors but also is interested in NT manuscripts and in early Christian iconography. Although I would hesitate to agree with H.'s conclusions in every case, altogether I find his reasoning convincing. He concludes that even in the Apostolic Fathers there is "a surprisingly strong presence" (444) of the Fourth Gospel. For example, Ignatius of Antioch "was quite familiar with the Fourth Gospel when he wrote to the churches in Asia Minor on his way to Rome" (444). On the other hand, there is to be found no "reliable evidence for the use of the Fourth Gospel by the Basilideans, Saturnilians, Carpocratians, and various other sects before the middle of the second century." In a final, shorter section H. widens his scope to discuss the evidence for and presence of the whole "Johannine Corpus" in the second century.

Even if details of his argument regarding one or the other author (or text) might remain controversial, H. obviously has provided an important and challenging piece of scholarship. Current and future scholars working on the Johannine corpus or on the early Christian reception of New Testament texts definitely will have to refer to H's book.

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ORESTES A. BROWNSON: AMERICAN RELIGIOUS WEATHERVANE. By Patrick W. Carey. Library of Religious Biography. Grand Rapids: Eerdmans, 2004. Pp. xx + 428. \$28.

Patrick Carey has lived with the legacy of Orestes Brownson a long time. Fourteen years ago he produced a collection of Brownson's religious writings with brilliant introductions that in many ways set the interpretive foundations for this later work. Then he was concerned that the frequent changes of opinion that characterized Brownson's writings should not obscure the larger continuity in his thought. Brownson's doctrine of life by communion represented a recurring theme in his personal search for meaning and in his many intellectual wonderings. Whether Universalist or Unitarian, Presbyterian or founder of his own Church of the Future, this formidable thinker, who spent his mature years somewhat improbably as a contented Catholic, was motivated to achieve a synthesis of disparate forces. His synthetic vision, shared by other great Catholics of his time such as his friend and student Isaac Hecker, was one that Brownson felt would meet the intellectual and spiritual appetites of 19th-century America.

C.'s current biography of Brownson outlines his whole life. Unlike his earlier work as historically minded theologian, C. here tries his hand as biographer with mixed results. He is at his best in tracing the development of Brownson's thinking and extracting it from its crusty 19th-century cas-

ings. When C. reaches Brownson's Catholic years, he excels in showing how Brownson's fascination with Vincenzo Gioberti and the ontologists fits with his larger concern for apologetics and communion. His later chapters on the 1860s and 1870s aptly show how Brownson dealt with the ultramontane turn in Catholicism culminating in the Syllabus of Errors and Vatican I's declaration of papal infallibility and alert us to why we should not be too quick to dismiss the old Brownson as one who abandoned his earlier vision for the comfort of authority.

Compared to Thomas R. Ryan, who authored the comprehensive *Orestes A. Brownson* (1975), C. is better at understanding Brownson's Protestant roots. Yet he at times missteps and seems tentative in dealing with the history of American Protestantism compared to his discussions of Catholic or European thought. For instance, his persistent reference to "Calvinist evangelicals" rankles and does not appreciate the long, detailed history that led from Hooker to Edwards and to Charles G. Finney. The discussions of the influence of Victor Cousin and Benjamin Constant are better, as is the presentation of Transcendentalism, but still tell us too little about what happened to European ideas in the ferment of New World Protestantism.

Ryan remains the more detailed source in that he exhaustively, if a bit pedantically, referenced virtually everything the prolific Brownson wrote. The Eerdmans series, in an effort to reach a popular readership, allows no notes in the text. The result is that this book's usefulness is hampered, and the author's debts to other scholars are not acknowledged. It is hard to see how judiciously placed references would have hurt the readability. This is not a life of John Adams, and religious publishers should not take the prospect of crossing over into the general trade too seriously when the subject is Brownson and the author is an academic scholar.

C. is better when he is interpreting than narrating. He wonderfully elucidates the interconnection of one idea to another, the inner logic of an argument, and the consequences of a position. The problem, however, is that this is a biography. The organizing principle is not the themes of Brownson's thought but the narrative of his life. C. slavishly sticks to that chronology with negative results. Repeatedly his discussion of ideas ends too abruptly, and we are pulled back into the next event in Brownson's often chaotic life. So we trace the many moves from one town to another, and worse, the shifts from one article or line of thinking to another. But the ideas have no face. The places have no smells, no sounds. The times in which he lives are distant and his background faint. The incredible energy of a new nation striving to understand itself is little discovered. The result is a vapid narrative that falls short as good biography.

A life is more than a series of ideas, however important they may be in defining a person. And history is more than a parade of disembodied reflections.

CHRISTIAN COMMUNITY IN HISTORY. By Roger Haight, S.J. Two volumes. New York: Continuum, 2004–2005. Pp. x + 438; ix + 518. \$34.95/vol.

Haight's two-volume project in historical and comparative ecclesiology stands in the tradition of earlier historical ecclesiological studies by Hans Küng, Bernard Cooke, and Edward Schillebeeckx. H. rejects as inadequate an "ecclesiology from above" that is characterized by: (1) an ahistorical point of view, (2) a tendency to focus on a specific Christian tradition, (3) a dependence on the authority of doctrinal sources, (4) a Christocentrism, and (5) a hierarchical conception of church structure and ministry. He argues instead that the only adequate approach to ecclesiology in a postmodern context is one "from below" that attends to: (1) historical consciousness, (2) the whole empirical Church, (3) the concrete historical reality of the Church, (4) the role of "God as Spirit," and (5) the historicity of the Church's basic teachings and structures.

After the opening chapter of volume 1 outlines H.'s method, the rest considers the history of ecclesiology from the origins of the Church up to the eve of the Reformation. Each historical epoch is subjected to a fourfold analysis that begins with a presentation of the overarching historical narrative of the period. This is followed by a sociological/anthropological analysis and a theological account of church development in that period. Each chapter concludes with a summary presentation of distinctions, principles, and axioms that can be drawn from the preceding analysis.

The breadth and mastery of the scholarship to which H. appeals is impressive. Volume 1's careful review of the first 15 centuries of Christianity is solid and generally even-handed, although in his treatment of the early development of stable ministerial structures the shadow of Weber's routinization-of-charisms template looms a bit too large. His contextual presentation of Cyprian of Carthage is superb. He resists the temptation to caricature the Gregorian reforms during the lay investiture controversy, and his analysis of the various conciliarist currents from the late medieval period uncovers a level of ecclesiological subtlety often overlooked in survey treatments of this period.

Volume 2 shifts to a more comparative methodology demanded by the Reformation's explosion of the generally consistent institutional paradigm of the late Middle Ages. Each new ecclesiological tradition is placed in its socio-historical context and is systematically analyzed as regards that tradition's understanding of the Church's nature and mission, its organizational structure, the determination of its membership, its principal activities, and its relation to the world. Separate chapters treat the ecclesologies of Luther, Calvin, and the Church of England. A fourth chapter attends to the respective ecclesologies of the Anabaptists, Baptists, and Tridentine Roman Catholics. The decision to combine these three traditions in one chapter will surely raise questions. H. anticipates this and justifies not giving the Tridentine ecclesiology a separate chapter by noting that Tridentine Catholicism stood in substantial continuity with the late medieval ecclesiology considered in the final two chapters of volume 1.

Part 2 of volume 2 surveys the ecclesiologies of the modern period, devoting a chapter to 19th-century ecclesiology (Schleiermacher and Möhler) and two chapters to various 20th-century ecclesiologies (Vatican II, liberation theology, Eastern Orthodox ecclesiology, the World Council of Church's BEM document, and Pentecostal ecclesiology). H.'s exposition of the many ecclesiological variants that emerged in this period is a model of clarity and incisiveness. I derived particular benefit from the analytical rigor he brought to his analysis of Pentecostalism, a tradition whose ecclesiological foundations are notoriously difficult to pin down. As might be expected, H.'s predilection for some ecclesiological trajectories over others is evident. For example, he believes that conciliarism still has much to offer the Church today and, from among the ecclesiologies to surface in the 16th century, he takes pains to highlight Richard Hooker's attention to the historically contingent and his acknowledgement of legitimate ecclesial pluralism.

This two-volume work is a bold attempt at a postmodern ecclesiology that follows from H.'s conviction that globalization and our contemporary awareness of religious pluralism demand that differences among the various Christian traditions be read in a new light. What seem to be serious and intractable differences among the Christian Churches, when viewed from a postmodern, global perspective, can appear as complementary variants within a larger religious movement. Appealing as this viewpoint is, it is not clear that all differences among the various ecclesiological traditions can be embraced under the rubric of a robust unity-in-diversity. One example of H.'s reluctance to grapple with the limits of ecclesial diversity is found in his treatment of Donatism. He can find no reason why the Donatists could not subsist within the larger Church. But surely it is the very rigorism at the heart of Donatism that provides such a reason: how do you include a community or movement into the larger whole when that community defines itself primarily by the rejection of the larger whole?

H.'s recourse to sociological and organizational analyses is quite helpful and one of the more significant contributions of his work. These studies allow him to bring into sharp relief the ways in which key church structures developed not according to some inner teleology but through the Church's dynamic encounter with its environment. However, it is not clear whether, in the face of the role of historical contingency in the development of church institutions (e.g., the papacy), H. would grant the possibility that any such institutions might have achieved a divinely willed permanence in the life of the Church.

In his brief treatment of Eastern Orthodoxy near the end of volume 2, H. focuses on the influential ecclesiology of John Zizioulas. He affirms Zizioulas's balanced appropriation of the reality of the Church through the integration of a historical imagination with a symbolic/iconic imagination. His treatment of the iconic imagination in Orthodoxy is noteworthy since his own predilection for the historical imagination is not sufficiently complemented by a more iconic imagination. This lack of iconic imagination becomes all the more striking if one compares H.'s project with that of

the late Jean-Marie Tillard, whose ecclesiological writings drew on the symbolic significance of Trinity and Eucharist for an understanding of the Church without ever abandoning careful historical contextualization. The failure to give sufficient attention to the symbolic/iconic imagination has yielded, I fear, a project of prodigious scholarship, but one that is imaginatively thin and not likely to be pastorally compelling as a constructive ecclesiological work.

H. insists that the purpose “of historical ecclesiology from below is to move from history, through the actual church of history in order to arrive at an ecclesiology or an understanding of that concrete church” (2:3–4). In spite of the impressive contributions H. has made in this study, I am not convinced that he has succeeded in producing a constructive ecclesiology. The brief presentation of distinctions, principles, and axioms that conclude each chapter are no more than suggestions for what an ecclesiology from below might look like. Volume 2 lines up, with tremendous erudition, numerous ecclesiological trajectories but eschews a formal and extended comparative analysis. Moreover, when readers come to the end of this monumental study they will find a surprisingly short conclusion of a mere three pages. Perhaps what is required after such an exhaustive survey of so many ecclesiological trajectories is a third volume that would develop a genuinely constructive ecclesiology from below, built on the impressive foundations of these first two volumes.

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BLOWN BY THE SPIRIT: PURITANISM AND THE EMERGENCE OF AN ANTI-NOMIAN UNDERGROUND IN PRE-CIVIL-WAR ENGLAND. By David Como. Stanford: Stanford University. 2004. Pp. 513. \$65.

Blown by the Spirit is a brilliantly conceived and meticulously researched exploration of what Como calls an “antinomian underground” in early Stuart England, of its dialectical relationship to mainstream Puritanism, and of that dialectic’s historical influence. Antinomianism in early Stuart England has long been a controversial subject, and the almost uniformly hostile nature of the sources—it was a term of abuse, not self-identification—has led some recent historians to question its presence in the period. C. deals with this problem of the very existence of antinomianism by reading his sources against one another. In doing so, he constructs a “layered, incremental definition” (26) of a very real early Stuart antinomianism, the existence of which not only radically reconfigures our understanding of religion and politics of the 1610s and 1620s, but also provides genealogical clues to the formation of radical sects in the 1640s and 1650s.

C. approaches his subject from two angles. The first is theological. It argues that Scripture-obsessed Puritans were aware that the inconsistency between the strictures of the Mosaic Law and the spiritual promises of the Gospels leaves a logical opening for an antinomian position—a position that some found intellectually and spiritually attractive. But if there was a

theological pull toward an antinomianism, there was also a socio-cultural push produced by mainstream Puritan religiosity and practical divinity. Puritan repressiveness, encouragement of soul-wracking doubt, and “idolatrous” attachment to the Law led some to seek assurance in the promise of the Spirit. In a tremendous feat of archival sleuthing, C. reveals his antinomians and Puritans to have been closely bound: they were of the same families, inter-married, endured the same sermons, and prayed together, fought for the souls of the same flock, and debated each other savagely over questions of theology and godly conduct.

This is a powerful two-pronged strategy. It allows us to see how theological investigations of the uncertain lessons of Scripture, when molded by particular socio-cultural circumstances, could produce very radical ideas and modes of religiosity. Thus an early “imputative” strain of antinomianism—wherein believers appeared “sinless” in the eyes of God—would morph into more extreme “perfectionist” positions that claimed true believers could experience the divine within. Further mutations, it is argued, would help produce the “anti-formalism” (453) among Puritan communities that eventually would lead to their “implosion” in the 1640s.

The historiographic bang here is a big one. It has an obvious “Atlantic” dimension, in that the reconstruction of an English “Antinomian Controversy” helps explain its more famous successor in Massachusetts. There is an equally important European dimension. One of the (perhaps?) unintentional consequences of recent revisionism has been to make England seem to follow a religious trajectory unlike anything on the Continent: its religious radicals were not the Anabaptist crazies of Münster, but rather the constitutionally precocious (if potentially disloyal) opposition of Collinson’s “monarchical republic.” Such English “exceptionalism” cannot hold up in the wake of this book; English Protestantism did produce very radical forms—theologically and culturally.

But are these claims too great to rest on such a small community? We never get a very good sense of just how many of these folks were out there. At one point we learn there were seven antinomian preachers in London, at another, five. This is hardly the sort of critical mass to make the Charles-Laud juggernaut quake. Yet C. demonstrates that two things make the raw numbers not so important (even if we could accurately reconstruct them). The first is simply the geographic range of these people. The “underground” was not an exclusively London-based phenomenon, but rather veined out through the hinterlands, exerting a strong influence well beyond the capitol. The other is the connection to mainstream Puritanism. The presence of this very real, radical fringe must have been both boon and bane to the Laudian establishment: allowing it to tar Puritan opponents with the brush of anarchy, while also holding out the terrifying prospect of the same, should more mainstreamers move radically leftward. Do Charles and Laud look less paranoid (or cynical) here? If so, it is a reevaluation that will prove interesting when read against current and forthcoming reappraisals of Charles.

This book is important for how it reconfigures our understanding of

early Stuart religion and politics. But its connection to the “magisterial” matter of the explosion of radical sects and thought in the 1640s and 1650s provides it with much of its larger appeal. Still, the impression given here is that the Laudian lockdown on nonconformity during the Personal Rule had all but extinguished antinomianism as a viable community by 1633 (393). What, then, happened to it and its radical potential during the next eight or nine years? C.’s task is not to answer this question, but his posing it begs an answer. It will be very interesting to see how future research on the 1630s will deal both with his insights into the 1620s and his tentative conclusions on the pedigrees of radicals in the 1640s to 1650s. Based on this extraordinary study, we will be fortunate if it is C. himself who assumes the task.

