

## BOOK REVIEWS

JEWISH BELIEVERS IN JESUS: THE EARLY CENTURIES. Edited by Oskar Skarsaune and Reidar Hvalvik. Peabody, Mass.: Hendrickson, 2007. Pp. xxx + 930. \$49.95.

A history of “Jewish believers in Jesus” rather than of “Jewish Christianity”? Conventionally, Jewish Christianity has designated the position of “those Jews who recognized Jesus as Messiah . . . but . . . continued to observe the Torah” (4). Here, however, the editors and contributors, emphasizing ethnicity (as do the ancient sources), have chosen also to allow for those Jewish believers who had merged into mixed communities and who no longer followed a Jewish way of life. Jewish believers, then, are “Jews by birth or conversion who . . . believed Jesus was their savior,” or messiah, or end-time prophet (3, 13), no matter what their position on Jewish Law.

A helpful introduction (Skarsaune) and an up-to-date review of scholarship (James Carleton Paget) are followed by six NT studies: on James and the Jerusalem community (Richard Bauckham), on Paul’s Jewishness (Donald Hagner on the letters, Reidar Hvalvik on Acts), on the Pauline mission and another on the Roman church (Hvalvik), and on Revelation and John’s Gospel (Peter Hirschberg). Subsequent essays produce a mass of specific, useful information on Greek and Latin patristic literature (Skarsaune), on church orders and liturgical texts (Anders Ekenberg), and on rabbinic literature (Philip Alexander). While its yield may be thinner than that of the other essays, Lawrence Lahey’s survey of Christian-Jewish dialogues could become the standard for some time.

The literary heritage of Jewish believers is capably handled: Jewish-Christian gospels (Craig Evans), OT Pseudepigrapha (Torlief Elgvin), the Pseudo-Clementines (Graham Stanton), and Jewish-Christian materials used by Greek and Latin writers (Skarsaune). Ebionites and Nazoraeans receive critical treatment (Skarsaune, Wolfram Kinzig), and Skarsaune closes the book with a masterful summary history.

Given the tendency of an earlier generation of scholars to treat Jewish Christianity as a monolith, the value of this collection can be measured by identifying the diverse positions of these Jewish believers according to the cumulative evidence adduced by the authors, positions as varied as those of the Judaism and Christianity of which they were a part.

Their attitudes toward the Law were far more disparate than usually assumed. Some Jewish believers in Jesus, early on, were themselves observant but seem to have resisted the pharisaic/rabbinic tightening of the Law. Some pleaded for acceptance of Sabbath alongside Sunday; others are criticized by Gentile Christians for “keeping Passover with the Jews.” For some, keeping the whole Torah was apparently an ideal, but not compulsory; some kept the Law and demanded the same of Gentiles; and some

made no such demand. And there were those who abandoned the Law altogether.

Correspondingly diverse were their relationships with fellow Jews. Rabbinic materials point—clearly and perhaps surprisingly—to Jewish believers in Galilee in the second and third centuries living side-by-side with other Jews, socializing, attending the same synagogues, discussing and arguing with each other. Rabbinic leadership attempted defensively to separate and to marginalize the believers, but this was achieved only in the fourth and fifth centuries. Historical circumstances were frequently determinative: the Jewish-Roman wars, the Roman tax on Jews, and the messianic claims associated with Bar Kokhba pushed Jewish believers toward distinguishing themselves from other Jews. Christological disputes, like the one displayed in the Fourth Gospel, were frequently “framed by the Christian-Jewish quarrels, in which Jewish believers in Jesus play a deciding role” (238).

Equally varied were relations with Gentile Christians, which differed, like their relations with their fellow Jews, with time, place, and circumstance. Perhaps the most important points are Skarsaune’s: there was a widespread, if not universal, consensus over time that “Gentiles who joined the communities of believers in Jesus did not have to become Jews in the process” (766), and the evidence that “full table fellowship between Jewish and Gentile believers in the mixed communities of the diaspora . . . was sought, and for the most part realized,” says a great deal about the majority of Jewish believers (767).

Finally, Jewish Christianity is frequently associated with a “low” Christology, but the evidence here only partially supports that association. We find Jesus as the promised prophet-like-Moses, a Jesus who became messiah because of his flawless observance of the Law or by receiving the Spirit at his baptism, and a Jesus whose Davidic descent was so important that the complicating factor of his virginal conception was denied. But there are, as well, evidently “higher” Christologies, for example, a messiah who exceeded human limits, Jesus as God’s pre-existent wisdom, and the whole Christology of John’s Gospel, developed and debated in the largely Jewish, Johannine community.

This is a collection to inform us of what we do not know, to expand what we do know, and to correct what we think we know. Every library should acquire it.

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DAVID P. EFROYMSON

JUDGMENT AND JUSTIFICATION IN EARLY JUDAISM AND THE APOSTLE PAUL.  
By Chris VanLandingham. Peabody, Mass.: Hendrickson, 2006. Pp. xvi + 384. \$29.95.

This revised dissertation, written under the direction of George W. E. Nickelsburg, challenges E. P. Sanders’s notion of “covenantal nomism” by arguing that, in the Judaism(s) of Paul’s day, fidelity to the covenant and

indeed salvation itself required the doing of “good works.” Against Sanders’s view that “election and ultimately salvation are considered to be by God’s mercy rather than human achievement” (*Paul and Palestinian Judaism* [1977] 422) VanLandingham argues that, “in early post-biblical Jewish texts, salvation is earned, at least in the sense that there is a *quid pro quo* or cause and effect relationship between obedience to God in this age and eternal life in the next” (333). VanL.’s boldest claim is that Paul had no notion of justification by faith; rather, Paul taught that individuals are ultimately judged by God and saved or damned on the basis of what they do.

The introduction states the problem of the relationship between divine grace and human reward, surveys pertinent literature from the late-19th century down to the present, and explains VanL.’s approach. He believes that Sanders and others are overlooking texts in postbiblical Judaism supporting the idea that election and salvation are rewards for human behavior.

Chapter 1 examines the relationship of election, covenant, and God’s grace to obedience in postbiblical Judaism. VanL. attempts to show that God’s election of Abraham was a reward for his righteousness. He disagrees with those who hold that in Genesis 11–12 God’s grace precedes Abraham’s obedience. Even if one could argue that in the biblical account of the election God gratuitously called Abraham, that view is corrected in postbiblical texts like Jubilees, the writings of Philo and Josephus, *The Biblical Antiquities* of Pseudo Philo, and *The Apocalypse of Abraham* to show that God rewards righteousness and punishes wickedness.

Chapter 2 looks at the causal relationship between deeds and final judgment. VanL. assembles a host of texts to support the notion that survival or approbation at the last judgment is based on one’s deeds. Despite the theme of God’s mercy, love, and forgiveness in the cited texts, they make clear that God does not overlook a person’s character—retribution is always a divine option. Remarkably VanL. claims that “the preponderance of these texts state or strongly imply that most Jews would be damned at the Last Judgment” (172). He follows this claim with a discussion of its problematic nature but still maintains (against other scholars) that the texts embody his view.

Chapter 3 turns to Paul’s letters and the topics of behavior, the last judgment, and eternal destiny. VanL. believes that the topic of behavior in 1 Thessalonians 3:13; 5:23; 1 Corinthians 1:8; and Philippians 1:10 and 2:15 regarding the Day of the Lord concerns what is moral and ethical rather than any forensic sense of a judicial pronouncement on God’s part. In approaching God, each person receives judgment according to his or her deeds. Regarding the last judgment, 1 Corinthians 3:5–4:5; 5:1–5; 6; 10; and 11:27–34 indicate that believers could be condemned for their moral failures. Furthermore, these texts indicate that the relevance of “justification by faith” to the notion of the last judgment in Paul is not clear; those who are justified are not necessarily those who are approved at the last judgment.

Chapter 4 treats of “justification by faith” as a mistranslated phrase and a misunderstood concept. Since the consensus among NT scholars is that this expression has a forensic meaning such as “acquittal” before God, the task VanL. sets for himself is daunting. In the end he has to admit that sometimes NT Greek words of the root *dikai-* do carry a forensic sense; he is sure, however, that in Paul this is never the case.

Doubtless, this book will force some to reread Sanders and the primary texts cited both by Sanders and VanL. Sanders, however, has not overlooked as much as VanL. claims. In fact Sanders handles the textual material in a nuanced way, writing about a “pattern” in Judaism of the time, acknowledging the tension between “grace” and “works” as he constructs what he sees as a prevailing view in Hellenistic Judaism. VanL. tends to read texts in an unnuanced, “literalist” way without attention to context.

Ultimately, the book fails to make a distinction between grace offered and grace accepted or rejected. No clearer example is found than in that of Abraham, who was gratuitously called by God and then responded in obedience to God’s request. Here and elsewhere the “causal” relationship between “grace” and “works” may not be the correct interpretation of how an individual can be reckoned as “righteous” on the basis of “faith.”

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THE TRINITARIAN THEOLOGY OF BASIL OF CAESAREA: A SYNTHESIS OF GREEK THOUGHT AND BIBLICAL TRUTH. By Stephen M. Hildebrand. Washington: Catholic University of America, 2007. Pp. xiv + 254. \$59.95.

That the mystery of the Trinity establishes the core of Christian faith is broadly affirmed. It is also widely recognized that the Cappadocian fathers had a foremost role in shaping a theological language that assists in safeguarding that mystery, chiefly by introducing a clear terminological distinction, namely, one *ousia* and three *hypostases*. These crucial terms and others such as *physis* and *prosopon* reveal the Greek philosophical background of their theological achievement. Even though in the last century Greek cultural influences were discussed and strongly contested, the achievement of Basil and the two Gregorys for Christian theology and doctrine has proven durable. Nevertheless, beyond comprehensive works like those of R. P. C. Hanson (*The Search for the Christian Doctrine of God*, 1998) and Lewis Ayres (*Nicaea and Its Legacy*, 2004), studies dealing specifically with Basil’s trinitarian theology are scarce. Leaving aside a few articles, there are only two monographs, both in German: Franz Nager’s century-old study (*Die Trinitätslehre des hl. Basilius des Grossen*, 1912) and Volker Henning Drecoll (*Die Entwicklung der Trinitätslehre des Basilius von Cäsarea*, 1996). The disparity between the relevance of the bishop of Caesarea and attention paid him is striking. Thus I welcome the publication of Hildebrand’s book.

In this, a heavily augmented thesis for Fordham University, H. structures his topic into two main sections. The first, using a biographical outline,

traces Basil's evolution from a homoiousian to a Nicene position. The second presents a thorough analysis of the intratrinitarian relations of Son and Holy Spirit to the Father, itself introduced by a consideration of Basil's attitude toward Scripture. As the book's subtitle suggests, H. intends to situate Basil's trinitarian theology within an interaction between Greek thought and biblical truth; his second section, with its detailed analysis, demonstrates that certain key biblical passages (Jn 14:9; Mt 11:27; and Jn 17:26 for the Son and 1 Co 1 2:3 for the Spirit) serve as the basis of Basil's trinitarian thought. The link between biblical and Greek thought is again confirmed by the conclusion, "Linguistic Achievement and Biblical Truth." H. provides two appendixes (one surveys "Studies of Basil's Works"; the second reconsiders the dating of *Epistle 9* and *Contra Eunomium*) and a bibliography.

H. provides a useful, well-written account of a highly complex topic. He exposes, first, the evolution in Basil's thought that led him to "orthodoxy" and, second, the pervasive impact of the Scripture on the shaping of trinitarian discourse. In so doing, H. hints at the relevance of the sacred texts in early polemic literature. He rightly points out that this relevance has usually been neglected in favor of the analysis of commentaries. H. also succeeds in raising fundamental questions on the relationship between Greek *paideia* and the Bible, and on the relevance of the understandings of that relationship to the trinitarian question. I especially underscore how deeply H.'s presentation of Basil is anchored in Greek culture, not only in its different philosophical tenets, mostly eclectic, but especially in rhetorics. H. demonstrates that attempts to account for the development of trinitarian doctrine that ignore rhetorical training and patterns are condemned to failure. With an extensive acquaintance with primary and secondary sources, H. is able to discuss both the merits and the shortcomings of Basil's theology in a nuanced and well-grounded fashion.

I mention only two desiderata. First, although I understand the author's clear focus on the dogmatic, it would have been beneficial, especially in relation to Basil's life, to provide a broader perspective, even for a better understanding of the dogmatic, asking, for example, how this doctrinal evolution appears in spiritual and pastoral writings. Second, given only one other recent monograph on the subject, I would have expected a more detailed discussion on Drecoll's book. With qualifications, I recommend this study for exploring one of the foremost theological enterprises in the history of Christianity.

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PABLO ARGÁRATE

HOLY POWER, HOLY PRESENCE: REDISCOVERING MEDIEVAL METAPHORS FOR THE HOLY SPIRIT. By Elizabeth A. Dreyer, New York: Paulist, 2007. Pp. vii + 344. \$24.95.

A dispirited Christian reader is strongly advised to set aside "excessively abstract theology" (19) and read Elizabeth Dreyer's compelling study of

the Holy Spirit in the Middle Ages. She is interested in the Holy Spirit not as a problem in theology but as an activating force in life. Few were as alive to the formative presence of the Spirit in the life of the church and of the individual as Augustine of Hippo, Hildegard of Bingen, Bernard of Clairvaux, Bonaventure of Bagnoregio, Catherine of Siena, and Julian of Norwich, whose works comprise the focus of this book. For these “ancestors in faith,” the Spirit is the consummate love that binds the three Persons, connects their Trinity with humanity, and unites human beings with one another in charity.

That the Holy Spirit works to shape the church and its leaders is an existential truth rooted in Pentecost. Bernard of Clairvaux, “a model of one who paid attention to God” (138), desiring that his Cistercian brothers fulfill the days of Pentecost, knew this rooting. So did Augustine of Hippo. Attacked by the deeply unappealing Donatists, alive to his own sinfulness, and afflicted by the decadence of his society, he turned to the Spirit for the strength to effect spiritual, moral, and ecclesial renewal. The pentecostal transformation of the apostles, from frightened creatures unsure of their mission to courageous men of faith and purpose, was immediate to him. Thus D. argues that, in his concept of his own episcopal leadership, Augustine identified himself with that new “Spirit-filled” Peter.

