This volume contains articles in English (7) and German (13) from a conference of Western European and Orthodox exegetes (a second such gathering) held at the Rila Monastery in Bulgaria, September 8–15, 2001. Participants included Catholic, Protestant, and Orthodox exegetes, as well as Jewish scholar Michael Mach. The articles are divided into five categories: the Old Testament in the Christian tradition; the OT in the New Testament and in ancient Judaism; the canon of the OT; messianic texts and their Christian interpretation; and a final review and look to the future. Each section is dialogic, with similar themes treated by both Orthodox and Western scholars. For example, both Frank-Lothar Hossfeld and Willem A. Beuken offer careful and insightful discussions of messianism in their chosen texts, respectively the Book of Psalms and Isaiah 11, and enter into fruitful dialogue with the Orthodox scholars who offered papers on these same topics.

The dominant theological issue that emerges throughout the volume concerns the relative merits of a text-oriented, historical approach to the OT versus a reception-oriented, christological approach. In general it is the latter that marks the contributions of the Orthodox exegetes and reveals the theological divide that still separates West and East, even if the dominant stereotypes of Orthodox exegesis as unscientific and Western exegesis as rationalistic are avoided. Despite the marked differences in the theological presuppositions in approaching the OT, some methodological common ground (for example, the importance of philology and history) is identified by the participants.

Christoph Dohmen argues cogently for the general Western approach that seeks to preserve an integral place for the OT read on its own, and only then in the light of Christ. A spiritual “relecture” of the OT in the light of Christ should occur, Dohmen argues, only after it has first been read as God’s word to Israel and after the NT has been read as well. He concludes that this canonical hermeneutic preserves an important place and role for the Jewish roots of Christianity, a call to continually “remember Israel.” Similarly Dieter Sänger argues for a Christian contextual reading of the OT as an important witness to God’s history with Israel apart from the traditional promise and fulfillment schema. In this way the inner canonical dialogue between the two testaments is preserved. Sänger offers evidence from the NT to support such a reading of the OT apart from Christ.
By way of contrast, Vasile Mihoc traces contemporary Orthodox approaches to OT messianism back to that of the church fathers and the view implicit in the NT itself. With an interesting collection of quotations from Western scholars, he shows that elements of this same traditional approach were shared by numerous Western exegetes in the not-too-distant past.

Karl-Wilhelm Niebuhr offers a summary and response to the papers in each section of the book. He raises questions about the implications of christological readings of the OT for Jewish-Christian dialogue, an important issue in the West but less so, for a variety of reasons, in Orthodoxy. Niebuhr also offers a useful, longer concluding article reviewing the current state of the question of the role of Scripture in the ongoing ecumenical dialogues between particular Churches.

In the richest theological treatment in the volume, R. Walter L. Moberly focuses on the role of the canon and underlines the unity of the two testaments for Christian interpreters, questioning the academic trend toward specialization that separates the study of the two testaments. Moberly makes three proposals: (1) The resurrected Christ on the road to Emmaus does not communicate new information but points his disciples back to the existing Scriptures of Israel. This suggests that the truth Jesus teaches must be seen as a deepening and intensifying of the truth already made known to Israel. (2) The Shema, which expresses commitment to YHWH as the defining reality of life, is a hermeneutical key to the OT. (3) The phrase, "the fear of YHWH is (the beginning of) knowledge/wisdom," plays a functional role in the OT equivalent to "faith" in the NT. Moberly briefly raises the question of the status of the Septuagint but does not engage the real issues at stake. That this question is treated only in passing is an unfortunate lacuna. This type of forum would seem to be the ideal venue for this discussion, and I hope that future meetings devote time to this issue. The volume concludes with a list of the 64 participants and three indexes: Scripture, authors, and subjects.

Dominican House of Studies, Washington

STEPHEN D. RYAN, O.P.


This Dictionary should rightly become an important resource for those interested in biblical interpretation and theology. It is a unique work that accessibly integrates current biblical, theological, and philosophical scholarship. Students and scholars of the church and the academy will be pleased by the wide variety of entries, each accompanied by a brief bibliography and cross-referenced where appropriate, and the helpful lists and indexes.

The greatest strength of the Dictionary is its interdisciplinary perspective. Philosophy, particularly postmodernism, is usefully brought into conversation with biblical and systematic theology. Biblical scholars, too often trained in philology at the expense of philosophy, will benefit greatly from
the concise presentations. The Dictionary's postmodern perspective emerges in its sensitivity to different communities of interpreters (for example, “African Biblical Interpretation,” “Asian Biblical Interpretation,” “Charismatic Biblical Interpretation,” “Catholic Biblical Interpretation,” and “Orthodox Biblical Interpretation,” with “Latin American Biblical Interpretation” cross-referenced under “Liberation Theologies and Hermeneutics”). Entries on influential interpretive schools such as the “Tübingen School” or the “Yale School” can also be a great point of entry for those outside the field.

The Dictionary is also marked by considerable historical breadth. It attempts to incorporate more history of interpretation, from the early church to the contemporary period, than do other works of its kind. Kevin Vanhoozer (the general editor) offers the rationale for the work's scope when he calls to mind Gerhard Ebeling's observation that “church history is essentially the history of biblical interpretation” (21). This diverse group of contributors, representing a great number of ecclesial affiliations, holds in common that: (1) the text is divinely authored; (2) the focus should be on the final form of the text; and (3) biblical interpretation should be directed toward building up a community of faith (23). Ecclesial diversity is also represented in the use of at least seven different Bible translations (NIV, ESV, KJV, NKJV, NRSV, RSV, and TNIV).

The Dictionary's commitment to ecumenism and its sensitivity to ecclesial diversity are to be commended; however, readers should be aware that entries can be tendentious and unbalanced at times. A work of this breadth, which claims to offer something to everyone with serious theological concerns, is bound to dissatisfy some. While the editors do not articulate what is meant by the “church,” there is a strong Protestant perspective both in the selection of entries and also in the entries themselves. For example, although an entry is devoted to each biblical book, the deuterocanonical books are discussed only generally under the larger category of “Apocrypha.” While this entry is quite good, it is self-consciously written from a Protestant perspective for a Protestant readership.

This tendentiousness appears in entries such as “Doctrine,” as that discussion leaps from the early church (notably only two early church figures are named, Irenaeus and Cyril of Jerusalem) to Protestant theologians from the modern period (James Orr, Charles Gore, P.T. Forsyth, Reinhard Hütter, and Adolf von Harnack), and concludes with early Protestant Reformers. In this entry, no mention is made of Augustine, Thomas Aquinas, or any Catholic theologian from the modern period. Much care is taken to represent the diversity of Protestant groups, but little effort is given to representing the diversity of Catholicism (not assuming of course that “Catholic” refers strictly to Roman Catholic) and other non-Western expressions of Christianity. Apart from the entry on “Orthodox biblical interpretation,” readers will find scant treatment of Eastern forms of Christianity even in relevant entries such as “Liturgy.”

Some readers may also be disappointed by the entry on “Antisemitism,” which contains no discussion of how pervasive and influential
was the ancient *adversus iudaeos* tradition—religiously, socially, and politically. Readers may be surprised to find that important watershed documents such as Vatican II’s *Nostra aetate* (1965) are neither mentioned nor included in the bibliography.

Despite these shortcomings, the *Dictionary* makes a unique and valuable contribution. Space does not permit a full discussion of the many excellent entries on the Bible, hermeneutics, and exegesis, many of them authored by leading scholars in the field. This *Dictionary* should be consulted by all who are interested in the theological interpretation of the Bible and will undoubtedly enrich future interdisciplinary and ecumenical conversations.

*Fairfield University, Conn.*

**ANGELA KIM HARKINS**


This collection includes articles and responses originally given at an International Conference on the Gospel of John: Life in Abundance, held at St. Mary’s Seminary and University, Baltimore, October 16–18, 2003. Donahue, who held the inaugural appointment as the Raymond Brown Distinguished Professor of New Testament Studies, coordinated the conference and edited the resulting volume. Appended to the articles are a biography and bibliography of Brown’s publications (composed by Sulpician confreres Ronald D. Witherup and Michael L. Barré), a sermon by Phyllis Trible (a longtime colleague and friend of Raymond Brown) given at an interreligious prayer service at Union Theological Seminary, and Donahue’s homily preached at a closing liturgy of the Baltimore conference. The conference itself was a fitting tribute for a man who devoted his life to the study of the Johannine literature.

The list of presenters reads like a Who’s Who of Johannine studies over the past four decades, but also includes scholarly representatives of more recent generations. The nine articles and eight responses are organized under four categories: (1) Johannine Studies: Challenges and Prospects; (2) Historical Context and the Gospel of John; (3) Johannine Theology; and (4) Interpreting the Work of Raymond Brown. The work presented under these headings comprises the most up-to-date assessment of the contemporary state of Johannine studies as well as suggestions for its future direction. Without slighting the excellence of each individual article and response, I will here focus on the lead article and response from the first two parts as indicative of the uniform excellence of the entire collection.

Francis J. Maloney’s “The Gospel of John: The Legacy of Raymond E. Brown and Beyond” emphasizes the importance of historical study in biblical interpretation while offering a nuanced view of the advantages and disadvantages of historical-critical analysis in Johannine studies. M.’s pithy remark that “text without context is pretext” acknowledges the tension between subjectivity and objectivity in interpretation and suggests that this
tension is best apprehended when the interpreter attends first to the text itself and then to his or her own social location.

R. Alan Culpepper’s excellent response complements and balances M.’s article by showing his fundamental agreement with it while comparing Brown’s methodology with the evolution of methodological concerns among scholars who prefer a synchronic to a diachronic approach. C.’s brief treatment of the work of Fernando Segovia as a representative of the paradigm shift in biblical interpretation in the last 25 years highlights the full range of methodologies now being employed in Johannine studies to produce a rich variety of interpretations.

One of the liveliest and most challenging of the articles is Robert Kysar’s “The Whence and Whither of the Johannine Community.” K. outlines the problems of attempting to reconstruct the historical origins of the Johannine community, something that Brown pioneered. The two main obstacles are a lack of evidence for the proposed historical reconstructions and their verification. The decline of historical criticism, exacerbated by objections to the study of history itself and the emergence of new critical methodologies only complicate matters. K.’s remarks are a reminder that Brown’s and others’ reconstructions of the history of the Johannine community remain hypothetical. Without advocating the abandonment of historical reconstruction, K. calls for a reexamination of the thesis and its relevance. He believes that over time more attention will be paid to the text of John and less to its historical background.

Hans-Josef Klauck acknowledges Kysar’s challenges but supports historical criticism by examining the notion of “external referentiality.” This brilliant suggestion moves the search for the meaning of texts beyond their internal issues and meanings constructed by their readers. Ancient letters provide Klauck with evidence for “external referentiality” that is of value to the historian. His analysis of the Letters of John shows how much evidence of historical value can be gleaned from them. For him, future work will not necessarily attempt to reconstruct the historical past as much as to reconstruct the history of past interpretation.

This volume is invaluable for anyone interested in the Johannine literature. Scholars and nonscholars alike will find in it a responsible treatment of past scholarship and hopeful signs for future developments, which were themselves hallmarks of Brown’s own scholarship.

Georgetown University, Washington

ALAN C. MITCHELL


Hauschild and Drecoll have produced the best and most complete set of readings in patristic Pneumatology currently available, an outstanding contribution to the field. After reading the text, however, I found myself wanting more. The book has three main divisions. The introductory article
concisely unfolds the development of the patristic doctrine of the Holy Spirit as it guides the reader through each of that history's decisive moments. Section 2 consists of a bibliography that identifies the most important works that deal with the Spirit in the period and the most important publications concerning each of the major representatives of patristic Pneumatology. Section 3 presents the selected readings themselves: on the verso, Greek and Latin as well as Syriac and Coptic texts drawn from the second through the fifth centuries; on the recto, texts translated into a colloquial German, accompanied by brief comments. The selections are divided into three groups, each respectively illustrating the parallel development of one of three broad themes: “Geist und Geschichte: Kirche und Schrift”; “Geist und Mensch: Erleuchtung, Heiligung und Begnadung”; and “Geist und Gott: Heiliger Geist, Jesus Christus, Gott.” The book ends with a list of the primary sources from which the readings are drawn, and the usual indexes.

The readings—and the brief comments that accompany them—are a revelation. There is probably no aspect of the development of Patristic theology murkier than the stream of discourse that culminated in the dogma of the Holy Spirit. Even such an important survey of the subject as Franz Dünzl’s Pneuma (2000)—surely the most complete study of its kind now available—structures its material in broad categories rather than chronologically, leaving a host of developmental questions unasked and unanswered. We must turn to a text like Henning Ziebritski’s Heiliger Geist und Weltseele (1994) to begin to gain a satisfactory understanding of the who, the how, and the why of the actual development of the doctrine, and that volume covers only a part of a single century, the third. Unfortunately no recent study treats the development, for instance, of the Pneumatology of the second century, arguably the crucial period for clarifying why the patristic doctrine developed as it did. While H. and D. make no attempt to answer developmental questions, the readings illuminate the question again and again—and point toward answers.

Which brings us to why I was left with a desire for more. While the book raises questions about development and points toward answers, it steadfastly refuses to provide them. Why is it, say, that the second century witnesses such a profound transformation in early Christianity’s talk about the Spirit of God? Numerous suggestions have been offered, but perhaps the most illuminating is Basil Studer’s observation that the Holy Spirit was taken by the early church to have to do only with the Christian community itself, and that it therefore was believed to have little apologetic value in the struggle to render an account of the Christian faith in the face of the challenge of Hellenism (A. M. Ritter, Kerygma und Logos [1979] 435ff). This suggestion fits nicely with other claims that the Pneumatology of this period can be characterized in general as a transition from Jewish to Hellenistic categories. But Pneumatologie in der alten Kirche refuses to offer any explanation of this change or even to nod at the various interpretations. It notes that the Pneumatology of this period is marked by an almost exclusive emphasis on the ecclesiastical community as the sphere of the
presence and activity of the Holy Spirit, with very few references to the Spirit in all creation. While a dearth of references can be taken to point to Studer's position, H. and D. remain silent. Thus, despite the feast they have spread before us, I for one could not help but want more—and wonder where that more might bring us.

But there is certainly no gainsaying the fact that this is a text that everyone doing research or teaching in the field of Pneumatology should study. Every research library, even every seminary library, should own it and every graduate course in Pneumatology should use it. A French translation has already appeared. I hope that an English translation is not far off.

Marquette University, Milwaukee

D. Lyle Dabney


Peter Damian, the eleventh-century church reformer, was a tortured man. Bewailing the "innumerable chains of sins" with which he felt bound, he confessed his exceeding misery and unhappiness. Even more unhappy and conscience-stricken was his fellow ascetic, Dominic, who performed feats of self-inflicted abuse that were the envy of the most dedicated self-flagellants, Peter included.

The fiercely punishing asceticism of these monks expressed what Rachel Fulton terms "affective devotion" to Christ crucified. Skeptics may doubt that such self-abuse comes properly under the rubric of devotion. F. argues that it does, and she takes what she terms the "hermeneutical leap" in textual interpretation to show that mere texts of prayers and biblical commentaries can demonstrate that medieval devotional development can be read as a history, not of doctrinal necessity, but of emotion. In F.'s intelligent, sensitive hands, prayer and commentary reveal people struggling to understand, to apprehend the Crucifixion, to identify and empathize with Christ's pain and with Mary's grief as she watched her son die. Moreover, F.'s study provides insights into how monks thought about the quintessentially human problems of pain, bodily death, and God.

F. devotes considerable attention to contextualization, exposing various and related devotional themes. One such theme is the need for devotional identity. The evidence indicates that identity was neither uniform nor static. In the period after 800, identity changed, and the changes were linked in some way to ongoing changing perceptions of Christ crucified, the Christus patiens of F.'s part 1. For the newly christianized Saxons of the ninth century, Christ was not unlike their defunct god, Woden. What their catechesis stressed, however, was that Christ, although apparently dead, remained vital and was present to them through his eucharistic real presence. Being Christian meant also having a new historical identity whose nature derived from their place within God's economy of salvation; yet, this history would end when Christ came in judgment. In the eleventh
century, however, religious identity underwent a cataclysmic shock as two “Christological millennia” (71), the year 1000, marking the Incarnation, and 1033, the millennial date of the Crucifixion, passed uneventfully. Since Christ did not appear in apocalyptic judgment, people felt disoriented and alarmed by the apparent collapse of what they had held to be a structured religious reality; they had lost their history.

This loss had far-reaching repercussions for post-1033 devotional developments. People began to think about Christ and Mary in new and interesting ways that did not emphasize self-inflicted mortification. In the prayers and meditations composed by John of Fécamp and Anselm of Canterbury, F. finds evidence of a new devotional emphasis on Christ in his suffering humanity. So, in John’s prayers, cringing fear of damnation gave way to heady feelings of exaltation in the Resurrection. Anselm, for his part, was every bit as fearful as Peter Damian of the worms in hell, but his prayers were shaped by a theology that entailed praising Christ not only as God-man but as the man who had died (190). Importantly, it was also a theology of gratitude whose exuberance spilled over to include Mary. “Mary,” Anselm prayed, “how much we owe you, Mother and Lady, by whom we have such a brother! What thanks and praise can we return to you?” (192).