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THE MORAL THEOLOGY OF ROGER WILLIAMS: CHRISTIAN CONVICTIONS AND PUBLIC ETHICS. By James Calvin Davis. Columbia Series in Reformed Theology. Louisville: Westminster John Knox, 2004. Pp. xvii + 178. \$24.95.

Roger Williams has long fascinated historians of colonial America. This 17th-century author, religious seeker, and erstwhile “founder” of the Rhode Island colony, was a crucial figure in the development of notions of religious liberty, as Perry Miller and others have insisted.

Yet, Davis’s account of the role of Christology in Williams’s writings provides strong evidence that these commentators fail to appreciate the theological structure of Williams’s ideas. As D. has it, Williams was thoroughly embedded in Christian theological discourse, particularly as developed by John Calvin and his Puritan followers. Yet Williams’s appropriation of Calvin’s ideas was hardly slavish. In depicting the Incarnation as less a matter of fulfillment and more a kind of radical departure by which God establishes a new way of dealing with humanity, Williams found his way to quite distinctive understandings of Scripture, eschatology, and most notably of ecclesiology. D. writes: “[The Incarnation] symbolized a radical break in the way God related to the world, the moment when God changed the nature of the relationship between God and human beings. . . . Formerly God had singled out one political entity [viz., Israel] with whom to hold covenant, endorsing an integration of earthly and spiritual methods and priorities to characterize and regulate [the divine covenant]. With the advent of Christ, however, the political manifestation of an elect people was replaced with a covenanted community that was spiritual in nature. Associated with no single nation or culture, the church regulated its membership by spiritual recourse only and relied on the persuasive powers of ‘scattered witnesses’ or evangelists to propagate the Christian message. The disassociation of ecclesial and civil power that Williams believed characterized history after the incarnation reflected the fact that ‘the nature of Christian life until the millennium was implacable opposition between Christ and the world’” (27). Williams’s understanding of the Incarnation

thus led to a radically separatist notion of the Church, in which true believers were to be gathered in associations of “scattered witnesses.” To put it bluntly, Williams could never find a gathering of witnesses that suited him, at least not for very long.

D. believes that Williams’s theology has import for contemporary discussions of the Christian life. This is particularly so with respect to the ways Williams’s understandings of natural law and conscience address disputes between “universalists” and “particularists,” and serve to fund the practice of “civility.” Knowledge of moral precepts like “do not murder” constitutes a kind of “candle or light” (Williams) “that remains in every person despite sin, providing moral direction and telling us the difference between right and wrong” (62). Similarly, conscience serves to signify the “light” that lightens every person, and by which each understands him- or herself to be accountable for acts done or undone. Here D. highlights fascinating and important distinctions between Williams and other Reformed theologians, particularly with respect to the notion of “erroneous conscience.” For Williams, the point of this notion was that religious and moral error might nevertheless be conscientious, and thus worthy of respect. For his opponents, discipline is medicine for the conscience of a sinner.

Natural law and conscience provide support for the practice of civility, which D. describes as “respect for and cultivation of” common morality (93). According to D., “civility” indicates the possibility of integrating Christian commitment with respect for religious and moral plurality. Here lies Williams’s importance for contemporary Christian reflection. In arguing this point, D. puts Williams in conversation with Stanley Hauerwas, James Gustafson, and others.

D. makes a compelling case for reading Williams as a theologian. The import of Williams’s thought for contemporary theological ethics is another matter. D. is correct that Williams provides a model by which one can speak about the overlap between Christian conviction and something like a liberal political order. At the same time, Williams’s radical separatism impoverishes the life of the Church. I read Williams’s pure, yet scattered, witnesses in the light of Ernst Troeltsch’s notion that the Church in the 20th century would form along the lines of a “mystic type” in which believers associate with like-minded persons, and maintain bonds of fellowship so long as these prove helpful for private spiritual quests. As Troeltsch had it, such “spiritual associations” could not sustain the social witness characteristic of historic Christian faith. In this respect, both “church” and “sect” were and are superior forms of organizing Christian life.

Here Troeltsch’s comments seem apt. I admire D.’s treatment of Williams, and hope that students of religious ethics will pay much attention to this well-researched and interesting study. While one might not share D.’s optimism regarding Williams’s promise for contemporary Christian ethics, *The Moral Theology of Roger Williams* is a major scholarly contribution.

MARTIN LUTHERS THEOLOGIE: EINE VERGEGENWÄRTIGUNG. By Oswald Bayer. Tübingen: Mohr Siebeck, 2003. Pp. xii + 354. €29.

Few Luther scholars are more accomplished, and still fewer more influential, than Tübingen's Oswald Bayer. In this wide-ranging overview of the theology of Martin Luther, B. leads the reader skillfully through a comprehensive survey of the most important, and often confusing, themes in Luther's theology. In the process, he demonstrates Luther's continuing relevance, including some of his potential contributions to contemporary theology.

The book has its origins in classroom lectures, and one of the results is a text written in language meant to be understood. Likewise, B.'s arrangement of topics seems to reflect the determination of a teacher to draw his students into his topic. At the same time, it also looks much like the traditional ordering of theological topics in Protestant systematics texts: an initial section includes preliminary considerations of the nature of theology and its sources in Holy Scripture in a manner similar to the traditional prolegomena; there follow creation, world, anthropology, sin and God's wrath, Christ, the Holy Spirit, Church, faith and good works, worldly power (the so-called "two kingdoms"), last things, and, finally, prayer.

The simple listing of contents, however, belies in some ways the actual subject matter of the volume. B. does not simply plod through a series of isolated topics. Instead, he adjusts his angle of view from one theological perspective to another in order to examine in impressive detail some of the most subtle and intricate aspects of Luther's thought. Not surprisingly, then, the reader frequently experiences a sense of *déjà vu* as one analytical trail merges into another. In the end, one gains a many-faceted grasp of the topic at hand. As is often noted, Luther was not a systematic theologian. As B. shows here, however, his theology is both internally coherent and systematically consistent. Indeed, with perhaps a little help from B. at certain crucial junctures, Luther's theology also possesses a surprising esthetic quality, namely, beauty.

Among the themes that will strike many readers as having a significant potential to contribute to contemporary theology, none will likely be more prominent than B.'s presentation of Luther's understanding of the word of God. As readers of B.'s previous work will know, B. frequently connects Luther's sense for the creative divine power of the word with the speech-act theory articulated by philosophers of language like J. L. Austin. The promise of the gospel, on Luther's understanding, amounts to much more than a mere utterance; to the contrary, it is a divine word that accomplishes what it says. B. is particularly successful at highlighting the significance of this concept in his treatment of Luther's understanding not only of creation, but also of justification. Creation is, indeed, for Luther a "word event," a *creatio ex nihilo* in which divine speech calls the created order into being out of nothing; just so, justification is a "word event" in which the promise of the gospel effects a new creation, out of the nothing of sinful humankind.

Regarding the overall shape and content of the volume, three comments need to be made. First, historically minded readers will sometimes wonder at the extent to which B.'s Luther has been extracted from his context in the Christian tradition. This is not say that B. ignores Luther's conversation partners from among the *communio sanctorum*. He rarely, however, takes a genealogical route toward expositing Luther's theology, and this has the effect of implicitly understating Luther's indebtedness to his predecessors and contemporaries. What is obscured as a result is the extent to which "Luther's theology" is nothing other than the theology of the Christian tradition. Second, as suggested above, the process of weaving together Luther's thought into a seamless whole is fraught with danger. Luther was a deeply contextual theologian, which means that a synthetic presentation of his theology will always be in some measure a composite: a lot of Luther, and a good deal of his expositor. Lastly, it is regrettable that B. chose to devote only a few pages at the very end of the volume to Luther's trinitarian theology. Of course, the doctrine of the Trinity was not a primary cause of contention at the time of the Reformation, so it was not front and center in the Reformer's writings. Nevertheless, interpretations that marginalize its significance for Luther do him an injustice.

These things having been said, it is important once again to emphasize the immense erudition and analytical depth reflected in this superb volume. This is an essential contribution to the field of Luther studies, one that scholars should now consult as a matter of course. All of us who continue to find Luther fascinating are very much in the author's debt.

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MICKEY L. MATTOX

L'ANCIEN TESTAMENT DANS L'ECCLÉSIOLOGIE DES PÈRES. UNE LECTURE DES *CONSTITUTIONS APOSTOLIQUES*. By Joseph G. Mueller. *Instrumenta Patristica et Mediaevalia* 41. Turnhout: Brepols, 2004. Pp. 634. €120.

The task that Mueller sets out to achieve—an analysis of the Old Testament ecclesiology of the *Constitutiones Apostolorum* (CA)—is, given the composite nature of this work, a challenging one. More commonly mined for its information about evolving church law, administration, liturgy, or other “church orders,” M. instead encourages the reader to accept the CA as a literary and theological work in its own right. To do this, however, he must first build a careful case that the theological ideas expressed in the CA, along with the OT exegesis on which they are based, are not simply derivative, but constitute an independent reframing of the sources with its own unity and integrity. To this end, in chapter 1 M. carefully navigates his way through issues of source and genre, using a synoptic reading of the text to show how the redactor formulates his global ideas. Having demonstrated that the CA has its own agenda, and having affirmed, via its Christology and Pneumatology, that that agenda is non-Nicene, M. argues that the CA was compiled in the Syrian milieu as an alternative body of canonico-institutional material with its own (apostolic) claim to orthodoxy (121–26).

In essence none of this is new. M's contribution is to propose that the *CA* emerged in opposition to the pro-Nicene canonical material assembled by Meletius, bishop of Antioch, and promoted by Theodosius I. It is this anti-imperial and anti-Nicene stance, and its rapport with Bible and tradition, supporting a subordinationist trinitarian doctrine, M. argues, that explains the *CA*'s particular reading of the OT. It also explains why citations of the OT are more frequent in the *CA* than in its sources.

Having established the importance of the OT to the *CA*'s framing of ecclesiastical institutions, M. proceeds in chapter 2 to discuss the general approach to the OT in the *CA*. In chapters 3 and 4 he offers two case studies: how the *CA* introduces the OT into the prescriptions that shape presbyteral ministry and the reconciliation of sinners. In chapter 5 he proceeds to a broader study of institutions evoked in the *CA*, this time from the perspective of their divine foundation. Chapter 6 pulls the results of chapters 2–5 together and reflects on the success of the ecclesiological reading of the OT on which the redactor of the *CA* is shown to have embarked.

M.'s exploration in chapter 2 of the exegetical approach taken in the *CA* is an important contribution, but may already need some adjustment in light of recent advances in understanding Antiochene exegesis. Hagit Amirav (*Rhetoric and Tradition* [2003]) and Shinichi Muto (*Poetry and Rhetoric* [2004]) both include Eusebius of Emesa within the school and argue that Chrysostom's theory of divine condescension is not original. Amirav provides a new analysis of the differences and similarities between the Alexandrian and Antiochene approaches. Further, in arguing in chapter 2 for a difference in genre to explain away the discrepancies between the biblical canons used by the redactor of the *CA* and by the Antiochene exegetes (190–97), M. may well be right, but the comparison and conclusion are only as valid as the underlying assumption of an Antiochene setting. M.'s conclusion, on the other hand, that the redactor of the *CA* is an exegete of his time, not specifically Antiochene and capable of a different typology in terms of the distinction and unity between the two Testaments (217), could be extended to argue that the differences stem primarily from the redactor's theological position.

These considerations aside, M.'s very carefully and methodically constructed thesis is ultimately persuasive. Chapters 3–5 logically build and support his case, while the analysis of the strengths and weakness of the *CA*'s ecclesiological approach in chapter 6 leads to deeper questions about its anti-Judaism and its relevance to modern ecclesiology and ecumenical dialogue. At every step of the way M. engages critically with other scholarship on issues as diverse as the formation of the canon, exegesis, source criticism, and theology. A noticeable bias towards French scholarship throughout does not seriously affect M.'s mastery of the different disciplines essential to his critique, nor the thoroughness of his argumentation. What M. demonstrates in his rich evocation of its theology is that the admittedly heterodox ecclesiology of the *CA* is not just a curiosity but has significance for both scholars of the early Church and contemporary theo-

logians. By standing back from the parts and encouraging us to look at the whole, he has contextualized the *CA* in a way never achieved before, which will profoundly affect our reading of it.

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WENDY MAYER

CROWN, CHURCH, AND EPISCOPATE UNDER LOUIS XIV. By Joseph Bergin. New Haven: Yale University, 2004. Pp. xii + 544. \$60.

The author of *The Making of the French Episcopate, 1589–1661* (Yale University, 1996), Bergin now expands his coverage of the bishops of early modern France, examining in this new volume the some 250 prelates who assumed episcopal office during the personal reign (1661–1715) of Louis XIV. Louis was monarch from 1643, but for the first 18 years of his reign Cardinal Mazarin and/or Queen Mother Ann of Austria did most of the decision making, including on matters of church patronage. From 1661 on, the Sun King made his own decisions and ruled without a prime minister. In church-state relations, he had inherited the 1516 Concordat of Bologna agreed upon by King Francis I and Pope Leo X; it set the terms under which nominations to French bishoprics and abbeys would be made by the French monarch and confirmed by the pope. Royal nomination was not a matter of submitting a list of candidates to Rome; a single name was forwarded when a see became vacant. There was every expectation of papal approval of the king's choice, provided that the established criteria for age, education, and experience of candidates had been observed. In this very readable book, B. does an excellent job of examining a particularly important chapter in the history of royal selection of bishops.

Such selection included a process of advice and consultation, solicited and unsolicited. The French king's confessor—always a Jesuit in the 17th century—played a key role in vetting names. Those seeking preferment, as well as others seeking to advance certain candidates, would write to the confessor in order to make their case. The confessor held and updated the official *feuille des bénéfices*, an ever-changing list of possible candidates for vacant positions. Before nominating someone to a diocese, the king would normally meet in private with his confessor to discuss suitable names. The longest serving confessor under Louis XIV was François de La Chaize, who held that position 1675–1709. Though few members of religious orders were named bishop under Louis XIV, and no Jesuits whatsoever, the king's Jesuit confessor played a central role in episcopal nominations. B. shows clearly how the king both depended heavily on the confessor's counsel and yet also at times flouted his advice or excluded him from certain decisions. Others who on some occasions had the king's ear regarding church patronage included the archbishop of Paris and, in the later decades of the reign, Madame de Maintenon, the king's wife following the death of Queen Marie Thérèse. Yet, however much advice he took or was given, Louis himself chose his bishops.

B.'s study suggests that most of those chosen by Louis XIV were not

merely ambitious men looking for wealth, power, and prestige. A very useful, lengthy appendix to this book is a biographical dictionary of all those named bishop by Louis XIV. These men were on average about 40 years old at the time of their nomination; they almost all had higher degrees in theology from prestigious universities; they had appropriate experience in positions such as vicar general of a diocese. They met the standards set by the Council of Trent. While many bishops came from prominent families adept at securing royal favor, some 20 percent were commoners, and some of those named to the episcopate were “surprises” to those expectant but “natural” candidates from leading families. While birth surely mattered, it was no longer enough, and merit was not optional. B. makes clear that by the late 1600s the day had passed in France when unmarried sons of well-placed aristocratic families could not unreasonably expect an episcopal appointment, regardless of the youth or inexperience of such candidates. B. highlights how even Bishop Bossuet, despite his excellent connections at court, was unable to obtain episcopal appointment for his (not very qualified) nephew.