Although their work is biblically rooted and, therefore, in a sense derivative, one is struck, as with most things medieval, by the sheer fertility and untrammelled creative energy of the religious imagination of these writers. Hildegard of Bingen, for instance, used color to convey her comprehensive perception of the Trinity, and cast trinitarian spiritual vitality as a struggle between light and darkness. Her Christ was brilliantly, exhilaratingly blue—the “Blue Christ”—and the Spirit’s living presence was green, *viriditas*, suggesting the natural “greenness” of life, fertility, virtue, and the freshness of sanctity. For this remarkable woman, the Spirit was both music and musician, a timbrel player who inspired the chant of the Benedictine Divine Office that she so loved (after the model of the angelic choirs eternally dedicated to singing God’s praises). “To the Trinity be praise!” she enthuses, “God is music. God is life / that nurtures every creature in its kind” (80).

Less exuberant and more worldly, Bernard of Clairvaux and Catherine of Siena nonetheless thought equally metaphorically about the Spirit. Bernard likened the Spirit to the kiss desired by the bride of the *Cantica canticorum*, expressive of the deeply intimate breathing of the Spirit upon the apostles and, more generally, of the intimate reciprocity of love between the Spirit and humanity. Of a decidedly more practical bent, Catherine spoke of the Holy Spirit as a waiter: the table was the cross, on which was served the food of the Son. Catherine’s imagination gave theological feeling and depth to this vignette by shifting it into the context of the crucifixion. Here, eating involves suffering; the waiter serves up God’s gifts and grace; the food is sighs and the drink is tears. Catherine conversed with the Spirit: “I recall his saying not long ago,” she wrote, “I am the One who upholds and sustains the whole world. . . . I am the mighty hand that holds

up the standard of the cross; of that *cross* I made a bed and held the God-Man nailed fast to it” (210). However poetic, one could hardly find a more memorable theological statement concerning the unity of God and the role of the Holy Spirit in redemption.

These images, and others, demand much of contemporary readers. D. allows, for instance, that some will feel uneasy with Bernard’s thinly veiled erotic talk about spiritual kissing. To facilitate persistence and relevance, she concludes each chapter with “Food for Thought,” underlining alleged parallels between medieval and contemporary concerns. Amid her insightful and sensitive handling of spiritual metaphor, however, these questions are intrusive; one feels hectored, not improved. Also the information provided in the “Life and Works” section that precedes each author is little more than derived “bits-and-pieces” and sheds minimal light on either the times or author. Unfortunately there are also errors and misleading intimations: Philip VI Valois, not Philip IV, negotiated with John XXII concerning crusades (217); Barbara Tuchman’s *Distant Mirror* is not a reliable critical source for the 14th century; and the Hundred Years’ War was not begun to give the French fleet something to do, as D. implies. Finally, given the stress D. places on Hildegard’s spiritual color schemes, the grey, indistinct reproduction of her “Blue Christ” (144) is disappointing. Hildegard would not approve.

Nevertheless, these are quibbles. D.’s study of metaphors of the Spirit is eloquent and interesting. I highly recommend it.

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PENNY J. COLE

THE SEVEN DEADLY SINS: FROM COMMUNITIES TO INDIVIDUALS. Edited by Richard Newhauser. *Studies in Medieval and Reformation Traditions* 123. Boston: Brill, 2007. Pp. xii + 308. \$129.

Some contemporary philosophers and moralists, like the ancient Platonists, continue to regard concepts as timeless essences. Fortunately, the present collection from a variety of disciplines is marvelously Aristotelian in its method of tracing the time-bound vagaries of medieval thinking about the seven deadly sins. Thereby, it is less in danger of forgetting the hard work—and the sometimes checkered history—of developing adequate concepts and devising suitable terms for things, especially for moral things.

Newhauser’s introduction provides a sophisticated reflection on the processes by which cultures labor to discern suitable ways to praise and blame. In his description of what he calls “social constructionism,” he rejects any form of cultural relativism (as if the virtues and the vices were simply cultural impositions or inventions), yet he declares his intent to convey a due appreciation for the complex cultural processes involved in understanding human behavior and emotions in relation to morality.

The common concern of these essays (selected from a 2004 Cambridge University seminar) is the medieval penchant for identifying seven vices as

“deadly” (pride, envy, wrath, avarice, sloth, gluttony, and lust). The seminarists are very alert to the significance of any departures from standard views of how these sins are ordered (e.g., Dante’s hierarchies in the *Comedy*). N.’s comprehensive review of the scholarly literature on medieval treatments is particularly valuable for its typology of the main approaches to these vices and its assessment of the likelihood of each approach to generate the type of insights readily accessible to the social sciences.

Dwight Allman’s account of the idea of kingship in the Carolingian period exemplifies the work this approach can do. After explaining, in works like *De civitate Dei*, the way that Augustine’s privileging of humility and castigation of pride directly challenged long-standing notions of Roman political thought, Allman traces the influence of the Augustinian concepts of pride and humility in Alcuin’s efforts at the moral formation of the Frankish aristocracy. He lavishly praised kings who exercised their power with due humility, but also subtly refashioned the Augustinian critique of *superbia* into a sin of rebellion against legitimate political authority.

Bridget Balint has a similarly sophisticated essay on the new emphasis that certain poets of the high Middle Ages, who had become enamored of Ovid, gave to the vice of *invidia* (envy). Whereas earlier writers had focused on the harm done to those being envied, these poets warned against the harm done to persons of great intellectual power and creativity by the vanity of their reputation. In a similar vein, Susan Hill’s study of *gula* (gluttony) examines changing medieval attitudes toward food, eating, and excess.

The essays dedicated to ecclesiastical concerns are of varying quality. Rhonda McDaniel carefully analyzes various practical applications of the thought of Gregory the Great and Cassian on *superbia* (pride). In contrast, John Kitchen’s essay on Cassian seems peevis. Dallas Denery’s treatment of the ways 13th-century theologians handled the Bible’s apparent approval for certain kinds of lies is masterful, and Holly Johnson’s study of preaching on the seven deadly sins for Good Friday makes one want to locate some of these sermons for personal edification. Hilaire Kallendorf’s research on costumes used for these vices in Spanish baroque *autos sacramentales* is very suggestive, but one might wish she had offered more analysis to supplement the vast amounts of data she presents.

V. S. Benfell analyzes Dante’s creative use of the beatitudes to correct these vices in the *Purgatorio*, and Thomas Parisi has an extended comparison of the anthropologies championed by Dante and Freud; his essay is constructed in view of the considerable reliance that both authors make of the concept of disordered loves. Derrick Pitard’s focus on the greed manifested by some of Chaucer’s mendicant friars presents fascinating research on possible sources for the poet’s critique of hypocrisy (especially William of St. Amour) and, thereby, adds significantly to our knowledge of Chaucer’s creativity in the use of his sources. Lance Gelfand’s essay on Bosch’s painting “The Seven Deadly Sins and the Four Last Things” is highly effective, especially for its presentation of the ways in which the painting

seems designed to provoke contrition in the viewer. Gelfand examines in detail the relation of the concepts of the vices to various social classes.

This volume is a wonderful contribution to the scholarly literature on the subject.

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JOSEPH W. KOTERSKI, S.J.

THE COMICAL DOCTRINE: AN EPISTEMOLOGY OF NEW TESTAMENT HERMENEUTICS. By Rosalind M. Selby. Paternoster Biblical Monographs. Waynesboro, Ga.: Paternoster, 2006. Pp. x + 282. \$39.99.

Selby's thought-provoking study explores the implications of Barthian epistemology for biblical hermeneutics. Troubled by trends toward restrictive, dogmatic readings of Scripture and dissatisfied with the "either-or" choice of Enlightenment foundationalism or postmodern deconstruction, S. offers an alternative approach to biblical hermeneutics that embraces Barthian theological realism. Theological realism presupposes that God, as a speaking subject, is "completely independent of human philosophies and the truth lies in him, relativizing all human statements concerning that truth" (11–12). For S. this means that God's self communication in Scripture has a true reference beyond the texts and that biblical truth claims are not "humanly created or arbitrary" but communicate something about God that makes the terms used by the biblical writers appropriate to the divine "object" (6).

Such a position requires justification, which S. ably provides in chapters 1–4 through a wide-ranging survey of philosophical debates on issues of epistemology, ontology, theories of truth, text and reference, community and authority, historical knowledge, and the role of historical-critical method in biblical hermeneutics. In mapping out and engaging major figures in these debates, S. makes a persuasive case for the theological realism and the integrity of biblical truth claims while setting the stage for her own proposal for biblical hermeneutics.

For S. the priority of the theological dimension in Scripture means that the faith community is the authoritative interpreter of the biblical texts. Academic forms of interpretation and analysis, while helpful, ought not override the theological import of the texts and cloud God's self-communication in Scripture. In her view, the proper role for academic communities is to "serve exegesis but not control it" (222). But if theological hermeneutics has primacy over general hermeneutics, which faith community is the authoritative one? S. contends that it is the one that has the "right" relationship with its Scriptures, that is, the one that combines the critical controls provided by textual givens (e.g., the Resurrection) and church doctrines (e.g., the Trinity) with academic analyses. In this fusion of theology and philosophy, readers avoid the extremes of either postmodern relativism (an endless plurality of readings) or dogmatic conservatism (pre-critical or *sensus literalis* readings).

In chapter 5, S. summarizes the major points of her study and offers a

test case with the Transfiguration account in Mark's Gospel. After reviewing her findings and considering the various dimensions of literary genres and texts, S. concludes that the Gospels cannot be read like other texts, because a "specific and unique form of reference is at work in the gospels" (235). In her view, the best way to approach the Gospels in general and the Transfiguration in particular is to read them theologically, as one would read an icon. In the Transfiguration, the elements of divine givenness and transformation, historical detail, and the dynamics of symbolic knowing and reference are held in creative tension. S. describes the reader's response to the power of this iconic image within the Gospel narrative: "We can be drawn through the icon until we attend from it to the kingdom of God and the true significance of the Christ and the words, to glimpse the risen and eschatological glory vouchsafed to us through this narrative. Thus, by the nature of the gospel and all that we have suggested it is and can be, the story of the transfiguration is sacramental in its theophany for us—despite its uniqueness, textuality, historical distance and all the difficulties in interpretation. The voice can still come to us even out of these particular 'cloudings', indeed, it may even be the case that the voice celebrates them—it can still, and because of these very features, speak the truth" (237).

The complexity of this God-given revelation requires a wholly different "ethics of reading" in which members of the faith community are given the freedom to explore and interpret the texts (using the tools of biblical criticism), but only within the established limits provided by the texts themselves and the church's teachings and traditions (246).

S.'s command of the issues and scholarship is impressive and makes her work a useful resource for all students of biblical hermeneutics. Moreover, her iconic reading of biblical texts presents interesting possibilities for future exegesis. One difficulty, however, is the limits she places on the interpretive process. Her claim that the faith community is the authoritative interpreter does not adequately address the problem of church myopia; such myopia can mute those marginal or renegade voices that often reveal biblical truths clouded by cultural biases and theological traditions. Nevertheless, her attempt to reclaim the primacy of theology in biblical hermeneutics is praiseworthy.

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LINDA MACCAMMON

THE HIDDEN HISTORY OF WOMEN'S ORDINATION: FEMALE CLERGY IN THE MEDIEVAL WEST. By Gary Macy. New York: Oxford University, 2008. Pp. xiv + 260. \$25.

Macy's study of sixth- through 13th-century women deacons, presbyters, and bishops is a tour de force. While the materials he treats overlap some of those in Kevin Madigan and Carolyn Osiek's *Ordained Women in the Early Church* (2005), M. provides much more commentary. His questions are historical: How did women come to be understood as incapable of

ordination? Has the definition of ordination been changed so as to exclude women? Focusing on the Latin Church, he leaves aside the question of ordained women in the Eastern Churches because much of that work has already been done. In the West, as he notes, post-Vatican II debates have ranged from the purely factual (Have women ever been ordained?) to the theologically normative (Should, or can, women be ordained now?), and have included even questions such as: Are past ordination rites for women similar enough to present rites to justify their reinstatement? M. writes as a historian, yet his study has implications for the current normative arguments. Reports of women's ministries often have been dismissed as information about wives of bishops, priests, and deacons. M. uncovers fragments of evidence revealing such apparent claims as historical revisionism.

Some women—more *presbyterae* than *episcopae*—did minister at the altar with the support of bishops. M. points to Martia the *presbytera*, among others, who clearly functioned as a priest in 5th-century Poitiers. However, within 500 years *presbyterae* all but disappeared. Tenth-century bishop Atto of Vercelli explained that, due to a shortage of workers in the early church, women had been ordained (*ordinantur*) to help men in leading worship. Atto continued: “As indeed those called *presbyterae* assumed their office by preaching, commanding or teaching, so deaconesses sensibly assumed their office by ministering and baptizing” (66).

The historical role of women deacons is clearer. M. says they may have assisted at the altar (with episcopal approval), but clearly catechized younger women, prepared rural women for baptism, preached, and read the Gospel (having received the *orarium*). Here, though, M. annoyingly—arguably incorrectly—refers to women deacons as “deaconesses” (in English, while he elsewhere maintains the Latin *presbyterae* and *episcopae*). In currently heated discussions, insistence on “deaconess” suggests something less than major orders, even in the face of M.'s demonstrated similarities between ordination ceremonies for male and female deacons.

Due to regional practices and needs, no single, uniform practice existed. M. confirms that women served in a variety of standard and nonstandardized roles. Some who bore the titles *presbytera* and *episcopa* and “deaconess” were clergy, and some were not. Some were simply wives of priests and bishops and deacons, though often wives of clerics were called *conjux* or *conjux*.

Medieval abbesses, M. points out, were described in several medieval rituals as ordained. “When an abbess is ordained, she is vested in the sacristy by one dedicated to God and the religious miter is placed on her head” (81). One of her main duties as abbess was to hear the confessions of her nuns—even daily. From at least the ninth through the twelfth century, abbesses were deacons as well, performing sacramental ministries proper to the deacon (reading the Gospel and distributing communion). M. does not connect, though, the documented functions of abbesses with those proper to bishops and priests (confessing nuns and others, giving penances, and giving absolution), and hence does not connect abbatial ordination to jurisdiction.