Part 2, Maria compatiens, examines the commentaries of Solomon’s Song of Songs written by the twelfth-century monks Honorius Augustodunensis, Rupert of Deutz, Philip of Harvengt, and William of Newburgh. Here, F.’s hermeneutical method works brilliantly; few readers will fail to be gripped intellectually, even devotionally, by the impassioned story of consummately perfect, ineffable love—the ineffable love of a mother for her son, of a bride for her spouse, of a sister for her brother, and of God for humanity. Superbly and romantically imaginative, filled with tantalizing hermeneutical ambiguities, affective and provocative, the commentaries gave Mary a life, a voice, a will, and they expressed the inexpressible—Mary’s perfect empathy with the Word, in love and anguish, which was both spiritual and fleshly. For these exegetes the Song was, fundamentally, a vita Mariae, the highlights of which were Incarnation, Crucifixion, and bodily assumption into heaven, all of which Mary experienced by virtue of her perfect union with her Son. Initially the silent, stoically impassive grieving mother of the Gospels and of St. Ambrose, by the end of the twelfth century, Mary was exalted as Queen of heaven, Bride of Christ, co-redeemer with Christ, intercessor par excellence, and paradigm of perfect love for Christ as God and man.

For F., the commentaries evidence a remarkable process whereby “formal exegesis became one of the preeminent vehicles for affective, compassionate mimesis” (197), that is, the commentaries became an actual means whereby the author identified cognitively, emotionally, and imaginatively with the transcendent reality of Mary’s love for her son, of her son’s love for his mother, and, ultimately, of God’s love for humanity. There is nothing dull or uniform about how these affective identities were manifested either at the divine level in the fleshly oneness of Mary and Christ—Caro
enim Jesu caro est Mariae (458)—or at the human level in, for example, the "pregnancy" of Rupert of Deutz. Issues—of gender ambiguity, of the body, of defining selfhood, of the masculine-feminine qualities of Christ and Mary, of the relation of author with text—raised by these deeply complex identity-inventions are all grist for F.’s historical mill, and she proves masterful in applying modern critical theory to elucidate them. Yet, at the end of this study, it is the medieval devotional texts that are memorable, for F. knows when to remain quiet, to step back and let the medieval voices be heard in their devotional struggles to empathize with and draw close to God in pain and in love.

Trinity College, Toronto


To read Bernard McGinn is to find the actual pursuit of scholarship as intellectually stimulating as the content he provides. He explains clearly his research agenda but also lets readers in on the surprises he uncovers along the way. This creates a tone in his prodigious history that allows his passion for the scholarly chase to be shared and gives his writing an exhilarating vitality and dynamism. This is certainly true of this latest volume of his masterful History of Western Christian Mysticism. This volume was to round out the Middle Ages, but plans changed to accommodate M.’s discovery of the amazing proliferation of mystical texts that emerged from Germany alone between 1300 and 1500. Thus, the English, Dutch, Italian, and other late medieval mystical writers await inclusion in the next volume. One wonders how many volumes will eventually belong to the series! The present projection is six.

The imposing figure of Meister Eckhart is the hub around which everything else in this volume revolves. M. was already an acknowledged authority on Eckhart, having mastered the entire Eckhartian corpus, along with recent secondary scholarship, for his The Mystical Thought of Meister Eckhart (2001).

Three preliminary chapters prepare the way for the presentation of Eckhart’s mysticism. The first establishes Eckhart’s roots in his Dominican forbears Albert and Thomas, with special focus on their debt to Proclian Neoplatonism, a source essential for accessing the Meister’s central ideas. Chapter 2 discusses the relationship between mysticism and the suspicion of heresy. M. sees “certain inherently explosive tendencies in the interaction of mysticism and religious authority” (51), which he traces through the early history of the church before providing a succinct account of the medieval heresy of the Free Spirit. Since concern over mystical error was an inevitable part of the “landscape” of Eckhart and his followers, M. develops this theme in succeeding chapters.

Chapter 3 summarizes what M. calls the “mysticism of the ground.” For
M., Eckhart's originality is founded on the "explosive metaphor" of the "ground" (Grund) that gave new expression and content to the mystical experience of union with God. This powerful metaphor shaped the distinct mysticism that emerged in German-speaking lands for the next 200 years.

The chapter on Eckhart exhibits the maturity of M.'s scholarship. There is a deftness of touch, a clarity of expression, and an orderly organization of themes that come only from sustained and deep reflection. After a brief discussion of Eckhart's life and works, including his investigation for heresy, and a historical survey of Eckhartian scholarship, M. outlines significant themes and metaphors that get to the heart of his mystical theology. Eckhart's thoroughly apophatic mysticism might seem esoteric and unapproachable, but M. convincingly demonstrates how it emerged from his vocation as preacher and had practical application to the lives of laity as well as religious. One would be hard pressed to find a more lucid and compelling, if brief, account of Eckhart's mysticism.

M. provides a substantial chapter each on Henry Suso and John Tauler, Eckhart's most famous disciples, in which he emphasizes their original contributions to mystical literature as well as their indebtedness to Eckhart. The next chapter explores the diffusion of mysticism in late medieval Germany, examining the diverse genres through which mysticism was transmitted to an equally diverse audience, clerical and lay alike. Of special interest here is a discussion of the art of late medieval Germany that advanced mystical themes. A succeeding chapter examines more closely three examples of this diffusion, followed by a chapter on the Friends of God. The volume concludes with a splendid summary of the mystical writing of Nicholas of Cusa, a bridge figure who remains indebted to medieval thought and to Eckhart, but whose innovative theology initiates a "new creation" (483).

The book is a treasure-trove of well-known figures and themes to which M. brings fresh insight. It helpfully makes available (especially for those who do not read German) both lesser known figures in the ferment of medieval Germany's mystical tradition and an impressive amount of significant but often inaccessible scholarship on Eckhart and his followers. The extensive notes are helpful here, as is M.'s care to indicate texts in this abundant literature that still await critical study.

M.'s lucid style, his ability to be precise and thorough while avoiding tedium, his sketch of broad themes coupled with specific concrete examples, his attention to the continuity and discontinuity that link one era or person to the next, and, not least, his passion for the pursuit of the history of God's interaction with humanity all add up to a work of superb scholarship. It is comforting and exhilarating to know he is not finished yet.

John Carroll University, Cleveland

JOAN M. NUTH

The 1906 attempt to create a labor union in Buckingham, Ontario—Bernard Lonergan's hometown—resulted in the death of two strikers and the arrest of many others. Mathews incorporates this kind of detail in coming to understand Lonergan's unfolding desire for understanding, in this case understanding the strains of economic activity. M. also successfully employs Ira Progoff's notion of key "stepping-stones" to understand the unfolding of this desire in Lonergan's life up to the 1957 publication of Insight. Family background, economic instability, world wars, scientific discoveries, philosophical schools—all these accompanied the unleashing of Lonergan's deep desire to understand. M. chronicles Lonergan's early life in Canada, England, and Rome and his deeply serious engagement with the modern sciences and with the Catholic tradition, especially embodied by Augustine and Aquinas. Such engagement led to a serious crisis in Lonergan's early life as he realized that his understanding of Aquinas conflicted with reigning interpretations.

Part 1 of the book, with its assiduously researched historical detail, is impressive. It highlights Lonergan's early dream of writing a metaphysics of human history as he sought to hear the call of "being" in his studies of Aquinas and in his detailed analyses of modern scientific consciousness. M. highlights an illuminating analogy from Edmund Husserl's engagement of similar problems: "Husserl was groping towards an understanding of the pathologies of reason, of the illnesses of the political and cultural mind, but without the redemptive categories of Lonergan" (81).

Notable is M.'s research into the various books Lonergan read leading up to the writing of Insight, works such as Newman's Grammar of Assent, J. A. Stewart's Plato's Doctrine of Ideas, Christopher Dawson's The Age of the Gods, A. Franklin Shull's Evolution, Cassirer's Substance and Function, Einstein's Theory of Relativity, Toynbee's A Study of History, and so on. As Lonergan himself was to say of metaphysics, he was seeking the whole in knowledge, not the whole of knowledge.

M. faced the excruciating choice of sticking to a highly narrative format or of going deeply into Insight. He chose both. His middle chapters explore "the thing" itself, that is, the subject matter of Insight, in order to reconstruct the history of its authoring correctly. As does Insight, M's own text challenges the reader to engage in the therapy of understanding "understanding" correctly, only here the understanding is the history of the writing of Insight. From my own wrestling with Insight and my reading of the historical evidence, I find M.'s reconstruction of the writing of Insight to be correct. My conjecture is that this work will be "in possession" for years to come, not easily superseded. It now stands as the definitive work on Lonergan's early history and the writing of Insight.

Lonergan's Quest can be read with great profit after reading Insight, or it can be read alongside Insight as an aid in contextualizing and understanding what Lonergan was getting at. M. captures that process well. "Before a creative work has actually been performed it is vulnerable and insecure. It is all in the bud, and we don't in the bud know the kind of flower we are going to get" (78). So Lonergan's early life unfolded as a
dialectic of hope and anxiety as each new work, each new problem, is "off-center" in relation to the previous work because new questions arise and new transformations of understanding are needed.

This book could be written only by someone who understands Lonergan well. Some sections prove as difficult as Lonergan's writings themselves—because it is Lonergan. With Lonergan's help, many of us have discovered something of that desire to know in ourselves, and that it needs cultivating, not least through ascetical and spiritual practice. Here we see it contextualized by Lonergan's life and times. We see the Holy Spirit sparking in his soul that life-shaping desire to know the truth. Lonergan was very aware of divine providence working in and through his desire to write *Insight*. It is strikingly different from ordinary desire. It sparks a quest that takes years to satisfy, with never the guarantee of success. As Lonergan once put it, referencing the puppeteer in Plato's *The Laws*, "The pull of the golden cord doesn't force you; you have to agree, make the decision. But the jerk of the steel chain, that's what upsets you. That viewpoint is Ignatius and it is the whole ascetic tradition of the discernment of spirits" (30).

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**RICHARD M. LIDDY**


In July 2000, scholars and religious leaders from the Imam Khomeini Education and Research Foundation (Qum, Iran), Heythrop College, the Pontifical Institute for Arabic and Islamic Studies, and London's Islamic College of Advanced Studies gathered at Heythrop College and Ampleforth Abbey for a six-day dialogue. The title of their conference was "A Catholic-Shi'a Encounter: Sharing Our Spiritual and Theological Resources in the Face of Contemporary Challenges." This collection is the result of that collaboration. That an encounter between Shi'a and Catholic scholars should take place within the broader context of Catholic-Muslim relations is quite natural, given the many similarities between Catholic and Shi'a spirituality. As pointed out directly or indirectly by various authors, these similarities include: the importance of the remembrance of God and of those, like the imams in Shiism and saints in Catholicism, who have suffered and sacrificed in the service of God; belief in the redemptive function of suffering and martyrdom; suffering for the sake of others and for the sake of truth and justice, as exemplified by Christ and Imam Hussein; belief in the intercession of holy beings; and the central importance of a holy female in both traditions—the blessed Virgin in Catholicism and Fatima Zahra in Shi’a Islam. Catholicism and Shiism also share respect for the existence of an official clergy, although in Shiism there is no pope whose judgments carry decisive weight. Rather for Shiism the opinions of a few high-level divines carry equal weight, even when they disagree, and individual Shi’as can chose among those opinions. To these spiritual and
theological dimensions must be added two other important common factors: a strong belief in justice tempered with compassion and a healthy apprehension of the evils of excessive materialism at individual, collective, and global levels. In this volume, the global dimension of these concerns is especially highlighted in the contribution of Ayatullah Misbah.

These commonalities, as the authors variously insist, do not obscure certain fundamental theological differences between the two faiths and, indeed more broadly, between Islam and Christianity. The most significant difference relates to the question of the divinity of Jesus, which Muslims, despite their veneration of Jesus and the Blessed Virgin Mary, do not accept. Moreover, the Muslim claim that Islam is the last and most perfect of Abrahamic faiths also goes against Christian belief in their own priority. These differences, in turn, as noted by Anthony O’Mahony, show the limits of dialogue and cooperation between the Shi’as and Catholics and, more broadly, between Muslims and Christians. Yet these differences, in the judgments of the contributors, by no means reduce the importance and value either of the processes of dialogue or of cooperation between the faiths. Both faiths face similar fundamental challenges: how they might remember and serve God and creation under the ever accelerating onslaught of economic and cultural materialism; the near-deification of science and its increasing exemption from religious and ethical considerations; the excessive cult of the self and its desires; the glorification of greed, over-indulgence, pride, and aggression; portrayals of humility, compassion, and mercy as signs of weakness, whether individual, communitarian, or national. The contributors also share concerns that some people have become alienated from their ancestral faiths, and also that there has been growth in all manner of so-called spiritual creeds and cults, the latter demonstrating that the human soul needs a spiritual dimension of meaning and purpose. The disappointment of many people with these new forms of spirituality, meanwhile, proves that true satisfaction can be found only in remembering God and serving humankind.

The volume addresses these and other issues from both Catholic and Shi’a perspectives in scholarly, well-written, and well-argued articles. They make for enlightening and enjoyable reading, even for those who, though not particularly interested in either the theological issues addressed or in the Catholic-Shi’a dialogue as such, are nonetheless grappling with the dilemma of how to lead an ethical life and to remember God while coping with all manner of material challenges and temptations. The book also makes a convincing case for continuing Catholic-Shi’a dialogue. Such a dialogue would greatly contribute to finding better ways both to enable individuals to live meaningful lives within their faiths and to find answers to pressing ethical and practical questions—notably issues of poverty and conflict—thereby possibly leading to cooperative measures to tackle these challenges.
The subtitle of Anne Hunt's book clearly indicates its content. She seeks to study the interconnections between the doctrine of the Trinity and the other mysteries of Christian faith: Christology, church, grace, redemption, creation, the existence of other world religions, and more. Interestingly, in an age when Catholic attention is focused on the implementation of Vatican II, she derives her goal from Vatican I. The strategies used by the fathers of Vatican I for understanding the key mysteries of faith, H. notes, were argument (1) by analogy with the truths known naturally, (2) from the interconnection of the mysteries with one another, and (3) based on eschatological reference to the final end and destiny. Her procedure is to employ the second strategy, the interconnections between mysteries.

In pursuing her aim, H. clears the ground by indicating the importance that analogy has served in assisting understanding of the Trinity, while citing the important disclaimer of the Fourth Lateran Council that the dissimilarity is greater than any possible similarity. Here she consciously challenges the way in which analogy still predominates, consciously and unconsciously, in much contemporary trinitarian theology, despite the rise of the social-interpersonal model of the Trinity. By contrast, using a methodology of interconnections, she addresses other mysteries of faith from a trinitarian perspective and endeavors to situate them within a trinitarian context. However, as is clear throughout the work, there is an element of the discourse that is "inescapably" analogical and thus impedes a fully consistent use of any one strategy.

H. moves deftly and swiftly through her chapters. If explored in depth, the interconnection of each of the mysteries from a trinitarian perspective could form the subject matter of a series of volumes. The need to be selective in her choice of medieval, patristic, and contemporary authors is clear. However, both the pace of the work and selection prove problematic. As with any work of this kind, the necessarily brief considerations of key issues and authors can frustrate the reader. At times the movement is less than smooth—for example, as the discussion moves from Balthasar to Moltmann (51), from Pannenberg to Edwards (112), and from John Haught to Pope John Paul II (113). Of significant assistance to the reader, however, are the conclusions for each chapter that attempt to pull together the various strands of the argument, as well as bibliographies and footnotes that encourage further investigation.

H. maintains that, in exploring the interconnections of the mysteries of faith in light of the Trinity, the very nature of the Trinity itself emerges in a fresh light. Inevitably, given the focus on interconnection, the relational dimension emerges most prominently, with an emphasis on the social model. However, it becomes apparent that, whether it be the social model, the psychological analogy, or even the paschal mystery, no one model forms the definitive mediation for understanding the Trinity. Rather there is a somewhat "messy" interconnection among these models. In the final analysis there can never be full explication and communication of the
mysteries of faith. H. does focus the reader's attention to certain key creative uses of trinitarian imagination, namely, in the work of Balthasar “in relation to the paschal mystery and the understanding of the Trinity that emerges there” and in the work of Jacques Dupuis “in regard to a theology of the world religions, where Dupuis stretches Trinitarian thinking beyond its traditional boundaries, as classically understood, to a clearer appreciation of the roles of the Son and the Spirit throughout the history of the cosmos” (230). These references clearly indicate an important area of theological enquiry to be pursued.

Though H. may not have achieved her bold desire to “awaken Trinitarian intuition and to foster an explicitly Trinitarian imagination that extends and enriches the entire theological enterprise,” (4) she has produced a scholarly work that situates trinitarian doctrine in relation to other key doctrines and draws from a wide spectrum of authors.