Readers interested in episcopal appointments today will find relevant B.’s discussion of opposition to transfers of existing bishops to other dioceses. Nominations of bishops to archbishoprics provoked little dissent, but parallel transfers elicited calls for shepherds to remain faithful to the diocese to which they were, in effect, married. Though perhaps few Catholics today would want to bring back episcopal nomination by heads of state, B.’s study does provide a fascinating window onto an apparently successful system of selection of competent bishops, a bishop-making system in which the papal role was much smaller than it has been in more recent times.

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THE PAPACY AND POLITICS IN EIGHTEENTH-CENTURY ROME: PIUS VI AND THE ARTS. By Jeffrey Collins. Cambridge, U.K.: Cambridge University, 2004. Pp. 330. £60.

Giovanni Angelo Braschi (1717–1799), elected Pope Pius VI in 1775, navigated treacherous geopolitical seas both before and after his election, along the way marking his papacy with innumerable artistic and architectural accomplishments. Jeffrey Collins, professor of art history at the University of Washington, presents the first major study of Pius VI’s artistic patronage, deftly investigating how Pius VI “used his artistic patronage to help shape political discourse, promote a cult of personality, and visualize deeply held beliefs” (1).

Jesuit educated, then serving with distinction as a lay lawyer in the papal diplomatic corps, Braschi accepted priestly ordination in his late 30s. In 1753 he became a canon of St. Peter’s Basilica and personal secretary to Pope Benedict XIV. Benedict’s successor, Clement XIII, appointed Bras-

chi to the post of general treasurer of the Apostolic Chamber, where he earned enemies, as he attacked fiscal corruption. Because of his reformer's zeal, in 1773 the next pope, Clement XIV, made Braschi a cardinal, but then relegated him to minor appointments of Sant'Onofrio and the commendatory abbacy of Subiaco, a poor and neglected territory about 30 kilometers outside Rome.

Besides vacillating on Brashi's fate, Clement also capitulated to the demands of European rulers and parliaments that the Jesuits be suppressed, which Clement did in 1773. In reaction to the chaos caused by anti-Jesuit forces and by the fiscally unscrupulous, Braschi was retrieved from exile and elected as Clement's successor, becoming Pius VI. He issued his first encyclical, *Inscrutabile* (On the Problems of the Pontificate) on his 58th birthday, Christmas Day, 1775.

The anti-Roman forces that plagued Braschi's pontificate required new attention to public media. Pius VI was well suited to this public role: his youth at election, his athletic abilities, and his good looks (a presence not unlike that of John Paul II). The new pope's medium of choice was art and architecture. His patronage enforced images of papal supremacy and the centrality of Rome. An etching by Domenico Tiepolo very early in Pius VI's papacy, *The Arts Paying Homage to the Authority of Pius VI* (15), underscores the relationship between the new Pope and 18th-century media of communication.

C. presents 187 black and white plates of art and architecture, mostly depicting, inspired by, or paid for by Pope Pius VI during his 24-year pontificate. The illustrations, narratives, and chapter structure argue and illustrate C.'s theses, namely (1) that Pius was deft at shaping political discourse ("Politics and Possibilities"), (2) that he promoted a cult of personality ("Images of Sovereignty"), (3) that he worked to visualize deeply held beliefs ("Completing St. Peter's," "The Gods' Abode"), and (4) that the centrality of Rome, or at least what was to become the Vatican City State, was uppermost in Pius VI's patronage ("The Eternal City," "Creating A Nation"). C.'s concluding chapter is aptly titled "No Small Glory."

C. successfully traces "the diverse facets of Pius VI's involvement with the arts, from his cultural formation to his political agendas; from his public propaganda to his private fantasies; and from his symbolic interventions at the Vatican to utilitarian projects throughout Rome and the Papal States" (290) through the French Revolution, the Austrian suppression of monasteries, the threatened separation of the German Church, and intrigue in Spain, Sardinia, and Venice. Throughout the book, C. highlights the new demands placed on the pope for the defense of the Church.

Of course, the final confrontations were far from gratifying for the pope. After Napoleon attacked the Papal States, peace treaties (Bologna and Tolentino) successively unraveled. The French eventually took Rome and proclaimed the Roman Republic on February 15, 1798, precisely 23 years after Pius VI's election. The pope was kidnapped to Siena, then to Florence. By March 1799 the 81-year-old had been transferred to Parma, Piacenza, Turin, Briancon, Grenoble, and finally to Valence in the south of

France, where he died and was buried. His dying wish was to be buried in the *Confessio* of St. Peter's, but his removal to St Peter's three years later was to the grottos. Pius VI's nephew, Romualdo, commissioned a statue emulating the kneeling depiction on the tomb of his patron, Clement XIII. Finally, although the marble *Monument to Pius VI* (130) by Antonio Canova and Adamo Tadolini first rested before the crypt of St. Peter, "it has now been displaced to the rear of the low *sacre grotte*, where he stares at fluorescent bulbs instead of Michelangelo's dome" (131).

While Pius VI may seem forgotten, C.'s work most certainly recovers the memory of his tenacity and his genius.

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PHYLLIS ZAGANO

ROME IN AMERICA: TRANSNATIONAL CATHOLIC IDEOLOGY FROM THE RISORGIMENTO TO FASCISM. By Peter R. D'Agostino. Chapel Hill: University of North Carolina, 2004. Pp. xi + 393. \$59.95; \$22.50.

The nine decades (1848–1940) covered by D'Agostino's volume were fascinating times of conflict and change in Rome and in America. The *terminus a quo*, 1848, saw the proclamation of the Roman Republic and flight of Pope Pius IX (1846–1878) into exile at Gaeta. The pope's return was followed by such doctrinal landmarks as the definition of the Immaculate Conception (1854) and by the First Vatican Council (1869–1870), the latter closed by the forces of the *Risorgimento*. For six decades the Vatican and the Kingdom of Italy entered into stalemate until the "Roman Question" was legally resolved by the Lateran Treaty in 1929. Church-state relations during the pontificate of Pope Pius XI (1922–1939) were increasingly strained, as Fascism became allied with Nazism. The *terminus ad quem*, 1940, marks the beginning of a distinctly new era in Italian-Vatican history with World War II and its aftermath.

In this same time frame the American Church grew from the small English Catholic colonial population, first augmented by French immigrants, then inundated by the Irish and Germans, then by Italian and Eastern European Catholics. The last wave was not heartily welcomed by the Irish and Germans who were still resolving their own ethnic differences. The immigrants' one common factor—in addition to their commitment to Catholicism under divergent forms—was their search for space in the American dream in general and in the American Church in particular. This immigrant identity-search—which was guided to some degree by Baltimore's James Cardinal Gibbons (1834–1921)—was an uphill battle socially, politically, economically, and even ecclesiastically.

These two fascinating histories—Italian-Vatican and Italian-American—have generally been examined separately, and understandably so. The time frame and the interactions are complex. It has been easier to focus on specific events: American participation at the First Vatican Council, Vatican-American diplomatic relations, American scholars and the Modernist Movement, American attitudes towards Fascism, etc. The simultaneous

strength and weakness of D.'s work is his attempt to paint on such a large canvass.

D. has sewn together a multitude of materials that had previously been studied independently, giving the reader a work that links Rome and America with special emphasis on both the Italian immigrant community and the Vatican's representative in Washington. Its narrative is grounded on a broad and deep foundation of meticulous research that includes both published and archival material. Some sections of the book have the tone of definitive studies. Such is the case with the last three chapters, which provide vignettes of "preaching fascism and American religious politics," the "stubborn and lonely" opposition by "American Catholic Anti-Fascists" prior to World War II, and two case-studies of episcopal-ethnic parochial conflicts (Sacred Heart Church in the Diocese of Providence; Holy Redeemer Parish in the Diocese of Cleveland).

Nonetheless, this history of a near-century of Vatican-Italian American relations is painted so broadly that overstatement is nearly unavoidable. First of all, D.'s thesis that Rome "was the center of the American Catholic world from 1848 to 1940" (4) seems a stretch. Was not the American Catholic hierarchy more focused on brick-and-mortar issues—the building of churches and schools for the waves of new immigrants—and only peripherally concerned about the Vatican and the Roman Question? And, at least at the beginning of the period surveyed, the American hierarchy was not particularly eager to acquiesce to Vatican proposals; for example, the hierarchy was equally divided about the definition of the "infallible magisterium of the Roman Pontiff" at Vatican I and subsequently resented what was deemed the arbitrary and unrealistic intrusion of curial officials into American diocesan affairs.

These counterpoints are not intended to suggest that the American hierarchy was not loyal and supportive of the Vatican during the era of the Roman Question. Indeed, D. could well have made a case that the American bishops, who often faced discrimination and hostility from the WASP establishment at home, were duly and definitely sympathetic to the papal plight abroad. Still, while Italian Americans were understandably concerned about the Roman Question, the attitude of American Catholics in general towards Rome seems to have been somewhat more ambivalent than D. suggests. Thus, in pursuit of the thesis of a Vatican-focused American Catholic Church, sometimes the details that are provided seem somewhat aggrandized, and sometimes details that are missing might have significantly nuanced the over-all picture.

Yet on the whole, this book is a masterful accomplishment, both in its scholarship and its reader-friendly prose style.

[Editor's note: Peter D'Agostino, a regular reviewer for this journal, was murdered on June 22, 2005, as he walked to his home in Oak Park, Ill. The crime remains unsolved.]

HISTORY, THEOLOGY, AND FAITH: DISSOLVING THE MODERN PROBLEMATIC.
By Terrence W. Tilley. Maryknoll, N.Y.: Orbis, 2004. Pp. ix + 211. \$30.

It is a conceit of postmodernist thought that many of the problems that so bothered modernists are not to be solved but dissolved. Sharing this conceit, Tilley proposes to dissolve the so-called faith-history problem that has so deeply disturbed Christian theologians since Ernst Troeltsch. Arguing that the faith-history problem is not one but many, T. provides a rich and thought-provoking series of reflections on the multiple relationships among history, faith, and theology. The book ranges over a wide set of issues: the inadequacies of the traditional formulation of the problem; the variety of historical practices; the attempts, like those of Hans Frei and George Lindbeck, to immunize the tradition from secular criticism; the argument by Richard Rubenstein that the Holocaust undermines the divine covenant with Jewry; the quest-for-the-historical-Jesus debates; the crucial difference between the identity principles of a religious tradition and time-bound expressions of those principles; the role-specific responsibility of the theologian, in contrast to that of the believer, to discover and develop new ways of articulating these principles. Students of theology can learn a great deal from these discussions.

Ironically, the reader concerned with the specific problem of the relation of biblical criticism to traditional Christian belief will find the issue unresolved. T.'s solution is this: When seen as a practice with certain rules or presumptions, in contrast to presuppositions, historical inquiry can neither authorize nor undermine the identity principles of a religious tradition, although it can sometimes be the basis for re-articulations of those principles. But this solution depends on the adequacy of his view of the discipline of history and, more importantly, on what beliefs are included in these Christian identity principles in contrast to their "expression."

Unfortunately, T. never does sufficiently analyze those complex aspects of historical judgment that must rigorously be spelled out—aspects such as the role that background contemporary knowledge plays in the critical historian's evaluation of past testimony. At one point he seems to endorse the view that, when dealing with witnesses who have a radically different worldview from her own, a historian cannot judge the truth or falsity of their testimony because "whatever people in other places experienced and gave witness to is the way things were for them" (42). Again, "the fact that their universe is not our universe does not license us to say that they were deluded and that we have it straight." But elsewhere T. argues that New Testament critics have made it necessary to modify our view of the historical Jesus to the extent that those who believe the stories to be literally true will have their faith undermined (153).

To resolve this issue, T. would have had to pursue much more rigorously a series of complex questions: how and to what degree, amid the varieties of historical work they perform and the positive contributions they make, some historians still legitimately pursue the question "what happened?";

why it is that they are necessarily operating with not only presumptions but also certain presuppositions rooted in our present knowledge; how it is that historians, when dealing with the testimony of past witnesses, can in fact judge whether what those witnesses testify to is possible or impossible, probable or improbable. To simply argue that historians are in no position to judge their testimony constitutes what Collingwood called “scissors and paste” history.

So too, although T.’s distinction between the identity principles of Christianity and their expression is suggestive, it needs to be worked out more extensively precisely in connection with the traditional historical claims of Christianity. He needs to tell us whether these Christian principles entail specific historical beliefs and what they are. Sometimes, for example, he seems to say that they do not entail specific beliefs because identity principles cannot in the nature of the case be undermined by historical inquiry. But sometimes he tells us that in certain cases “historical investigations can . . . undermine religious conviction” (153). Which is it?

Consider, for example, the Christian principle of Jesus Christ’s resurrection. T., relying on a distinction between “act” and “event,” argues that “the testimony at the root of the Christian tradition does not claim that an event has occurred but that God has acted. . . . To construe the resurrection as an ‘event’ as theologians all too often do, is to obscure, ignore, or find irrelevant the agent who performed the (alleged) act.” (52). Does this mean that T. as theologian is committed to saying that nothing historically observable occurred with the Resurrection? Does he, like Willi Marxsen, interpret the core confession (or principle) to be that “Jesus lives” and the empty tomb and appearance stories to be time-bound “expressions” of that confession? Until we get a much clearer analysis of these issues, at least this important aspect of the faith-history problem remains undissolved.

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VAN A. HARVEY

PHILOSOPHICAL AND THEOLOGICAL PAPERS 1965–1980. By Bernard Lonergan. Edited with a preface by Robert C. Croken and Robert M. Doran. Collected Works of Bernard Lonergan 17. Toronto: University of Toronto, 2004. Pp. xiv + 448. \$75.00; \$29.95.

The papers in this volume represent an important and distinct stage of Lonergan’s thought. They span the time from his breakthrough (1965) to the eightfold functional specialization (that would structure his *Method in Theology* [1972]) up to some of his last and profoundest reflections on philosophy and religion around 1977, when he turned his energies to the economic questions that had preoccupied him as a young man. These papers will be relevant both to scholars seeking to understand the development of L.’s ideas and to the less expert who seek a good introduction to the fundamental ideas and characteristic preoccupations of L.’s later thought on religious and philosophical questions. The volume brings together some highly polished papers published in L.’s lifetime (like his

lectures on “Philosophy of God, and Theology”), others that have appeared posthumously in *Method: Journal of Lonergan Studies*; and some presented here for the first time. There are carefully crafted responses to requests, never intended for publication but surprisingly fine-tuned (for example, the remarkable “Questionnaire on Philosophy: Response”); transcriptions from audio recordings and question-and-answer sessions—less polished but complete with often illuminating asides, and the very significant “Philosophy and the Religious Phenomenon,” discovered in L.’s files and apparently never presented by its author. All are freshly and masterfully edited, and their collection in a single volume is greatly to be welcomed.

Those who recognize L. as one of the most serious thinkers on the present plight of theology will appreciate the light these papers shed on the dense and sometimes telegraphic *Method in Theology*. Some of that monograph’s richest themes—differentiations of consciousness and stages of meaning, the human good, feelings and values, religious experience—receive here more expansive development, ampler illustration and application, and often more widely accessible exposition. L. argues that theology failed to deal seriously with the challenges of modern science and historical scholarship. Repeatedly, and in different ways, he spells out the need and the possibility of a theology that can do for our time what the best of Scholasticism did for its time, which neither predetermines the challenges of the present out of misguided loyalty to the past, nor betrays the true meaning of the gospel (see, for example, 236–37).