Despite continuing practices within monasteries, women began to be defined out of orders with the Council of Benevento (1091). While Abelard defended the true ordination of the deaconess-abbesses, an ill wind overtook the reality. M. traces this rewriting of history, that by the time of Gratian's *Decretum*, "the centuries-old tradition of the ordination of women had been reversed and denied" (93). Canonists later legislated the question of validity, arguing that women could not be ordained and never were ordained. This belief solidified in the 13th century, and commentators then regularly claimed that prior documentation of *presbyterae* and *episcopae* referred simply to women in their function as wives of priests and bishops, not as exercising an ecclesial function. The commentators also sought to explain away any mentions of women deacons.

Overall, M. has proved that current theological arguments against the ordination of women purportedly based in history are not supportable. Women did serve at the altar. The ordination rites for "deaconesses" and abbesses are sufficiently similar to those for deacons that they meet today's criteria for valid ordination. M. also argues there is sufficient historical information to support the contention that women were ordained—in the contemporary understanding of the term—to all the major orders during the Middle Ages. History alone will not end our current impasse, but M. has substantially added to the needed discussion.

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PHYLLIS ZAGANO

THE INSIGHT OF UNBELIEVERS: NICHOLAS OF LYRA AND CHRISTIAN READING OF JEWISH TEXT IN THE MIDDLE AGES. By Deeana Copeland Klepper. Philadelphia: University of Pennsylvania, 2007. Pp. 225. \$55.

The Franciscan scholar Nicholas of Lyra was one of the greatest medieval biblical exegetes. His *Postilla litteralis et moralis super totam Bibliam* (1322–1339) is still extant in hundreds of manuscripts, and in the Middle Ages it was to be found in any respectable European library. Born in the last third of the 13th century in Lyre, Normandy, Nicholas became a Franciscan and studied in Paris. He spent the rest of his life there as administrator and teacher, trying with little success to divest himself of administrative duties in order to write his biblical commentary. One key facet of Nicholas's work that made it exceptional was his thorough knowledge and admiring use of Jewish exposition of the Scriptures, and in particular his reliance on the work of Rabbi Solomon ben Isaac (Rashi), the celebrated eleventh-century Jewish teacher from Troyes. Even before arriving in Paris (ca. 1302), Nicholas seems to have been able to understand Hebrew and to have read Rashi. Nicholas's work is not just studded with quotation from Jewish interpreters, as other exegetes employ quotation from the fathers; at times the very structure of his commentary takes its cue from Rashi's texts. "The Hebrews say" was one of his commonest phrases, and he was very often inclined to follow it up with "and it would seem rightly." When he contrasted Christian and Jewish interpretation of the letter of the He-

brew Bible/OT text, Nicholas almost always preferred the latter. This is not to say that he was heterodox, although he trod a difficult path in affirming both the Jews' better understanding of the Bible and the fundamental correctness of the Christian message. Nor was his aim polemical, in the sense that he wanted to preach to and convert Jews; rather, his goal was to provide Christians with a right understanding of the letter of the text (which he defined particularly widely) so that they could use it to counter, in their own minds, the apparently plausible arguments of the Jews against the Trinity and the messianic nature of Jesus Christ.

Nicholas's work is such a medieval monument, covering thousands of pages in its many early printed editions, that few scholars have attempted to survey it. Deena Klepper's book must, then, be welcomed as a step toward a fuller appreciation of his achievements. She first takes us through a consideration of 13th-century knowledge of Hebrew language and Jewish sources before turning to Lyra's use of his Jewish material. The substance of her book is concentrated in two chapters that deal with Nicholas and other 13th- and 14th-century theologians (mainly English Franciscans) as they addressed whether the Jews, with the Scriptures they had been given by God, could have recognized Jesus as the Messiah and understood his divine nature. The question follows from the old puzzle as to why God allows the Jews to exist after the incarnation, and what Christian attitudes to them should be. Nicholas's almost obsessive interest in the literal meaning of the text caused him to illustrate, in detail, how the Hebrew Bible contains clues, for those who wish to see them, to the real identity of the Messiah. Most of Nicholas's discussion of this question is contained not in his *Postilla* but in an earlier quodlibetal question from Paris, the *De adventu Christi*.

While it is good to have a work on Nicholas, Klepper's book is frustrating. Its structure and intention are not always clear, and at times it reads like a collection of loosely and not entirely successfully linked articles rather than as a thematic whole. A number of issues are raised with insufficient depth of investigation. For example, in several places, she skates over the question of Nicholas's sources and nowhere addresses it head on. Rashi is mentioned repeatedly, and we are told that Nicholas used a number of other Jewish sources via Rashi (and through Raymond Martini), but their precise identity is never given. The addition of some lists of sources and intermediaries, counting their frequency, with some textual illustrations and case studies, would have enlivened our understanding and added to the sense of the book as a solid piece of research. The state of Nicholas's knowledge of Hebrew is also assumed rather than spelled out, and the possible influence of non-Jewish sources is largely ignored. The book occupies an unfortunate no-man's-land in its being rather too specialist for the general reader but lacking enough detail to satisfy Nicholas scholars.

REZENSIONEN UND KRITIKEN (1894–1900). By Ernst Troeltsch. Edited by Friedrich Wilhelm Graf with Dina Brandt. Ernst Troeltsch: Kritische Gesamtausgabe 2. New York: Walter de Gruyter, 2007. Pp. xxii + 928. \$337.

Ernst Troeltsch (1865–1923) was such a voracious reader and reviewer that three massive volumes are needed for the critical edition of his 272 reviews (on more than 1300 publications). This is the second volume; the third (covering 1915–1923) is yet to be published. This volume is a good reminder of the breadth of T.'s interests. It includes the monumental reviews he published annually (1896–1899) in the *Theologischer Jahresbericht*, here taking up 319 pages. Each summarizes and evaluates dozens of publications from the preceding year in philosophy of religion, psychology of religion, metaphysics, religion and the natural sciences, and theology (to name the main topics). T. commented on French and English publications, reviewing such diverse thinkers as Paul Lobstein and Auguste Sabatier, William James, and Benjamin Warfield. He also read across denominational lines, recommending, for instance, the fundamental theology of the Jesuit Ignatius Ottiger (317). But his main conversation partners were German theologians and philosophers of history and of religion. The volume confirms what T. wrote in May 15, 1922, to Heinrich Rickert: "I am fundamentally always a conversationalist. . . . I have no interest in monologues" (quoted by Friedrich Wilhelm Graf in Ernst Troeltsch, *Rezensionen und Kritiken [1901–1914]* [2004] 4).

The conversations were often difficult. One red thread throughout this volume is T.'s conflict with what he calls the *Consensustheologie*—that is, with mediating theologies in all their variations, including the theology of Ritschl. T. saw a fundamental contradiction between the "naïve self-isolating and self-absolutizing" (598) of Christianity and the "historicization" (173 *passim*)—and therefore the relativization—of the objects of all scientific fields, including religion. Historicizing and theological responses to historicizing (or lack thereof, in T.'s opinion)—the relation between strictly comparative approaches and Christianity's absolute claims—was the burning question of the time, according to T. (450, 540 *passim*). And the answer to the question "how is it possible to reach normative knowledge in the face of the relativism of history?" (592) lay, for T., within the realm of metaphysics (568).

Here enters T.'s deep concern for the philosophy of history. He was especially interested in countering positivist attempts at imposing the methods of the natural sciences on the humanities. Against these tendencies, he privileged thinkers who demarcated history from a pure empiricism. Dilthey was one such thinker, although T. did not share his distrust of metaphysics (259). Rickert's "purely immanent" approach, with its even more radical antimetaphysical stance, was also not the philosophy of history that T. deemed adequate (531). Alternatively T. suggests that the philosophy "which we need" was that of Gustav Claß (174). T. had taken five courses with Claß in Erlangen (1884–1886) and recommended his philosophy of history "strongly . . . to everyone" (179, 167) because it con-

tained both a phenomenology that could take into consideration the particulars of history, and an ontology that could make sense of the whole of reality (174). Claß reconciled the best aspects of Schleiermacher and Hegel: an attention to detail and individualities (Schleiermacher) and an interest in the “objective spirit,” in the “life-contents and principles” that transcend the particulars (271).

T. radically broke from the theology understood as faith seeking understanding. Yet he placed himself within the Schleiermacherian tradition. Was this (strategic) move warranted? As quoted by T., Paul Lobstein, a French theologian affiliated with Ritschl, claimed that theologians who follow in Schleiermacher’s footsteps “may take very different roads, yet they meet on one crucial point: they do not make use of alleged primordial data of natural religion, they do not seek to build a Protestant dogmatic on a basis which is external to Christianity; they erect their theological construction on the basis provided by God’s revelation in Jesus Christ. This attempt, common to all these theologians, has been described with a word which in itself is a program: their theology aspired to be *christocentric*” (296–97 n. 292; T. replied that Schleiermacher too started his dogmatic work with a general concept of religion).

T.’s theology was and remains a radical challenge to all confessing forms of theology. Yet T. had not abandoned all concern for Christianity’s normative character. His approach is one among the “very different efforts to recognize the enduring truth of Christianity, without the ready-made presupposition of the ‘biblicist supranaturalism’” (664–65). Whether his attempt through a metaphysics of history succeeded or not, this volume does not say, but it does contribute to a better understanding of his overall project.

Editorial work throughout the volume is very good, with only a few date, name, and spelling mistakes.

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CHRISTOPHE CHALAMET

MEDICINE AND RELIGION IN ENLIGHTENMENT EUROPE. Edited by Ole Peter Grell and Andrew Cunningham. Burlington, Vt.: Ashgate, 2007. Pp. viii + 267. \$99.95.

This collection from a 2004 conference at Cambridge sheds new light on the connection between religion and medicine in Enlightenment Europe. The chapters focus mostly on different national contexts: Jonathan Israel brilliantly shows how new, radical medical theories in 17th-century Netherlands clashed with orthodox beliefs (chap. 1); Timothy Walker points out how medical Enlighteners in Portugal worked with the Inquisition to drive magical healers and independent midwives out of business (chap. 2); and José Pardo-Tomás and Álvaro Martínez-Vidal discuss the role of clergymen in the Spanish Enlightenment debates on birth care (chap. 3). Maria Conforti investigates connections between religion and medicine in late modern Naples (chap. 4), and Catrien Santring takes us to the Vatican states with his “Tirami su: Pope Benedict XIV and the Beatification of the Flying Saint Giuseppe da Copertino,” which shows how torn Benedict was be-

tween Enlightenment ideals and orthodox beliefs (chap. 5). L. W. B. Brockliss scrutinizes 18th-century French library records to outline the spiritual opinions of medical personnel (chap. 6). He leaves us, however, with the impression that the Catholic Enlightenment was “this-worldly and humanist,” having overcome an Augustinian “vale of tears,” that gave Catholics the “capacity and duty to change the world that they had been born into” (118)—as if Christians until the time of Muratori sat idly by waiting for the Second Coming. Rina Knoeff provides good insights into the theological debate between Mennonites and Calvinists about anatomical perfection (chap. 7), and Benjamin Schmidt studies the impact of newly developing tropical medicines (chap. 8).

Claudia Stein focuses on J. A. von Wolter (1711–1787), a Bavarian court physician (chap. 9). Like many medical historians, however, she uses simplistic, naturalistic, and judgmental language when describing religious people of this period, labeling 18th-century Christians as “naïve” or as “bigots”—instead of describing their belief in miracles and then providing a critique. On the other hand, Robert Jütte’s contribution on the miraculous golden tooth (chap. 10) demonstrates how well-balanced and nonjudgmental historical medical scholarship can be. Grell’s essay in chapter 11 lights on the conversions of N. Steno, Spinoza’s friend, and of Jacob Winslow. It is worth noting Bossuet’s role in both conversions. Peter Elmer investigates medicine and the politics of healing in 17th-century England (chap. 12), highlighting the fact that nonconformists in particular kept alive the belief in witchcraft and often fell victim to mental illnesses “with diabolical origin.” The last contribution, by John Henry, deals with Scottish psychology models (chap. 13).

The quality of the essays varies considerably. The bibliographies of several essays were not updated after their original presentation in 2004. Catholic historians will be thankful for a number of new insights, for example, on Benedict XIV and the courts in Naples, Munich, Lisbon, and Madrid. However, despite a number of very well-balanced essays, many contributions display rather blatant, antireligious biases. Some of the medical historians would have done well to examine their claims about theology, perhaps exploring especially recent philosophical literature about the critique of miracles (e.g., Swinburne, Earman), perhaps finding therein ways not to simply echo Hume or Voltaire, and thus to avoid simplistic naturalistic statements or judgmental terms. All in all, however, the book is a work of serious scholarship that deserves attention and discussion.

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ULRICH L. LEHNER

KURZE EINLEITUNG IN DAS STUDIUM DER THEOLOGIE MIT RÜCKSICHT AUF DEN WISSENSCHAFTLICHEN STANDPUNKT UND DAS KATHOLISCHE SYSTEM: TÜBINGEN 1819. By Johann Sebastian Drey. Edited and introduced by Max Seckler. Tübingen: Francke, 2007. Pp. xix + 464. €118.

Drey’s *Kurze Einleitung in das Studium der Theologie* is perhaps the most underappreciated book in the history of modern Catholic theology.

One is hard pressed to find a book so little known yet so original, groundbreaking, and subtly influential on post-Enlightenment theology. In recent years, this lack of recognition in the English-speaking world is all the more surprising with the 1994 appearance of a translation by Michael J. Himes. The volume reviewed here appears as volume 3 in Drey's *Nachgelassene Schriften*, edited by Max Seckler, professor emeritus of fundamental theology at the University of Tübingen, with the collaboration of Winfried Werner.

The *Kurze Einleitung (KE)* is remarkable on several counts. It was an early contribution to the 19th-century genre of the theological encyclopedia: works on method that attempted to reimagine the task of theology against the backdrop of the Enlightenment critique of Christianity. D. found the blossoming intellectual movement of Romanticism to be an effective medium for the project of theological revision. Like his older contemporary Friedrich Schleiermacher, D. judged the Romantic appreciation for the historicity of meaning to be especially compatible with the apologetic need to represent the reception of Christian revelation as a historical development, and to that end he articulated a theological explanation of the development of doctrine a generation before Newman.