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GILL GOULDING, I.B.V.M.


There are three general observations to be made about this book. The first and most important is that it is serious. Whatever else may be true of systematic theology as Robert Doran conceives it, the level of rational discourse at which it operates sets it apart from much that at present goes by the name theology. It is at once specialized, rigorous, and theoretical in its approach, and comprehensive in its scope. D. is not prepared to settle for suggestive rhetoric, for vividly vague appeals to spirituality, or (with one exception) for lengthy rehearsals of what other writers have said. Systematic theology explains in direct discourse what is in fact “the case,” and by intention its explanations are no less differentiated than those of any other intellectual discipline.

A second observation follows. The conversation to which D.’s book contributes is necessarily limited. Not only is the argument demanding in itself, but it also stands in and presupposes a demanding tradition. D. is addressing a problem widely acknowledged by those who have studied Lonergan’s Method in Theology, namely that the whole book, but especially its chapter on “systematics,” is underdeveloped and incomplete. Accordingly D.’s primary question is whether Lonergan provides elements in other works that can be used to fill the gaps in Method and elaborate its hints. Having found what he believes is needed, notably in the “speculative” part of Lonergan’s Latin theology of the Trinity, D. proposes a way in which his findings can be integrated into a fuller and more nuanced model of systematic theology. Method’s basic conception remains, in that systematics is a Glaubensverständnis with the specialized aim of understanding the truths Christians believe. But also to be included is a development of Lonergan’s philosophy of history, together with D.’s own previous foundational work, especially in his monumental Theology and the Dialectics of History (1990). In short, he presumes on the part of his readers
a more than passing acquaintance with a collaborative discussion that has been going forward for some time.

A third, related observation regards style and organization. D. is not here “doing” systematics as such, and what he does he does not do systematically. His book neither is nor means to be a treatise, logical in plan and cumulative in presentation. It would seem in some ways to be the record of a mind at work, and at times of a struggle in progress. The argument circles back repeatedly to certain key texts, connecting them now with one proposal for extension and refinement, now with another, and experimentally fitting now this and now that piece into a larger pattern. There are excursuses along the way, and D. takes the opportunity to revisit and occasionally to revise his own positions. The result is a sometimes exhilarating, often difficult reflection of a scholarly journey that few if any are as well prepared as D. is to make.

As these observations will suggest, summarizing What Is Systematic Theology? without distorting it would be impossible. It is too rich, and its various components are too intricately woven together. With that caveat, however, it can be mentioned that the linchpin to the entire argument rests in D.’s judgment that the wholeness of a whole system of Christian theology is to be derived from a brief passage towards the end of Lonergan’s De Deo Trino in which the author suggests that there is no inconvenientia in asserting a one-to-one correspondence between the four “real relations” (which, on his psychological analogy, belong to the constitution of the triune God) and the four “supernatural entities” (which, for unstated reasons, he posits within the created order). Each of the latter is a participation in one of the former. Since this hypothesis follows and depends on more than 200 pages of very compressed scholastic reasoning, D. has to show that it can survive transposition (such as Lonergan himself advocated but did not carry out) into a different conceptuality and, furthermore, that it imparts intelligible unity not only to the trinitarian theology of which, as originally formulated, it was a part, but beyond that to the entire range of Christian beliefs about the perfecting of nature—or better, the perfecting of history—by supernatural grace.

There are more hints than one in the book that it is meant to be the prolegomena to a full-blown systematic theology that would apply and, in so doing, corroborate D.’s expanded but still only heuristic conception by working out its implications in every department of dogma and theological doctrine. It is to be hoped that this crowning work will not be long in the making.

Boston College

CHARLES HEFLING


This well-documented and clearly presented study of the ecclesiology of Karl Barth comprises a bold attempt to revisit a topic that, for over 50
years, has been treated by a number of noted Barthian experts. Primarily, Bender expounds at length and *in optimum partem* such Barthian sentences as: “All ecclesiology is grounded, critically limited, but also positively determined by christology” (162). The sheer skill and intensity with which B. conducts this exposition is impressive.

B. allows a historical-expository method to dominate the two major parts of his study, that is, the one concerning the earliest articulations on the church that Barth penned as a young professor (17–161) and the other concerning the ulterior ecclesiological theses that he proposed as a mature theologian (162–287). Each of these parts ends with a succinct yet pointed delineation of the main issues that Barth’s teaching elicited in theological circles other than his own. These are respectively named “Reactions to Barth’s Early Christology” (82–89), and “Looking Back and Looking Ahead” (270–87). As a result, most pages of this study are historical-expository, and only 24 are evaluative-critical and prognostic-speculative. B. is aware that noted scholars lament that Barth assigns the Father and the Spirit inferior functions in his ecclesiological statements and that he restricts teaching on the church solely to tenets derived from the second article of the Apostles’ Creed. The seriousness of this critique, drawn from both Protestant and Catholic authors, merits a much lengthier discussion than B. provides.

Rather than embark on this path, B. proceeds forcefully to defend Barth’s thought on the church as not constituting a restriction at all, but as a corrective to the unrestricted ecclesiologies of Liberal Protestants and of Roman Catholics. B. does not seem willing to break away from Barth and ask himself if an appropriate theology of the church should also include an explanation about why the Father sends the Son into the world along with the Spirit, and about why, after the paschal mystery, the Spirit facilitates Christian witness to the second coming of the Son and to the end-time glory of the Father. It appears that the predetermined methodological options preclude any more than a few independent remarks of the author. The attentive reader might be surprised that B. voices no regret for not having selected as his title “Karl Barth’s Trinitarian Ecclesiology.” But B.’s title does highlight Barth’s christocentric stance regarding the church so that he might then set up his corrective pointing to the prominence that the theology of the Trinity has in the structure of the *Church Dogmatics*.

A case in point is the pneumatological dimension of Barth’s ecclesiology that B. exposes chiefly in the second part of his study (162–93). Here numerous statements are presented concerning the origin and the nature of the church as the fellowship of the Spirit. In many of these affirmations, Barth apparently belies the strictly christological understanding of ecclesiology to which he firmly attests elsewhere. B. acknowledges that, within ecclesiology, pneumatological assertions are for Barth noetic glosses to the ontic relation of the baptized to the Christ. Barth stands firm on this point, even if he recognizes that this view seems to imply that the work of the Holy Spirit in the realm of the church is presented as subordinate to that of the Son. B. raises this issue again in the critical part of his study and
concedes that, for Barth, the problem of mediation between Christ and the Christian community was always complex and subtle, because he sought at all costs to avoid espousing either the external mediation proposed by Roman Catholicism or the anthropological mediation advocated by Liberal Protestantism. Yet, at this point B. could have supported his opinion by citing John Thompson’s *The Holy Spirit in the Theology of Karl Barth* (1991), a study that also repudiates as false the claim that the Pneumatology of *Church Dogmatics*, as well as its ecclesiology, is overshadowed by Christology.

As an orderly and serious compendium of Barth’s thought on the Christian community, this study is valuable. The readers might wish that B. had more extensively answered critics of Barth’s ecclesiology and had developed his proper insights into it. Nonetheless, B.’s passion for the event of the church as Barth understood it might lead many readers to learn on their own why the avid master of Basel still generates like-minded scholars.

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PHILIP J. ROSATO, S.J.


The Holocaust, the establishment of the state of Israel, and the Second Vatican Council encouraged both a new dialogue between Jews and Christians and, more generally, the deepening academic study of the relationship between the two traditions. The editors of this volume have clarified for scholars, for practitioners in the field of Jewish-Christian relations, and for students a wide variety of terms with an eye to both Jewish and Christian interpretations. Kessler and Wenborn not only approach their task from a theological perspective, but also address “the philosophical, historical, sociological and political dimensions of the encounter” (xiv), including throughout the volume references to art, architecture, literature, science, and ethics. Cross-references are printed in bold, facilitating further exploration. A comprehensive index for persons and topics is helpful. The bibliography of this user-friendly volume is subdivided into Bible, theology, history, and institutional documents.

The contributing scholars are mostly experts in their field, but, as in any volume with multiple authors, the quality of articles is uneven. Examples of nuanced and balanced articles include “Abortion” by Eugene J. Fisher and “Forgiveness” by Daniel Polish. Small weaknesses, however, do emerge. In his article on “Fasting,” James Rudin states “Ash Wednesday and Good Friday remain fast-days for many Eastern Orthodox Christians, but such practices have basically disappeared for most Protestants and Catholics” (154), a conclusion contradicted by official Catholic discipline. In a discussion of Jewish polemic against Christianity in the early centuries, Kessler refers to “Christian rejection of the Torah” (89). Elsewhere Marcion is described mostly as an anti-Jewish figure (284), without any indication that his condemnation as a heretic made clear that the Hebrew Scriptures are a
part of the Christian tradition. The claim that “the French Revolution . . . offered Jews equality on condition of abandoning their faith” (91) neglects the positive dimension of Jewish emancipation that allowed many Jews to practice their faith without state interference. Identification of Nostra aetate as a “Christian institutional statement” published in 1965 (91) lacks the specific Catholic connection and the authority of Vatican II.

Some articles are designed in parallel, such as Kessler’s “Christianity, Jewish Perspectives on” (89–91) and Alice Eckardt’s “Judaism, Christian perspectives on” (244–46). Kessler contextualizes his discussion by situating the Jewish followers of Jesus among the other Jewish groups of the time (such as the Pharisees, Sadducees, Essenes, Zealots). Unfortunately, however, in her parallel piece Eckardt moves almost immediately to the Gentile world of the Roman empire, Paul’s missionary journeys, and anti-Judaic statements from the New Testament. Had Eckardt begun with Jesus as an observant Jew similar to the Pharisees in his teaching, it might have allowed for, and contributed to, a common understanding to which our current dialogue has returned. This effort to reflect together on our shared heritage is salutary and could more deeply serve as an example of how we learn from one another in the dialogue.

This volume fills a need in the expanding field of Jewish-Christian dialogue. In any forthcoming revision it would be helpful to include significant American involvement with the dialogue: Isaac Mayer Wise, the founder of Reform Judaism in the U.S.; Isaac Leeser, a leader among early conservative Jews; scholars such as Solomon Schecter, who led the Jewish Theological Seminary and Conservative Judaism; Mordecai Kaplan, leader of the Reconstructionist Movement; the “Radio Priest,” Father Charles E. Coughlin, whose anti-Jewish speeches dominated the air waves in the 1930s; and President Harry S. Truman, who recognized the state of Israel in 1948. Eugene Fisher’s entry on the “United States of America” (434–37) is well done, but omits—probably due to limitations of space—the first efforts of Catholics, Protestants, and Jews to work together during World War I. References to the National Workshops on Jewish-Christian Relations and the more recently established Council for the Centers of Jewish-Christian Relations are significant American contributions to the dialogue. In the post-Vatican II period, the phenomenon of “grass roots” interfaith activity was a creative endeavor in which churches (Catholic and Protestant) and synagogues (Reform and Conservative) formed clusters to work together in education, social concern, liturgy, and communications. The relationships formed in these groups laid the foundation for further developments in the dialogue and might well be included in a future edition.

This volume, with more than 700 entries from “Aaron” to “Zionism,” will be an asset in college, university, and seminary libraries, and in church and synagogue libraries as well. It is a remarkable endeavor that will, in itself, contribute to the interfaith dialogue.

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Mary Christine Athans, B.V.M.
With Vatican II, the dominant motif for thinking about the Church became communion (koinonia). And among the key characteristics of the Church as communion was the understanding and practice of dialogue. Dialogue as communion was a key motif in the first encyclical of Paul VI (Ecclesiam suam [1964]), and was a recurring theme in the work of John Paul II. Practices of Dialogue is a helpful analysis, synthesis, and critique of the early decades of reception, interpretation, and theology of dialogue in the post-Vatican II church.

Hinze begins by outlining developments in Catholic ecclesiological thinking that are embodied in conciliar teachings, especially emphasizing the shifts from apologetic and polemical styles to an understanding of both revelation and church that focuses on divine-human interaction characterized by dialogue. He identifies a newly needed method as one of theology rooted in historical praxis, highlighting the contributions of hermeneutics, anthropology, and phenomenology to this theological study of dialogue. He selects for his analyses parish and pastoral councils in the United States—forums of local church living that most engage laity in processes of dialogue and consultation. He teases out the limitations of the 1983 Code of Canon Law's emphasis on lay consultative—rather than deliberative—roles in church governance, posing thereby a challenge to dialogic structures. The exercise of accountability for dialogue by all baptized members continues to be difficult with governance structures that do not yet embody a commitment to dialogue.

H. reviews changing understandings of episcopal and diocesan synodal roles, of the U.S. Catholic bishops' bicentennial program Call to Action and its follow up by the bishops, of the teaching styles employed in the three pastoral letters of the 1980s and 1990s on peace, the economy, and women. He particularly focuses on the failure of the last pastoral letter and subsequent effectiveness of the U.S. bishops' conference in its credibility and teaching role.

Subsequent chapters examine the Catholic Common Ground Initiative, the Roman synods of bishops, and ecumenical and interreligious dialogue initiatives. A chapter on the roles of U.S. women religious—their commitment to dialogue in the reformulation of their rules and constitutions and in their renewal of their charisms—is particularly illuminating. When, immediately after the council, new rules were presented to the appropriate congregations, the Holy See was first concerned that the rules were too uniform, still bearing the marks of the centralized 1917 Code of Canon Law. However, as the 1970s moved forward, the Holy See's concern shifted to find "essential elements," thus focusing again on uniform characteristics of Western religious life.

This case study takes up the work of the Adrian Dominicans, outlining both the internal structures of dialogue that characterized their process and
their dialogue with the Holy See, bringing their own understanding of the Dominican charism into line with the requirements of current leadership of the church universal. There are many ecclesiological experiences in this and other forms of renewal among women’s religious communities that will continue to be rich resources for reflection, even while their juridical structures remain formulated in response to the leadership of the Holy See.

Debates over certain instances of dialogue—especially the Call to Action and the Catholic Common Ground Initiative—have highlighted some ecclesiological tensions that will need to be addressed as the process of ecclesiological and pastoral reception of the council continues. It is clear that both the critics of dialogue and those who lament both resistance to it and its own failures must be taken seriously. In reviewing the debates, he clarifies the distinction between the dialogue grounded in respect for both the truth of the gospel and the dignity of the dialogue partner, and the procedural democracy grounded in *Roberts Rules of Order*. Some advocates and critics of dialogue in the Church have confused parliamentary democracy with the discernment of truth characteristic of Christian dialogue.

The Catholic Church is early on in the process of becoming a church characterized by communion in dialogue. This volume should be helpful to both the theoretical formulation of a theology of dialogue and the pastoral assessment of the skills, challenges, and imperative of building a dialogic community in discerning its mission and articulating its faith for the modern world. This study of the early decades of the reception, implementation, and theological elaboration of the dialogue component of this theology will serve well as both record of and challenge to the Church on its eschatological pilgrimage.

*Memphis Theological Seminary*  
**BROTHER JEFFREY GROS, F.S.C.**


Observers claimed that the fall of the Berlin Wall in 1989 marked the death knell for Latin American theology as well as for socialism. Theological students in the 1990s found themselves asking whether this radical theology had lost its relevance and had died. Eight contributors to this volume maintain that liberation theology in Latin American lives and flourishes, demonstrating that a “next generation” affirms liberation theology’s foundational principles and method, while it deepens or reinterprets core concepts as it engages today’s regional and global issues. In his fine introduction, Ivan Petrella unequivocally defends the claim that neither the absence of Marxism as a social-scientific mediation nor the fall of the Soviet bloc affects “the continued relevance of liberation theology” (xiv). Representing great diversity within Latin America, the editor and his colleagues have created a unified and coherent set of perspectives on liberation theology today.
Jung Mo Sung probes the meaning of “the poor as subjects,” and interprets the basic meaning of “praxis” to be “ethical indignation” (9), which in turn he relates to the experience of God’s grace. He widens the meaning of “the poor” to include all marginalized people as potential participants in, and beneficiaries of, historical projects of liberation.

Nelson Maldonado-Torres contends that classical liberation theology failed to understand the colonial heterogeneity within the poor that blinded them to the struggles of women, blacks, and indigenous people. Drawing from the philosophy of Enrique Dussel, M.-T. reinterprets social analysis to include “border thinking,” an expansive way of seeing, listening, and learning that cuts across cultural boundaries and grasps the radical diversity of the poor and marginalized. Border thinking reveals the cultural richness in the lives of the marginalized living within a predominately heterosexual culture. Marcella Althaus-Reid criticizes early liberation theology’s heterosexist bias that precluded reflection on diverse modes of sexual thinking and living. Her reinterpretation of liberation theology’s seminal terms and method broadens the basis for including gender issues, gay and lesbian sexual relationships, and non-Christian sources of indigenous peoples.