L. developed his ideas largely by writing and rewriting, and here we have a window on his workshop. The view yields a richer apprehension of his appropriation and implementation of his own method than can be had by studying his finished products alone. There are the sometimes subtle, sometimes conspicuous revisions made to the same lecture for a later occasion, or the same ideas incorporated into a different piece. Successive discussions of “differentiations of consciousness” and the cognate “stages of meaning,” for instance, reveal L. toying with different expository strategies and perhaps also rethinking the material in significant ways (for example compare 115–16, 164–68, and 209). Many other significant developments are also in evidence, such as L.’s increasingly explicit “universalist view of religion” (401), and the gradually fuller conception of “sublation” to articulate in the context of his analysis of intentionality what he had earlier expressed in such metaphysical terms as “finality.” Finally, we see seminal ideas from others—Ricoeur, Voegelin, Doran, to name a few—introduced and evaluated, developed, or reformulated over the course of several papers, and assimilated into the habitual texture of his thinking.

Also of great interest are L.’s comments on the unfolding of his own project. A recurring theme is the reconsideration of his approach to the problem of God in *Insight* (1957, 1992 crit. ed.). If in his several discussions L. reaffirms his basic position, he also does increasing justice to his more insightful critics and relates his earlier work to his developing strategy and viewpoint as exemplified in *Method in Theology*. And there are striking

portents of his later return to economics: "I feel that the basic step in aiding [the poor] in a notable manner is a matter of spending one's nights and days in a deep and prolonged study of economic analysis" (280).

As with all the volumes of the Collected Works, the editing is, on the whole, superb. The editors deftly solve the difficulties inherent in presenting unfinished material; they provide sufficient introductions to each paper and notes to indicate parallels and suggest possible lines of inquiry, without overwhelming either the author or the reader. One might quibble with the decision to seriate editorial notes in a continuous sequence with authorial notes where such exist.

This volume is a valuable introduction to L.'s thought and a major contribution to scholarship on a thinker whose full importance has yet to be measured.

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A SCIENTIFIC THEOLOGY: VOLUME 3: THEORY. By Alister E. McGrath. Grand Rapids: Eerdmans, 2003. Pp. xvii + 340. \$50.

Albert Einstein famously said that the most incomprehensible thing about the universe is that it is so comprehensible. No one denies that, to make sense of the universe, a theory is necessary. But theories come and go, and even the most prestigious of them, such as Newton's law of gravity, eventually get superseded. This process has caused any number of thinkers, Thomas Kuhn most prominently among them, to wonder if Einstein did not get it wrong: perhaps theories are merely pragmatic ways humans devise for coping with the sheer contingency of the world and thus are always and inherently fallible, with no more claim to an overarching purchase on the world than a rain dance would be for drought-stricken aborigines.

Alister McGrath addresses this dilemma in the third and final volume of his remarkable *A Scientific Theology* (the previous two volumes were reviewed in *TS* 64 [March 2003] 171–72 and 65 [June 2004] 407–9). Taken together, the trilogy proves that M. can now claim to join the ranks of the most significant theologians of this new century, a claim that will prove to be even more justified if he proceeds to publish a full-scale systematic theology, which in the preface he promises and to which this trilogy is meant as only the prolegomenon.

Although M. does not mention Charles Sanders Peirce explicitly, or seem to rely on him for any of his argument, the informed reader will note "elective affinities" between their two approaches to the problem of theory. On the one hand, the history of theory has clearly proved its ongoing and pervasive fallibility (*theoria semper reformanda*, one is tempted to say); while on the other hand, the history of postmodern irrationalism shows the dangers of asserting that theory is purely a matter of social construction and pragmatic utility. For M., theories are genuine responses to external reality, but they are active and socially mediated responses. In other words, "theory is to be regarded as a communal beholding of reality" (xi)

based on a collaboration of many researchers, whose work is then mediated by such social structures as schools, books for the general reader, and journalism.

Such a concession might sound as if M. is veering toward the social-constructivist view, but in the first chapter (actually, chapter 12, as the chapters are numbered consecutively across the three volumes), he shows the inevitability of theory, despite its inherent fallibility. The charge is often brought against theory, especially by humanists in the Romantic tradition, that theory deals only in abstractions, bloodless universals, thereby slighting the particular. M., however, shows that, far from being a reductionist foreclosure of the particular deliverances of the senses, theory liberates the particular by showing individual and separate things in the nexus of their interrelations, which constitute the individual thing as precisely particular (42). If hermeneuticists can proclaim “a text without a context is a pretext,” M. would say the same of particulars: they do not exist except in a context made known only through theory.

Another issue that has often bedeviled defenders of theory is the question of language: If language cannot give access to reality, then the social constructivists win out, since, to be communicable, theory must be formulated in language. Rather than take the Wittgensteinians head on, M. shows that only a genuinely theological account of language can address this challenge. Here M. reaches a most fascinating conclusion: that in the famous debate between Karl Barth and Erich Przywara on the legitimacy of the concept of the analogy of being, Barth had it wrong. I find this conclusion particularly intriguing because of M.’s own debt to the Barthian tradition. But in that regard, it is not so much that he regards Przywara as right, for he seems to agree with Hans Urs von Balthasar and Edith Stein that Przywara represents only one particular version of the Thomistic doctrine of analogy. Nonetheless, M.’s concession is important and could well be the most important conclusion of this volume.

The third chapter (14 in this numbering) takes up the issue of just what role scientific explanation bears in rendering a true account of reality, and here again affinities with Peirce are marked, especially in M.’s discussion of abduction. But more crucially for the theologian, this volume also contains a vigorous polemic against the idea that God is the “last stop” in explanatory hypotheses (the old idea of the God-of-the-gaps that proved so fateful for the rise of atheism). In other words, belief in God does not arise from the human mind’s hunger for ultimate explanations but out of a need to give praise to the origin and goal of contingent existence. The final chapter (15) concludes with a ringing defense of metaphysics. For M. metaphysics went into decline *pari passu* just as skepticism about theory began its ascendancy.

To paraphrase Kant, one cannot imagine a more well-grounded “prolegomenon for any future theology” than this remarkable trilogy.

JUSTICE IN THE MAKING: FEMINIST SOCIAL ETHICS. By Beverly Wildung Harrison. Edited by Elizabeth M. Bounds et al. Louisville: Westminster John Knox, 2004. Pp. xx + 252. \$24.95.

Justice in the Making took form when six of Beverly Harrison's doctoral students from Union Theological Seminary persuaded her, after her retirement in 1999, to allow them to edit her unpublished work and update it with interviews. Over her more than three decades as an educator, H.'s activist speeches and lectures took precedence over academic publication. Her collection of essays, *Making the Connections* (1985), required the discipline of editor Carol Robb. H.'s only other book, *Our Right to Choose* (1983), a substantive moral argument defending women's right to abortion and contraception, was written after repeated behests of countless women's groups across the country. Given the great demand for H. as a public speaker on contemporary ethics, the editors had a great deal of material from which to choose. *Justice in the Making* consists of lectures, book reviews, and new interviews of H., arranged into three sections: feminist liberatory ethics, feminism and Protestantism, and feminist Christian praxis in political economy, followed by short statements from the editors about how they carry on the praxis to which H. introduced them.

The book makes an excellent introductory text in feminist ethics for university and seminary courses. Part 1 gives a good overview of method in feminist liberation ethics, in which H. has been the foremost figure. There is, for example, a glimpse of ongoing development within H.'s thought on sexuality, which she has always understood as socially constructed. Here one finds, though, a subtle shift between the earlier lectures and the interview, from understanding sex/gender/orientation as core material for personal identity, toward understanding them as shifting modes of relationality.

Part 2, which focuses on earlier Protestant scholars who influenced H. and Protestant feminist colleagues who collaborated with her, is more uneven. The pieces on Reinhold Niebuhr, Harry Ward, and James Luther Adams were all book reviews. Harry Ward's is the most accessible, because H. had to explain him and his work to readers due to his blacklisting. The most comprehensive review is on Richard Fox's biography of Niebuhr, in which H. provides both appreciation and critique, based on her own and others' evaluations of Niebuhr. The essays on Nelle Morton and Letty Russell are interesting reviews of the development of feminist theology and ethics. The essay on Dorothee Soelle introduces one of the most interesting themes in the book, H.'s take on the relation between feminism and postmodernity: "Soelle understood and accepted from the outset that traditionalist epistemic claims were passé, and that any direct access to theistic transcendentalism was no longer intellectually tenable. For her, Christian integrity required surrendering noetically privileged claims to truth. . . . Hers is a transcendence found in radical humanism and in embrace of the concrete particularity of the created order of things" (134–35).

While H. also saw early on the inadequacy of inherited theological claims, she decided to pursue Christian ethics rather than theology because she felt she lacked the gift of poets such as Soelle and Morton, who could give a new language to faith. The passion for human life H. shared with Soelle took more analytic form in Soelle. Though celebrating Soelle's post-modernism, H. expresses fears for feminist attraction to individualism in French postmodern feminism.

Though most of the work dates from the 1980s, the writings on political economy, which one might think the most quickly outdated, seem the freshest. The collection includes two addresses on the U.S. Catholic bishops' pastoral, *Economic Justice for All*, of which the second, "Theology, Economics, and the Church," together with the essay, "The Fate of the Middle 'Class' in Late Capitalism," are among the most acute diagnoses of the current political economic situation available anywhere.

H. astutely insists that the major obstacle to global social justice today is that social economic reality has been so mystified that individuals and communities do not understand their own interests; instead, they either ignore the political process out of despair, or they support the very policies that oppress them. H. rejects the post-1989 view of Marxism as forever discredited, insisting that, while much of Marx's work was time-bound and his critique of industrial capitalism too optimistic (in that his appreciation of its productivity ignored its environmental destruction), he pointed to the central problem in modern political economy: false consciousness. Her grim economic analysis accompanies a passionate faith that Christian communities can yet become committed to the democratization of political economy in the interests of the full humanity of all.

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CHRISTINE E. GUDORF

L'HOMME ET SON ANGOISSE: LA THÉOLOGIE MORALE DE 'GAUDIUM ET SPES'.
By Philippe Bordeyne. *Cogitatio Fidei*. Paris: Cerf, 2004. pp. vi + 415. €39.

Bordeyne challenges the assumption that one finds in *Gaudium et spes* (the Pastoral Constitution on the Church in the Modern World) simply an objective statement of what humanity ought to be; rather, it invites all human subjects to respond personally and collectively to the divine initiative, to an encounter with our destiny.

By studying the literary and theological function of "distress" (*angoisse*) in the pastoral constitution, B. unveils how the council theologians and bishops wrestled with the reality of the human subject while at the same time trying to avoid becoming what Pope John XXIII denounced as "prophets of doom." The challenge brought together a confluence of insights from a variety of persons not immediately known as likeminded: for example, Pierre Haubtmann, Cardinal Alfredo Ottaviani, and Karl Rahner.

B. unfolds his argument in four enormous chapters: a literary analysis of the concept of "distress" in the final text; a historico-literary investigation of the conciliar drafts, which B. calls "the Genealogy of interest in 'dis-

ress”; the document’s moral-theological call to responsibility as the way of hope for anxious humanity; and the relevance this framework has in rightly interpreting *Gaudium et spes*.

In chapter 1, B. reviews the paragraphs (1, 4, 7, 12, 18, 47, 56, 77) from *Gaudium et spes* that describe the contemporary human experience as specifically anxious or distressed: throughout, “the semantic terrain [of human experience] is disturbing” (75).

B. then turns to the influence of Haubtmann, the primary draftsman of the constitution’s final redaction and his concern to describe human experience in the 1960s. By naming it as anxious, he believed the council would be able to speak not only to Christians but to all. In a section (156–69) that ought to interest a variety of students of the council, B. describes the synthesis Haubtmann attained in the face of Joseph Ratzinger’s desires to underline the paschal faith as offering a clear anthropological alternative to the ambiguous outlook of the contemporary person. Haubtmann underlined human experience by not confronting the distress as caused by an absence of a Christian anthropology, but rather by recognizing it as the worthy condition of humanity struggling to understand itself implicitly or explicitly in the light of the Gospels. Rather than seeing the distress as primarily a condition of humanity’s rebellious, yet frail and sinful nature, Haubtmann saw the distress as an indication of human hungering to be responsible in the modern world.

Precisely by locating human distress in the “phenomenon of antinomies” (for instance, between the witness of faith and the fear of death, or the fear of war and the anxiety for nuclear disarmament), *Gaudium et spes* systematically presented the validity of human anxiety. In the context of salvation history, that anxiety is not denied or negated but is the foothold for the human encounter with hope in salvation. Through that experience we are invited to be open to human solidarity and to a personal and collective calling to responsibility. Noteworthy in chapter 3 is B.’s fairly successful twofold attempt to depict theology as being expressed in history and that therefore the opposition between faith and morals is “depassé.” (Here, implicitly, we find the Augustinian insight that God is closer to us than we are to ourselves: *Confessions* 3.6.11; Mignes PL 32.683).

B. begins the final chapter by noting that the conceptualization of human anxiety permits the council to welcome positively the emergence of the subjectivity of human experience, wherein we find the inalienable sociability of being human—the very indicator of the divine summons to universal communion. This last chapter, which is on hope, is implicitly an invitation to the Church to live up to its offer 40 years ago to accompany humanity in its distress, as it seeks to live responsibly and communally. Here, as elsewhere, we find B. writing with a sophistication that will prompt readers to recognize that this relative newcomer has a voice rich in its appreciation of history, textual analysis, theology, culture, and, not the least, bibliography. The work is as uplifting as is the argument.

B. is careful to acknowledge that the focus on human anxiety is specific to *Gaudium et spes*; we find it rarely elsewhere in conciliar documents,

though interestingly, it appears twice in the document on priesthood, *Optatum totius*. Still, by reading B.'s work we inevitably learn that the more we sympathetically and realistically acknowledge the human condition, the closer we get to understanding the possibilities for the Church in the world today.

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JAMES F. KEENAN, S.J.

DAS KONZIL UND DIE SEMINARE: DIE AUSBILDUNG DER PRIESTER IN DER DYNAMIK DES ZWEITEN VATICANUMS. By Alois Greiler. *Annua Nuntia Lovaniensia* 48. Leuven: Peeters, 2003. Pp. liii + 386. €45.

This Leuven dissertation on Vatican II's Decree on the Training of Priests, *Optatum totius*, is one of a growing number of studies of single Vatican II documents that make ample use of the council's *Acta*, diaries of participants, and papers in personal and institutional archives. In information offered, we are moving well beyond the initial commentaries, while depth of interpretation remains another question.

For his work Greiler also interviewed surviving members of the Council Commission responsible for *Optatum totius*, for example, its secretary, Cardinal Augustin Mayer, O.S.B., and an active member, Archbishop Dennis Hurley, O.M.I., while corresponding with a principal early drafter, Paolo Dezza, S.J.

G.'s work shows the conceptions emerging and at times clashing at Vatican II on priesthood, priestly spirituality, pastoral preparation, and the study of philosophy and theology in preparation for ministry.

Optatum totius goes back to some 547 proposals on seminary formation garnered from the future Council Fathers during the world-wide canvass of 1959–1960. The Preparatory Commission drew up six partial draft texts on seminary formation, but set aside two (on promoting Latin and on submission to the Magisterium) when it composed its first mid-1962 draft, thereby exercising its independence from the retrograde Congregation on Seminaries and Studies. The 1962 draft was then abbreviated, G. claims, in ways that strengthened its ecclesial and pastoral orientation as guided by early Vatican II developments and not, as some claimed happened across the board, in conformity to Roman curial attempts to roll back the newer orientations.