As a work on method that considers the compatibility of divine revelation and the conditions of human experience, the *KE* is an early contribution to the branch of theology that we have come to call fundamental theology. But more than a methodological work that introduces the student of theology to all its disciplinary subfields—biblical exegesis, historical theology, scientific or systematic theology, and practical theology—the *KE* presents a constructive theological vision of its own, wherein God's eternal idea of the kingdom of God gradually achieves actuality in history. The *KE* was published in 1819, shortly after the Catholic faculty at Ellwangen moved to Tübingen, where a Protestant theological faculty had flourished since Reformation times. The theological sensibilities of the *KE*, and D.'s life-long work as an educator, influenced the subsequent generation of Catholic Tübingen theologians such as Johann Adam Möhler, Johann Evangelist Kuhn, and Johann Baptist Hirscher, themselves makers of modern Catholic theology.

In its original edition, the *KE* was only 263 pages long. Max Seckler's critical edition complements the 1819 work with two student notebooks that record D.'s lectures on theological encyclopedia from 1841/42 and 1845/46. Especially valuable is the nine-chapter introduction (mostly by Seckler), a collection of erudite studies of the *KE* in its very rich historical, philosophical, and theological contexts. All theological research libraries need this important scholarly achievement in their collections.

CONFRONTING POWER AND SEX IN THE CATHOLIC CHURCH: RECLAIMING THE SPIRIT OF JESUS. By Geoffrey Robinson. Mulgrave, Victoria, Australia: John Garrett, 2007. Pp. 307. \$34.95.

Geoffrey Robinson is a retired Roman Catholic auxiliary bishop in the archdiocese of Sydney, Australia. He served from 1994 until 2003 as a member and later cochair of the Australian Bishops National Committee for Professional Standards, the group that coordinated the Australian Catholic Church's response to the sexual abuse crisis in its priesthood. R. submitted his resignation as auxiliary bishop in 2004, not because he had reached retirement age but as an expression of disillusionment with the Church's response to the sexual abuse scandal. He accused church authorities, including the late Pope John Paul II, of failing to deal forthrightly with this worldwide problem, referring to it as "one of the ugliest stories ever to emerge from the Catholic Church" (7).

This book has been a best seller in Australia and is to be published in the United States by Liturgical Press. Herein R. presents his reasons for early resignation and offers a lengthy, highly detailed criticism of Catholic leadership—not just for its ineffective response to the sexual abuse crisis but for a whole range of errors and missteps linked with the exercise of its teaching authority on both doctrinal and moral matters. He is especially critical of the tendency among bishops, clergy, and laity alike to look to the pope as the one and only guide to correct Catholic thinking and practice (8).

R.'s conviction is that "it is only by studying the wider church that we can see some of the more fundamental issues" involved in the sexual-abuse crisis (19). The book, he insists, is "about the wider church rather than directly about abuse." He believes that it "describe[s] a better church, a church that is not contrary to the mind of Jesus Christ" (22).

R.'s intentions, however, are compromised by two deficiencies: the one, editorial, and the other, bibliographical. Regarding the editorial, the book is much too sprawling and sometimes repetitious in its coverage of topics, all the way from theological anthropology and Christology to spirituality, moral theology, and biblical interpretation. Second, R.'s overarching interest is clearly ecclesiological, but here, as in the other areas, bibliographical deficiencies are all too apparent.

Almost all of R.'s specific recommendations for church reform are as familiar as they are unexceptionable—for example, greater participation of the laity in governance and an effective implementation of the doctrine of collegiality—and his endnotes suggest a lack of familiarity with some of the most pertinent literature in the field. There are only two glancing references to Yves Congar (in one he prefers an interpretation of another theologian to Congar's, on whether the Twelve can be considered individually or only collectively), no references at all to Avery Dulles, one relatively inconsequential reference to Francis Sullivan (none to his major works on the Church), none to Richard Gaillardetz who, like Sullivan, has written extensively on the nature and exercise of ecclesial authority, and none to Joseph Komonchak. R.'s brief catalogue of popes (105–15) makes

no reference to a leading historian of the papacy, Eamon Duffy, and R.'s considerable attention to Vatican I and particularly its teaching on papal infallibility is absent any consideration of the work of Hermann Pottmeyer and John T. Ford. R. also devotes extensive treatment to moral theology (153–215) but, again, without specific references to some of the church's major practitioners of the discipline, Charles Curran for one. Even on the matter of the sexual-abuse crisis, there are no references to the works of authors such as Donald Cozzens and Richard Sipe.

There are also some distracting lapses in documentation. R. claims, for example, that Vatican II's *Lumen gentium* no. 25 stated that "No doctrine is understood to be infallibly defined unless that is manifestly demonstrated" (122), but the reference should be only to canon 749.3 (which is given at 135 as the second reference, after *Lumen gentium* no. 25).

R. is correct in his complaint that too many Catholics exaggerate the role of the pope in the Church, but is it really the case that the election of a new pope "should not make a difference to anything truly important" (140)? R. has many good things to say, and his personal witness and the courage it reflects undoubtedly account for the book's instant and wide popularity in his native country. But unless the book is substantially edited and its bibliography broadened, it is not likely to have the extensive and long-term impact that the author and his publisher surely hope it to have. That would be unfortunate because R. has too much good to say, and many Catholics need to hear it and be challenged and encouraged by it.

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RICHARD P. MCBRIEN

A HISTORY OF GLOBAL ANGLICANISM. By Kevin Ward. Cambridge: Cambridge University, 2007. Pp xii + 362. \$85; \$35.95.

Ward's book is a welcome and significant contribution as Anglican Studies programs continue to be revised and renewed, developed and implemented. The unapologetic introductory chapter, "Not English, but Anglican," boldly sets the book apart from its peers. W. explicitly focuses on the evolution and subsequent contribution to global Anglicanism by those more commonly perceived and institutionally positioned as "underside" or "minority" Anglicans. His is a well-intended, redemptive endeavor to right history, especially as it has been lived in a wide variety of those postcolonial societies directly impacted by the "mother" Church of England.

W. endeavors to avoid either polemicist or patronizing approaches by identifying what he sees as the major points of contemporary ideological contestation, even while he deals with some of these points in a too dismissive and impatient way. While clearly he has developed a sympathetic analysis of the legacy of colonial imperialism, his brevity and impatience offers little help for understanding just how insidious the integral tentacles of colonial racism, classism, and sexism have been, let alone how they continue, well into the 21st century, to warp Anglican self-understanding.

Similarly W. harshly deconstructs the very name "Anglican": "Anglican-

ism is commonly seen as incorrigibly English, a hangover of the British Empire, an anachronism" (2). Still, he does not clarify exactly who "commonly" sees in this way. Again, his summary on page 16 is far more exacting, in my view (an indigenous Anglican), than is warranted; W. writes as though certain past hegemonies currently endure or are more pervasive than is actually the case. Once more losing precision, he speaks of "those parts of the world often characterized as 'the global south,'" with no hint of who has "often characterized" them. In seeking thus to give voice or focus to the ecclesial experiences and theological insights of indigenous or minority Anglicans, W. instead imposes his own undoubtedly well-intended, but at times unhelpfully unnuanced, opinions. In so doing he risks irritating and even alienating those for whom he clearly seeks to advocate.

W. is not alone in such blanket characterizations. Even before the latest crises began to affect the global Communion, both ecumenical and Anglican attempts to geographically contain indigenous South Pacific peoples have sparked resistance. From the late 1970s through that century's end, the New Zealand and Australian churches were often "conveniently" grouped as belonging with the Asia Pacific region. Maori Anglicans, however, found greater spiritual commonality with other indigenous Anglicans, in political and spiritual solidarity and mutually enriching relationship with Kanaka Maoli (Hawaiians), First Nations peoples in Canada, Native Americans in the United States, and the Aboriginal people of Australia. Inside these dynamic and ever shifting alliances we are finding rich historical narratives still to be uncovered and recovered. While W. certainly points the way forward, his study also indirectly but helpfully suggests that it is up to emergent indigenous and minority scholars to assume responsibility for writing and retelling our shared histories of being church.

Unfortunately some contemporary church leaders are making extraordinarily naïve claims revolving around an entirely different form of "global positioning." A more populist "global south" descriptor has emerged with arrogant certainty (and only very recently) from within the bloc that is most vociferously opposed to the Episcopal ordination of Gene Robinson. In response, a number of us Maori Anglican leaders quickly distanced ourselves from the implied assumption of relational and attitudinal solidarity. Similar rejoinders to the bloc have emerged from Provinces also coincidentally located in the southernmost parts of the Southern Hemisphere.

None of my qualifications should detract from appreciation for W.'s extraordinarily comprehensive sweep through global Anglican history. He provides a veritable trove of historical, critically processed information for those who seek to understand and appreciate the glorious and unending diversity that is, at a profoundly mysterious theological level, simply and beautifully the undifferentiated whole people of God. Yet, both his lack of reference to those who shaped his own extensive and sympathetic understandings and to the mission of indigenous Anglican scholars to advance our mutual understanding suggest that future, more collaborative histories

need development. We are all charged with the responsibility of equipping the next generation of scholars and ministers to become servant workers for God's mission throughout the world. Central to achieving our teaching responsibilities is having the ability and the will to speak and think comprehensively of the myriad complexities and ambiguities inherent in the lived experiences of all God's people.

W. is to be warmly and generously applauded for this *taonga*, or cultural treasure. This highly valued book will remain near the very top of the short pile I have designated as "very special," and "not to be taken or even loaned without express permission."

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JENNY PLANE TE PAA

TOWARD A THEOLOGY OF EROS: TRANSFIGURING PASSION AT THE LIMITS OF DISCIPLINE. Edited by Virginia Burrus and Catherine Keller. New York: Fordham University, 2006. Pp. xxi + 469. \$28.

This book proves that there is nothing new about the theological realizations of eros; as Catherine Keller asserts, both "theology" and "eros" have Platonic roots (366). The essays are sumptuous fare, creative, interdisciplinary, and richly suggestive of a number of future projects on the topic of eros, agape, and theology.

How does eros enable the human stretch toward transcendence, and what sort of transcendence is imagined and hoped for in this stretch? Is the reach for transcendence solely a human prerogative? Anders Nygren's influential study (*Erôs et Agapè*, 1944) presents eros and agape as human attributes, but attributes that are essentially in opposition. For Nygren, agape and eros belong to two separate worlds. Yet, as Burrus points out, even in Nygren's study, eros seems to break open the "congested" channels of agape, sweeping it up into its powerful currents. A distinction between eros and agape consequently seems unwarranted, and this claim forms the central analytic of this anthology.

In section 1, for example, Mario Costa's essay argues that eros ought not to be imagined solely through "lack-based" theories of desire. Thus eros also encompasses the agapic emphasis on plenitude and resourcefulness. Love is an interaction between eros and agape in that God has erotic love for creation, attested to in God's desire to reconcile the world to Godself. Desiring reconciliation, on the other hand, leads to the incarnated love of Christ in whom divine agape and eros are "nearly inseparable" (59). Similarly, the multiplicities of erotic sites identified by Amy Hollywood in section 2 underscores the plenitude of possibilities of the meaning of eros, particularly in the manner that medieval female mystics such as Hadewijch use eros to dissolve boundaries between male and female and human and divine. In section 3, the dichotomy between eros and agape is challenged in the radical rereading of active and passive love (as in, e.g., Virginia Burrus's essay). Burrus presents a reflection on prayer in Evagrius Ponticus in which submission to God "renders the distinction between demonic assault

and divine command virtually irrelevant, for to submit truly is to submit to God, no matter who is playing the top" (197). This delicious observation is juxtaposed with Jean Luc Nancy's reflections on prayer proposing that prayer is a site of love that interrupts and rents the subject asunder. Active and passive, the binary that undergirds Nygren's dualism of eros and agape, is dissolved.

Section 4 addresses the dichotomy in the emphasis on eros and nature. Here Grace Jantzen (to whom this volume is posthumously dedicated) insightfully argues that the problem with defining desire as lack is that it makes eros a word that could not be aligned with the divine, whereas, if desire were to be seen as creativity, then the sources for beauty and transformation in creation are already infused in a divinely inspired creation. Finally, in the last section Richard Kearney presents a space between Christian and Jewish exegetical traditions, which he fills with an eschatologically charged eroticism that subverts Nygren's dichotomy. His argument that the Song of Songs "confronts us with a desire that desires beneath desire and beyond desire while remaining desire" (339) requires us to grasp the ascending and descending modes of eros.

Keller's perceptive afterword hints at the sorts of transcendence that may be imagined and hoped for in the human stretch of eros. Among these, a feminist eros stretches toward a world of justice and beauty while an eros of the cosmos imagines God's eros as desire for creation and the creature not just for their sakes, but also for God's. The divine reaches for transcendence out of divinity into humanity. Here is a strand that may need to be developed specifically by feminist Catholic theologians seeking to unbind eros and agape from their mundane meanings. It may be recalled that Pope Benedict XVI's *Deus caritas est* attempts to ground agape in eros. Nevertheless, his goal in collapsing the distinction between eros and agape does not result in any gains for feminists. Catholic feminists would do well to return to the "ancient transdisciplinarity of theology . . . which has risked not too little, but too much love" (374) to counter modernist appeals to the Christian tradition as source for constricted sexual morality (203).

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SUSAN ABRAHAM

GOD INTERRUPTS HISTORY: THEOLOGY IN A TIME OF UPHEAVAL. By Lieven Boeve. New York: Continuum, 2007. Pp. ix + 206. \$29.95.

Christians are always called to give a plausible and legitimate expression to their faith. A perennial question facing theological method is how to think about the relationship between theology and context. The answer given by modern and postconciliar theology has been to use a form of correlation to demonstrate credibility. However, the postmodern context has made any easy continuity between faith and culture difficult because of a heightened awareness of plurality, difference, and particularity. The usual scholarly response has been either to continue a type of correlation theol-

ogy that endeavors to show how faith and culture are saying analogically the same thing or to adopt an anticorrelation theology that sees faith as an experience of rupture or discontinuity with culture. This division—and, oftentimes, impasse—is characterized as the Yale school versus the Chicago school approach to religious experience and method.