Some contributions are ground-breaking. One is Mejido’s “Beyond the Postmodern Condition,” which for me proved the most profound, provocative, and rewarding. M. faults liberation theology for failing to come to terms with its own radicalism, making it vulnerable to external critiques by traditional theologies that emphasize theology as understanding and by liberal-democratic capitalism that accuses liberation theologians of reducing theology to an empirical-analytic science and of approaches that inevitably lead to totalitarianism. Because the first liberation theologians failed to think through how their theology related to Marxian social theory of knowledge, they explained their theology’s link to Marxism as simply a tool of analysis and not as a more integral source. M. also faults U.S. Hispanic theology for playing into this reductionist outcome by failing to speak from the lived reality of U.S. Hispanics. The provocative critique of this theology will surely elicit many debates between the author and Hispanic theologians.

I would have hoped for more engagement with capitalism, given the first generation’s gradual distancing itself from those dependency theories that interpret the underdevelopment of Latin America as resulting from capitalist development. Both Petrella and German Gutiérrez devote a section addressing capitalism. Petrella’s approach, the better of the two, rejects the unrealistic revolutionary perspective of the first generation that envisioned a leap from monolithic capitalism to monolithic socialism. A more effective approach, he argues, should proceed by promoting step-by-step actions that are neither revolution nor reform, but “revolutionary reform.” One action would involve, first, rejecting the prevailing capitalist view of property that sees owners as possessing exclusive right over their possessions and, second, promoting a move to a legal system that allocates property
more democratically and would restrict any person’s absolute claim to property.

Petrella’s approach to capitalism is more creative, concrete, and realizable than Gutiérrez’s abstract approach. Gutiérrez contrasts the capitalist functional ethic, which he associates with the “gang of robbers” ethic, and “the ethic of life,” itself linked to the ethic of the common good. His approach for transforming capitalism lacks concreteness and openness to border thinking. It would not invite dialogue with capitalists and most economists.

This collection of insightful articles is not easy reading, especially with its technical, scientific, and philosophical language. Yet, it is the best work on liberation theology I have read over the past decade. It offers a rich resource for graduate students exploring various types of theologies of liberation.

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THOMAS SCHUBECK, S.J.

DOES HUMAN RIGHTS NEED GOD?

In his commentary concerning the UNESCO Commission on the foundations of human rights, Jacques Maritain famously remarked that certain champions of violently opposed ideologies could agree on a list of human rights—on the condition that no one asked them why. That “why,” he continued, is where the argument begins. Maritain’s account suggested that the commission reached the conclusion that the discourse of human rights can survive the existence of plural accounts of its grounding. This fine collection seeks to probe deeper into a version of this hypothesis by asking the explicitly theistic question, “Does human rights need God?” Yet, while the title is arresting and the question it poses is significant, I had difficulty coming to a clear understanding of what exactly the editors intended and, in particular, how the term “God” functions in the collection. In their introduction, they transform the question into the hypothesis that the rationale for human rights cannot be adequately analyzed without addressing religious perspectives. Yet they define religion as “a comprehensive, albeit perhaps fragmented, tradition of beliefs and practices about the meaning and appropriate living of human life” (3), thereby making it indistinguishable from any number of secular philosophies and rendering the specifically religious dimension of the question problematic. The confusion is exacerbated when the editors seek to explode the assumption that religion equals God by including an article from a Confucian point of view. All the other articles are written within monotheistic religious traditions.

Still, one can profitably disregard the confusing introductory discussion on religion and read the collection as an analysis of the various theistic justifications of human rights and secular responses to those justifications. Moreover, read this way, the collection makes an important contribution. The authors are theologians, philosophers, lawyers, and public officials.
Their varied religious backgrounds offer approaches from Jewish, Protestant, Eastern Orthodox, Muslim, and Confucian perspectives. Although the majority of the contributors address their subject within the political context of the United States, the contexts of South Africa, Czechoslovakia, and Israel-Palestine are also considered.

There are also conflicting views within religions regarding whether human rights language can be or ought to be endorsed. These differences are evident in the two contributions from Christian perspectives. Max Stackhouse eloquently and persuasively argues that the contemporary human rights agenda is “most deeply grounded in a highly refined critical appropriation of the biblical traditions” (40). Vigen Guroian, by contrast, distances himself from Stackhouse’s critical appropriation, insisting instead that “Orthodox Christology and anthropology do not support theories of autonomous secular human rights such as those that have emerged even within Western Christian thought” (42). I expect that Stackhouse would take issue with Guroian characterization of the Western Christian tradition of human rights as a theory of autonomous secular rights. Some more extensive form of engagement between these conflicting perspectives would be welcome, especially since the editors claim that investigations into the “why” of human rights need not devolve into irreconcilable conflict. Though this kind of internal debate is beyond the scope of the collection, the inclusion of articles that reflect these internal conflicts provides starting points for the kind of analysis that would allow the reconciliation hypothesis to be tested.

The articles in a final section that is entitled “Regional Experiences” are informative and engaging. Apart from the focus on a particular regional context, each shares a sense that human rights categories are dynamic and are especially responsive to conditions of historical-political change. Sari Nusseibeh’s article on the Israeli-Palestinian conflict, Charles Villa-Vicencio’s on South Africa, Martin Palouš’s on Czechoslovakia, and Robert Seiple’s on the United States illustrate how the substance of the concept of human rights has evolved and continues to evolve as it is invoked in political debate. Indeed, one of the most refreshing aspects of the collection is that the “religious” debate is solidly grounded in the reality of contemporary human rights politics and theory. Thus the many significant developments that have occurred in human rights theory and politics in the last few decades form part of the frame of reference for the contributors.

The editors have gathered many stimulating and original articles together in an interestingly conceived collection. Despite my reservations about the framing of the diverse ways in which religions ground human rights discourse, the many excellent contributions in this collection will advance the debate about rights and religion on several different fronts.

*Irish School of Ecumenics, Trinity College, Dublin*  
*LINDA HOGAN*
Kenneth Himes and associate editors Lisa Sowle Cahill, Charles E. Curran, David Hollenbach, and Thomas Shannon assembled a team of 20 leading progressive U.S. Catholic theologians to produce what is arguably the best one-volume reference work currently available on the documents and unfolding tradition of official Catholic social teachings. No one offering undergraduate or graduate courses on the subject or responsible for diocesan adult education programs on social justice should be without this text.

In the best sense of the word, Catholic social teaching is contextual. For over a century the official documents of this tradition have critically and prophetically engaged the larger political, economic, and cultural contexts shaping our world, and since 1931 each of these documents has consciously placed itself in the larger context of a developing tradition of Catholic social teaching. In a similar fashion, H. and his colleagues have sought to better engage, understand, and explain the content and principles of official Catholic social teaching by examining the wider contexts of both the individual documents and of the unfolding tradition.

Contextualizing modern Catholic social teaching requires a grasp of the history that led up to Leo XIII's *Rerum novarum* (1891), the church that produced and was shaped by these documents, and the changing ways that Scripture and natural law have grounded and influenced the tradition, which is the task of the book's four introductory articles. Michael Schuck adeptly introduces readers to the 150 years of papal encyclicals and the political, economic, and cultural ideas that preceded *Rerum novarum*, while John R. Donahue lucidly explains the challenges confronting a church seeking to ground its social teachings in biblical notions of justice. Stephen Post and Richard Gaillardetz lay out the natural law and ecclesiological foundations of modern Catholic social teaching. Even readers interested in studying only one or two of the social encyclicals would benefit by reading this section.

Fourteen commentaries on individual documents (or, in one case, a collection of statements by a single pope) form the heart of this text. Each commentary offers a clear, concise, and in-depth description and analysis of its document's basic themes, principles, and contributions. Time and again the commentaries uncover the influence of unofficial Catholic voices—theologians, activists, and movements—that served as spawning and testing grounds for an evolving array of principles and positions. The unique value of this collection, however, lies in the coordinated and complementary manner in which the authors have described each document's ecclesial and social context, examined the process by which the document was composed and promulgated (not infrequently a process in tension with central values of Catholic social teaching), and traced the document's reception within and outside the Church. Though each com-
mentary is written to stand alone and repeats some material, reading this whole section front to back gives one a sense of a living community facing a shifting world and a fuller sense of the importance of justice or due process in the production and promulgation of teaching on social justice. H. and his colleagues have engaged the ideas and contributions of modern Catholic social teaching with the same critical (and respectful) seriousness with which the tradition engages the larger world.

The final three articles examine the reception of Catholic social teaching in the United States and explore future directions the tradition might take. Charles Curran's and Tod Whitmore's articles on the U.S. reception of Catholic social teaching give the impression that the editors had originally intended to include commentaries on the U.S. Catholic bishops' 1983 and 1986 pastormals on nuclear deterrence and the economy. Nonetheless, both articles helpfully introduce readers to a longer history of Catholic social thought and action in the United States and explain why the two 1980s pastormals have not been repeated. John Coleman's closing article on the future possibilities for Catholic social teaching offers reasons for concern and hope, and challenges readers to put their corporate shoulder to the plow.

Gonzaga University, Spokane  

PATRICK T. MCCORMICK


These Blackwell Companions represent two major approaches to theological ethics that, among others, currently characterize the discipline. Schweiker's Companion to Religious Ethics sweeps through the diversity and complexity of major contemporary religious-moral traditions. Though he endorses "hermeneutical realism," S. has deftly assembled authors from other approaches that display the range of the field's representative positions without allowing the book to become a hodge-podge of epistemological eclecticism. Maria Antonaccio's chapter on "Moral Truth" is key in its lucid analysis of the major issues in this debate and the conceptual alternatives that characterize the landscape in theological ethics. The authors write with admirable skill and impressive intellectual acuity. Their chapters are clearly organized, concisely written, and highly informative. This collection is an invaluable source for anyone working in the field of moral theology, including intellectually engaged pastors as well as scholars and students.

S. has organized the contributed chapters in three parts, with relevant subdivisions. Part 1, "Moral Inquiry," addresses fundamental conceptual
issues in contemporary religious ethics, including (1) fundamentals of moral reflection (including moral epistemology, the status of authority, and moral formation), (2) transmission of religious-moral traditions (including practices, rituals, law, and the interpretation of texts), and (3) the central issues involved in comparative religious ethics (including comparing norms and cosmologies). This part will be most helpful to graduate students seeking an analysis of the current state of the fundamental philosophical, textual, and anthropological issues at stake in religious ethics. In addition to Antonaccio's contribution, this discussion includes, among others, fine articles by Robin Lovin on moral theories, Thomas Ogletree on moral formation, and Lee Yearly on moral excellence.

"Moral Traditions," the second and longest section, concerns the analysis of traditions and the state of contemporary religious moralities. The moral teachings of particular communities and traditions are related to their origins, historical permutations, and contemporary expressions. This part is an especially valuable resource for Catholic moral theology, which, despite the encouragement of Vatican II, still tends to be practiced in fairly parochial contexts. S. provides a needed resource for those seeking a concise and reliable treatment of ethics in the Jewish, Christian, Islamic, Buddhist, Indian/Hindu, Chinese, and African traditions. Many of the scholars contributing to this discussion have international involvement and reputations (for example, Gene Outka, Jean Porter, and Ebrahim Moosa), and their chapters reflect decades of careful reflection.

Part 3, "Moral Issues," examines important contemporary challenges to the many traditions, and will be most helpful to readers of a more practical cast of mind. The issues include both the large scale "systems" involved in economics, technology, ecology, and nations, as well as "persons" as recipients of human rights, embodied, capable of moral development, and the like. The chapters in this part, and in the volume as a whole, are uniformly strong. Some, such as Gerald McKenny's contribution on technology, are the best one can find on the topic anywhere.

A quite different approach to theological ethics is found in Hauerwas's and Wells's Companion to Christian Ethics. H. and W. take as their organizing principle the particularity of Christian worship, as distinctly interpreted by those who ascribe to H.'s form of narrative theology and virtue ethics. (This volume could in fact be called "The Cambridge Companion to Stanley Hauerwas," as most of the authors are members of his own school of theological ethics.) The work is divided into six parts. Part 1 explains the editors' intention to consider Christian ethics in the light of prayer and worship. The remaining five parts follow the order of worship from gathering and meeting (part 2), through the liturgy of the Word (3, "Re-Encountering the Story"), the liturgy of the Eucharist (4, "Being Embodied," and 5, "Re-Enacting the Story"), and mission (6, "Being Commissioned").

This liturgical organization allows for an intriguing treatment of some topics, such as Paul Waddell's thoughtful treatment of the sign of peace ("Sharing Peace: Discipline and Trust"). In "Deliberating: Justice and Lib-
eration,” Daniel M. Bell, Jr., offers an insightful treatment of the theological basis of justice. He examines the classical *suum cuique* in terms of the justice and liberation accomplished in Christ and as embodied in the liturgical practices of the Body of Christ. Such an approach is said to help shift the terms of a frustrating debate in a way that opens new avenues of understanding, at least within the church. Yet, readers might well find that helpful insights regarding the attitudes and habits needed for Christian communal living are not matched with equally helpful proposals regarding public policy (see, for a particularly clear example, Fredrick Christian Baversschmidt’s chapter on abortion).

The basic strength and weakness of this project is illustrated in David Matzko McCarthy’s discussion of “Becoming One Flesh: Marriage, Remarriage, and Sex.” M. rightly argues that understanding marriage within the larger communal context of Christian ecclesial fellowship gives it a different meaning than can be found in approaches based on marriage as a contract between radically autonomous individuals—marriage shaped by “market capitalism.” This position recognizes the power and beauty of the Christian understanding of marriage and sex, and challenges the elevation of romantic and sexual love to an idolatrous status. Yet its weakness lies in failing to acknowledge that Christians do not alone have the key to living good lives or developing good marriages. M. rightly argues that “Christian marriage (in the context of practices of forgiveness and reconciliation) can make sex into something truly good” (287), but he ought also to note that others have found other paths to virtue in sexual matters. S.’s Jewish, Buddhist, and Muslim ethicists, of course, would call for such a recognition, while H. and W. would characterize S.’s *Companion* as an exercise in the (“modern” and “liberal”) “theology of mediation,” in contrast to their own attempt to understand Christian identity as a distinctive praxis based in the particularities of the Christian narrative.

H. and W. have thus edited a book that will evoke in many readers the desire for more qualifications than the editors are willing to issue. Still, the volume offers a salutary reminder that Christian ethics is not simply one among other theoretical enterprises, but rather a sustained and disciplined attempt to understand the deepest dimensions of the Christian life. It rightly observes that Christian worship (at least when done well) is paradigmatic for discipleship and a central means of moral formation. The best chapters in this *Companion* communicate a deep sense of the distinctive nature of Christian ethics in a way that benefits us all.

These two *Companions* could be characterized as representing two opposing schools of thought. There is little doubt that the architects of these *Companions* disagree about fundamental substantive as well as methodological matters. Yet the differences in their agendas suggest an incommensurability rather than full opposition. S. strives to make room for narrative theology, particularism, and (at least) ritual, if not liturgy. His section on “Moral Traditions” features articles by Outka, Porter, and Guroian, figures who have helped to shape our appreciation for some of the distinctive claims of Christian ethics without superficially dismissing
insights from other sources. Taking their lead, we can continue to face the particular challenges of Christian discipleship underscored by H. and W. while, at the same time, remaining open to the insights of the wider circle of interlocutors to whom S. makes us accountable.

Boston College

Stephen J. Pope


This concise volume offers a rich, passionately argued framework for a fundamental ethics in the face of the HIV/AIDS pandemic. Weaving together elements of the work of Johannes Metz, contemporary virtue ethics, and African, Latin-American, and Feminist liberation theologies, Cimperman leads us from a description of the HIV/AIDS crisis worldwide to a consideration of a theological anthropology adequate for understanding the problem. Noting that gender inequality and poverty are fundamental issues driving the pandemic, C. constructs a theological anthropology that sees the human person as a "relational, embodied agent in a context of suffering and historical realism" (19).

Next, C. unpacks each of the principal components of this anthropology. Suffering is not merely to be understood but resisted; the life and death of Jesus reveal "a complete no to human suffering" (23). The responses to suffering that C. highlights are lamentation and sass, drawing the latter from M. Shawn Copeland's work on sass as a means of active self-empowerment. Historical realism calls for a clear-eyed assessment of the scope and levels of poverty and oppression, structural sins that corrode the common good. Engagement with the poor and oppressed is essential if we are to gain a true understanding of the situation that confronts us. And, as embodied agents, we are called not only to solidarity with others in loving relationships, but also to a deeper appreciation of our nature as bodies, especially as sexual bodies. The pandemic has been exacerbated by aversion to open discussion of human sexuality and by the abuse of women's sexuality in particular.