A concise draft on seminary formation was part of Vatican II's "second preparation" of early 1963. It went by mail to the council members, evoking 125 written comments, including 26 from episcopal conferences. These comments led to another revision. Then in early 1964 this draft was reduced to concise propositions in line with the "Döpfnerplan" of dealing in summary fashion with texts of practical application. The council membership, however, responded critically, leading to a recovery of valuable parts of the previous full draft. Thus, the text on seminary formation that was debated in the aula in late November 1964 offered more ample propositions, including most of the future paragraph 16 of *Optatum totius* on

theological study. After 32 oral interventions, with 66 more in writing, a vote to accept the latest draft as a definitive basis brought 2,076 favorable against only 41 contrary votes. Further votes *per partes* brought some 1,350 proposed amendments aiming at polishing the text. In the fourth period of 1965, the Fathers approved the commission's proposed handling of amendments, that is, accepting some, rejecting others, and showing that still others were already incorporated at least implicitly. The dense text of the decree was promulgated on October 28, 1965.

Optatum totius benefited from its long itinerary, which G. traces well, showing, for example, how successive drafts were enriched by cross-references to other Vatican II documents. Still, the decree remains typical of the council's combination of traditional features with real innovations, such as the decentralized planning of seminary programs by episcopal conferences, a focus of philosophy not on a single master like Aquinas but on topics, such as human nature, the world, and God, and taking preparation for the ministry of word, sacrament, and pastoral care as the integrating factor in seminary studies.

My gratitude for G.'s ample offering of Vatican II data is tempered by frustration regarding the treatment of theology in *Optatum totius*, para. 16. The prominent term "biblical themes" is left without elucidation, which would differentiate the decree's proposal from exegesis focused on authorial intention. I miss any notice of the engaging study on biblical theology by Teofilo Garcia, O.F.M., which was included in the Lateran University proposals of 1960. In fact, the three-part volume 4 of the *Acta* of the preparatory canvass, containing studies by theology faculties, does not figure in G.'s account of the council preparation, lamentably, since paragraph 16 is Vatican II's principal statement on the study of theology. G. indicates that Cipriano Vagaggini, O.S.B., was responsible for paragraph 16's insistence on genetic method in dogmatic theology, but the background and moments of this influence remain vague. G. also misses the drama of paragraph 16's departure from Pius XII's specification in *Humani generis* (1950) of the theological task as the demonstration of how the current doctrine of the magisterium is grounded explicitly or implicitly in Scripture or the documents of tradition.

G. sensibly clears *Optatum totius* from responsibility for the seminary crisis of the 1970s, while noting its limitations, for example, in not considering late vocations to the priesthood and offering no proposals on preparing teachers of the spiritual-kerygmatic theology that it prescribes.

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JARED WICKS, S.J.

FOUR CULTURES OF THE WEST. By John W. O'Malley, S.J., Cambridge, Mass.: Harvard University/Belknap. Pp. viii + 261. \$24.95.

This is not a book written specifically for theologians, but any theologian will find it illuminating, interesting, and germane both professionally and personally as "a stimulus to discussion and an invitation to reflection" (3).

John O'Malley writes about four phenomena in the history of the West that he calls cultures. By that he means "four large, self-validating configurations of symbols, values, temperaments, patterns of thinking, feeling and behaving, and patterns of discourse . . . expressions of *style* in the profoundest sense of the word" (5). They are the prophetic, the academic/professional, the humanistic, and the artistic/performing cultures.

The prophetic culture lives in a world of stark dichotomies, of yes or no, black or white, with no shades of gray. The culture of utter commitment, of the prophet, the reformer, the martyr, it holds to a standard beyond argument. Among the examples of such prophets, of personal and institutional absolutes, would be Isaiah, Gregory VII, Luther, Kierkegaard, and William Lloyd Garrison.

Culture two, the academic/professional culture, engages in a style of learning and discourse that is "analytical, questing and questioning, restless and relentless . . . that is insatiably eager to ask the further question and . . . ever ready to propose yet another perspective." It is "almost by definition agonistic and contentious . . . and holds in highest honor sound argument." This culture glories in "close examination of particulars that lead to precise distinctions formulated in sharply defined concepts" (11–12). Aristotle, Descartes, Kant, the Council of Trent, and, preeminently, the modern university are among its examples.

The third culture comes from a tradition embodied and exemplified in literature, the *bonae litterae* of Renaissance humanists. Its two founding parts were poetry or imaginative literature and rhetoric, the art of public speaking. Literature glories in rich layers of meaning in all their complexity and ambiguity. No rigorous abstract theorizing here, but rather epideictic rhetoric that leads to contemplation and appreciation. Homer, Dante, Shakespeare, William Faulkner all reveal parts of ourselves and our world to ourselves. Cicero and Churchill, as orators concerned with civic responsibility, exemplify the part of this culture that pursues the public good by creating the common ground often attained only by compromise that comes from dialogue. Here, in contrast to Trent, stands Vatican II which provides "a sustained example of how form influences content . . . [and] of how difficult it can be for the cultures to understand one another" (176).

Finally, the fourth or artistic culture is essentially about physical beauty, the culture of enchantment. The most material of the four cultures, but without words, "it is at the same time the most spiritual, even transcendent." It takes us from where we are to a place where human speech and human concepts fail. Painting, sculpture, music, dance, Raphael, Praxiteles, Beethoven, Martha Graham, come to mind here. But the most pervasive and enduring examples of this culture are found in the house of the Lord, in the liturgy of the Church, in the buildings and arts in which and with which the liturgy has been celebrated century upon century.

Chapter 1, "Athens and Jerusalem," recalls, of course, Tertullian's famous question, "What has Athens to do with Jerusalem?" Admirably, even if densely at times, the rest of the book is replete with examples as it responds to that question. More than 150 men and women are part of that

company, not to mention places and events, from Christian letters to the Abolitionist Movement, from Porphyry of Gaza to Ludwig Wittgenstein, from the mosaics of Ravenna to Mount de Chantal Academy in Wheeling, West Virginia. They help portray the four cultures in all their brilliant plumage but also in their neuroses and their vanities. The more we are a part of one culture, the more we find our style of seeing, thinking, judging an impediment to understanding and conversing with inhabitants of other cultures. What has ballet to do with prophecy? What has the theologian to do with the poet? More than we might imagine.

These are not the only current cultures. But they are four enduring “Gulf Streams” flowing through the ocean of Western civilization. This wise, fascinating, and persuasive book (itself an example of epideictic rhetoric) begins with a quotation from Bernard of Clairvaux, “Today the text we are to study is the book of our own experience.” Its epilogue ends by asking the reader to put on the four lenses herein provided and “open the book of your experience, look at what you find there.”

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PATIENCE, COMPASSION, HOPE AND THE CHRISTIAN ART OF DYING WELL.
By Christopher P. Vogt. Lanham, Md.: Rowman & Littlefield, 2004. Pp. x + 161. \$55.00; \$19.95.

Christopher Vogt guarantees that, if we were living in an earlier century, the discourse about dying would not be concerned with physician assisted suicide (PAS), living wills, Alzheimer's, or do-not-resuscitate orders (DNRs). Instead, we would be talking about the long-standing art of learning to live well in order to die well. We would be reading Erasmus, the Puritan William Perkins, the Jesuit Robert Bellarmine, the Anglican Jeremy Taylor who wrote of the need to cultivate virtues as one prepared for death. According to these authors, preparation for dying could never begin early enough and involved the habit of visiting the sick to remind us of our own mortality, to learn the art of dying for ourselves, and to be a compassionate presence for the dying and their caretakers. Most writers recommended regular examination of conscience, frequent confession, and a repentant heart to strengthen our awareness of God's mercy and compassion lest we crumble in despair on our deathbeds.

V. intends to recover the insights of the *ars moriendi* tradition not as a historic relic but as a counterpoint to the often isolated, antiseptic, detached, impersonal, and lonely contemporary experience of dying. In the wake of 9–11, the media attention given to the deaths of Terri Schiavo and Pope John Paul II, a daily catalogue of gruesome deaths in war and the powerful vagaries of nature, V.'s book is certainly timely. It also taps deeply into our fundamental need to die with dignity, with hope that our suffering has meaning, and with care from those who do not regard our loss and diminishment as a burden. Because of his sensitivity to these

issues V. has written an important book that will probably not make it to the *New York Times* best-seller list or to Oprah Winfrey's book club, although it deserves that kind of notice and mediation beyond academic circles.

From the many virtues to be cultivated in one's lifetime, V. selects compassion, patience, and hope, and understands each as a two-way street. We are called to be compassionate and to be willing to receive compassion from others. V. recommends the cultivation of patience in smaller setbacks (most definitely a countercultural virtue among citizens of the United States) to prepare for the ultimate setbacks of illness and death alongside patience among those who care for us. He breathes new life into hope that stares down defeat and encourages faith in the promises of Jesus that death in the long run will not claim a final victory. He also banks on the hope of those surrounding the dying to support that faith.

To his credit, V. navigates through the opinions of some who do not think as he does. Prime among these are the positions of physician and PAS advocate Timothy Quill who holds that the dignity of the dying involves respect for and compliance with their wishes, even when a wish is for physician assisted suicide. V. understands compassion as Quill's motive and offers both a sympathetic understanding of his point of view along with a reasoned argument that providing the PAS option might pressure a vulnerable person to choose death rather than face more pain and the stress of being a burden to others. In fact, V. reminds us that the stress greater than the pain experienced by those dying comes from the concern that they will inconvenience and/or weigh down those caring for them. He concludes that PAS is ultimately nonempowering because it limits rather than expands options and is unconnected with other virtues—compassion and hope, in particular.

The Gospel of Luke is V.'s choice for a biblical model of *ars moriendi*. Not only does it represent Jesus in the Greek literary tradition of noble deaths of heroes and provide parallels between Jesus' passion and the deaths of early Christian martyrs, but it also highlights Jesus' reluctant acceptance of suffering (henceforth the clear message: suffering that can be avoided should be avoided!), his hope that God's presence would endure beyond death, and his compassion for others even when he was in pain. Accustomed as we are to hearing John's Passion Narrative during Holy Week ("Jesus, bearing his own cross," Jn 19:17), it is enlightening to note that Luke and the other Synoptics report the assistance rendered by Simeon of Cyrene. Even Jesus had help carrying his cross (Lk 23:26).

V. concludes his book with practical suggestions for Christian communities and opportunities to practice virtues in service to the dying—exercises bound to benefit the doers as well as the receivers of these gifts.

DIVINE MOTHER, BLESSED MOTHER: HINDU GODDESSES AND THE VIRGIN MARY. By Francis X. Clooney, S.J. New York: Oxford University: 2005. Pp. xiv + 264. \$49.95.

Clooney, who calls himself a comparative theologian, is one of a handful of Western Indologists with competence in both Sanskrit and Tamil. He is also a major Christian thinker in his own right.

C. dedicates his book “to women everywhere who have been silenced, ignored, denied their rightful place and voice—particularly by clergy, religious communities and religious leaders” and expresses the hope that his work would “contribute to righting the wrongs we have done, and to allowing everyone’s voice to be heard, even listened to” (v). He adopts a feminist, postmodernist stance throughout and shows great sensitivity not to impose a male interpretation on texts—written by male authors—that glorify the femininity of the divine.

After a brief introduction to the personae of Sri, Devi, Apirami, and Mary, he presents elegant translations of six classical poetical prayers: Parasara Bhattar’s 12th-century Sanskrit *stotra Sri Guna Ratna Kosa*, the Greek orthodox 6th-century (?) hymn *Akathistos*, Sankara’s 8th-century (?) *Saundarya Lahari*, the mediaeval Latin *Stabat Mater*, Subrahmanya’s 18th-century Tamil hymn *Apirami Antati*, and Appacami Mutaliar’s 19th-century Tamil eulogy of Mary, *Mataracamman Antati*. The pairing of one Hindu goddess hymn and one Christian Marian eulogy each foreshadows the method adopted by C. in elucidating their meaning.

The chapters that follow offer detailed discussions of the content and meaning of the hymns, based largely on traditional commentaries, skillfully mirroring the Hindu hymns in their Christian counterparts and thematizing each individually: in the *Sri Guna Ratna Kosa* the focus is on “Divine Equality, Divine Pleasure”; in the *Saundarya Lahari* on “Bliss and Beauty”; and in the *Apirami Antati* on “Finding Her Within.” C. takes the various Hindu theologies that inform the goddess hymns very seriously—as seriously as his own Catholic Christian theology of the Mother of God. He repeatedly expresses his conviction “that goddess theologies are intelligent, plausible and attractive, and cannot be dismissed on intellectual grounds” (234). Similarly he takes care to emphasize that Mary, according to Christian tradition, is not-God, but is as the Mother of God, a unique human being, a divinely most privileged woman. When dealing with the theology of Hindu goddesses, C. emphasizes their intelligibility and rational meaningfulness; when talking of Mary he frequently employs the term “paradox”: the Mother of God is not a goddess.

C. skillfully moves back and forth between Hindu and Christian theologies, feminist postmodern and traditional perceptions, abstract philosophical and existential experiential approaches. He stresses that the three Hindu hymns chosen do not say everything that Hindu theology has to say about goddesses and that his book should be understood as a stimulus for further and more detailed investigations and reflections along the lines

shown. C. wants his fellow Christians to learn from Sri, Devi, and Apirami, and he invites Hindu theologians to look at Mary from a new perspective.

The boldness and originality of the beginning—the twinning of the Hindu Goddesses and the Christian Mother of God—are not carried fully through to the end, and the last pages appear to take back much of the promise and excitement of the previous chapters. C. himself seems to be aware of this, when concluding: “That Christians should continue to venerate Mary and Hindus continue to worship their goddesses may seem a cautious conclusion, or a pious letdown, after all the work of the preceding chapters” (237).

Divine Mother, Blessed Mother is a groundbreaking study of comparative theology as well as a beautiful book to enjoy, a work that appears to be as much the fruit of devotion and meditation as of scholarship and philosophical reflection. I recommend it warmly and hope that it will initiate a genuine dialogue between worshippers of the goddess and devotees of Mary.

University of Manitoba, Winnipeg

KLAUS K. KLOSTERMAIER

SANTERÍA: THE BELIEFS AND RITUALS OF A GROWING RELIGION IN AMERICA. By Miguel A. De La Torre. Grand Rapids: Eerdmans, 2004. Pp. xviii + 246. \$18.

SANTERÍA ENTHRONED: ART, RITUAL, AND INNOVATION IN AN AFRO-CUBAN RELIGION. By David H. Brown. Chicago: University of Chicago, 2003. Pp. xx + 413. \$38.

These two books explore a vibrant religious tradition in the United States that remains stigmatized by deep-seated prejudices about the alleged primitivity of African spiritual beliefs, especially as embodied by recent Caribbean immigrants. Both works can lay to rest these willful misunderstandings about *Santería*: De La Torre presents an open and honest account of the tradition's beliefs and practices; Brown performs a sweeping review of its complex iconography.

As a Hispanic/Latino theologian, D. seeks to explain *Santería* to Christian ministers and laypeople who may never have heard of it. He offers clear accounts of the cosmology, notions of the divine, rituals, oracles, and social dynamics connected to the tradition. He concludes with a normative consideration of *Santería* in the light of Christian categories of faith, soul, spirit, and liberation from oppression.