Boeve offers a “postmodern theology of interruption” as a way to structure the mediation between tradition and the contemporary context (41–42). He believes it can avoid the pitfalls of the modern/antimodern debate and productively respond to a postsecular, post-Christian, and postmodern Western Europe. The contextual nature of theology will require the continuation of a correlation, but it will have to be one that continually undergoes “recontextualization.” B.’s project is guided by the question: Is it possible to think of Christian experience as being distinctive while maintaining an intrinsic relation between tradition and context (81)? According to B., theology will be able to do this if it stops using a secularization model as its point of departure and works instead from plurality, individualization, and detraditionalization. Christianity is today one life option among others, and religiosity, not institutional religion, carries the day. Any choice requires justification. The primary hypothesis is that modern correlation theology is not suffering from too much recontextualization, but rather from too little (37). Christianity is guided by the Incarnation, which teaches that God is revealed in history and history becomes coconstitutive of the truth of the faith. The Christian truth-claim is peculiar inasmuch as Christians cannot claim the truth and yet are always already living in relation to it, in that they dwell in a “radical hermeneutical tension” that both concerns God and is interrupted by God. Scripture and tradition testify to a God who interrupts history and culture and even the Christian narrative when they become “closed” by ignoring the “other.” Consequently, B. argues, there should be no easy appropriation of the context, because the supposed commonalities often hide the greatest differences. He shows the disparities between Christian faith and ritual studies, natural sciences, cultural negative theology, world religions, and cultural apocalypticism. The social sciences are only “relatively” important for a theology of interruption (106). Christian theology must think from the specific particularity of the faith in the God of Jesus Christ and dialogue with other truth-claims from that perspective. God as the “other of history” is involved as determinate love and as a prophetic, universal challenge to make visible God’s invisible presence and activity (156). A return to the apocalyptic dimension of theology will create a space of urgency within history, a hope-filled trust in God, and a critical praxis of hope.

B. has written a significant and helpful text on postmodern theological method that sets a new direction for the discipline’s future. His “theology of interruption” is an exemplary example of a (re)contextual theology that keeps a balance between the Christian belief in Christ and the postmodern challenges and opportunities without falling into the modern/anti-modern debacle. However, some details within the method will need attention in future projects. For example, after establishing the indispensability of the

Christian narrative for mediating God and criticizing the overly religious imagination of many in contemporary society, one is left wondering about the status of all those divine interruptions that modernity wanted to demythologize: Trinity, miracle, exorcism, angels, and virgin birth to name a few. Finally, there remains some ambiguity as to how this method specifically negotiates the narrative particularity with contextual specificity once one moves beyond the metathemes of faith and Incarnation.

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CRAIG A. BARON

THE PATRIARCHAL INSTITUTION IN THE CHURCH: ECCLESIOLOGICAL PERSPECTIVES IN THE LIGHT OF THE SECOND VATICAN COUNCIL. By Michael K. Magee. Rome: Herder, 2006. Pp. 592. €60.

In March 2006 the *Annuario pontificio* took the international ecclesiastical community by surprise when the yearbook, without an explanation, dropped from among the papal titles the description "Patriarch of the West." This decision had obviously come from a directive of Pope Benedict XVI himself. Among those taken aback was Michael Magee, who learned of this decision only minutes before defending his dissertation (that became this book), written under the direction of Professor William Henn at the Gregorian University. Observers predicted that this official editorial deletion would be negatively received especially by the Orthodox churches. The predictions proved correct, and in June the bishops of the Orthodox Ecumenical Patriarchate expressed their concern about the pope's decision to remove the first title while retaining other titles such as "Supreme Pontiff of the Universal Church"—especially given the pope's omission of ecumenical consultation. Some Catholics speculated that the pope had been influenced by his friend and colleague at the Congregation for the Doctrine of the Faith, Adriano Garuti, whose book *Il Papa patriarca d'Occidente? Studio storico dottrinale* (1990) had argued that the title was imprecise and historically obsolete, and could be interpreted as downplaying the pope's universal authority. The decision was surprising since Professor Joseph Ratzinger in the 1960s had speculated that even additional patriarchates in the West might assist the papal ministry.

Against this background, M.'s volume is all the more useful, since it historically traces the patriarchal structures of the Eastern churches and shows how the concept emerged in the Latin Church. M. divides this hefty book into four sections: the testimony of Scripture; the testimony of church history in the two first millennia; discussions on the patriarchal institution before, during, and after Vatican II; and, finally, recent ecclesiological speculation on the structure by theologians such as Yves Congar, Ratzinger, George Nedungatt, and J.-M.-R. Tillard. Also included is a stunning 45-page bibliography, covering a variety of languages, organized first according to subject matter and then in alphabetical order.

Part 1 discusses the impact that Scripture may have had in the creation of patriarchates. This connection seems rather factitious, even forced and

fanciful. It would have been preferable simply to say that the patriarchal institution, like monoepiscopacy, slowly emerged after the apostolic age under the inspiration of the Holy Spirit. Part 2, on the historical developments, is a helpful account especially of conciliar decisions in the first millennium. It also shows that, after the estrangement of East from West, additional factors such as the creation of titular Latin "patriarchates" and the establishment of new Eastern patriarchates that did not include all the same characteristics of their earlier counterparts tended to overshadow the structure's relevance.

By far the most valuable section is part 3: a thorough study of the way Vatican II treated the role of the patriarchates. M. does this by meticulously examining the *Acta* of the council in its preparatory and sessional stages with close attention to various schemas and the eventual work of the appropriate commissions. This section can well serve as a guide to future scholars interested in exploring the background and genesis of key features of promulgated constitutions and decrees. M. also draws upon the recent publication of diaries by bishops and theologians. His command of multiple European languages, including Latin, is a decided asset.

Part 4, as already noted, outlines some of the postconciliar writings on patriarchates by various ecclesialogists. Some of this material will be familiar to scholars, but I estimate that nonspecialists may not be acquainted with the valuable work of the Indian Jesuit canonist and professor at Rome's Pontifical Oriental Institute, George Nedungatt, S.J., who also served as a consultant for the new *Code of Canons of the Eastern Churches*. Nedungatt is critical of Garuti's scholarship, and he cites sources that show the importance previously attached to the title "Patriarch of the West."

Whether or not that title is retained in official Vatican circles, it will be important for Orthodox and Catholic rapprochement that the role of patriarchates in the past and present be thoroughly understood and respected. The solicitude that the Patriarch of Rome manifests for the churches of the Latin West is paralleled by the ministries that the Orthodox patriarchs exercise in their own churches. My hope is that this splendid volume, published in Europe, will be successfully marketed in North America and read here with the attention it deserves.

*Boston College*

MICHAEL A. FAHEY, S.J.

THEOLOGY OF MINISTRY: A REFORMED CONTRIBUTION TO AN ECUMENICAL DIALOGUE. By Eduardus Van der Borcht. Translated from the Dutch by H. J. Durrell. *Studies in Reformed Theology* 15. Boston: Brill, 2007. Pp. xviii + 472. \$119.

The aim of this dissertation at the Vrije Universiteit Amsterdam (Dutch publication in 2000) is "to provide a number of building blocks for an updated theology on ministry within the field of systematic theology that builds on the foundations of the Reformed tradition" (xv). Van der Borcht was ordained in 1989 by the United Protestant Church in Belgium and,

“with his Roman Catholic roots,” (a section on the theology of ministry in the Roman Catholic Church since Trent has been omitted from this English version) he wondered what it means to be a minister of the Word in a presbyterial-synodal church (xiii). His route to that understanding is to reexamine building blocks from the Reformers and Confessions, and then to compare the ministry section in the Lima text of Faith and Order, analyzed paragraph by paragraph (it is claimed, for the first time). Questions are posed by the Reformed tradition to *Baptism, Eucharist and Ministry*, and from *BEM* to Reformed theology.

VdB.’s treatment of “core texts” is meant not to be merely descriptive but to offer an independent analysis that might open up new insights. Zwingli’s growing emphasis on ministry (the “bishop-prophet”) gets high marks (15–29) in light of Luther’s work (7–13). Calvin on ministry within the church (31–109) is read for what he says in the *Institutes* about ecclesiology and ministry in ways that may be amenable to emphases in *BEM*. The Reformed Confessions that are noted (111–26) stem from those begun between 1559 and 1571. Throughout, there is a plea to return “to the sources,” including biblical structure and the church’s tradition on service to proclaim the Word and govern the church through a variety of ministries and offices. At the same time, VdB. remains uneasy about domination by bishops and clergy who “represent Christ.” From Calvin terms are collected that gingerly edge around the latter idea, namely, “vicar,” “instrument,” and occasionally “presence” (55–58, 131; *Institutes* IV.III, 1–3, “to some degree”).

The book’s longest section (135–402) analyzes the Ministry section of *BEM* as “an Ecumenical Challenge to the Reformed Tradition.” The structure for treating each of the six subsections in *BEM* Ministry is the same: a preceding history in Faith and Order and other ecumenical documents; a discussion of individual paragraphs in *BEM*; responses from Reformed Churches; and lessons and questions for the Reformed tradition. These treatments are repetitious when read consecutively but convenient if one turns to a single subsection like “Forms of the Ordained Ministry.” VdB. often notes when (and how) something got into the Lima text, and occasionally offers an opinion on why. For example, in M(4) we learn that “‘he offered salvation to sinners’ was not added until the very last moment . . . likely . . . to appeal to churches with a classically soteriological terminology” in the face of the shift to “Kingdom of God” language for the gospel. Summaries are presented at numerous points.

Though the analysis has aims of its own, anyone interested in the contents of the Ministry paragraphs can learn much from VdB.’s presentation. Admittedly *BEM* shows a catholicizing tendency toward threefold ministry; the Reformed tradition must ask whether its pattern of leadership does justice to oversight beyond the local level and promoting unity (strong on the collegial, weak on the personal). Many in the Reformed tradition took umbrage at the absence in *BEM* of (congregational) elders and deacons, “the heartbeat of Reformed theology of ministry” (429–32, see 357–58). But lack of clarity in Reformed documents about these offices, their evo-

lution, and *BEM* standards (they do not proclaim the Word and administer the sacraments) caused their omission. Running through many issues are hermeneutical questions, including understanding of Tradition, tradition, and the traditions, going back to Montreal 1963 (164–67; Lima is “a child of Montreal” [166]).

Can the Lima convergence text provide a template for reshaping Reformed theology? There is little reflection of bilateral dialogues, where probably more progress on ministry has been made. Admittedly, the situation among Reformed-Presbyterian churches differs in Scotland, Eastern Europe, South Africa, and the United States from that in the Low Countries. Does a rereading of Calvin leave enough room to effect changes that would meet desiderata in *BEM*? The Reformed tradition must wrestle with VdB.’s findings and claims.

There are occasional errata: *Ramen* for *Rahmen*; VandenHoeck, xvii n. 8; [T]hey, 208; voices exists, 367; W. H. Lazareth is not Anglican but Lutheran (156 n. 44); not president of the Faith and Order Secretariat but director (146 n. 2). All in all, the volume contributes to ecumenical dialogue in and beyond the Reformed tradition.

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CHRISTIAN PROPHECY: THE POST-BIBLICAL TRADITION. By Niels Christian Hvidt. New York: Oxford University, 2007. Pp. xvii + 418. \$74.

Niels Hvidt contends that prophecy did not die out with the demise of the last OT prophet, or of John the Baptist, or Jesus, or the last apostle. But it has changed profoundly, taking on new forms reflective of the diverse cultural and historical contexts in which the Christian church has been planted. H. demonstrates his thesis by tracing the transformation of ancient Israelite prophecy into the early Jewish apocalyptic, eschatological, clerical, and sapiential forms that informed and shaped the Jesus movement and the early church. He argues that prophecy and the need to control it played important roles both as catalyst and inspiration for Christian Scriptures and ecclesiastical structures. Throughout the church’s history prophetic experiences were linked to the founding of new religious orders, served as the basis for the medieval visionary genre, and reemerged in Marian apparitions and in the contemporary experiences of the Greek Orthodox mystic Vassula Ryden.

It might be argued that H. includes what should be regarded as aberrant or even dubious phenomena (e.g., visions, apparitions, and locutions) under the rubric of the prophetic without sufficient explanation. Perhaps more importantly, he does not demonstrate why we should pay attention to these phenomena, other than for their historical continuity. He does appeal to psychologists who have accepted that, although religious experiences have parallels in clinical psychiatry, they need not be pathologic (130). Here the introduction of cross-cultural anthropological assessments to-

gether with emerging biological research on altered states of consciousness would have been helpful.

H.'s book not only demonstrates the continuous presence of prophetic experiences in the life of the church, but it also attempts to demonstrate that prophecy is a theologically valid phenomenon in Christianity, particularly in Catholicism. To do the latter he turns to a concept of revelation as the starting point for defining the nature and function of prophecy within Christianity. He finds the mystical theologies of Augustine, Aquinas, John of the Cross, and Teresa of Avila inadequate. After exploring six models of revelation, he concludes that the basic purpose of prophecy is to edify the community, calling the faithful to actualize revelation in the present age (184). Hence, he argues, we must dismiss or qualify theories that close off revelation in favor of the view that what is revealed in Christ and the Scriptures "has yet to be fully explicated, actualized and completed in the church" (213).

Tradition is the mechanism by which revelation is transmitted, revelation which, H. insists, "*must be prophetic in order to be Tradition*" (219, italics original). It is here that prophecy remains an uninterrupted means of divine guidance for scriptural exegesis, the decisions of the magisterium, and the work of theologians. Its effects can be best seen in the inspiration of significant new ideas (e.g., the doctrine of the Immaculate Conception) and in the confirmation of dogmatic developments (e.g., the apparitions at Lourdes) (237). Prophetic experiences also may give rise to new prayers, liturgical feasts, and devotional practices. A Protestant reader working within the tradition of *sola Scriptura* is not likely to be persuaded, and may even be troubled, by these claims.