C. proceeds from anthropology to virtue. What are the virtues that perfect the human person so described? Her relational anthropology fits well with James Keenan's proposal of cardinal virtues based on an assessment of human relationality as general, specific, and unique (yielding cardinal virtues of justice, fidelity, and self-care) under the guidance of reason (perfected by prudence.) But C. has started with a particular challenge: how do we do ethics when a pandemic devours millions? Locating this project specifically in the context of AIDS leads her to begin with another virtue that animates the cardinal virtues, namely, hope. Absent hope, surely the crisis would overwhelm us, and we could never imagine a way forward. Since hope is intertwined with the moral imagination, C.'s approach leads us to see in a new and powerful way how imagination is integral to moral reasoning.
The Christian specification of a life of virtue is discipleship. C. identifies six aspects of Christian discipleship that are elicited by HIV/AIDS, deploying Metz's categories of memory, narrative, and solidarity as a strategy for living out those elements of the Christian vocation. Finally, she considers the cases of Noerine Kaleeba, who founded The AIDS Support Organization (TASO) in Uganda, and Paul Farmer, who approaches the AIDS crisis in Haiti from a social justice perspective. The cases test the model. If her framework is adequate, the elements she identifies should be found in the work of Kaleeba and Farmer who are confronting HIV/AIDS head on. Here a lengthier account would have been helpful, with more specific examples from each case to make her point clear. Still, there is enough here to give the reader confidence that the framework presented is a sound ethical path in the age of AIDS.

The global span of responses (theological and other) to this pandemic that C. cites is one of the tremendous strengths of this book. Her selected bibliography runs to nearly 20 pages, encompassing the work of women and men from several continents and spanning the time from Aristotle to 2004. Bringing these disparate voices together in a single narrative is a significant accomplishment and represents a move toward a truly global future for the discipline of moral theology as a whole. This book could serve as a primer for those of us just getting up to speed on this critical moral issue or as a jumping-off point for further study of any number of the topics C. raises. This study could also be used as an organizational text for a course exploring ethical resources and responses to the pandemic. It is a very helpful resource for anyone wishing to engage this great political, medical, and moral crisis of our day.

Jesuit School of Theology at Berkeley

LISA FULLAM


Kalbian tackles two distinct but closely interrelated issues of tremendous significance and complexity in Roman Catholicism: power and sexuality. She does this from a “posture of polite suspicion” (135), which she describes as appropriate to religious studies. She concludes that the Church's teachings on marriage and reproduction serve to maintain, indeed sanctify, a particular gendered order between men and women. In such “right relation,” women are identified primarily with sexual roles (as virgin, wife, mother, and so on) that reinforce their exclusion from holy orders, that is, from the authoritative, governing bodies of the Church, as well as from powerful positions in the world.

The bulk of this study consists of K.'s close analysis of a very extensive list of Catholic teachings on sexual ethics and gender. For the most part, she focuses on modern developments, beginning with Leo XIII’s late 19th-century teachings on divorce. She tracks developments in the 20th century
regarding procreation, contraception, and assisted reproduction. She includes documents like Pius XII’s 1958 address to the Seventh International Hematology Congress, noting that it was in this speech that the pope recognized as licit the use of “the pill” for other (noncontraceptive) medically indicated purposes, even if such use indirectly produced sterilization.

K. also examines the Church’s teachings about gender. She notes that its emphasis on gender complementarity emerged nearly simultaneously with its current—and innovative—teaching about the inseparability of the unitive and procreative ends of sexuality. These doctrines, she points out, share an interesting symmetry. In both cases the Church has redescribed their proper order, moving from a hierarchical ordering toward a more equitable relationship. But, K. argues, the structural interdependence of each binary set—their “inseparability”—functions to constrain the newfound equality of women with men and of the unitive with the procreative end of sexuality.

K. painstakingly attends to the many significant 20th-century developments in official Roman Catholic teachings on sexuality (with detailed documentation of some of pages [58, 95, and passim]). Unfortunately, her argument is occasionally marred by claims unqualified by those same innovations. For example, it is inaccurate to assert that the (Church continues to teach that procreation is “the primary end” (53) of morally good sexual activity. While openness to the possibility of procreation remains “central” (53), many moralists see this affirmation of its ongoing centrality to be quite distinct from the older claim that it was “primary.” Indeed, at times K. seems to beg the precise question that at other times she recognizes. Presently Roman Catholic moral theologians are divided over whether there is an important difference between the assertion of procreation “as the most important end of intercourse” (77) and the more personalist claim that conceiving babies is essentially and inseparably connected to lovemaking. Likewise, at some points K. seems to understand that “the apparent distinction between natural and artificial means of contraception is a serious point of contention in the Catholic teaching on contraception” (67), but then at other points she speaks as if this contention has been resolved. It verges on misleading to claim that the Church condemns all intentionally nonprocreative sexual acts (78), especially given its growing emphasis on responsible parenthood and natural family planning, which K. herself documents. It would have been more precise and nuanced to conclude that the Church declares illicit all direct efforts to interfere with the potential procreativity of sexual acts.

The other fascinating line of argument sketched in this book highlights the disruptive potential of certain metaphorical descriptions of the Church as mother, bride, widow, and Body of Christ. As K. notes, “sexing” a powerful public institution like the Catholic Church in terms associated largely with what is feminine and domestic potentially unleashes imaginative currents at odds with that institution’s patriarchal structures of authority and its teachings about gender. Logically, such a rhetorical connection could undermine and transform both what it means to be church and what
it means to be woman. But K. believes that in fact "sexing" the Church as feminine has functioned to obscure the inequality still inscribed into the marrow of the Church's doctrines on gender complementarity and sexuality. She notes that these images for the Church simply reinforce and are deeply intertwined with their complementary counterpart, namely, the identification of what is masculine with what is divine, powerful, and gracious.

Loyola University, Chicago

PATRICIA BEATTIE JUNG


Taken as a whole, the 31 contributors to this hefty volume successfully portray the study of Christian spirituality as a broad, multidisciplinary field. The topics considered cluster around six distinct areas that closely mirror a very successful Christian spirituality doctoral program at the Graduate Theological Union, Berkeley. In his introduction, Arthur Holder rightly asserts the importance for the study's integrity that the authors honored a working definition of Christian spirituality, namely, that theirs is an integrated study of "the lived experience of Christian faith" (16).

The work represents an ambitious project in that it attempts to offer a comprehensive introduction to Christian spirituality that will serve as a resource for an equally broad audience (1). Certainly it is an excellent resource for scholars and graduate students. Most of the articles are cogent and clearly written, and the references given at the end of each chapter are superb. However, the book's scholarly pitch and broad scope lead me to doubt H.'s claim that the book is a suitable entry point for most undergraduate students and general readers.

In chapter 1, Sandra Schneiders sets an admirable tone, reminding the reader of the interdisciplinary character of Christian spirituality and that the real study of spirituality is transformative by nature (31). In one of two subsequent chapters on Scripture, Barbara Green demonstrates, using the figure of Jonah, various Christian appropriations of the OT. Then, chapters 4 through 9 comprise a well-crafted history of the development of Christian spirituality. Richard Fox Young's contribution broadens the geographic and cultural horizons to include developments in Africa, Asia, Latin America, and Oceania, locations and horizons often overlooked.

The doctrinally dense contributions to the section on theology and Christian spirituality (chaps. 10 through 16) are mutually complementary. For instance, chapters written by Mark A. McIntosh and Robert Davis Hughes III, when taken together, offer an integrated retrieval of trinitarian theology. Philip Endean's contribution, focusing on the theology of the human person, is superb. Not only does he challenge ready definitions and self-complacencies, but he also calls for engagement in a Christian study of spirituality that is marked by "permanent openness to a God who is always
greater than our constructions,” a God who calls us to transformation by virtue of our very engagement in that study (237).

The fifth section invites further dialogue between spirituality and the cognate sciences—sociology, psychology, and natural sciences—as well as aesthetics, feminist and ritual studies, and the theology of religions. The final section introduces or reintroduces special topics in contemporary Christian spirituality. Of these, two are particularly rich: Douglas Burton-Christie’s perspective on nature and Michael Battle’s fresh foray into liberation. B.-C. calls for a renewal of the cosmological reach of our Christian faith (478–79), rightly claiming that contemporary Christians must move beyond inward-looking examinations of conscience alone. Rather, people of faith are to include questions of human responsibility toward the world about them, paying particular attention to the vast ecological degradation that results from the growing estrangement between humans and other species. B.-C. challenges the reader beyond a superficial, utilitarian ecology. Over-consumption resulting in deforestation and extinction of species is but one sign of this “loss of intimacy” (481) among creatures, all much loved by God. Nature’s current plight has resulted from the human refusal “to confront and address our complicity in the systematic erosion of life all around us” (488). Likewise, nature’s renewal depends on a communal vision of the interconnectedness and sacredness of all creation. The call is to ongoing conversion of minds and hearts.

Battle calls for a further corrective to two perennial tendencies of the unconverted self: one towards human self-fulfillment alone and another toward domination of one person or group over another. He appeals to Archbishop Desmond Tutu, who serves both as a contemporary representative and as a critic of liberation spirituality (520). B. asserts that, as critic, Tutu’s emphasis lay on radical, communal Christian witness in the face of corrupted forms of power. The encounter with God launches persons into the world to become God’s “agents of transfiguration, transformation and radical change” (524).

This admirable study concludes with a lengthy index (550–68), a helpful addition consistent with the academic tone and orientation of the volume.

Lourdes College, Sylvania, Ohio

BRIGID O’SHEA MERRIMAN, O.S.F.


This book presents a case study of Marian visionary Estela Ruiz and her family. Nabhan-Warren’s ethnographic research covers an array of her participants’ experiences: Marian apparitions, popular Catholicism, grassroots Catholic evangelizing, social justice ministry, and the construction of ethnic and gender identity within a Mexican American family.

My initial response to N.-W.’s topic was a degree of skepticism and pragmatic concern regarding the relationship of the investigator and her
subjects. First, how did she gain their trust and break down the divisive walls that exist between a Protestant Anglo anthropologist and a Catholic evangelical, Mexican American family? Second, what provisions did she take to protect the people she interviewed, since she did not provide for their anonymity? Third, in what way would her research assist the people she studied?

N.-W. admits the difficulties she encountered in gaining the people's trust and with her own ability to enter their world of religious belief and faith expressions. At one point she participated in an evangelizing project that involved door to door “witnessing” about her faith in Mary and Jesus. While not completely comfortable with her role as participant, N.-W. maintains that only in this way could she come to understand what her interviewees experienced. When she was asked to share her own religious beliefs, she explains, she tried to be honest, except when discussing abortion because the topic would have raised a sharp moral divide. Her ten-year relationship with the family lowered the barriers to the degree that family members and community leaders became willing participants in her study.

Although a Protestant, N.-W. has fewer preconceived notions about religious tradition, popular Catholicism, and Marian devotionalism than might be expected. However, her lack of insider status leads to some facile interpretations of the complex data she lays out. While she presents a thick description of the relationships within the Ruiz family and their roles in the experiences of Marian apparitions, evangelizing, and social justice ministries, she summarizes the family as “conservative Catholics.” Likewise, she understands their Marian visions, with little remainder, within patterns of larger, mostly Protestant, pre- and post-millennialism, because of the apocalyptic messages from Mary. At the same time, she explains that Estela Ruiz rejected the description of the messages as apocalyptic because her Virgin is about hope, especially hope for the poor. In her dismissal of Estela’s claims for the distinctiveness her community's faith, N.-W. reveals her own limited interpretation of the nature of Mexican American popular Catholicism. Her overly simple judgment belies the depth of her own research, which remains a significant and important contribution to the limited number of anthropological studies on Mexican American popular Catholicism.

N.-W. capably describes deep, multivalent relationships within the community of South Phoenix. Her attention to the details of the people’s lives supports and gives credibility to their commitments and validates the level of their faith. In the process, she protects her interviewees by never revealing anything of an intimate nature that could be harmful to them. Of concern, however, is her enumeration of the ways in which the independent, family-run, charter grade and high school crossed the line in the separation of church and state, and the high number of reported complaints about the school. What potential harm might befall the charter school because others are now aware of these conflicts?

N.-W.’s painstaking attention to detail and the manner in which she succinctly weaves her interpretations together with her data are notewor-
She elucidates how the Ruiz family’s faith in the Virgin challenged them to develop ministries locally, nationally, and internationally, finding in that faith something that distinctively and uniquely directs them toward evangelization and social justice ministries. This study will help familiarize theologians and others with this form of popular Catholicism and help them appreciate the impact of religious faith on the Latino/a community and the larger civic community.

University of Missouri, Kansas City

THERESA L. TORRES


This book is essential for those engaged in the academic study of spirituality, particularly for historians and students of the new field of lived religion. A collection of articles and responses taken from the Christian Spirituality Bulletin and its elegant successor, Spiritus, the book captures an ongoing, profound, and challenging discussion of what the academic study of spirituality means, what methods it employs, and how it relates to established academic disciplines.

The theme of “Spirituality as an Academic Discipline: Foundations and Methods” (part 1) is explored in four articles. In the first and fourth, Sandra Schneiders (founder of the first Ph.D. program in spirituality at Berkeley’s Graduate Theological Union) raises difficult questions concerning definition, method, subject, and self-implication. In the middle articles, Bernard McGinn and Walter Principe affirm and challenge Schneiders from their own experience as teachers of spirituality. All four articles are densely and carefully packed with the concerns and challenges of a developing academic discipline heretofore considered too self-implicating for the classroom, or too esoteric or too indefinable to be the subject of systematic study. Although not easy, they are “must reads” for any student of spirituality.

“The Self-Implicating Nature of the Study of Spirituality” is examined in part 2 by teachers in seminaries (Mary Frohlich), in Jesuit universities (Douglas Burton-Christie, Elizabeth Dreyer, and Belden Lane), and at two private universities (Bernard McGinn and Meredith B. McGuire). These authors understand liberal arts to be to some degree always self-implicating, but the study of spirituality, they argue, is more intensely and unavoidably so. Admitting that fact is foundational to good teaching in any of the humanities, but especially so for teaching about spiritualities, as these six contributors make clear from distinctive symbolic, sociological, and experiential/practical perspectives.

Part 3, “Interpreting the Tradition: Historical and Theological Perspectives,” also contains six articles by authors from a similar mix of institutions. (None of the authors is from a public institution, but that too will probably happen in time.) Dreyer exemplifies how, by providing a different
perspective, spirituality can inform theology. She suggests that the heart of Augustine's theology of reconciliation is the love poured forth into hearts by the Holy Spirit (Rom 5:5) (186). Barbara Newman writes also of the heart in an exemplary review of Bernard McGinn's *The Growth of Mysticism* (1994). She reflects on the Mozartean moment of the twelfth century when "for an instant, for a small elite, the heart's pendulum stands dead center, vibrant at the midpoint of its arc, while all things seem possible" (205).

In part 4, "Spirituality and Healing," Ann Matter takes us with her to Lourdes as a pilgrim seeking healing with other pilgrims. Her article is not an anthropologist's observation, but a sick woman's experience—"lived spirituality"—given to us in utter candor and simplicity. Then Philip Sheldrake explores "Christian Spirituality as a Way of Living Publicly" in a world quite different from past worlds. In the near future, 75% of the world's population will live in cities. Drawing on an earlier urban dweller, Augustine of Hippo, Sheldrake calls for an urban spirituality that recognizes that "the outer world is not the problem. The problem is living exteriorly, that is, out of our skins" (284) or not in our hearts—as he interprets Augustine's meaning of "heart." One could surmise that such living inside one's skin might also help an urbanite to respond to Thomas Berry's article that calls for an environmentally sensitive spirituality.

But while "heart" meant for Augustine the self aware of itself and its relation to others, it came to mean something quite different by the 17th century when Margaret Mary Alacoque saw visions of the inflamed heart of Jesus, as Wendy Wright explains in "A Wide and Fleshly Love." In part 5, "Spirituality and Aesthetics," Don Saliers also explores the relation of beauty to terror and, in a second article, the spirituality of liturgical music that nourishes congregational spirituality. Mark Burrows returns to poetry, the breaker of languages, that casts us over the boundaries of thought into "unlanguageable" and unbounded reality.

An afterword looks ahead to new challenges that will provide matter for further study by this intense, intelligent, and careful community of scholars and those they train. A list of books for further reading and the dates of original publication of each article conclude this marvelous collection.

*University of Missouri, Columbia*  

**Jill Raitt**


Theological reflection has been the term of reference for the practical end of the theological spectrum for over 30 years. In itself the phrase is somewhat redundant and not as distinctive as categories like biblical, systematic, moral, or historical theology. Most theologians and ministers, however, understand that theological reflection deals with the connection between theology and the issues, experiences, trends, and possibilities of
contemporary life. How that connection is made is the subject of the present book.

After a brief but informative introduction to the emergence and current state of theological reflection, the authors identify and discuss seven types of theological reflection. Each is briefly described, then followed by examples grouped under the headings “Reflections from History” (Scripture and pre-20th-century sources) and “The Method Realized” (contemporary theologians and educators). Each chapter concludes with an evaluation of the type of theological reflection presented, citing both its strengths and limitations. The book closes with questions for reflection and a short, annotated bibliography supplemented by a more extensive list of relevant works.

The use of examples from Scripture and history (often cited in secondary sources) verifies the authors’ contention that theological reflection has always been part of Christian tradition and is what all theology should be about, namely, the formation of Christian character, building and maintaining the community of faith, and communicating the faith to the wider world (10). These tasks constitute a framework for analyzing each type of theological reflection, although the framework is not used explicitly and uniformly in every chapter.