D. begins with a statement of his own involvement with the tradition. He says that both his parents were *santeros* and that he himself was a practitioner for 25 years, but is now a “former believer.” Two interrelated problems with his text, however, are D.'s detached stance toward *Santería* and his tendency to over-generalize the beliefs and practices that characterize it. His own wealth of personal experience and access to senior practitioners does not appear in the text. It would have been wonderful to learn of the

Santería his parents taught him, rather than the generalized religious system presented in the book. His collating of published accounts of *Santería* with ethnographies of the African Yoruba traditions that share a common source with it does insufficient justice to the testimony of individual *santeros* and *santeras*. His distance and generality further tends to obscure the extraordinary variety of lines of the tradition, many of which stretch back to the 19th century. The richness of the tradition is obscured behind D.'s analytic generalization.

Brown's strong suit is specificity. He is a master ethnographer with some 20 years of involvement in *Santería* communities in the United States and Cuba. His book contains 296 double-columned pages of text, 58 pages of notes, 118 illustrations, and 27 often-dazzling color plates photographed by the author. If there is a single thesis in this sprawling, complex book it is the emphasis on the "newness of the New World."

By this emphasis B. wishes to distinguish his study from an older paradigm of African diaspora studies that concentrated on the relatively strong retention of African religious symbols rather than on the creativity displayed by historical Afro-Cuban individuals in building new religious worlds. B. starts his study not in Africa, but in the *cabildos africanos* of colonial Cuba, chartered societies where men and women of African descent gathered for mutual aid, political organization, and religious worship. Using the material resources available to them, they fashioned a new, relevant religious culture that came to be called *Santería*. Thus the veneration of the Yoruba deities came to be, in the phrase of pioneering Cuban ethnographer Fernando Ortiz, "*adornos al gusto criollo*" (adorned to the creole taste). B. marvelously evokes the elements of that taste that could be seen in the 19th-century homes of Cuba's aristocracy and the altars of her baroque churches. Sumptuous cloth, ornate crockery, royal clothing and accouterments, all found parallel uses in *Santería* liturgy and altar display. B. documents these displays in their historical contexts with many reproductions of 19th-century drawings and with scores of photographs from his own research in contemporary Cuba and the United States. His work allows the viewer to appreciate the sometimes overwhelming details of *Santería* altars, to understand their history, and to get a sense of their meaning for those who construct them and worship through them.

B. never loses sight of the individuals who have both passed down traditions and made bold and influential innovations. He populates his ethno-history with the names of real *santeros* and specific "houses" or lines of tradition where *Santería* ritual arts were developed. He writes, "My hypothesis is that religious innovations resulted from deliberations made by historically self-conscious individuals and 'commissions' and 'councils'" rather than autonomous collective forces such as "acculturation" that characterized older models for understanding cultural change. B. provides a great service to students of *Santería* and other religions of the African diaspora in historicizing the traditions and crediting extraordinary practitioners for their growth. Along with scholars such as Miguel Ramos, he has succeeded by vigorously searching out historical documents and respectful

yet critical reviews of oral histories that have been carefully gathered from living elders.

Authors generally have little control over the covers of their books, but, in the publishers' choices for these two volumes, the differences in cover photographs are telling. D.'s cover displays a collection of objects of *Santería* devotion arranged by the photographer without regard to ritual use or context. B.'s cover is a photograph of an actual altar constructed for the anniversary of a priest's or priestess's initiation. D.'s presentation is systematic, generic, and ahistorical; B.'s is specific and historically contextual.

This said, each book has strengths that make the books useful to particular audiences. With its focus on points of contact and contrast with Christian theology, D.'s book will provide useful, accurate, and provocative information for Christian ministers and laypeople who seek to understand and perhaps dialogue with this important non-Christian tradition in Hispanic communities. B.'s book is for the scholar either acquainted with the issues of African diaspora studies or prepared for a deep and rich ethnographic treatment of this distinct religious tradition.

Georgetown University, Washington

JOSEPH M. MURPHY

SHORTER NOTICES

ARABS IN THE SHADOW OF ISRAEL: THE UNFOLDING OF GOD'S PROPHETIC PLAN FOR ISHMAEL'S LINE. By Tony Maalouf. Grand Rapids: Kregel, 2003. Pp. 367. \$14.99.

To identify the children of the Bible's Ishmael with Arabs living "in the shadow of Israel" puts this study squarely into the political realm of the contemporary Middle East. Tony Maalouf, of the Jordan Evangelical Theological Seminary in Amman and the Arab Baptist Theological Seminary in Beirut, turns in a persuasive and thoroughly biblical account that shows Ishmael and his descendants consistently as objects of God's love and promise alongside the favored line of Isaac.

Abraham's beloved but childless wife, Sarah, not believing that she could have a child at her advanced age, urges Abraham to have the promised child by her slave handmaid, Hagar. But when Sarah herself gives birth to Isaac, she sees Hagar's son Ishmael as threat to his inheritance. Hagar, cast out into the desert, fears her child will die, but she and Ishmael receive God's help and he becomes father of many nations. Is Ish-

mael, then, rejected by God, accursed? All the biblical evidence, M. argues with meticulous care for the text, shows Ishmael too as a child of promise, under God's protection, his descendants even maintaining an underlying current of monotheism parallel to that of the Hebrews themselves.

Job, an Ishmaelite leader of the patriarchal period, discoursing with his visitors, shows his monotheism and theirs. The wisdom tradition of Solomon's court is something he shares with visiting Ishmaelite sages. And at the birth of the Messiah, there come the three Magi—who, M. argues, are far more likely to have been Arabs than Persians—to pay their tribute to the newborn King.

M.'s portrait of Ishmael is most persuasive. He presents Ishmael's line—reconciled to Israel at Abraham's death—*as an intimate companion to Israel, that is, to the covenant people, and not as an enemy.* Of course, this presentation is political, given the harried relation of Arabs and Israel in our own day. Rivalries over land had caused friction between the surrounding Ishmael-

ite peoples and Israel in biblical times, but each time it was overcome. M. sees promise in these roots for a more reconciled future.

RAYMOND G. HELMICK, S.J.
Boston College

MARK: STORYTELLER, INTERPRETER, EVANGELIST. By Francis J. Moloney. Peabody, Mass.: Hendrickson, 2004. Pp. xiv + 224. \$19.95.

Though known primarily for his important studies of the Gospel of John, in recent years Moloney has turned his talents to the Gospel of Mark—see, for example, his *The Gospel of Mark: A Commentary* (2002). The present work is divided into four major sections. The first summarizes different proposals on the setting and authorship of Mark, while explaining how Mark is both theologian and historian. The second part begins with an excellent and concise summary of the literary style and techniques of Mark, followed by a rereading of the whole Gospel, highlighting important aspects of the style, structure, and theology of individual sections. The third section engages theological themes of Mark, specifically Christology (who Jesus is) and discipleship (what it means to follow him), while the final section brings Mark to bear on contemporary church life.

This work is a classic example of *multum in parvo*. M. is in total control of the secondary literature but writes with a grace and clarity that will delight readers. Original insights and interpretations abound, such as his treatment of the ever-enigmatic Son of Man. In contrast to much contemporary scholarship, M. notes the use of this phrase throughout Ezekiel to express the vulnerability of one entrusted with the word of God, and makes a strong case that the figure in Daniel 7:13, “represents the suffering and ultimately vindicated holy ones of the Most High” (146). The standard theme of discipleship in Mark is subsumed under the more accurate title, “Mark as Interpreter of the Christian Community,” and embraces an excellent interpretation of the feeding narratives of Mark 6

and 8, which anticipate the inclusion of the Gentiles in the community and the Last Supper. M.’s discussion of disciples who flee from Jesus and deny him reveals the major focus of his interpretation of the whole Gospel, “that God’s action in and through the risen Jesus overcomes all failure” (196). At present, there is no study of Mark’s Gospel so well suited to students, religious professionals, and scholars in allied fields.

JOHN R. DONAHUE, S.J.
Ignatius House, Baltimore, Md.

JESUS’ DEATH IN EARLY CHRISTIAN MEMORY: THE POETICS OF THE PASSION. By Ellen Bradshaw Aitken. *Novum Testamentum et Orbis Antiquus* 53. Göttingen: Vandenhoeck & Ruprecht, 2004. Pp. 202. €39.90.

Aitken here reflects on how the cultic practices of diverse Christian communities shaped what she describes as the “traditional poetics by which early Christians came to speak of Jesus’ suffering and death” (16). Focusing her study on representative passages from 1 Corinthians, 1 Peter, the Letter of Barnabas, and the Letter to the Hebrews, A. seeks to reconstruct the largely irretrievable processes by which early Christians developed a grammar or diction for speaking of Jesus’ suffering and death.

By virtue of a thoughtful analysis of discrete scriptural terminology and motifs, A. convincingly shows that the narratives of the wilderness generation and suffering righteous figure of both the Psalms and Deutero-Isaiah supplied the very lyrics, so to speak, for early Christians to sing “anew” in various communal contexts (16) of Jesus’ suffering and death. A. therefore locates correctly much of the original matrix for the development of the story of Jesus’ suffering and death within the communal dynamics of what she describes as “performance in ritual” (22). Indeed, in this particular area of early Christian ritual and cultic practice, A. makes some very persuasive observations concerning a likely baptismal context for both Barnabas and Hebrews.

A. is less persuasive when she rel-

egates scribal motivations, for example, apologetic and catechetical appropriation of Scripture, to merely marginal roles in these earliest stages of reflection on Jesus' suffering and death. A. admits that emergent scribal concerns are discernible in texts such as Barnabas and Hebrews. Yet, is it not probable that intellectual clarification also played a role in the mediation of Scripture in the primitive stages, too? All in all, A.'s study offers a glimpse into a process that, though now largely invisible to us, is made somewhat more transparent in the pages of this erudite study.

KEVIN B. MCCRUDEN
Gonzaga University, Spokane

READING THE SERMON ON THE MOUNT: CHARACTER FORMATION AND DECISION MAKING IN MATTHEW 5–7. By Charles Talbert. Columbia: University of South Carolina, 2004. Pp. 192. \$29.95.

Charles H. Talbert (Baylor University) offers this slender volume as the fruit of his graduate seminars and lectures on Matthew 5–7. The work is divided into two parts. Addressing debates in contemporary Matthean studies, part 1 offers an account of the sermon's structure and function in Matthew, while part 2 offers a close reading of the sermon itself.

Perhaps the most interesting aspect of T.'s treatment is his characterization of the sermon as a "verbal icon" through which Jesus reveals his character and forms the character of his followers. T. makes consistent and copious reference to ancient sources, both Jewish and Greek, on character formation. From these sources, he convincingly argues that the sermon aims to form the character of the disciples in the light of Matthew's narrative of covenantal fidelity and piety. While this analysis is helpful, T.'s argument could benefit from contemporary thought on the psychology and nature of conversion (see L. John Topel's approach to Luke's Sermon on the Plain in *Children of a Compassionate God* [2001]), a dimension the modern reader might miss.

T.'s focus on Christology and ecclesiology in chapter 5 appears to be the

heart of his argument. He focuses on three features of Matthew's narrative: "invocation of the name of Jesus," "being with Jesus," and Jesus being with the disciples (36–42). It is the abiding presence of Jesus in the Church and with the disciples that empowers obedience to the sermon and makes the sermon more than a list of ethical demands. Overall T.'s contribution is a provocative and thoroughly argued contribution to Matthean studies, NT ethics, and the link between them.

CHRISTOPHER MCMAHON
University of Mary, Bismarck, N.D.

ART AND ARCHITECTURE OF LATE MEDIEVAL PILGRIMAGE IN NORTHERN EUROPE AND THE BRITISH ISLES. Edited by Sarah Blick and Rita Tekippe. *Studies in Medieval and Reformation Traditions* 104. Leiden: Brill, 2005. Text: pp. xxxii + 876. Plates: pp. xl + 348. \$399.

During the Middle Ages, pilgrimage played an enormous role in the religious life of all classes of society. Nevertheless, there are few literary records of the actual experience of pilgrimage, by contrast with a vast and varied surviving visual culture. These visual relics of pilgrimage range from the great churches built along pilgrim routes, to reliquaries, paintings, sculpture, souvenir badges, bottles, buttons, and whole outfits including cloak, staff, and shoes. Thus, many aspects of the pilgrimage experience can be reconstructed through examination of the visual objects and images. The essays collected by Blick and Tekippe explore pilgrimage art in all its variety, focusing on pilgrimage routes in northern Europe and England, rather than on the major destinations of Jerusalem, Santiago de Compostela, or Rome, in the period from the twelfth to the fourteenth centuries. The volume covers aspects of the physical culture of pilgrimage, including the pilgrim's visualization of himself in costume, and of his goal in paintings and sculptures depicting the journey and destination. Sections of the book are devoted to distinctive features of churches and shrines, the cycles of art and sculpture encountered by the pilgrim upon reaching his

destination, and the connection of pilgrim sites in Europe to Jerusalem through such devices as the great maze at Chartres. Pilgrim badges and souvenirs, moreover, are examined as a distinct form of popular art. Finally, a group of essays examines the political and practical aspects of establishing a shrine, as well as the evolving style of devotional practices.

Each essay is meticulously researched and amply documented, and the volume includes an extensive international bibliography. It is also accompanied by a volume of plates to illustrate each essay. The collection is recommended for college libraries and will be of interest to historians of religion, spirituality, art and architecture, and the physical cultures of the high Middle Ages.

WANDA ZEMLER-CIZEWSKI
Marquette University, Milwaukee

REMEMBERING IÑIGO: THE MEMORIALE OF LUÍS GONÇALVES DA CÂMARA: GLIMPSES OF THE LIFE OF SAINT IGNATIUS OF LOYOLA. Translated from the Spanish and Portuguese and edited by Alexander Eaglestone and Joseph A. Munitiz, S.J. St. Louis: Institute of Jesuit Sources, 2004. Pp. xxi + 252. \$24.95.

Da Câmara tells us that he wrote his *Memoriale* because of the "the very high opinion which I held of the personal holiness of our Father" (4) and because Jesuits "should act in exactly the same way as our Fr. Ignatius" (5). Shortly after his appointment as minister of the Jesuit community at Rome, da Câmara began taking notes on Ignatius's words and actions, running from January 26 to April 23, 1555, then in less detail from May 22 to July 10. He then was assigned to administrative posts in his native Portugal. At Evora he began in 1573 a commentary (additions and reflections) on the *Memoriale*. He died in 1575 before finishing or polishing his work. The *Memoriale* was written in Spanish, the commentary in Portuguese. The editors print the text of the *Memoriale* day by day followed by additions for that day from the commentary. They also add many helpful footnotes.

Da Câmara provides us with insights

into Loyola's character and way of proceeding not easily found elsewhere. We find a section on his eating habits (112–15) and on his conversational skills (119–20) that allowed him to know the men in his community "inside out." Ignatius insisted that the general should not try to micromanage the Society; provincials and rectors should have ample freedom in governing their subjects. Yet his governance was a calculated mix of sweetness and rigor. He decisively expelled men from the Society.

Given the day by day organization of material, this book may seem a ragbag of facts whose parts are greater than the whole. Here the detailed index helpfully pulls together related material. Among the more valuable topics are colleges, the Jesuits' use of confession, expulsions from the Society, finances/poverty, health and care for the sick, governance, mortification, novices, obedience, penance, the popes, prayer, and the use of the Spiritual Exercises. Surprisingly, almost totally absent are references to Protestantism and frequent Communion, the latter encouraged by Jesuits despite strong opposition.

The translators/editors have made a difficult but important document available in English, joining previous translations in German, French, and Spanish.