Drawing on insights from the sociology of religion, H. argues that prophecy should be regarded as liminal within the church, that is, as providing the dynamic for creative reappropriations of the original revelation. An exploration of the status that prophecy currently enjoys within the Catholic Church is followed by a discussion of the criteria used to discern the truth of any particular prophecy: its content, the character of the prophet, and the effects of his or her revelations in religious life.

H.'s book represents an important contribution to a more positive evaluation of altered states of consciousness within Christianity. Even though his work is clearly aimed at a Catholic audience, it raises important questions that need to be addressed more broadly within contemporary Christianity, especially within mainline Protestant churches.

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RITVA H. WILLIAMS

A FRACTURED RELATIONSHIP: FAITH AND THE CRISIS OF CULTURE. By Thomas J. Norris. Dublin: Veritas, 2007. Pp. 267. €13.95.

Contemplating the current alienation of religion and Western society, Norris seeks its cause, then its cure, in a properly understood trinitarian theology that allows the depth of Christian living to emerge. Borrowing

from an array of philosophers and theologians, he notes how, since 1680, religious images have disappeared from our cultural imagination under the influence of the scientific, technological revolution and the Enlightenment. These forces placed autonomous human reason at the center of reality, then relativized that reason. Religious was contributed to revelation's displacement, and in the Reformation's wake theology's quest for certitude and authority, expressed in thesis form, ignored its traditional role as faith seeking understanding. Consequently reason was separated from or opposed to religion, the latter newly relegated to the realm of personal preferences, conjectures, and presumptions—what Newman dubbed “weak reason.” The sense of transcendence, mystery, truth, and human solidarity was weakened or lost. Reason's deformation resulted in today's “massive deculturation.” Calling upon Newman, Voegelin, and Lonergan, N. attempts to answer Kant and reverse culture's preference for the natural sciences' “strong reason” by showing how transcendent truth is necessary to ground thought, an obvious insight, as postmodernity overwhelms academe. Chapter 3, relying on Pope John Paul II's *Fides et ratio*, maintains that, as religion is needed to reaffirm reason, reason supports religion. Ultimately, in facing life's mysteries (suffering, injustice, mortality, God's personality, and “why being rather than nonbeing”), man's search from below must be met by divine condescension; his self-centeredness must be crucified as he, like Mary, remains open not to a faceless divinity, but to Love.

Part 2 repropose the Christian message to meet the ends of contemporary man's quest. Chapter 4 reflects on the history of revelation, highlighting the experiences of Abraham, Moses, the prophets, and the Suffering Servant. Only the incarnate Word's recapitulation can reconcile the opposites in such a multifaceted revelation. Jesus and God's kingdom are understood in terms of Jesus' entire self-giving and the response resulting from it; thereby Jesus unites those accepting him to the living God. His “art of loving,” which is without measure, creates a home for all humankind. Chapter 6 considers Jesus crucified as the true face of God; his self-emptying revises our preconceptions. He is only intelligible in terms of the trinitarian communion of persons; this involves personal ecstasy, a self-giving that the cross manifests in a sinful world. Such a God does not repress human freedom but opens room for its authentic expansion in sincere self-giving. Only thus can *homo technicus vacuus* be fulfilled in a community mirroring the Trinity. This Balthasarian theology is further articulated: “God is in himself the very Event of Love, and . . . being such he is Trinity!” (190). The unity between Father and Son grounds believers' unity with Jesus; a new “we” develops in the space opened among trinitarian persons. This “interpersonality” replaces the Cartesian ego as the starting point of thought and life. “Being is relation, and revealed being is Trinitarian relationship” (205). A final chapter emphasizes beauty's attraction and considers credible alone the love that is the glory-beauty of the Trinity. N. traces the loss of trinitarian perspective to Augustine, who, despite seeing relation as essential, abandoned the personal love analogy to

develop the rational substance analogy; to Aquinas's psychological analogy; and to the Carmelites who experienced the Trinity interiorly in individual selves. This loss allegedly led to a practical nominalism and mere monotheism. With Chiara Lubich, N. calls the church again to trinitarian theology and communitarian spirituality.

Fascinating as are the writers to whom N. appeals, he offers more a convergence of thinkers than a speculative reconciliation. Newman, Lonergan, Balthasar, and various Protestant authors await their synthesis. Though faith and reason must go together, their unity in diversity is not elaborated. This synthetic lack results in exaggerations—for example, “man, not the law, was the norm of authentic piety for Jesus” (141, citing Kasper); and Jesus allegedly addresses the Father and men alike, “You are everything, I am nothing” (165, 196). But God is man's measure as the Father is Jesus'. Again, in Jesus, God “descends into that which is his very opposite and contradicts his very being” (186). Does human nature contradict God's? If the kingdom attains full realization in God's future (148), how can “unconditional choice” be demanded now (149)? For Jesus and Paul the present is fullness, the future superabundance. The Trinity's alleged exile from Christian life may be exaggerated: the same Rahner who decried that absence accused the average Catholic of Monophysitism. For Christians Scripture remains faith's principal witness; they do not confuse it with theology. All in all, bringing together so much current theology, N. encourages further reflection on the mystery of divine love.

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JOHN M. McDERMOTT, S.J.

THE OPTION FOR THE POOR IN CHRISTIAN THEOLOGY. Edited by Daniel G. Groody. Notre Dame, Ind.: University of Notre Dame, 2007. Pp. x + 315. \$35.

Despite great attention given to the “preferential option for the poor” at all levels of the church since the Latin American bishops' conference at Puebla (1979), the notion has been misunderstood, parried, co-opted, or rejected in many quarters, including professional theological circles. Daniel Groody has thus rendered valuable service in gathering 15 essays that by turns explain, exhort, or explore. At stake is far more than Christians' commitment to charity or even social justice; Bernard Sesboué rightly suggested over two decades ago that, with the option for the poor, liberation theologians have proposed a new *status confessionis*, a notion inseparable from the confession of faith in God (Gustavo Gutiérrez, *The Truth Shall Make You Free* [1985] 33). In the present volume, Brian Daley puts it succinctly: the poor pose “a challenge to faith in the transforming work of an incarnate, self-communicating God” (78). Thus we face a theological problem as well as one of practice.

Gustavo Gutiérrez's opening essay, “Memory and Prophecy,” rewards careful, even meditative, reading. Of particular interest is his treatment of time. Here and elsewhere in the collection the authors offer helpful clari-

fications of the perennially contested meaning of the term “the poor.” Many follow Gutiérrez in defining the poor as the “insignificant” or the “excluded” of the world. In Shawn Copeland’s words, the poor are those who “have no options” (219). Other essays of a chiefly explanatory bent reflect on the option for the poor from various angles: Elsa Tamez (a biblical perspective), Hugh Page (Israel’s early poetic tradition), Daley (the Cappadocian Fathers), Virgilio Elizondo (subjugated cultures), Patrick Kalilombe (small Christian communities in Africa), Casiano Floristán (the eucharistic assembly), Luis Maldonado (popular Catholicism), and Michael Signer (Judaism). Several essays assume a fundamentally exhortative stance as they examine the option in relation to feminism and globalization (María Pilar Aquino and Mary Catherine Hilkert) and to Christian praxis and theology (Copeland).

Highlights include several essays that demonstrate the *theological* (not simply pastoral) fertility and challenge of the option for the poor. In his customarily hard-hitting manner, Jon Sobrino considers the summons issued by Latin America’s martyrs of the past 40 years to a church presently living through an “ecclesial winter” (92). With no less passion and insight, Aloysius Pieris argues that only solidarity with the poor will allow Christianity to recover its authentic Christian identity, lost shortly after the birth of the Christian community. Absent such solidarity, the imperial church that served “the empire of Mammon” through many centuries of colonization will continue to do the same today in the face of globalization (273). For his part, David Tracy explores the “kind of Christology needed for a theological defense of the option for the poor” (120). With his usual creative intelligence and humility Tracy examines both the mystical-prophetic and apocalyptic paradigms and proposes that theologians pay greater attention to a fourth christological symbol (in addition to Incarnation, Cross, and Resurrection), namely, the Second Coming. God’s promise, after all, has not yet been fulfilled. Matthew Ashley then takes up Tracy’s challenge with his “turn to apocalyptic.” If incarnation, cross, and resurrection are allowed to modulate the symbol of the Second Coming, Christians may tap into the hope engendered by apocalypticism while avoiding the dangers of denigrating creation, demonizing the other, and ending in despair. (The reverse, it must be said, is less clear, namely, how the symbol of the Second Coming substantially modifies the other three.)

In the face of doubts about the continued fecundity of liberation theology, this volume demonstrates that its pioneers and their interlocutors around the world remain as creative and provocative as ever. Groody alludes to the presence of younger scholars at the 2002 Notre Dame conference where many of these essays were first presented. This collection, however, contains none of their reflections, an unfortunate gap waiting to be filled.

CATHOLIC THEOLOGICAL ETHICS AND THE WORLD CHURCH: THE PLENARY PAPERS FROM THE FIRST CROSS-CULTURAL CONFERENCE ON CATHOLIC THEOLOGICAL ETHICS. Edited by James F. Keenan. New York: Continuum, 2008. Pp. x + 316. \$85; \$29.95.

The conference named in the subtitle was held in Padua, Italy, in July 2006. James Keenan of Boston College, its chief organizer, edited this volume and contributed helpful introductions to its various sections. All in all, this was a most significant meeting of over 400 Catholic theological ethicists from around the world, including a large number from Africa, Asia, and South America. By their meeting, listening, and learning from one another, the gathering began to answer the need for Catholic moral theology to be truly catholic.

Keenan structured the conference to introduce those from different continents and to help each learn about moral discourse elsewhere. Three moral theologians from the five different continents addressed the same three questions: What are our moral challenges? How are we responding? What hope do we have for the future? Other theologians from around the world addressed four central themes: hermeneutics, the *sensus fidelium*, pluralism in the world and in theology, and globalization and its effects on justice. The authors are representative of the leading Catholic moral theologians writing today. The only group that is not well represented is that of moral theologians from Germany and German-speaking countries. The ability of the organizers to subsidize the transportation and housing of 175 participants ensured that theologians from poorer nations were well represented.

Those from developing countries emphatically pointed to problems of colonialism, neocolonialism, the difficult journey toward democracy, and the growing economic gap between rich and poor nations intensified by economic globalization. At the same time they underscored the problems of racism, sexism, relations with non-Catholics, and corruption in public life. They tended to understand their work primarily in terms of service to the church. On the other hand, theologians from North America and Europe, while not neglecting considerations of service to the church, tended to emphasize more the academic nature of the discipline and service to more society-wide, scholarly conversations. Both groups reported some tensions with the hierarchical church on a number of different issues. Theologians from Africa, Asia, and South America voiced the problem of trying to do theology in the midst of other ministerial responsibilities, whereas American and European theologians claimed to be more able to concentrate on their academic work. Although women theologians formed a critical mass from the First World, women theologians from Africa, Asia, and South America were comparatively few and called attention to the severe tensions about the role of women in both society at large and the church.

The papers showed the diversity of approaches in Catholic moral theology today. While many authors recognize the need to begin with the experience of their own country or region, they still acknowledge the need for

some catholicity and universality with regard to ethics. The approaches to the *sensus fidelium* and moral discernment well illustrate differences concerning the role of the hierarchical teaching office. One essay maintains that the hierarchical magisterium today does not take seriously the praxis of the *sensus fidelium*, but another essay refers to the polemical intention of frequently appealing to the *sensus fidelium* to support widespread dissent with regard to teachings of the hierarchical magisterium.

While the papers illustrate that the meeting was well planned and covered most significant issues, they also suggest that, as by definition, the conference was only an introduction. Many authors recognized that it is impossible for one or even three persons to discuss in depth the state of Catholic ethical reflection in huge continents with all their diversity. To hear the greatest possible number of representations from theologians around the world, the papers had to be comparatively short.

The conference itself and the plenary papers constitute a beginning. Readers of these papers will be able to appreciate to some degree the exchanges that took place at the meeting itself. As significant as these collected papers are, they can never capture the enthusiastic sharing that took place at the Padua conference.

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CHARLES E. CURRAN

PROPHETIC AND PUBLIC: THE SOCIAL WITNESS OF U.S. CATHOLICISM. By Kristin E Heyer. Washington: Georgetown University, 2006. Pp. xx + 228. \$26.95.

The church's contemporary engagement in public theology—its attempt to morally and religiously encounter and challenge liberal democratic states—is no simple task. Kristin Heyer highlights the complexities of U.S. Catholic responses to their democratically organized society and secular state. Drawing on the writing of two important American ethicists, J. Bryan Hehir and Michael Baxter, and on the praxis of three Catholic lobbying groups, she extracts commitments and methods from these ethical orientations and activist groups that she judges necessary for contemporary church-state engagement, even while the two rival orientations defy any final reconciliation.

H. grounds her study on the Troeltschian models of Christian engagement, that is, on the notions of “sect” and “church.” The sect generally defines itself over against the state, often involving condemnation and withdrawal. The church tries to influence the state directly by active engagement with nonbelievers. Within U.S. Catholic social ethics, H. claims, Hehir epitomizes the “church” or engagement approach, while Baxter's emphasis on prophetic nonviolent resistance tends toward a “sectarian” or withdrawal model.

As with other historic approaches, Hehir's engages a societal-wide pursuit of the common good. Drawing heavily on natural law philosophy and influenced by John Courtney Murray, he affirms that the church must enter

into dialogue with others on their own terms, and thus often in fairly secular languages. Baxter, however, as a disciple of the Catholic Worker tradition of prophetic nonviolent protest and the unapologetically sectarian ethics of Stanley Hauerwas, rejects such a step, arguing that it compromises the message of the Bible and leads too easily to a dilution of Christian and Catholic values. He insists that the state must be challenged from a resolutely Christian perspective even if it puts the church outside the direct process of policy making. Such a withdrawal is precisely what Hehir seeks to avoid.