The range of authors exemplifying the different types of theological reflection is impressive, and the discussion of their contribution—interspersed with substantive, direct quotations—is both balanced and helpful (vol. 2 will contain more extensive primary sources). Women’s voices are well represented, but with one or two exceptions the sources are all from the Western theological tradition (a fact the authors acknowledge).

From the outset the authors emphasize that theological reflection is a process more than a product. It “enables people of faith to give an account of the values and traditions that underpin their choices and convictions and deepens their understanding” (5-6). Yet, ironically, mostly the book treats the products of theological reflection rather than its processes. This raises a fundamental question about the book’s intent. The authors designate each type of theological reflection as a method. The title itself declares this. However, the meaning of “method” is not defined or even described as is, for example, the meaning of “theological reflection.” Rather, under the heading of “Methods of Theological Reflection” (11-13), the authors discuss the analytical use of typologies and clearly place themselves in that tradition. Unless one equates methodology with typology, the book is misnamed and serves a different, though valuable, purpose. In other words, a reader who expects an account of theological reflective methods in the sense of Lonergan’s “normative pattern of recurrent and related operations yielding cumulative and progressive results” (Method in Theology [1972] 4) will not find it here, unless it is already inherent in an author’s work, such as Don Browning’s five levels of moral reasoning or the three stages of James and Evelyn Whitehead’s method in ministry.

What a reader will find is a broad survey of the sources that theological
reflection has used and the forms it has taken, ranging from an introspective theology of the heart, to a prophetic theology-in-action, to a controversial theology in the vernacular of local cultures. The authors mine their examples for insights about theological reflection, especially its persistence in tradition and its nature as a process, and they use these insights to reiterate the basic contention that God is present in all of human experience. Theological reflection aims at recognizing and naming this presence with a confidence that, whatever the practical consequences for both theology and Christian living, the process will lead to a more authentic faith.

What the future holds for theological reflection can be gleaned from the questions and critiques the authors present in the evaluation sections at the end of each chapter. Their observations constitute a critical agenda for weaving the facts and challenges of human life together with the meaning and resources of faith. How does personal reflection move to public action? Where does God's story intersect with the human story? How does a community's sense of the faith come to expression? How does inculturation for the universal claims of Western Christianity? The authors do not cheapen these questions by pretending to have ready answers, nor do they pose them merely as intellectual exercises. They draw upon a long line of believers who have grappled with similar issues and invite the reader to join the process. It is an invitation hard to refuse.

Center for Theological Reflection, Clearwater, Fla. ROBERT L. KINAST


Zollner begins his Innsbruck dissertation with one of Ignatius of Loyola's definitions of spiritual consolation: "under the word consolation I include every increase in hope, faith, and charity" (Spiritual Exercises no. 316). This reference to the theological virtues, Z. claims, not only gives us a decisive clue to what Ignatius means by consolation, but further provides a "theological ferment" (18) for an authentically Ignatian living out of the Spiritual Exercises. A theological ferment is not the same as a full-blown theology of the Exercises—something Z. wisely does not claim to provide. Rather, as a theological ferment, the theological virtues, properly interpreted and deployed, continually reframe the Christian life, as articulated in Ignatian spirituality in terms of discerning, choosing, and acting, against the background of the triune God and the person and mission of Jesus Christ (26). This background is an important antidote to a tendency to interpret the Exercises in exclusively psychotherapeutic terms (13, 299).

In two initial chapters, Z. traces the notion and practice of "discernment of spirits" in the Christian tradition and provides an overview of the origin and basic structure of the text of the Exercises. The treatment is solid, without breaking any new ground; moreover, the chapters do not really
contribute significantly to the arguments that then ensue, giving them a routinized, obligatory feel that survey chapters of dissertations often have. However, the exhaustive documentation in the footnotes does provide a helpful overview of the literature. Z. clearly did his research well, in multiple languages.

When Z. gets to the rules for discernment, the core of the argument emerges. Ignatius’s distinct contribution, Z. argues, was to provide criteria and method for the process of discernment, in particular by integrating the theological virtues into the rules for discernment. This integration prevents spiritual consolation from being mapped cleanly onto any particular “moción” within the soul—be it joy, tranquility, guilt and sorrow, or what have you. Rather, it keeps drawing the discernment back to a determination of how the constellation of moods, aversions, desires, memories, expectations, and images that influence how one evaluates one’s present and future path does—or does not—cohere to orient one’s life toward the praise, reverence, and service of God. Z. then goes beyond the rules for discernment to bring the theological virtues into a dialectical engagement with other key meditations of the Exercises, as well as with other of Ignatius’s writings, such as the autobiography, Constitutions, and selected letters. Z. aims to show that one can get a better sense of the theological cohesiveness of Ignatius’s vision by using the theological virtues as a heuristic, interpretive tool for “unpacking” these different texts. Such a treatment can also make of Ignatian spirituality a field of practice within which the theological virtues can become identifiable by Christians in their everyday lives, making of a potentially abstract and speculative theological triad a concrete pattern for Christian life. In short, the theologomena of the Pauline triad, “faith, hope, and love,” can keep Ignatian spirituality properly grounded in its essential trinitarian, christocentric, anthropocentric, and ecclesiocentric moorings. Ignatian spirituality, on the other hand, can make the theological virtues real, verifiable parts of a Christian life in a secularized context—here Z. cites with approval Karl Rahner’s well-known maxim, “the pious person of tomorrow will be a ‘mystic,’ someone who has experienced something, or there won’t be any anymore” (19 n. 29).

Z.’s goal is to bring together the speculative-theological with the experiential-spiritual, and, on balance, he does so primarily from the former dimension. A further, complementary text that elaborated at greater length what this synthesis would look like in a concrete individual life would be helpful—the closing reference to Alfred Delp is a tantalizing gesture in that direction (303). Moreover, Z.’s own theological voice is at times drowned out by the massive documentation (over 1050 footnotes, most with long quotes from authors with diverse interpretive or theological positions). This great (at times discordant) symphony of interpretive voices also makes it difficult at times to discern the theological stability of “faith,” “hope,” and “love” that are formulated and reformulated in diverse ways. Yet, the emphasis seems to be more on how these terms press one toward a broader theological framework than on arguing one specific set of theological meanings for them. In this, the book is ultimately successful and a
helpful addition to a long tradition in German-speaking lands of theological interpretations of Ignatian spirituality.

University of Notre Dame

J. MATTHEW ASHLEY


Denys Turner has produced an erudite, well-crafted argument that "we know by faith that it is possible to know God by human reason with certainty" (25)—the controversial affirmation made by the First Vatican Council. T. mounts his defense of the rational knowability of God, a claim that seems "to stand in more than one form of conflict with most philosophical and theological opinion of recent times" (6), in three stages. The first and longest, encompassing chapters 1–6, offers an account of reason based on T.'s reading of Aquinas that advances two crucial claims: first, "reason replicates, as it were by anticipation and in an inchoate way, the 'shape' of faith itself" (23); second, the particular "shape" of faith that reason anticipates is a "sacramental" one, that is, "an openness of embodied existence to that which altogether lies beyond its grasp" (24).

The second stage of T.'s argument, spanning chapters 7–9, engages the question of the possibility of a "natural theology" by canvassing some medieval and modern understandings of "the nature of the divine unknowability" (24). With Scotus, Aquinas, and Derrida as primary conversation partners, T. then frames this possibility as one requiring that "the account that you give of the logic of inference from creatures to God . . . be such that it can cross the gap of 'difference' between God and creatures" (194). T. recognizes, however, that the account he endorses of divine unknowability, which he draws from pseudo-Denys, Eckhart, and Aquinas (and pointedly distinguishes from the reading given to such figures in "Radical Orthodoxy"), may make that difference so radical that "the issue is forced whether that gap between God and creatures is now not so great as to be beyond the power of any possible inference to cross it" (194).

Stage three, in chapters 10–13, then sets forth an account of the logic of proof as it functions in the strategy that Aquinas employs in making the inference from creatures to God. Central to T.'s execution of this task is establishing a link between "that narrower expression of reason which consists in 'ratiocination' from premises to conclusion in the course of proof and that broader sense of 'reason' which was said . . . to possess the shape of the 'sacramental'" (24). T. constructs that link through a theological nexus formed by the doctrines of creation ex nihilo and the Incarnation. In the course of so doing he articulates a notion of "kenotic reason" (232–33) that, despite the brevity of its presentation, opens a rich vein for further theological and philosophical exploration, particularly with respect to its claims about the fundamental embodiedness of our rationality: "Bodiliness is the stuff of our intellectual being, as intellect is the form of our bodily stuff, and the conjunction is our rationality" (232).
While T. characterizes his specific project to show the possibility of rationally demonstrating the existence of God as "intentionally narrow in focus" (ix), he also recognizes its importance in addressing what has increasingly become an intellectual given in much of the culture of late modernity, namely, "that nothing hangs on whether there is or is not a God" (228); even less, it seems, hangs on reasoning to such a judgment. Such indifference offers little space for serious argument between believers and nonbelievers, a circumstance T. sees as indicative that "responsibilities to reason have been shirked" (262) on both sides. In this respect, the long-term goal of T.'s argument is thus considerably more ambitious than might appear from its formal concern with the logic of proof.

T. is offering nothing less than a theologically founded case for the rehabilitation of a robust understanding of reason in a cultural context that he sees marked by a "faith-induced loss of intellectual nerve" (261). His argument is thus pertinent to efforts to probe the intellectual dynamics that have shaped a contemporary culture of nonbelief. Perhaps in consequence of T.'s chosen focus on conceptual issues, the argument he articulates here generally gives only passing attention to the particularities of the cultural and historical contexts in which those issues have been ingredient. It is thus not altogether surprising that his effort to bring philosophical and theological inquiry back into conversation about the existence of God does not explicitly take note of the work of thinkers such as Michael Buckley, Charles Taylor, and Louis Dupré, whose thick descriptions of those contexts offer useful lessons about why these conceptual issues have lost their cultural "traction." There is likely to be much mutual gain for the project of rehabilitating reason in such an expansion of the conversation.

Marquette University, Milwaukee

PHILIP J. ROSSI, S. J.


Grenberg's engaging and elegantly written book is an effort to rehabilitate the virtue of humility by way of a constructive rereading of Kant's moral theory. While this might seem an odd pairing, G. demonstrates that humility is central to a Kantian account of moral character and that Kant has an original contribution to make to our understanding of the nature and significance of this neglected virtue.

Contrary to confusions and evasions within modern moral consciousness, G. proposes that humility is an essential virtue precisely because of the kind of beings we are—dependent and corrupt, yet dignified and rational, and therefore capable of moral progress—a reading consistent with Kant's claims about the fragility of human happiness and our propensity to evil. Our dependence upon things outside our control, G. explains, renders our pursuit of happiness unstable, and this gives rise to anxiety that leads in turn to the over assertion of one's needs and desires and, thus, to a mis-
construal of one’s value relative to other objects of value. Since one’s self-valuation conditions every exercise of agency, the misconstrual of self-value renders the person unable to interpret the world and act in morally appropriate ways. Our interpersonal relationships, among other things, bear the burden of our self-deceit as they become occasions for competitive comparisons that instantiate attitudes of inferiority or superiority.

G.’s discussion of a corrective “meta-attitude” of humility pursues an illuminating exploration of Kant’s ethics as a theory of virtue. The moral development of the Kantian agent, she argues, entails the internalization of proper value judgments in the form of “thick, Aristotelian-style” (58) virtues that support and express these judgments. Chief among these virtues is humility, “that interest concerned with judgments valuing the self as agent in light of the untrumpable value of moral principles” (161). The humble person judges her basic stance toward herself—that is, her attitude about her relative worth and how this shapes her thinking, desiring, and striving—in light of a belief in the preeminent value of moral principles. This judgment includes an awareness of the objective realities of limitation and capability that condition the agency of every person. It also includes awareness—to the extent this is possible—of the subjective causes of her own moral failings and the ways these causes influence the quality of her deliberations. The internalization of these judgments in feelings of respect for the moral law as the condition of one’s perfection and of respect for other persons as moral agents constitutes a normative way of being that mitigates the “static of self-love” (100). Humility thus emerges as a necessary perspective from which to interpret and engage life as a whole.

G.’s talent for intuiting the subtle contours of Kant’s moral philosophy justifies her inclusion among the Kantian scholars her work engages, including Onora O’Neill, Ralph Wood, and Henry Allison. Moreover, her attunement to the architecture of moral experience warrants careful study by a wide academic audience, including psychologists and moral theologians. The latter will find the book especially significant for its effort to show greater compatibility between Kantian and Christian accounts of moral agency than is typically supposed. While G. follows Kant in his insistence that moral agency is secured metaphysically and that moral progress is therefore possible apart from any theological commitments, she also amplifies his views about the debilitating power of psychological perceptions of one’s incapacity, about the possibility of moral progress but not perfection, and about the need for moral exemplars.

Given G.’s care in such matters, it is disappointing that she sometimes allows her account to overreach its descriptive capacity. In her efforts to temper what she sees as distortions of humility within certain strands of Christianity, G. consistently evaluates Christian claims about humility as if their relevance pertained exclusively to the field of moral achievement. But Ignatius of Loyola, Augustine, and others whom G. mentions also spoke of humility in relation to participating in the divine life. Here, the saints’ self-valuations of their unworthiness befit the experience of encountering the Holy and receiving a share of God’s life. But G. rejects such valuations
as the distorted reflections of agents caught up in unhelpful self-other comparisons. In fairness, she does not claim to be writing a religious account, but one could hope that her engagements with Christian approaches to humility might transcend the limitations of Kant's own understanding of religious experience. That being said, there is much to learn from G's analysis for Christian discussions about the degrees of humility that pertain to moral achievement. Indeed, one would be hard-pressed to find a better philosophical discussion of this important virtue.

*Loyola College in Maryland*

**SHORTER NOTICES**


Although a revision of her Princeton doctoral dissertation, Reed demonstrates mastery in several related fields not often encountered in a dissertation. Her excellent *Fallen Angels* focuses on a discrete literary tradition, the Book of Watchers (Enoch 1-36). But the narrowness of its focus belies the breadth of the subjects addressed and the importance of its conclusions.

R. ponders the significance of what in earliest times appears to be scant interest in the figure of Enoch, and the later expansion of Enochic tradition in a series of writings cherished by Jewish and Christian groups. R.’s goal is to provide a synthesis that traces “developments in Second Temple, Rabbinic, and early medieval Judaism alongside early, late antique, and Byzantine Christianity” (5). The Enochic tradition is closely related to the “Watchers,” the fallen angels who corrupted humankind with illicit teachings.

R.’s analysis of the traditions of Enoch and the fallen angels leads to far-reaching implications for several important areas relating to Christian and rabbinic origins, including the factors that led to the emergence of Judaism and Christianity, and the various canons of Scripture recognized by different communities of faith.

Here is one example. R. finds that Enoch and the Watchers tradition were appropriated by early Christians (e.g., in Jude and in Heb 11) and by later theologians and apologists (such as Irenaeus and Tertullian) who found in Enoch grounds for arguing that salvation does not depend on circumcision or on the Law. Enoch’s antediluvian tradition lent important support to the Christian perspective that had divided the Jewish Jesus community almost from its very inception.

This is a well-written, informative book. A very helpful bibliography is provided.

*Craig A. Evans*

Acadia Divinity College, Wolfville, Nova Scotia


The title of this work refers to rough and tumble warriors, a phrase that occurs in Judges 9:4; 11:3, and 2 Chronicles 13:7. Mobley works through the stories of Ehud, Gideon, and Samson with tight literary analysis and thorough examination of various textual details. He seeks to reconstruct an outline of early Iron Age warrior culture.

M.’s close analysis finds significance with even the smallest detail. For instance, he sees the monoliths of Gilgal through which Ehud passes as a signal that “Ehud enters a kind of underworld whose ruler lies, it will be revealed, like a chthonic deity in his mud” (99). In the biblical portrayal of Samson’s hair, M.
sees a connection with the Mesopotamian lāhmu figure (200). He states that lāhmu means "the hairy one" (following Wilfred G. Lambert, Pair Lahmu-Lahamu [1985]), but fails to mention that it might mean "muddy" (following Thorkild Jacobsen, Treasures of Darkness [1976]). In Akkadian usage the term lāhmu refers to a sea monster—and the subtitle of M.'s section on this topic is "Samson as Chaos Monster")—as well as to mythological figures that stood at the gate of the Marduk temple. At times M.'s attention to detail strains the reader's imagination and may fall into the snare of paralleleomania.

Even though M. reads the text closely, there are several occasions in which he passes over important details. For instance, while he spends a great deal of time explaining the meaning of characters' names, when he investigates Gideon's son, Abimelek, he does not discuss the fact that Abimelek's name means, "my father the king." He does state that the Abimelek story "serves as a cautionary tale about the dangers of dynastic kingship" (120), but he does not connect this to the fact that Gideon goes back on his promise not to rule over the people in Judges 8:23.

With these few reservations in mind, M.'s treatment is generally excellent; he provides a thoughtful and insightful look into the warrior tradition of ancient Israel that will doubtlessly cause his readers to look at these stories afresh.