JOHN PATRICK DONNELLY, S.J.
Marquette University, Milwaukee

THE *RATIO STUDIORUM*: THE OFFICIAL PLAN FOR JESUIT EDUCATION. Translated from the Latin with commentary by Claude Pavur, S.J. Jesuit Primary Sources in English Translation 22. Saint Louis: Institute of Jesuit Sources, 2005. Pp. xxiii + 294. \$29.95.

In 1599, about 50 years after the Jesuits opened their first school, they issued the definitive version of their Plan of Studies, which remained in force not only until the Society of Jesus was suppressed in 1773 but in a somewhat attenuated form even after it was restored in 1814. The importance of the *Ratio* for Jesuit schools can hardly be exaggerated, even though recent scholarship has shown how often actual practice did not conform to it or went far beyond

what it prescribed. The document had import, of course, beyond the Society of Jesus as emblematic of a style of education characteristic in many regards of a whole era. For our era, however, the *Ratio* is an opaque document that gives little hint of the excitement and dynamism of the Jesuit enterprise.

In 1986 Ladislaus Lukás, S.J., produced a critical Latin edition of the text that superseded all previous editions. This is the text reproduced in the present volume and on which Claude Paur bases his facing-page English translation. Although the *Ratio* has at least twice before been translated into English, those translations are practically unavailable today. Moreover, this is the first based on the new Latin edition and the most complete. It is a publication important even beyond historians working on the Society of Jesus.

P. has for the most part translated the Latin text literally, with all the advantages and disadvantages of that approach. His commentary by way of footnotes is helpful, but sometimes more is needed to make passages intelligible to modern readers. The volume concludes with an index of close to 50 pages in which every word of the text, it seems, has been tabulated.

JOHN W. O'MALLEY, S.J.
Weston Jesuit School of Theology

THE VERY RICH HOURS OF JACQUES MARITAIN: A SPIRITUAL LIFE. By Ralph McInerny. Notre Dame: University of Notre Dame, 2003. Pp. viii + 235. \$32.

As a metaphysical and epistemological realist, a champion of social justice, an ardent defender of the mystical reality of the Church and of her doctrine, Jacques Maritain is arguably the foremost Catholic philosopher of the 20th century. He is not just a Catholic intellectual. His whole life was an intentional journey toward holiness. Understandably, then, Ralph McInerny's book is cleverly conceived and appropriately titled.

M. masterfully links the stages of Maritain's rich spiritual journey with the hours of daily liturgical office. From the existential despair of Maritain's

youth to his profound devotion to his wife, Raissa; from his Catholic conversion to his deep commitment to both the thought and spiritual discipline of Thomas Aquinas; from his prolific writing career and close friendship with a litany of artists, contemplatives, and social activists to his distinguished career inside and out of academia; from his spiritual marriage and public life to his final years as a Little Brother of Jesus, a hermit and contemplative, Maritain's life is indeed a quintessentially spiritual and specifically Catholic life. M. captures and documents this life in an eminently readable, entertaining, and inspirational fashion.

This delightful book is not faultless, however. Some sections may appeal esoterically only to Thomist philosophers (e.g., discussions about Christian philosophy, birth control, Maritain's relation to Lamennais); some dates are incorrect or inconsistent (e.g. Maritain's birth date on p. 5; pages 6 and 9 give different dates for the marriage of Jacques and Raissa); there are some important biographical understatements (e.g., Maritain's close friendship with Georges Rouault and its influence on his esthetics); and some key French, Latin, and Greek texts have no English translation (which might frustrate non-scholars). Yet for all that, these limitations are outweighed by the vast merits of this outstanding introduction to the very rich spiritual life of Jacques Maritain, Thomist philosopher and man of deep holiness. The book is most informative and delightful.

JOHN G. TRAPANI, JR.
Walsh University, North Canton, Ohio

BONDS OF IMPERFECTION: CHRISTIAN POLITICS, PAST AND PRESENT. By Oliver O'Donovan and Joan Lockwood O'Donovan. Grand Rapids: Eerdmans, 2004. Pp. vi + 324. \$35.

This collection of critical theological-political essays can be read as a continuation of the O'Donovans' *From Irenaeus to Grotius: A Sourcebook in Christian Political Thought* (1999), a collection of primary readings. They seek to clarify the Christian political tra-

dition, both ancient and modern, while providing a “corrective” to the view, inside and outside the Church, that “liberal-democratic institutions of the West” are foundational and normative (1). Taking the Christian theological tradition seriously implies a “confrontational stance,” not against contemporary institutions, but toward the “commonplaces of republican freedom and self-government, of popular sovereignty and the rights of individuals and communities” (2).

Readers who know the authors’ writings expect analyses ranging from the Hebrew Bible to contemporary thought, and these essays reflect that breadth. Their study divides into two parts. The first explores historical developments in theological politics including insightful essays on John’s Book of Revelation, Augustine, Bonaventure, Aquinas, Ockham, Wycliff, Erasmus, Luther, and Grotius. Part 2 takes up various contemporary themes, including the nature of government, civil society, and the nation state, and moves into Catholic social thought, a theology of place, and the thought of Barth and Ramsey on war.

Reminiscent of Oliver O’Donovan’s *The Desire of the Nations* (1996), common threads that bind these essays together include the primacy of politics as political judgment (not power), the primacy of law in governance (not rights), and the priority of the Church as a political community (not the state). The common critical target is the modern hegemony of human autonomy, freedom, and rights that has severed itself from earlier bonds of divine governance and communal responsibility. An alternative to this self-destructive order is the “biblical order” of governance, which “reverses the early-modern order: not legislative, administrative, judicial, but judicial, administrative, legislative” (15).

Those familiar with the authors will not be disappointed with these essays, and those unfamiliar would be wise to begin with this collection. Individual scholars might disagree with the O’Donovans’ particular analyses of particular thinkers, but not with their over-

all achievement in compiling such a rich and eloquent collection.

DAVID HADDORFF
St. John’s University, New York

LA REALIDAD DE DIOS: SU JUSTIFICACIÓN Y SENTIDO EN XAVIER ZUBIRI Y JAVIER MONSERRAT. By José M. Millás. Rome: Gregorian University, 2004. Pp. 418. €25.

José Millás signals that, in the phenomenological-realism of Xavier Zubiri and Javier Monserrat, Spain offers fertile resources to contribute to recent renewed French and English interest in naming and thinking of God.

The first half of the text introduces readers to Zubiri’s complex and idiosyncratic terminology and conceptual framework. M. correctly prefaces any discussion of God in Zubiri with an analysis of the notion that undergirds all of his thought: human intelligence as a “sentient intelligence” of reality. Through rigorous exegesis of Zubiri’s *Inteligencia sentiente* (1980), M. demonstrates how Zubiri moved from describing human intellection as the “actualization of the real” to arrive at a discussion of God as the “absolutely absolute,” that which grounds the power of the real.

After this very helpful overview of Zubiri’s thought, M. asks whether the ultimate ground of reality need be described necessarily by using the language of God. This question allows him to move to an analysis of Monserrat, a philosopher who, though clearly influenced by Zubiri, pondered the coherence of a worldview without God. After noting that Monserrat asserted the logical possibility of either affirming or denying the reality of God, M. investigates how Monserrat developed the former through the notion of God’s silence. In Monserrat M. sees the crucial notion of God’s silence, with Jesus’ crucifixion as its ultimate moment, as offering the possibility of human realization in freedom.

While M. notes a preference for Monserrat’s claims, he realizes that they could not be made without the original and boldly creative framework established by Zubiri. Though this possible dependence represents the closest M.

comes to making a constructive claim, the overall nonevaluative nature of the book need not be seen as a fatal flaw. M. offers much to readers as a descriptive enterprise, carrying out an illuminating analysis of these overlooked figures' texts. Given the enormous potential of Zubiri's philosophical contributions, the time is right for a helpful companion to a daunting written corpus. M. is a welcome guide to mining this rich Spanish treasure.

MICHAEL E. LEE

Fordham University, New York

ON BEING HUMAN: A CONVERSATION WITH LONERGAN AND LEVINAS. By Michele Saracino. Marquette Studies in Theology. Milwaukee: Marquette University, 2003. Pp. 226. \$27.

Saracino's book is a work in theological anthropology (the main inspiration for which is Bernard Lonergan) that employs contemporary continental philosophy (Emmanuel Lévinas, Jacques Derrida, and feminist and gender theory) to tackle the challenge of what it means to be human in the world, a world marked by violence, suffering, fragmentation, and, ultimately, the indissoluble presence of difference or otherness. Such a scenario of the "pluralistic society in which we live" is referred to, somewhat unproblematically and certainly arguable from a philosophical perspective, as the "postmodern context" (193).

The book's overall intention, in itself highly laudable, is that of delineating a notion of postmodern subjectivity, or of "subjectivity in postmodernity" (183), capable of taking into account the presence of the other, both for its own constitution and in terms of its ability to respond to that presence. (But are postmodernity and subjectivity, when understood in a strictly philosophical sense, not at odds?) Such a postmodern subject is framed by S. as "protean" (157-91), that is, as figuring "not only the sacrificing subject, but the open, evolving, developing, responsible, recovering, reconciling, embracing, hospitable, restless, believing, sacramental subject of postmodernity" (159). This array of disparate, not always concor-

dant, notions is aimed at "accent[ing] the constructed, developmental, and shifting position of the subject" (189). The conclusion is that, as protean subjects, "we emerge as persons able to shoulder one another" (191).

Although important for its topics and passionate in its intentions, the book suffers from an accentuated Scholasticism more appropriate to a dissertation, and from a certain lack of philosophical sophistication and nuance united with an overly syncretistic attitude. (On the other hand, if postmodernism has to do with *bricolage* (16), maybe this is a case of a surfacing postmodern theological anthropology.) An unnecessary anxiety to understand Lonergan and Lévinas in terms of postmodernity permeates the entire project, as if to be timely meant to be postmodern, as if Lonergan and Lévinas were not worth a mutual reading precisely out of respect for their differences, on their own grounds, regardless of the question(s) of postmodernism with which contemporary continental philosophy in general too hastily collapses.

SILVIA BENSO

Siena College, Loudonville, N.Y.

TWO GREAT TRUTHS: A NEW SYNTHESIS OF SCIENTIFIC NATURALISM AND CHRISTIAN FAITH. By David Ray Griffin. Louisville: Westminster John Knox, 2004. Pp. xxii + 130. \$19.95.

Over the last 30 years David Ray Griffin has been one of the most productive scholars writing constructively about process philosophy and philosophical theology. He has refined some of the meditative fruits of his speculative philosophical theology by commending a way to be religious in the 21st century that does justice to both the scientific spirit of the age and the historical Christian movement. He appreciates both science and Christianity and notes that such a dual commitment is not an easy task.

While G. provides a subtle analysis of how religion and science have come to the current perceived impasse, his argument is basically both simple and elegant. If early modern science goes wrong with a muddled mechanistic, re-

ductionist, and materialistic view of the world, then G.'s *bete noire* for Christian theology is the doctrine of *creatio ex nihilo*. G. notes that modern biblical scholarship offers us a better way to understand the opening creation accounts of Genesis. What we really have is a story of how God evokes a world out of the flux of a primeval chaos. It is not pure void that God overcomes, but chaos. G. shows us how, based on Christian Scripture and process theology, we can retrieve a better account of God-world relations.

G.'s creative retelling of a Whiteheadian creation story allows for a person to be both naturalistic in appreciating modern science and continue the cultivation of the Christian gospel properly stripped of its distorted premodern view of the natural world. While I might recommend for G.'s consideration the best current defense of *creatio ex nihilo* given by Robert Neville (who shows why the theory might be deemed something more than a complete theological disaster), G. has presented us with a reasoned account of how we can be modern (or even postmodern), scientific, and Christian if we pay careful attention to the sources of our Western scientific, philosophical, and theological traditions.

JOHN BERTHRONG

Boston University School of Theology

THE FUTURE OF RELIGION. By Richard Rorty and Gianni Vattimo. Edited by Santiago Zabala. New York: Columbia University, 2004. Pp. xii + 304. \$24.50.

This book has four parts: Zabalo's introduction, "Religion without Theists or Atheists," Rorty's "Anti-Clericalism and Atheism," Vattimo's "The Age of Interpretation," and a dialogue, "What Is Religion's Future after Metaphysics," involving all three authors. We can bypass the introduction here since Zabala adopts V.'s view almost en bloc. R., who has generally been dismissive of religion, shifts ground in his essay to accept religion as long as we regard it as unarguable and private. His complaint now is with clericalism, the effort, especially by ecclesiastical authorities, to have religious beliefs bear upon the public do-

main. For his part, V. makes his own Nietzsche's claim that there are "no facts, only interpretations." Thus we have no more use for metaphysics or epistemology with their worries about how things are and how we know that they are as they are. The result for religion is that we can have nothing more than "weak belief." V. maintains further that the divine kenosis of Philippians 2:7 is the heart of the Christian message and has allowed us in fact to be secularists, even atheists.

The book is a good introduction to R. and V. on religion, but on this subject matter as on others, they merit a considerable element of critical resistance, something that Zabala fails to provide in his role as organizer of the conversation. Critical resistance is especially needed for their later works since their turn from argumentative philosophy has brought with it an unintended rhetorical coasting as well as their intended philosophies without foundations. R. laid out his general position most systematically in *Philosophy and the Mirror of Nature* (1979). V.'s *Belief* (1999, orig. *Credere di credere* [1996]) is a good introduction to his thought.

MICHAEL J. KERLIN

La Salle University, Philadelphia

FREEING GOD'S CHILDREN: THE UNLIKELY ALLIANCE FOR GLOBAL JUSTICE. By Allen D. Hertzke. Lanham, Md.: Rowman & Littlefield, 2004. Pp. xiii + 421. \$27.95.

Allen Hertzke's book is about the struggle to end human rights abuses based on religion. His study is a tour de force account of activism on behalf of victims of religious oppression. The bulk of the book describes courageous advocacy by members of oppressed religious communities under Communist and Islamic fundamentalist regimes and organizations within the U.S.A. who work on behalf of their oppressed coreligionists. The organizations given most attention are the U.S. Commission on International Religious Freedom, Christian Solidarity International, and Freedom House. H. describes the congressional passage of the International Religious Freedom Act (1998), the

Trafficking Victims Protection Act (2000), and the Sudan Peace Act (2002).

I note two shortcomings. H. argues that mainstream human rights advocacy groups are often inattentive to human rights violations directed toward Christians. His evidence here, though, is narrowly drawn. Faith-based human rights advocates are presented as struggling against “perceived blinders or hypocrisy of secular human rights groups” (121), academics who discount evangelical Christianity, and political liberals. However, H. left me thinking that his analysis lacked sufficient critical distance. He expresses admiration and gratitude to “the many activists who let me into their lives—to learn from them” (xii). Almost all the evidence regarding abuse comes from these people and organizations. In the telling of the “ardent struggle,” H. does not critically examine the claim that other rights advocates are biased against those who allege denial of the rights of Christians, much less does he pay attention to what those alleged deniers themselves claim.

Second, the majority of the oppressed on whom the book focuses are Christians, Buddhists, and animists, while the majority of the oppressors are identified as either Communists or Islamic fundamentalists. But H. also seems to suggest that Christians are more persecuted than other religious groups. This confessional, advocacy tone is even suggested in H.’s chapter titles, for example, “The Hand of Providence in Congress.” But religious intolerance is found everywhere, and freeing God’s children is about freedom for *all* of God’s children. It might be more balanced to acknowledge more mixed, self-interested motives at work in this as in all human efforts to protect others.