These conflicting orientations, H. argues, can be found in the three organizations she examines. NETWORK operates within Hehir's approach; if anything, its lobbying and activism on behalf of the poor has taken on an increasingly secular tone. While Catholic in foundation, it has a more ecumenical focus and draws on sources and reasoning beyond the mainstream church. Pax Christi USA has a much stronger Catholic identity and draws more on Scripture and the prophetic traditions of protest associated with the Catholic Worker; one of its advisors, in fact, is Baxter. Somewhere in the "center" lies the United States Conference of Catholic Bishops (USCCB); Hehir has been crucial to many of its projects regarding justice, peace, and public policy. While clearly speaking as a confessing church, that is, from an explicitly Catholic perspective, the public arguments of the USCCB lay a stress on reason rather than on Scripture.

H.'s analysis of theologians and organizations is thorough, systematic, and sympathetic. She closely analyzes the strengths and weaknesses of their positions, highlighting how each has a place within broader Catholic and Christian social discourse in their abilities to address particular publics even as she notes their limitations. Her sympathies are genuine and generous. Though her verdict (rightly, to my mind) falls more positively on Hehir's perspective and the NETWORK and USCCB approaches, she recognizes the many positive elements to Baxter and Pax Christi. My own view is far more critical of the latter: while no doubt making one feel good and deepening one's spirituality, the prophetic approach is ultimately ineffectual in secular liberal democracies, particularly in those where religious sensibilities are weaker than in the United States. The Baxter/Pax Christi approach is more effective in resisting tyranny, as part of a broad liberation movement seeking to establish democracy. Yet, as countries like South Africa show, once democracy is established the political role of the church must adapt itself to more genuinely dialogic environments—or die of irrelevance.

H.'s scholarship, precision, and fairness deserve praise. This is an important book, one that despite its U.S. focus would be very useful in other contexts. The Baxter-Hehir arguments ring true for the Catholic and other churches around the world, and H.'s treatment of U.S. organizations offers ideas for structures of public engagement elsewhere. In addition, it is pleasant (and all too rare with academic studies) to find that the book is well

written and could be read profitably and without difficulty by nonacademics.

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THE POLITICS OF PAST EVIL: RELIGION, RECONCILIATION, AND THE DILEMMAS OF TRANSITIONAL JUSTICE. Edited by Daniel Philpott. Notre Dame, Ind.: University of Notre Dame, 2006. Pp. ix + 250. \$50; \$25.

For those bearing in their bones the atrocities of their collective past, negotiating the transition from tyranny to democracy presents a limited range of choices, namely, pragmatic compromise (i.e., do nothing), war crimes tribunals, lustration (dismissing perpetrators from public life), or holding truth commissions. These choices, argues Philpott and fellow contributors, are heavily determined by the context and nature of the transition. All call on moral viewpoints and processes that can weigh the public values of truth, reconciliation, and justice.

The authors draw on examples from Northern Ireland to South Africa, from Argentina to East Germany, to address the complex problems that past atrocities leave behind. Some remind us that reconciliation is a highly contested notion. Philpott highlights the considerable tension that can emerge between reconciliation discourse and liberal discourse, though he suggests that it is precisely a theological understanding of reconciliation that can help ease liberalism's reservations. From a Christian viewpoint, theologian Alan Torrance criticizes various forms of retribution while not, it should be noted, rejecting punishment as such. He tries to establish a theology of reconciliation as forgiveness leading to repentance, a theme that Nicholas Wolterstorff echoes, the latter drawing on political forgiveness as part of the South African truth and reconciliation process.

Reconciliation as process, says international relations expert James McAdams, needs to assume Miroslav Volf's double-barreled strategy of including the wrongdoer and developing a notion of "victim-centred" justice. Yet, as the German example shows, it is not always possible to do both. Truth and justice, as Mark Amstutz also points out in his comparison of Argentina and South Africa, may not both easily be served, and the pragmatics of power—particularly that of a perpetrator—will limit possibilities.

The book then shifts to other forums and instruments of reconciliation, away from the state. David Burrell challenges us to consider reconciliation as a common theme in world religions, an important point when trying to reconcile parties in multifaith, pluralistic contexts. Scott Appleby concurs and extends the notion to tensions faced between religions and nonreligious persons. Ronald Wells, drawing a poignant and powerful picture of Northern Ireland, offers a case study where reconciliation between rival factions started among and between citizens, without initial governmental help, with political parties and factions being led from those grassroots to the negotiating table.

I offer here only a taste of the volume's riches. The essays cohere around

a few common themes: the complexity yet necessity of reconciliation; the need to understand differing contexts; and the need to move away from retribution. All are true, yet the viewpoints presented here are not exhaustive. Missing, for example, are psychological studies of perpetrators who repent, those who feign repentance, and those who admit that, given the chance, they would do it all again. This is the fundamental problem faced in the South African Truth and Reconciliation Commission—perpetrators from different sides who told the truth to get amnesty but were clearly unrepentant. How can there be a mutual restoration of humanity when the perpetrator (and many who silently sympathize as they watch the testimony on television) still sees the victim as less than human? At the least, such further considerations would suggest that the process of reconciliation can never be entirely closed.

Philpot's collection offers excellent multidisciplinary approaches that are concretized in case studies. It is an ideal text for teaching, whether in politics or social ethics.

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SOCIAL SELVES AND POLITICAL REFORM: FIVE VISIONS IN CONTEMPORARY CHRISTIAN ETHICS. By C. Melissa Snarr. New York: T. & T. Clark, 2007. Pp. xxvi + 134. \$125.

Prodded by the American public's declining political participation, Snarr examines differing views of the social self among five 20th-century American ethicists: Walter Rauschenbusch, Reinhold Niebuhr, Stanley Hauerwas, Beverly Harrison, and Emilie Townes. From the five she methodically builds an image of the social self. As she presents it, Rauschenbusch can tell us that social institutions enable the self, and Niebuhr articulates the deception that dominates the paradoxical social self, especially in his contrast between individual and group moralities. Hauerwas draws our attention to the socially enabled self as rooted in the particular institution of the church, while Harrison's neo-Marxian self is situated among interlocking institutions that convey oppression. Finally, Townes's womanist call for lament highlights a socially resilient self that draws on multiple communities rooted in black experience.

S. then distills six core convictions for a notion of the social self that can serve as resources for Christian ethics: the convictions that (1) humanity's capacity for good and evil does express itself socially; (2) our institutions both limit and enable the self; (3) both selves and communities are formed by stories; (4) institutions are interdependent and their oppressions interlock; (5) it is in our being situated in multiple institutions that we can find leverage for change both in and across institutions; and (6) sanctification is always a social and institutional process.

By locating her inquiry solidly in liberal Protestantism, S. has wed her social self to political liberalism, but in a manner that can assist in the reform of contemporary America. Working from the communitarian cri-

tiques of Hauerwas and Townes, S. allows her social self to build upon and beyond liberalism's individualism. And, as she herself embodies continued involvement by Christians in the liberal project (in a manner quieter and less secular than that of John Rawls or Ronald Dworkin), her confessionally Christian argument finds its place among ethicists. While Barthians might be queasy about beginning with moral anthropology, S. correctly insists that "sanctification (or being incorporated into the life of God for the world) is about the ongoing institutional formation of social selves" (119).

Despite such claims, however, the relationship between S.'s theology and anthropology remains unclear. In distilling the arguments of five thinkers, she does not construct a full, systematic account of the relations between the individual and community. Here S. might engage in conversation with more thoroughly secular political and economic thought—perhaps her promised future work on the living wage movement will encourage her to do so. Her considerations of the relationship between theology and anthropology also can be linked profitably to more theological expressions of sociality from sources as varied as Dietrich Bonhoeffer, Edward Farley, and Catholic social thought. Still, her prolegomena in articulating the social self in Protestant ethics does lay a foundation for enabling actual political reforms—and that is a significant contribution.

For S., Christian ethicists still need to link notions of the self to actual political reforms. As she realizes, the provocative topic of campaign finance reform can be an effective point for concretely illustrating the links that must be forged between the self and the world of interest groups and money, if there is to be any real striving toward the sanctification by a new social gospel. Institutions and processes matter. As an attorney in public service I can say that, for many in the policy arena, such a future argument cries out to be made.

In contrast to the more undifferentiated thought of Niebuhr or Hauerwas, S.'s thought locates her Christian interpretation of social selves in multiple stories and multiple locations that require distinct, very particular policies. Especially Hauerwas stands in the book's foreground and background as S.'s interlocutor—which poses a problem since Hauerwas has not been particularly helpful to public servants, especially on the particulars of policies. The problem rests in a sectarian reading of Hauerwas. Does he really contend that only the church as institution can appropriately form Christians, or can he be read less exclusively to say that for Christians the ecclesia's story must be the normatively determinative reality that forms Christians? With him, S. occasionally overdraws a usually legitimate argument. Yet, perhaps he need not be read as bleakly as S. contends. Perhaps he does not exclude roles for other institutions so much as he subjects them to the church's story and practices. Practitioners do not have the luxury of disdaining what help they might find.

S.'s case studies are well done and informative. While I have raised a question or two and suggested other directions, S.'s reclaiming of Protes-

tant notions of the engaged social self may well assist ethicists, and lawyers, to actually enable a little political sanctification.

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## SHORTER NOTICES

ISAIAH: INTERPRETED BY EARLY CHRISTIAN AND MEDIEVAL COMMENTATORS. Edited by Robert Louis Wilken. Translated from the original languages with Angela Christman and Michael J. Hollerich. *The Church's Bible*. Grand Rapids, Mich.: Eerdmans, 2007. Pp. xxviii + 590. \$45.

Wilken begins each section with a chapter of Isaiah from the New English Translation of the Septuagint (NETS), a summary of Christian interpretations of that chapter, followed by 13 to 25 translated interpretations from the NT and 57 church fathers (165 CE to 1225 CE). The reader encounters exegetical progressions within each selection and can easily follow any particular father throughout the volume.

Introductory essays on allegorical interpretations of the OT and an appendix of brief contextual descriptions for the fathers assist those unfamiliar with the discipline. W. apparently wants especially to demonstrate a cohesiveness among patristic reading methods. His patristic focus may depend in part on the fact that the selections from the fathers far outnumber NT selections, but it also rests in W.'s claims concerning books like Leviticus: "without allegory . . . a spiritual interpretation related to Christ, they languish" (xvii). Still, biblical scholars may protest that the relating of the original texts to Christ is not their only possible function, even among the fathers.

Even specialists in early Christian exegesis could wonder about some of W.'s choices. While appendix 2 is a valuable reference of the sources of the translations, W. has not included an appendix of the selections he did not translate. A commentary by Chrysostom, for example, is excluded because "it did not yield much of value for this series" (xxv). Further, whole chapters of Isaiah are absent (Isaiah 3, 10, 17–18, 21–23,

27, 30–34, 36–39, 47, 57–59). While this may reflect the lack of comment in those chapters in church fathers, there are NT parallels to these sections of Isaiah that are clearly relevant for early Christian exegesis (Isa 59:17 par. Eph 6:17; Isa 32:17 par. Jas 3:18; Isa 22:22 par. Rev 3:7). Such issues of selectivity without explanation leave researchers to redo the work themselves. W. should have also included his own critical notes on his translations of the NT and church fathers selections as well as included Moisés Silva's critical notes of the Isaiah translation as they appear in the NETS.

Critiques aside, this work introduces a representative selection of early Christian exegesis. Its use of Isaiah as a doorway to the church fathers is a brilliant solution to introduce readers to interpretation of Isaiah, individual fathers, and overall early Christian reading of the Bible.

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THE JUDAEAN POOR AND THE FOURTH GOSPEL. By Timothy J. M. Ling. Society for New Testament Studies Monograph 136. New York: Cambridge University, 2006. Pp. xvii + 245. \$96.

Ling's revised dissertation addresses a lacuna in Johannine studies, namely, serious reflection on the Gospel's apparent lack of concern for the poor, in contrast to the obvious concern in the Synoptics. Using and redefining aspects of social scientific research, L. describes in general the NT world, proposes his own analytic approach, discusses Judaean poverty, and applies his conclusions to understanding John's social world.

Though acknowledging his debt to Bruce Malina and the Context Group, he devotes a large (and often tedious) discussion to disagreements with their

positions. Rejecting any view of the Johannine community as “sectarian,” L. adopts the category of “virtuoso religion” where “the defining character of virtuoso religion is its ability to maintain alternative structures that present a reversed image of society whilst remaining within its [society’s] ideological and institutional structures” (205). Religious orders both past and present can fit under this category.

In elaborating his argument for the importance of the poor in John’s Gospel, L. first locates a good deal of Jesus’ ministry in Judea, then elaborates the significance of alms-giving in the Johannine community and the relation of Jesus to the family of Martha, Mary, and Lazarus located in Bethany (etymology, “house of the poor”), with stress on concern for the poor and the existence of a common fund (Jn 12:1–8). This is the nucleus of the community that L. understands as embodying virtuoso religion. He also underscores similarities between John and material found in the literature of the Qumran community: for example, opposition to the Temple, community of goods, and the location of a communal house in the region near Bethany.

L.’s work is very well-researched, with over 19 pages of important bibliography, but with the surprising omission of Catherine Murphy’s *Wealth in the Dead Sea Scrolls and the Qumran Community* (2002). His study is an important contribution to the application of social scientific studies to the NT and offers original insights into the community behind the Fourth Gospel.

JOHN R. DONAHUE, S.J.  
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JESUS ACCORDING TO THE EARLIEST WITNESS. By James M. Robinson. Minneapolis: Fortress, 2007. Pp. xiv + 258. \$20.

For James Robinson, the “earliest witness” through which we may access the authentic teachings of the historical Jesus is the Sayings Gospel Q. As R. puts it, “any presentation of Jesus that lacks at its core these collections [the

archaic sayings] that comprise the oldest core of Q is to that extent deficient” (19). This volume collects some of R.’s most important work on Q and its vision of Jesus, culling the more accessible material from his exhaustive *The Sayings Gospel Q: Collected Essays* (2005). The appendix, “The Sayings Gospel Q in English,” contains R.’s translation of Q and an introductory essay.