CHARLES HALTON
Hebrew Union College, Cincinnati


In this brief tome Changwon Song puts forth some provocative proposals regarding Paul's Letter to the Romans. According to S., Romans originally was not a letter but rather an Epictetus-like diatribe taught by Paul in a schoolroom to his students. It was only later appropriated as a letter by adding the introductory (1:1–15) and concluding sections (chaps. 15–16) of the present document. As a diatribe this teaching was not directed to a specific group of people, such as the Christians in Rome, but rather was "intrinsically universalized. Therefore, the message is intrinsically even more powerful for us" (122).

S. maintains that the Cynic-Stoic diatribe should be regarded as a literary genre in its own right, the product of an identifiable institutional setting, not just as a free-floating rhetorical technique or mode of argumentation. While S. pleads for this, he does not prove it. His attempt at a proof is through a comprehensive comparison of Epictetus's Discourses with Romans. Indeed, this book's strength lies in its ability to give us a better appreciation of the diatribal dimensions of Paul's letter. Yet the presentation does not yield a demonstration of such an institutional grounding, and the presupposition of such a grounding strains S.'s analysis. For example, his attempt to divide the diatribe into what is spoken by the teacher (Paul) and what is spoken by the imaginary interlocutor (student) is often not convincing, and S. himself admits to other possibilities. But beyond this, the claims made are entirely too far-reaching and without sufficient evidence. Where is the evidence that Paul, the great missionary apostle to the Gentiles, taught students in an Epictetus-like fashion in a schoolroom? Furthermore, there is no need to deny that Romans was written to a specific situation of Christians in Rome to appreciate its universal message.

JOHN PAUL HEIL
The Catholic University of America, Washington


In this sophisticated yet eminently readable book, Johanna van Wijk-Bos presents contemporary Christians with
a resource to reengage and reappropriate the long-neglected wisdom of the Torah. W.-B. argues for a hermeneutics of alterity in the Christian reading of the Torah. This approach pays special attention to the treatment of strangers and the marginalized, matters at the heart of what the Torah teaches about being a community in covenant with God. Such a hermeneutic proves salutary for dealing with the long-standing Christian tendency toward supersessionist or exclusionary readings of Scripture.

The book is divided into five parts dealing with both synchronic and diachronic issues. Although W.-B. tends to read the Torah with an eye toward replacing the Documentary Hypothesis with a greater emphasis on the postexilic concerns of the Torah’s final editors, it is her synchronic reading that gives the work life and helps to orient the historical issues she addresses. Additionally, W.-B. refuses to read the Torah in complete isolation from other texts; she artfully engages selected NT texts in her reading of Torah passages in order to illuminate and correct the interpretation of passages from the Christian Scriptures.

Pastors and teachers in particular would do well to dedicate some time to W.-B.’s reading of the Torah, though they should note a few important choices made by the author. First, in the final section, W.-B. addresses the question of the relationship of the Torah to some Synoptic and Pauline texts but spends little time discussing the place of the Torah in Matthew’s Sermon on the Mount. Second, W.-B. chose not to engage the 2001 Pontifical Biblical Commission’s document “The Jewish People and Their Sacred Scriptures in the Christian Bible.” Overall, however, the book achieves its purpose and is an eminently valuable resource for reading the Torah today.

Christopher McMahon
University of Mary, Bismarck, N.Dak.


The fruit of lifelong research that joins considerable publications on the Gospel and Letters of John, this literary and theological commentary follows a modified idealist approach; that is, Smalley believes that Revelation is a symbolic portrayal of the timeless conflict between good and evil, God and Satan. This conflict will involve a final consummation in judgment and salvation, even though the author, John the Apostle—the Beloved Disciple—did not present this consummation chronologically. S. intends the commentary to contribute to both the scholarly study of Revelation and the daily living of members of the Christian church.

According to S., Revelation is organized thematically and theoretically, and presented as a cosmic drama with a Prologue (1:1-8), two Acts (“Creation and Salvation through Judgment” [1:9-11:19]; and “Salvation through Judgment, and New Creation” [12:1-22:17]), and an Epilogue (22:18-21). The two Acts are comprised of seven scenes, the first six of which are followed by an interval. These intervals are part of the dramatic features of the work that also include audience participation, spiral rather than linear progression, inclusion of color in the backdrop, and the forensic setting of the entire piece. Following standard commentary style, S. offers his translation, textual analysis, literary setting, commentary, and theology. The text includes five excursuses and concludes with several indexes. Transliteration of the Greek (except in the index) makes the commentary user-friendly for Greek-less readers.

The strength of this commentary is its balanced approach. While S.’s treatment of Revelation as drama builds on the work of predecessors and is not new, he is thorough in the development of his hypothesis. Curiously, nowhere in his commentary, not even in the excursus on “Greco-Roman Drama and Revelation,” does he clearly define “drama.” His identification of motifs and conventions still leave many questions unanswered. While the commentary is a treasure trove of information, it
shorter notices

is certainly not the last word on the subject.

John J. Pilch
Georgetown University, Washington


Although this is a difficult and sometimes confusing book, it will reward the patient reader with new perspectives on a wide range of problems concerning Jewish art history. It is not a linear exposition, but rather a somewhat scattered series of essays, first on various modern perceptions of early Jewish stances toward art, then on selected artifacts or attitudes from the ancient world itself.

It is not about archeology, nor even about art, in the usual senses of those words. The author states “If we were to approach a Jew of the latter Second Temple period in Palestine and ask for his or her opinions on art, we would most certainly be met with hollow stares. Art as a separate category of thought is a relatively recent invention” (60). Rather, Fine suggests, we should “ask what is beautifully or skillfully designed.” In general he sees ancient Jewish art more as adornment, and as prejudiced against forms of expression that Jews would consider foreign idolatry:

Although Jews were fully a part of the visual culture of the Greco-Roman world, disdain of idolatry was a dynamic and developing marker of Jewish identity throughout this period.... This focus has deep roots in Biblical literature, where self-definition in response to the ‘polluting’ cultic art of the Other is a basic principle” (69).

These distinctions lead to discussions on Jewish art as a minority and often reactive phenomenon within a broader Hellenistic culture, the relationship between Jewish religious attitudes and artistic expression, and the use of symbol in connection with Jewish liturgy and minority self-identity.

The book is well illustrated and concludes with an extensive bibliography, hundreds of footnotes, various concordances, and a detailed general index. A graduate student would find much of value in the book, but it would not be a good starting place for those seeking an introduction to the issues under discussion.

William J. Fulco, S.J.
Loyola Marymount University, Los Angeles


LaNave engages the works of Saint Bonaventure with the question, “What is the place of holiness in the task of theology?” (10, 193). The inquiry is inspired by Hans Urs von Balthasar’s lament that, in an age that idolizes objective, scientific knowledge, a split between theology and holiness has led to the detriment of both. This study “intends to uncover some of the principles that would make it possible to overcome this split” (28). To do so, L. explores whether theology is a movement of the mind to demonstrative knowledge or to another type of knowledge, such as love (11). He looks to Bonaventure’s formula in the Hexaëmeron: “Passing from knowledge to wisdom is not assured: a means must be placed in between, that is, holiness” (11). L. structures his book as an exegesis of this formula according to a detailed discussion of the three principal terms: scientia, sanctitas, and sapientia. L.’s strength lies in his clear discussion of Bonaventure’s methodology. He confronts the often obscure Bonaventurian question and sees, with the help of Joseph Ratzinger’s seminal work, that theology is more than science; it is an understanding of divine revelation in history with wisdom as its goal. L. crystallizes his thesis through the lens of Francis of Assisi, whom Bonaventure accepted as a theologian and not simply as a pious figure.

Although this book bears the marks of a dissertation, it is an important contribution to Bonaventurian studies, pri-
On the whole, B.’s assessment of Augustine’s theological anthropology, though at times sketchy (often in his accounts of the insights of others), remains within the mainstream of Augustinian thought. B. provides a measured response to longstanding difficulties surrounding Augustine’s anthropology. Serious readers of Augustine’s works will also find much to reflect on in the three open questions with which B. leaves his reader: the inexplicability of evil, the content of civil justice, and the relevance of a scientific account of human nature for evaluating Augustine’s thought.

MARIANNE DJUTH
Canisius College, Buffalo


While the ecumenical efforts of the 17th century (Bossuet, Leibniz, and so on) have received much attention, 18th-century ecumenism has hardly been researched. Spehr fills this gap masterfully for the German speaking area. He shows that the book of ‘Febronius’ (Johann Nicholaus von Hontheim, auxiliary bishop of Trier), De statu ecclesiae et legitima potestate romani pontificis-testate (1763), with its critique of Roman centralism, gave new life to the idea of a reunion of Protestantism and Catholicism (although Hontheim’s contention that Protestants would return once Roman power structure had been reformed now seems naïve). The Reunion Thoughts of the Lutheran churchman Johann Jerusalem, published without his consent in 1772, views Catholic “additions” to the Christian religion as stumbling blocks to ecumenism. Yet, in Jerusalem’s view, Christians should reunite to stop the rising influence of Deism and its impact on society. S. also provides a good description of the influence (mainly on Catholic ecumenists) of Carl Bahrdt’s friend, Jakob Gersten-
berg. Another chapter introduces the work of the Benedictine Beda Mayr, who proposed a detailed plan for the reunion of Catholics and Protestants that Rome censored in 1783. Although more can be said about Mayr, S. succeeds admirably in putting his work into its historical context.

The most interesting part of the book describes the attempt to create an academic reunion society—until recently called the “Fulda Plan” (1776–1782), since several Benedictines from Fulda participated in it. S. suggests that we abandon this name, because new archival material reveals that the moving force of this failed project was the Protestant theologian Johann Piderit. It is true that the Benedictine Peter Bohm from Fulda was involved, but hardly anyone from the Catholic side supported him; even the “enlightened” prince-abotts regarded the idea of a “reunion academy” as “inadequate,” since it lacked official patronage. S.’s book is a must-read for church historians.

ULRICH L. LEHNER
Marquette University, Milwaukee


Caroline Ford explores the impact of the feminization of Catholicism on the development of secular French republican culture (8–9). Although the feminization of Catholicism was not a new phenomenon, France’s revolutionary experience, according to F., transformed that feminization and had profound consequences for the civil and political status of French women in the 19th and 20th centuries.

Drawing on a wide variety of sources, the work focuses on the 19th-century rise of female religious congregations. The book is constructed around four microhistories that provide windows onto the social and political processes of postrevolutionary France. During the 19th century, active, noncloistered communities offered women opportunities that were denied them elsewhere. According to F., the rapidly rising number of women who entered these congregations threatened the authority of family, church, and state, spurring conflicts over paternal authority and property rights. Although feminism and drives for the political emancipation of women were relatively weak in France, F. documents how a number of 19th-century women religious used the language of individual rights to argue for freedom to respond to their vocation and to dispose of their property. F. has also provided a historical and gendered dimension to contemporary conflicts in France. She suggests that the debate over Moslem girls wearing the veil in French classrooms is rooted in France’s earlier 19th-century struggle to establish a secular nation in reaction to Catholicism. In doing so the author has presented aspects of the impact of women religious communities that have been previously overlooked.

ELLEN M. LEONARD
St. Michael’s College, Toronto


A revision of his thesis at the University of Chicago, Mourad’s book is a clear, concise, and often compelling text that should be read by anyone interested in the use of transcendental arguments (TA) in theology. First, M. surveys the contemporary literature on TA in the analytic tradition, constructing a helpful typology, elaborating a compelling definition of TA, and responding to standard objections (chaps. 1 and 3). Second, M. appropriates Alvin Plantinga’s concepts of warrant and proper function but argues that, with respect to voluntary beliefs, deontological justification is a necessary condition of warrant, and that in some circumstances TA can satisfy that condition (chap. 2). For this correction to Plantinga, M. appropriates Karl-Otto Apel’s transcendental discourse theory and applies/tests his constructive position against the recent work of Schubert Ogden (chap. 4). The concluding chapter delin-
eates the role of TA in theology as an epistemic enterprise.

One of the virtues of this text—its conciseness—is also a weakness. Readers will find issues where further exposition seems necessary. For example, M.'s position on justification (deontologically understood) and warrant is conditioned on the fact that some beliefs are "voluntary." However, he does not engage the relevant literature here; consequently, vagueness surrounds this concept. The same could be said of the propositional attitude of "belief" and the elusive concept of "validity." Further, the defense of a Piercean consensus theory of truth—a step in the defense of world-directed transcendental arguments—is unconvincing because that theory is at least as problematic as the correspondence theory of truth that M. rejects. Finally, while I find M.'s interpretation of Ogden interesting, there is little doubt that he has engaged in "over-interpretation" of Ogden's work. Consequently, I am less sanguine than M. on the compatibility/complementarity of Ogden's and Plantinga's work. These comments, however, should not be taken as dismissive. They point to a robust agenda of further work that, one hopes, will be forthcoming from this scholar.

J.A. COLOMBO
University of San Diego


Amaladoss is a prolific Indian theologian with 22 books and over 330 articles to his name. In this volume A. intends not to offer a dogmatic Christology or a comparative theology (he is very insistent on this, perhaps to avert possible accusations of insufficient orthodoxy) but, as he puts it, to exercise "my right as an Indian and Asian to speak of Jesus in my own language and culture and their symbols and images" (9).

A. prefaces his presentation of the Asian Jesus with an overview of the images of Jesus in the Christian tradition (in particular, in the Gospels and the councils) and in non-Christian thinkers (e.g., Raja Ram Mohan Roy, Ramakrishna Paramahamsa, Swami Vivekananda, Mahatma Gandhi, S. Radhakrishna, and Thich Nhat Hanh). Chapters 3-10 successively elaborate the images of Jesus as the Sage/Teacher, the Way/Dao, the Guru, the Satyagrahi/Prophet, the Avatar, the Servant, the Compassionate, and the Dancer.

As he connects our beliefs about Christ with Asian cultures and religions, A. powerfully demonstrates the indispensable role of imagination and symbols in theological construction. While different readers may prefer one image over another, the most appealing images are perhaps Jesus as the Guru, the Satyagrahi, the Avatar, and the Dancer. The last, no doubt, is the most surprising to Western readers. Yet, Jesus as the Dancer brings about freedom and joy, especially in his resurrection, and hints at the dance at the heart of the Trinity itself, in which the three divine persons dance around each other (perichoresis).

I strongly recommend this book for any course on Christology. It is an excellent complement to Jaroslav Pelikan's Jesus through the Centuries (1985).

PETER C. PHAN
Georgetown University, Washington


Originated from a 2004 conference at Santa Clara University, California, to mark the centenary of Rahner's birth, these essays explore the relevance of the German Jesuit's theology for the so-called "Pacific Rim," that is, for Asia, Latin America, and the West Coast of the United States. The authors sought not only to celebrate but also to critically examine how Rahner's theology can both enrich and be enriched by the cultural and religious pluralism characteristic of the Pacific Rim.

Sandwiched between a substantial introduction by Crowley and an afterword by Tom Powers, the twelve essays, of unequal length and depth, are divided into three groups representing Rahner's hypothetical encounters with Pacific
Rim religions, cultures, theologies, ethics, and spirituality. Part 1 is headed by Frank Clooney’s extended reflection on volume 18 of Theological Investigations, followed by more or less direct responses by Thomas Sheehan (a philosopher), Catherine Bell (a ritualist), and David Pinault (an Islamicist). Clooney points out the profound implications of Rahner’s theology for interreligious understanding. And, while he notes how Rahner perhaps “would not approve of the idea of Catholic theologians who spend time everyday hearing the Qur’an, or reading with the rabbis, or contemplating images of Hindu deities” (19), Clooney proposes that Rahner could serve as an excellent model for interreligious dialogue, a participant who is “intellectually grounded, intensely united with Christ, humbly aware of our limits, learning across all boundaries” (19-20). Part 2 opens with an informative essay by Georgetown E. Grienner on how Rahner might impact Asian Christianity, especially Chinese Christianity. There follow short essays by Nancy Pineda-Madrid on our Lady of Guadalupe, Robert Lassalle-Klein on Latino/a and Ignacio Ellacuria’s theology, and Michael McCarthy on disillusionment. Part 3 provides articles by Luis Malcom on Rahner’s theology of the Cross, David DeCosse on Rahner’s ethics, Mark Fisher on divinization, and G. Donald Maloney on grace. As far as I know, this volume represents the first effort to bring Rahner’s theology to bear on the contemporary situation of cultural and religious pluralism. It is an excellent resource for a graduate course on Rahner’s theology.

PETER C. PHAN
Georgetown University, Washington


One issue clouding relations between the Vatican and the Moscow Patriarchate is the establishment in 2002 of four Catholic dioceses in Russia. The Orthodox responded by accusing the Catholic Church of acting on Orthodox “canonic territory” without consultation and in a way that revealed a proselytistic intent. Adriano Garuti, O.F.M., a former official of the Congregation for the Doctrine of the Faith and author of a 1990 attack on the notion of the pope as Patriarch of the West (Il Papa Patriarca d’Occidente? Studio storico dottrinale), examines this contentious situation in detail.