MICHAEL K. DUFFEY
Marquette University, Milwaukee

THE WORLD CALLING: THE CHURCH’S WITNESS IN POLITICS AND SOCIETY. By Thomas W. Ogletree. Louisville: Westminster John Knox, 2004. Pp. x + 141. \$29.95.

Thomas Ogletree of Yale Divinity, shaped by the Civil Rights Movement of the 1960s, has spent a professional

career exploring the significance of Troeltsch’s *Social Teaching of the Christian Churches* (1912). Here O. offers a collection of five previously published, articulately argued essays intended to equip primarily Protestant Christians “with a clearer vision of their social and political responsibilities in a religiously diverse setting.” This assemblage of articles, from 1983–2002, is of interest, however, to a far wider audience.

Drawing upon Troeltsch’s call for a “credible cultural synthesis” relating Christian social ideas to a society’s operating “civilizational ethic,” O. addresses issues such as the public witness of the Churches, social ethics as a theological discipline, corporate capitalism and the common good, and the renewal of ecumenical Protestant social teaching, a range of topics that tends to diffuse the focus of the work. The volume moves beyond the merely theoretical to explore practical, down-to-earth strategies for effecting social transformation. O.’s experience from the 1960s provides this valuable pragmatic dimension. This project, he argues, entails an adequate assessment of the moral significance of existing social frameworks as prerequisite for the cultural synthesis. He thus retrieves and elaborates criteria for Troeltsch’s notion of the “civilizational ethic,” and the moral legitimacy for seeking feasible compromises. Turning to today’s existing social framework—and without endorsing its agenda or political affiliations, O. credits the “Christian Right” as having devised effective political strategies for achieving social change.

Especially provocative is O.’s call for renewed attention to ecumenical social teaching. His focus begins with Protestant thought, but then expands to address Roman Catholic issues as well. If taken seriously in the U.S. context, O.’s proposal prompts what German Protestant and Catholic Churches have done in recent years, namely, issue joint statements on a variety of social issues facing citizens in their country. O.’s 1984 Presidential Address to the Society of Christian Ethics, which grounds ethical theory in an ecclesial context, included

here as an appendix, remains timely and refreshing.

GEORGE E. GRIENER, S.J.
Jesuit School of Theology at Berkeley

ST. THOMAS AQUINAS AND THE NATURAL LAW TRADITION: CONTEMPORARY PERSPECTIVES. Edited by John Goyette, Mark S. Latkovic, and Richard S. Myers. Washington: Catholic University of America, 2004. Pp. xxiii + 311. \$56.95; \$36.95.

A mistaken presupposition today holds that we can group scholars, both theologians and philosophers, into contentious opposing camps, each being a monolithic stronghold. This fine collection of papers easily confronts the assumption that the camps are so uniformly defined.

The papers, having been first discussed in 2000 at a conference cosponsored by Sacred Heart Major Seminary and Ave Maria School of Law, are presented under four headings: Philosophical Foundations of the Natural Law; Natural Law in a Theological Context; the New Natural Law Theory; and Law and Politics. Among the many highlights is, first, William E. May's comprehensive survey of the various positions of Pamela Hall, Benedict Ashley, Ralph McInerney, Germain Grisez, Joseph Boyle, and John Finnis; there follows Stephen Long's bewildering critique and defense of a theonomic interpretation of Thomistic natural law. Second, David Novak's fascinating attribution of a doctrine of natural law to Maimonides is rejected by Martin D. Yaffe on grounds internal to Maimonides' own texts, and by John Goyette on external grounds in the natural law's presupposition about the rational knowability of creation. Third, Janet Smith presents an undeveloped but important contention: "It cannot be stressed too strongly that virtue has primacy over moral norms in Thomistic natural law ethics. . . . Moral norms are simply identifications of which actions are virtuous" (24). Fourth, Robert Fastiggi offers helpful correctives to the claim that Francisco Suárez never endorsed an arbitrary or potentially irrational divine law position

(a similar corrective has been made by Marilyn McCord Adams regarding Ockham) and that debates between Domingo Báez and Luis de Molina were hermeneutical. Finally, Earl Muller offers an argument (not far from James Gustafson's and Jean Porter's) that natural law argument derives from a theological context.

JAMES F. KEENAN, S.J.
Boston College

RIGHTS FROM WRONGS: A SECULAR THEORY OF THE ORIGIN OF RIGHTS. By Alan Dershowitz. New York: Basic Books, 2004. Pp. x + 261. \$24.

Alan Dershowitz of Harvard Law School begins his book with the statement, "In a world full of wrongs, rights have never been so important" (1). It is his conviction that we must understand the origin of rights if we are to understand not only their content but also their status. But he rejects the effort to root human rights either in revealed religion or in natural law, both on the basis of his own secular theory of life and government and on the failure of either approach to yield sure and universal principles. On the other hand, he cannot accept a positivist approach like that of Oliver Wendell Holmes, an approach in which rights rest purely on the dictates of political authority. D. claims that we can make the best sense of rights when we see them as natural rather than natural, as growing out of ever-changing human experience. Particularly important in this experience is our sense of wrongs, since it is from this negative side of human experience that we project rights as counterpoints. Without the wrongs, we would never perceive, much less demand, the right to this or that condition, to this or that treatment.

D. considers this book "a summary of my life's work—my thinking, teaching, writing and advocacy over nearly half a century" (ix). It is a worthy summary, clearly written, vigorously argued, and thought-provoking, with several chapters on the practical application of his method. He is on the mark about the way we normally come to perceive and assert our rights "from wrongs," yet he

fails to see the role played by at least informal schemes of goods and evils in both the perception and the assertion. Finally, D. has much more in common with many natural law theorists than he recognizes or acknowledges, since many would agree with all that he says about nurture and experience. Overemphasizing the terms "natural" and "law" on both side makes for a false antagonism.

MICHAEL J. KERLIN
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EVOLUTION AND ETHICS: HUMAN MORALITY IN BIOLOGICAL AND RELIGIOUS PERSPECTIVE. Edited by Philip Clayton and Jeffrey Schloss. Grand Rapids: Eerdmans, 2004. Pp. x + 339. \$32.

The book's title immediately makes one suspicious of redundancy. Do we need yet another collection of essays on evolution and ethics? However, Philip Clayton and Jeffrey Schloss have presented a book that is worthwhile and novel. It is worthwhile on several counts. It is helpfully organized into three parts, treating first the evolution of morality as understood from various scientifically based authors, followed by several distinctive analyses of the potential compatibility of religious and evolutionary ethics, and then concluding with a variety of theological assessments of this subject matter. Accepting the fact of evolution, the book concentrates on examining the extent to which evolutionary theory provides a sufficient, or even clearly persuasive, descriptive account of morality. While agreeing with the claim that knowledge of evolution must inform our understanding of morality, the authors struggle with the naturalistic assumption that biology can justify ethics.

The volume presents an impressive array of new essays, some by well-established scholars in the field and others by rising stars. The volume is most helpful in presenting serious theological treatments of evolutionary ethics that are not simply attacks on ontological reductionism or naïve forms of naturalized Christian morality. Unlike some of the evolutionists themselves, C. and S. take Christianity and Christian moral

theology seriously. Contributors who write from religious perspectives tend to tack in the direction of liberal Protestantism, but no one can quibble with the quality or depth of their work. Excellent contributions from Thomist Craig Boyd on natural law and from Aristotelian Larry Arnhardt on Darwinian moral sense and natural right give this volume a distinctive cast. The volume should be read by anyone who takes seriously our biological embodiment, the natural roots of human emotions, the scientific analysis of human altruism, and natural law.

STEPHEN J. POPE
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DOING CHRISTIAN ETHICS FROM THE MARGINS. By Miguel A. De La Torre. Maryknoll, N.Y.: Orbis, 2004. Pp. xvi + 230. \$20.

The title of De La Torre's book accurately summarizes its purpose: to present a set of values based on the reality of the marginalized of this world. The book is divided into four sections: first, a systematic treatment of the concept of ethical theory, then case studies of relationships on three levels: global, national, and business.

D. claims that one must begin with a serious critique of traditionally accepted "Christian" values, beginning with the notion of Christian ethics itself. Yet, for D., the only legitimate basis on which to build a Christian ethics is the gospel itself, as understood from the point of view of the marginalized. D. calls for a radical restructuring of our ethics enlightened by those at our social margins. The reader ought not be surprised, then, to find here little treatment of Christian ethics as described in most theoretical treatments of the subject.

D. states that ethics coming from the marginalized is in harmony with God's own experience: through the crucifixion, God experienced solidarity with the poor and oppressed, made theology incarnational (contextual), and focused on the "here and now" rather than on the future. Thus, Christian ethics is based in community, with a clear concern for the good of all.

D. proposes a five-step hermeneutical circle for the "liberation of ethics": observing (historical and interpretive analyses); reflecting (social analysis); praying (theological and biblical analyses); acting (implementation of praxis); and reassessing (the creation of new ethical perspectives). D. then uses these steps in the case studies he presents, covering themes of poverty, war, environment, politics, life and death issues, affirmative action, corporate ethics, and private property. Each theme contains a section on observation, reflection, and prayer. Then specific case studies are followed by questions for thought or discussion.

The book challenges even fundamental questions about right and wrong, raises rather more questions than it answers. In that sense D.'s argument can be said to be truly "gospel."

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THE TWENTY-FIRST CENTURY CONFRONTS ITS GODS: GLOBALIZATION, TECHNOLOGY, AND WAR. Edited by David J. Hawkin. Albany: State University of New York, 2004. Pp. viii + 222. \$65.50; \$21.95.

The volume, a Festschrift for Harold Coward, founder of the Centre for Studies in Religion and Society at the University of Victoria in Canada, was conceived as a coherent set of essays (unlike many volumes in this genre), and so reads quite well. Nearly all the contributors teach at Canadian institutions.

The book thematizes changes in the relation of religion to society at the dawning of the 21st century. In a very helpful introduction, Hawkin notes that the book's title is a play on the title of Frank Manuel's *The Eighteenth Century Confronts the Gods* (1959). In that book Manuel tells the story of the Enlightenment thinkers' rejection of tradition in favor of pure reason. H. notes three pivotal events that changed the place of religion in world society for the 21st century: the Islamic revolution in Iran in

1979, the fall of the Berlin Wall in 1989, and the attacks on the United States in 2001.

Part 1 explores new developments in modernity, especially technology, the role of risk, the globalization of the markets, the media, and the "Clash of Civilizations" hypothesis. These essays, while good, are necessarily unsatisfying because of their overly ambitious scope. Even their treatment of the "Clash of Civilizations" hypothesis has the feel of beating a rather dead horse. Part 2 is much more informative as it focuses on religion's relation to violence. After Timothy Gorringer's theological treatment on terrorism, there are chapters on distinctive issues of religion and violence in Islam, Judaism, Hinduism, and Buddhism, respectively. The authors make no pretense of being comprehensive; they focus on specific issues or texts within each tradition. As a result they are often very informative to the nonspecialist reader. All in all, a helpful collection.

ROBERT SCHREITER
Catholic Theological Union, Chicago

THIS IS THE NIGHT: SUFFERING, SALVATION, AND THE LITURGIES OF HOLY WEEK. By James Farwell. New York: T. & T. Clark, 2005. Pp. xiii + 184. \$27.

The thesis of this splendid book is that, in the mid- to late 20th century, the revisers of the liturgy (Roman Catholic, Anglican, and others) were inspired to restore the ancient liturgies of Holy Week because they appeal to the contemporary concern for suffering. Indeed, Farwell argues, the liturgies themselves, especially the paschal triduum (Holy Thursday, Good Friday, and the Great Vigil of Easter), "enact salvation in the midst of suffering" (xii). They are soteriology in action.

F., professor of liturgics at New York's General Theological Seminary (Episcopal), situates the contemporary reformed liturgy within postmodern critiques of a theology of suffering à la Walter Lowe and Johann Baptist Metz, especially the charge of Jean-François Lyotard that Christianity is guilty of le-

thal totalizing metanarratives. F. then sketches a brief history of the development of the paschal triduum. The bulk of the work consists of his analysis of both the rites and the texts of the triduum liturgies. A final major chapter deals with some pastoral considerations in light of his theological analysis.

F.'s treatment of the meaning of liturgical memorial (anamnesis) is particularly valuable because, enlisting an impressive array of contemporary liturgical theologians, he shows how this kind of memorial can actually be liberating from a "modernist" totalizing discourse—avoiding the romanticizing of suffering while paying attention to those who suffer today.

Although not a work of liturgical history, F.'s historical chapter could have benefited from a more thorough engagement with the works of Thomas Talley and Alistair Stewart-Sykes, as well as with the more recent historical work of Karl Gerlach (*The Ante Nicene Pascha* [1998]). In addition, F. could have given more consideration to the role of the Holy Spirit in anamnesis and in the liturgy in general. On the whole, however, I would judge that this is just the kind of work we need in contemporary liturgical theology. I wholeheartedly recommend it.

JOHN F. BALDOVIN, S.J.
Weston Jesuit School of Theology

THE SACRED DESERT: RELIGION, LITERATURE, ART, AND CULTURE. By David Jasper. Boston: Blackwell, 2004. Pp. xix + 208. \$54.95; \$19.95.

This short meditation on the metaphor of "desert" in literature, art, and spirituality contains fascinating quotations and insights but ends up being what Jasper admits is a "ragbag" of names, texts, and images (88). J. brings together hundreds of desert passages that he explores as symbols of human finitude in the face of the infinite. The desert can refer to external spaces of unlimited extension, to internal states of the spirit where one experiences endless yearning, or to textual archetypes of the human imagination reaching for the void or the divine. Invariably, J. trans-

lates such deserts into paradoxes, both traditional and postmodern, that try to express the "coincidence of opposites" found in mystical theology and in deconstructive philosophy. He makes little use of standard attempts by systematic theologians, from Augustine and Aquinas to Tillich and Rahner, to garner some intelligibility from these paradoxical images. Instead, he prefers Thomas Altizer's ambiguous notion of Total Presence as the most successful attempt at moving beyond the imaginative or the apophatic.

J. is most intriguing in his meditations when he deals with desert films, particularly David Lean's *Lawrence of Arabia*, Pier Paolo Pasolini's *The Gospel according to Matthew*, Wim Wenders's *Paris, Texas*, and Claire Denis's *Beau Travail*. Curiously, J.'s interpretations of these films are largely humanistic, with few theological implications. His readings of the art of Georgia O'Keefe, Bill Viola, and American expressive painters are cursory but helpful, although also without significant application to his theological enterprise. The least developed of his intriguing chapters are those on Thomas Merton and T. S. Eliot, on whom he has written elsewhere, thus leaving the reader desiring a more extensive study. In fact, the entire book is entirely too cursory, not only in its treatment of scriptural or patristic deserts, but also of their literary and poetic analogues. The brief exploration of Saint-Exupéry and Cormac McCarthy offers several insights, but then gives way to an unconvincing attempt to baptize the pathetic desert Jesus of Jim Crace's novel *Quarantine*.

Overall, J. is most successful when he expatiates on the Eucharistic or incarnational imagery that he finds in the desert mystics, but least successful in using postmodern methods to explore how the desert is a text and that "all is text." For all its 500 footnotes and 250 bibliographical references, this book leads the reader into the desert but fails to discover sufficient intellectual oases for the trek.

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