Following a brief historical overview of the Orthodox and Catholic churches in Russia, G. traces the diverse ways in which the idea of canonical territory developed in the East, where the geographical dimension has always been predominant in the identity of the local church, and in the West, where the personal element is also of great importance. In the end he rejects the Orthodox position, affirming the right of the Catholic Church to evangelize anywhere, since it alone has the fullness of the means of salvation. Indeed, G. seems reluctant to admit the presence among the Orthodox of some elementa ecclesiae, by which they may be called churches. This is the lens through which G. then considers the doctrinal issues involved—notions of Orthodox and Catholics as sister churches, proselytism, evangelization, and the ecumenical dimensions of the problem.

Overall G. tends to compare Orthodox and Catholic positions on a particular issue and, when a difference is noted, to reject the Orthodox position simply because it is not Catholic. He could have made more use of the methodology proposed by Unitatis redintegratio (no. 17), where, it is suggested, theological differences between East and West should, if at all possible, be seen as mutually complementary rather than conflicting. Still, G. makes some interesting suggestions about the way forward in the dialogue between Rome and Moscow based on the conviction of both sides that they constitute the one true church.

RONALD G. ROBERSON, C.S.P.
Secretariat for Ecumenical and Interreligious Affairs, USCCB

Bioéticas para el siglo XXI: 30 años de bioética (1970–2000). Edited by
Velez brought together experts from different spheres of inquiry (theology, philosophy, ethics, psychology, and law), resulting in an indispensable collection of eleven essays on the present state of bioethics in Spain. My comments on a few of the specifically theological contributions can highlight the collection's overall relevance. Diego Garcia Guillen (History of Medicine at Madrid's Universidad Complutense) provides a foundational essay on the evolution of the fundamentals of bioethics. He describes not only advances made by American writers like Stephen Toulmin, Albert Jonsen, and Warren Reich, but also entertains the claims of Rahner and Fuchs regarding the Christian specificity of the moral order. The late Javier Gafo (past chair of Bioethics at Comillas) broadly examines relevant teachings from the OT, the Gospels, and the Catholic moral tradition, and their later expression in casuistry—particularly regarding the not-absolute value of human life—and applies his insights to end of life issues. Marciano Vidal (chair of Moral Theology also at Comillas) investigates whether the Catholic moral tradition can offer us a truly universal and democratic approach to ethical decision-making that also remains faithful to its own claims. As he turns with his questions to the Catholic social justice tradition, we recognize in his search interests and methods not unlike those of Lisa Sowle Cahill. These theological essays are rounded off by Jose Carlos Bermejo (director of Madrid's Center for the Humanization of Health), who offers a very practical and pastorally sensitive article on ethical norms for care-taking in a palliative setting. Other articles include legal and ethical questions on cloning and hospital ethics committees, and two case studies, one on AIDS, the other on end of life issues.

JAMES F. KEENAN, S.J.
Boston College


Can and ought state legislatures create a two-tiered system of marriage wherein some “couples may choose a contract marriage, with minimal formalities of formation and attendant rights to no-fault divorce,” while others “may choose a covenant marriage, with more stringent formation and dissolution rules”? (1) Should American religious communities support such a system? These are the central questions the authors of this collection answer through a thorough exploration of American theologies and cultures of marriage. Three states have now enacted two-tiered laws, raising serious concerns that are here clearly introduced by John Witte and Joel Nichols. They cite admittedly limited studies suggesting that marriages in a covenantal model lead to a more beneficial family life than do contractual marriages. On this basis, they call on Western religious communities to support laws that allow couples to choose between these two “styles” of marriage.

Subsequent chapters place these central concerns within a comparative perspective by examining major aspects of several Western religious traditions—Judaic, Roman Catholic, Eastern Orthodox, Protestant, and Islamic. For each tradition, two chapters scrutinize the tradition's overall worldviews, religious stance on gender, histories of marriage, the evolution of its religious laws regarding marriage, and its contemporary stands on marriage and family life. The authors also probe each tradition's approach to divorce. This careful, detailed approach highlights the existence of, yet divergence between, each community's understanding of the marriage as covenant.

The book's concluding chapters offer a critically balanced investigation of this movement. The authors recognize the potential of such marriages to greatly improve life for contemporary couples and their families, and acknowledge the reality that governmental marriage laws are greatly limited in their true ability to promote a fully practiced covenantal marriage. If this marriage movement is
to grow, it must have the enthusiastic support of America's faith communities, yet these communities are far from agreement on the central meanings of marriage.

Julie Ward
DePaul University, Chicago


Modras's thesis is that Ignatian spirituality is so rooted in Renaissance humanism that it ought itself to be classified as a form of humanism (viii, xvi). Practicing Ignatian spirituality, thus construed, will press one toward certain humanist dispositions that constitute an important alternative (that M. calls "spiritual humanism") both to secularist appropriations of humanism and to exclusivist claims on the part of various forms of fundamentalism, religious and non-religious (287). After two chapters presenting Ignatian spirituality and the role of Renaissance humanism for it, M. paints five appealing portraits of Jesuits who, in his estimation, support this thesis: Matteo Ricci, Friedrich Spee, Pierre Teilhard de Chardin, Karl Rahner, and Pedro Arrupe. He concludes by arguing that Ignatian humanism is a spirituality for the 21st century that can help us deal with challenges as diverse as religious pluralism, modern evolutionary science, the modern problem of evil (Auschwitz), and postmodernity.

The book can well serve as an invitation to either the practice of Ignatian spirituality or further study; however, for the latter, one will need to go elsewhere. For a more robust analysis of the relationship of humanism to Ignatian spirituality one should consult Michael Buckley's magisterial The Catholic University as Promise and Project (1998, 74-102), which, curiously, M. does not cite. Moreover, the argument ultimately overreaches itself. M. is on solid ground in arguing that Renaissance humanism is one of the sources that came together to form Ignatian spirituality. However, the further claim that other sources (from, say, the medieval spiritual heritage or from feudal culture) and foci (its ecclesial character, for instance) can either be ignored or "translated" into terminology and imagery consonant with humanism results in a one-dimensional reading. As Louis Dupré's Passage to Modernity ([1993] 221-30) shows, the genius of the Ignatian synthesis derives from its ability to hold in tension a number of strands of the rapidly fragmenting late medieval and Renaissance world, including humanism, but not just that. It is this creative multivocity that is lost in M.'s treatment.

J. Matthew Ashley
University of Notre Dame


Readers have long known books with titles like A Companion to Plato... to Shakespeare... to Kierkegaard, but this seems to be the first encyclopedia dedicated to a single individual. Perhaps this is a suitable way of treating Merton, for he was the author of about 100 books of a wide variety of types and subjects: poetry, novels, letters, journals, literary criticism, satire, history, politics, spirituality, theology, autobiography, social commentary, and so forth. Some entries concern subjects (redemption, women, censorship, prophecy) and some concern people (Professor Mark Van Doren, Abbot James Fox, Canon Arthur MacDonald Allchin). Others concern places (Prades, Oakham, Polonnaruwa) while still others are summaries of his books. There are even short accounts of how he revised his essays. Each entry is succinct and clear, and the text is illustrated with Merton's drawings and an abundance of photos—even a photo of a plaque to Merton at the corner of 4th and Walnut in Louisville, the site of a Merton "awakening."

The many tapes of Merton's monastic lectures are not considered, and almost no mention is made of the secondary literature on Merton, nor is there a listing of the works. The three authors are founding members of the Thomas
Merton Society and write of him with an easy familiarity that is subtle in showing both respect and affection—all of which makes the present book a valuable resource for Merton scholars and, for others, a delight to browse and recall favorite passages. The work is a comprehensive guide to a man of contemplation who spoke to America as no other has.

THOMAS M. KING, S.J.
Georgetown University, Washington


Steele gives us a delightful collection of Spanish religious hymns (alabados) that spring from the living oral tradition of New Mexico. They deal with the sufferings and death of Jesus, the agony of his mother at Calvary, the lives of the saints, and religious customs that edify the Christian believer’s faith. In the editor’s words, “the alabados are a sort of cultural DNA, a spiritual, social and psychological genetic code that directs people’s lives” (4).

The collection includes 126 alabados—clear and accurate texts in Spanish, along with English translations and helpful commentaries that situate each alabado within its historical, social, and theological context. S. directs us to the faith of the people. “The history of the alabados now sung in New Mexico is important, but... more significant... [are] the human and religious needs and aspirations, the hope and fears that endure through the ages” (3). S.’s expertise in Spanish metric, literature, culture, and anthropology, as well as his dazzling poetic intuition enable him to grasp the numinous meaning underlying each alabado. He perceives the prayerful and stark cry that leads to a state of meditation, to an almost mystical state he describes as “misticismo toseo, rough-hewn village mysticism” (31).

S. identifies 53 formulaic patterns—“those slippery evanescent building blocks of orally composed poetry” (5)—that yield insight into the depth and vitality of the alabados. Also, with the help of a table, “The Passion and Death of our Lord Jesus Christ according to New Mexico,” he identifies all scriptural and folkloric episodes from the Last Supper to the Resurrection “accepted by Mexicans and New Mexicans... today in popular devotion,” facilitating “considerable insight into the spirituality [that] the alabados... transmit” (59).

All this makes The Alabados of New Mexico a readily accessible and usable text for anyone who wants to become familiar with and appreciate the richness of these sacred Spanish hymns. Indeed, the book is a major contribution toward understanding and valuing the life and culture of New Mexicans.

NUILA-STEVENS
Saint Meinrad School of Theology, Ind.


The collection consists of an introduction by D. Z. Phillips and six symposia from a 2000, Claremont Graduate University conference on philosophy of religion. Three symposia examine Wittgenstein’s religious thought; two trace the reception of his thought by theologians and philosophers of religion; one centers on “Wittgenstein and Culture.” As this last symposium and a paper on ethics in the Tractatus indicate, the title Religion and Wittgenstein’s Legacy, does not precisely capture the book’s scope. Of greater moment than these inclusions is a significant exclusion. As Gareth Moore notes, “Wittgenstein did not, after all, write a great deal on the philosophy of religion. There is no extended work which treats the philosophy of religion in the way that the Philosophical Investigations treats language and the philosophy of mind” (209). Arguably, what Wittgenstein wrote about these latter topics—about language, thought, and their relation to reality—is of greater value and significance for the philosophy of religion than what he said explicitly about religious topics. Since
none of the symposia addresses this possibility, the collection will appeal differently to different readers. Those who, like Wittgenstein and such thinkers as Phillips, look askance at theology and the doctrinal aspect of religion may be attracted to the opening symposia, on “The Problem of ‘The Higher’ in Wittgenstein’s *Tractatus*,” “Wittgenstein’s Lectures on Religious Belief,” and “Wittgenstein and Frazer.” Others may feel that I. U. Dalferth’s words too aptly characterize much of this part of the book: “The literature on Wittgenstein’s own religion and the debate about the proper interpretation of his often rather obscure and tortured remarks about religious belief is sometimes quite speculative, especially since much of the material is second-hand from students’ notes or reports by friends” (277). Turgid, obscure pieces alternate with crisp, clear ones, and, in general, no notable new light emerges about Wittgenstein’s religious views. More instructive, in the second section, are Dalferth’s “Wittgenstein: The Theological Reception” (before he strays from his topic) and Fergus Kerr’s “The Reception of Wittgenstein’s Philosophy by Theologians.”

GARTH HALLETT, S.J.
Saint Louis University


This is not a theological book, but rather a reflection in the style of interdisciplinary religious studies on current findings from cognitive neuroscience. Kelly Bulkeley’s area of research is Native American religions.

While B. opposes Descartes’s mind-body dualism, he also opposes the materialist reduction of mind to neurophysiology that he finds in Antonio Damasio and many other cognitive scientists today. He supports, however, the notion of the embodied dependence of cognition, emotion, and religious culture on the brain’s neurophysiological activity. B. finds many categories of wonder-evoking experiences that have been studied in the cognitive neurosciences and have a historical-religious dimension. The special wonder-evoking categories addressed are those associated with vivid dreams and visions, with sex and sexuality, with war and the culture of war, with the creative madness of musicians, dancers, and drug addicts and, unsurprisingly, with the monk’s life of contemplation. B. traces the experience of wonder to centers in the brain that control the emotional side of cognition, while he traces the hermeneutical side to the local religious culture.

The book is well written, interesting, informative, and easy to read. It is intended for readers who are not expert in the areas covered, but want to get the religious flavor of what’s cooking in the academic kitchen of the neurosciences. For a deeper level of philosophical and theological integration, I could recommend several, including Robert Russell’s edited collection, *Neuroscience and the Person* (1999).

PATRICK A. HEELAN
Georgetown University, Washington, D.C.


Kirwan organizes this very helpful introduction to the work of the French-American literary and cultural critic René Girard into three areas: the development of mimetic theory (*Violence and the Sacred* [1972]); books in which the mimetic theory is applied to specific authors or texts (*The Scapegoat* [1982]); and important interviews and conference presentations that often nuance his earlier writing (“To Double Business Bound”: Essays on Literature, Mimesis and Anthropology [1978]). K. offers an appreciative summary of Girard’s mimetic theory of desire as a powerful critique of the Romantic autonomous self. Girard arrives at his universalizing theory through the close study of particular authors, notably Cervantes, Flaubert, Proust, Shakespeare, and Dostoevsky. In each, he finds the potentially liberating recognition that human desire is not self-generating but rather arises from A’s perception of B’s
THEOLOGICAL STUDIES

desiring a third reality (whether an ob-
ject or quality) that makes that reality
desirable for A. As Girard would have
it, “everyone desires according to an-
other’s desire.” This social understand-
ing of what we tend to associate with
our most intimate selves opens up in a
next step to the acknowledgment that
this triangulation of desiring often leads
to conflict, even destructive conflict.
This conflict is contained by the fashion-
ing of a “scapegoat” who, precisely as
victim of the now conjoined rivals, has a
pacifying effect on them. K. traces Gi-
rard’s use of this insight to explore the
origins of both culture (the world of lan-
guage and representation) and sacrifi-
cial religion.

K. offers a conscientious palette of
criticisms of Girard’s very ambitious en-
terprise and is quick to acknowledge the
areas (some of them major) where
much more work needs to be done. At
the beginning and the end of the vol-
ume, K. asks whether Girard’s mimetic
theory should be thought of as a flood-
light that illuminates everything, or as a
collection of tastefully arranged spot-
lights that, for some, provides a herme-
neutic that enables us to read texts with
a view to our being “converted by
them” (9, 114). K. suggests that Girard
may hold both of these views, and K.
seems to do so as well.

BRIAN O. McDERMOTT, S.J.
Loyola College, Baltimore

A CONCISE ENCYCLOPEDIA OF THE PHIL-
OSOPHY OF RELIGION. By Anthony C.
Thiselton. Grand Rapids.: Baker Aca-

Thiselton has produced a useful, af-
fordable, and succinct work. Neophytes
will benefit from precise definitions of
difficult philosophical concepts, and un-
dergraduate and graduate students con-
centrating in philosophy or religion will
find the brief accounts of concepts,
philosophical schools, and figures help-
ful. The beginner, however, may need
to read several entries in order to un-
derstand a single entry, since the de-
scriptions and definitions often allude to
other concepts or figures (each conve-
niently cued by capital letters). The
more than 300 entries range from a few
paragraphs to a few pages. Heavily
weighted toward philosophy’s encoun-
ter with Christianity, T.’s work also in-
cludes some entries arising from Hindu-
ism, Buddhism, Judaism, and Islam. The
book covers classical formulations, me-
dieval notions, and contributions from
the modern and postmodern periods.

Producing such a work requires sig-
nificant breadth, which T. demon-
strates. It also requires the ability to se-
lect and interpret which philosophical
theories and writings to highlight. (T. is
an authority on hermeneutics.) Gener-
ally, the major contributions are well
covered. In at least one case—the entry
on John Hick—T. chooses to concen-
trate on Hick’s theodicy as his major
work while largely ignoring his original
and controversial work on pluralism.
But this is the nature of selection. T.
competently and wisely rehearses the
reception of major philosophers’ ideas
and sometimes sides with a particular
interpretation. Again, this is the au-
thor’s prerogative, but naïve readers
should be forewarned that even ency-
clopedists rightfully have their own take
on history and ideas.

Those looking for a concise, yet so-
phisticated, treatment of issues and fig-
ures in the philosophy of religion should
place this volume on a readily accessible
shelf.

CHESTER GILLIS
Georgetown University, Washington
BOOKS RECEIVED

SCRIPTURAL STUDIES


Talbert, Charles H. Reading the Sermon on the Mount: Character Formation and Ethical Decision Making in Matthew 5–7. Co-


HISTORICAL


SYSTEMATIC


**MORALITY AND LAW**


BOOKS RECEIVED


PASTORAL, SPIRITUAL, AND LITURGICAL


Irvine, Christopher. *Art of God: The Making
THEOLOGICAL STUDIES


PHILOSOPHY AND OTHER DISCIPLINES


Corcoran, Kevin J. Rethinking Human Nature: A Christian Materialist Alternative to
BOOKS RECEIVED