Many essays elaborate R.’s views that the earliest core of Q presents an unfiltered Jesus (66), and that Jesus’ original message was progressively subverted or silenced through overlays of apocalypticism (within Q itself), Pauline Christianity, and then creedal Christianity (76–80). Some selections are fairly technical exegetical essays (containing lengthy, untranslated German citations), but in others R. adopts a more direct, down-to-earth tone, particularly when insisting that Jesus’ authentic sayings retain their original claim on the hearer: “the church today can still listen to Jesus, which . . . is precisely what we should do. He is very unsettling . . . but his goal of a caring, selfless society may be the best future we can hope for, and work for” (80). As R. deploys his favorite arguments in multiple essays, the collection is somewhat uneven and repetitive. Nonetheless, I recommend the book to specialists, interested nonspecialists, and theological libraries, both as an accessible set of investigations into Q and its significance, and as a distillation of R.’s lifetime of scholarship on Jesus, Q, and Christian origins.

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GREED AS IDOLATRY: THE ORIGINS AND MEANING OF A PAULINE METAPHOR. By Brian S. Rosner. Grand Rapids, Mich.: Eerdmans, 2007. Pp. 214. \$22.

Two hundred pages to analyze one phrase, “greed as idolatry,” seems excessive, but ironically, at the conclusion of Rosner’s book, I wanted more. R. subjects two texts, Colossians 3:5 and Ephesians 5:5, to penetrating analysis.

Searching Jewish, Christian, and Greco-Roman antiquity for sources that clarify the meaning of the Pauline phrase, he argues that it should be understood as metaphor, and that its taproot is found in Israel's worship of the golden calf.

Jews saw idolatry as the hallmark of heathenism, so the prohibition of idolatry is one of most widespread and urgent commands in the TaNaK. The prophets mock idols as well as their worshippers, reminding Israel that Yahweh is a jealous God whose wrath burns fiercest against idolaters. By tying greed to the awful religious crime of idolatry, Paul created a stunning metaphor that raised the stakes on this allegedly insignificant vice. Is greed a form of idolatry? R. says—with, he thinks, the support of Paul—that it is, and thus requires the full force of divine judgment. Indeed, greed is as much an attack on God's right to human trust, love, and devotion as is idol worship.

R. notes the disparity between Paul's understanding of greed and our own. We modern Christians rarely think of ourselves as idolaters; worshipping wood or stone does not tempt us. But R. suggests that a correct hearing of Paul today would place us among the idolatrous pagans. Why do we not hear Paul in this way? Especially on this point R. could have written more.

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CONTESTING TEXTS: JEWS AND CHRISTIANS IN CONVERSATION ABOUT THE BIBLE. Edited by Melody D. Knowles, Esther Menn, John Pawlikowski, O.S.M., and Timothy J. Sandoval. Minneapolis: Fortress, 2007. Pp. x + 229. \$29.

Here Jewish and Christian theologians interact on questions of the authoritative interpretations of biblical texts. David Novak points to authority as the hardest nut to crack in formulating the Jewish statement *Dabru Emet*, and he insists on the importance of authority questions for interpretation and for dialogue. Focused on Matthew 1:23's interpretation of Isaiah 7:14 ("the

virgin shall conceive . . ."), Ralph Klein's discussion of promise and fulfillment exemplifies the problem of authority. He finds Matthew's reception obsolete, claiming that Christians today must deal more critically with "allusions to the Old Testament." (But is not Matthew 1:23 more than an allusion simply to Christian tradition?) Two essays focus on religiously legitimated violence: Barbara Rossing offers an alternative to "Left Behind" interpretations of Revelation and Steven Weitzman lets Josephus present a "virtual" martyrdom as an exegetical alternative to bloody martyrdom. Sarah Tanzer asks: "What are we to do with" John's Gospel? Is "its invective aimed at the Jews and Judaism" truth for all times? She helpfully overviews the options but unfortunately retains the ambiguous "anti-Judaism" label for John's Gospel. She focuses on the Johannine Jesus saying to "the Jews" that they are from their father the devil (104) without allowing for the possibility that this is not said to Jews as Jews, and without balancing such claims with John 4:22 ("for salvation is from the Jews"). Rabbi Lawrence Edwards's fine essay on the Pharisees in Luke-Acts as fulfilling a mediating role—serving as "a bridge entity in a fluid situation"—proves constructive to further dialogue over NT texts and also supports a "slow" parting-of-the-ways interpretation of early Jewish-Christian interaction. Concluding essays by Walter Brueggemann, Susan Thistlethwaite, and David Sandmel situate the dialogue within the present American political perspective.

As in most conference volumes, the essays are disparate, but the importance of dealing with the sacred texts in dialogue is amply demonstrated. Honest exegetical work in several contributions proves rewarding even though the question of authority remains most difficult. But this dialogue has chosen not to avoid the most problematic texts in the Jewish and Christian traditions.

ANDERS GERDMAR  
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READING THE BIBLE WITH THE DEAD: WHAT YOU CAN LEARN FROM THE HISTORY OF EXEGESIS THAT YOU CAN'T LEARN FROM EXEGESIS ALONE. By John L. Thompson. Grand Rapids, Mich.: Eerdmans, 2007. Pp. xii + 324. \$20.

What is the point of deep historical research for today's church? Of course historians of doctrine can (and have) written many tomes full of important insights. But books that remain unread rarely impact anyone. Thompson's book addresses that difficulty. By examining some of the pericopes that are avoided by various lectionaries, T. sets out to demonstrate to persons of faith the value of reading Scripture in a tradition.

Generally the texts T. chooses are those that provoke discussion among feminist scholars. Among other texts, he includes the stories of Jehphthah, Gomer, and Hagar, as well as the imprecatory psalms and the NT's teachings on women and on divorce. T. surveys rabbinic, patristic, medieval, and Reformation exegeses. He points out that, contrary to the modern assumption, the problems taken up by feminist exegetes have been recognized and struggled with for centuries. More importantly, T. concludes each chapter with brief lessons that the Christian tradition has to offer. He closes the volume with an endorsement of reading in conversation with the Christian tradition, and practical suggestions for doing so. To facilitate this end he includes an appendix with readily available English translations of commentaries written prior to 1600, organized by biblical book.

T. is a well-known historian of exegesis. His scholarship here is not strictly new; much is available in his other published works. His approach, though, is fresh, demonstrating that the value of his deeply scholarly work can be appropriated by a more popular audience. The volume works on several levels. For students and scholars, it can serve as an introduction to the history of exegesis, inviting them to further study. For pastors, it can demonstrate the virtues inherent in reading in conversation with the great cloud of witnesses. For general

readers, it can open up an old book through ancient tools to make it new again.

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SAVING SHAME: MARTYRS, SAINTS, AND OTHER ABJECT SUBJECTS. By Virginia Burrus. Philadelphia: University of Pennsylvania, 2008. Pp. xii + 195. \$45.

"No shame, no gain" might be the epigram for this intriguing analysis of early church history. Burrus brings the challenges of postmodern and queer theories to probe the inner and outer struggles of early saints. Using prose that relishes reversals and word-play, B. takes a deconstructive approach to exhibit how shame functioned in NT and early church writings.

B.'s thesis is that the great witnesses of the early church embraced shame shamelessly. Contrary to what one might expect in an honor-shame society, they courted roles of humiliation, relying on divine grace rather than on public status. They did so in four ways.

First, the early "witnesses," such as Ignatius, Polycarp, Blandina, Perpetua, Thecla, Anthony, and Symeon, transgressed what was culturally and humanly acceptable. They thereby created the distinctive "Christian" identity.

Second, theologians such as Tertullian and Athanasius highlighted the shameful character of the Incarnation, that is, the humiliation of God, who descended so low as to take on flesh. Paradoxically, though, the shame of fleshly desires and the humiliation of suffering thereby became "joying," and this process could be imitated.

Third, the severe Christian asceticism of the early church, as recounted in Palladius's *History*, was not pathological. Rather, it was a way of "escaping the unbearable shame" of embodiment that makes the self exist. Thus, freedom appears not in autonomy but in self-sacrifice. Grace arrives not in human self-transcendence but through relentless humiliation of both body and spirit.

Finally, confession, magnificently practiced by Augustine and extolled by Cassian, exhibits how (sexual) shame—

shamelessly acknowledged—comes from and leads to grace. Conversely, however, Augustine undermines any confident release through confession when, for example, he turns the proto-martyr Lucretia into a crypto-sinner by exposing the abyss of human motivation.

Reading the early church through a lens of shame produces novel results, some revelatory and some not. B.'s style combines historical analysis with post-modern musing, seducing the reader into considering new though sometimes unconvincing interpretations.

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AESTHETIC PERCEPTION: A THOMISTIC PERSPECTIVE. By Kevin E. O'Reilly. Dublin: Four Courts, 2007. Pp. 131. \$55.

Although Aquinas makes only passing references to beauty, there is an enormous amount of secondary literature on his esthetic theory, mostly drawing inspiration from Jacques Maritain's *Art and Scholasticism* (1942). O'Reilly's study is no exception. His approach is unique; it tries to connect Aquinas's notion of beauty more closely to his theory of knowledge and moral philosophy. O. believes that scholars have undervalued Aquinas's understanding of human nature as an integrated unity. Contra Umberto Eco, O. asserts that there is no such thing as "pure reason" in Aquinas. A fuller Thomistic esthetic theory must therefore work out the implications of the "dynamic interplay between reason, emotion and the body for our response to and appreciation of objects of beauty" (17).

O. begins by explaining the formal, constitutive, and "mutually implicative" elements of beauty: proportion, integrity, and clarity. Following Eco, he argues that clarity is "the capacity which a form possesses to communicate itself, but which is only actualised by someone's looking at or 'seeing' the object" (24–25). He thus proposes an axiom that unites the subjective and objective dimensions of esthetic experience: *visio in actu est claritas in actu*—a stimulating

suggestion, but heavily reliant on a notion of "vision" and "clarity" that renders them pure potentialities when taken separately. Whether Aquinas himself would have accepted the axiom is questionable.

Also distinctive is the way O. ties Aquinas's esthetics to connatural knowledge. He argues that knowledge through connaturality accords with an esthetic pleasure that involves both intellect and will, understanding and emotion. It thus effects a synthesis of knowledge and love that are "inseparable in the concrete unity of the human person" (63). This synthesis is a spiritual activity requiring the exercise of free will and the acquisition of moral habits.

O.'s desire to place beauty within the wider context of Aquinas's thought is refreshing. At times he overconfidently claims to present Aquinas's "true" position, but such boldness is necessary to unpack the full richness of what Aquinas either implied or took for granted concerning beauty.

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THE AFRICAN RELIGIONS OF BRAZIL: TOWARD A SOCIOLOGY OF THE INTERPENETRATION OF CIVILIZATIONS. By Roger Bastide. Translated from the French by Helen Sebba. Baltimore: Johns Hopkins University, 2007. Pp. v + 494. \$25.

Bastide's study of the survival and transmutation of the African religions in Brazil (first published in 1960) has become a near classic. The subtitle captures much of B.'s thrust; he is mainly concerned with the interpenetration of civilizations—in Brazil's case, the African, Indian, and Portuguese civilizations.

African religions survived better in Brazil than in North America, in part because Catholic societies are more amenable to syncretism than are Protestant. Brazilian Catholicism fostered Negro special brotherhoods that provided niche hiding spaces for African myths, ritual, and dance. The African gods (Ogun, Shango, Exu) found equivalents among the Catholic saints. Early Brazilian Catholicism (the family-

based, patriarchal religion of the *latifundias*) was largely a popular, quasi-magical Catholicism of household saints. Fears of being overwhelmed by the black slave population led early Portuguese settlers to divide the slaves into "nations," thus allowing perpetuation of native customs.

Myths and rituals do not survive a total transplantation from previous infrastructures. Slavery that devastated family lineages also wiped out family religions among the blacks. But *candomble* (a name for African religions in Bahia and the sanctuaries where they are held) survived as an analogue of African village religion. Elements of original African culture (e.g., the trance states stemming from possession by the spirits; matrilineal family systems; survival of a gift culture) continued in Brazil, but agricultural gods died out among slaves who did not own and farm their own land.

B. not only details the various African survivals but shows regional differences. Where black slaves mingled with Indians, the blacks adopted Indian religion. In the north, survivals were strongest; in the south, more tenuous. Rites held up longer than their underlying myths. Nor was white Catholicism untouched. Whites also dabble in Umbanda spiritism. B.'s study remains central to anyone interested in the topic.

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LEIBNIZ ON THE TRINITY AND THE INCARNATION: REASON AND REVELATION IN THE SEVENTEENTH CENTURY. By Maria Rosa Antognazza. Translated from the Italian by Gerald Parks. New Haven: Yale University, 2008. Pp. xxv + 322. \$60.

Antognazza's published doctoral thesis (1999) brings together the many fragments in which Leibniz discussed his theological ideas and attempts to extract from them his theology. She presents Leibniz as a religious thinker who cared for theological questions, not for their strategic value, but out of deep personal commitment. In her view,

Leibniz is not a rationalist who demonstrated by reason the mysteries of the Trinity or the Incarnation. Rather, he defended these mysteries against Socinians and Spinozists by showing them to be noncontradictory.

Leibniz did so, A. demonstrates, even while he insisted that the possibility of these mysteries cannot be demonstrated. His apologetic strategy was distinctive; by relying on the presumption of faith, he regarded it sufficient that the impossibility of the mysteries of faith cannot be proved. The presumption of faith, however, is valid only until a proof to the contrary has been given. Thereby Leibniz's strategy for defending the holy mysteries consisted in shifting the burden of proof to the critics of religious belief, something very similar to contemporary Reformed epistemology. He also held a "principle of authority," namely that the dogmas of the church handed down through the centuries can be considered true "until it has been proved incontrovertibly that they are self-contradictory" (20).

This important, well-written and reasoned study corrects the somewhat reigning view among theologians of Leibniz as a strict "rationalist." A.'s masterpiece deserves a wide audience.

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KATHOLISCHE THEOLOGIE IM NATIONALSOZIALISMUS. VOLUME 1/1, INSTITUTIONEN UND STRUKTUREN. Edited by Dominik Burkard and Wolfgang Weiß. Institutionen und Strukturen 1. Würzburg: Echter, 2007. Pp. 694. €39.

Until now no one has exhaustively studied Catholic departments of theology during the Nazi regime. Certainly important studies have appeared (e.g., Robert Krieg, *Catholic Theologians in Nazi Germany* [2004]), mostly, however, dealing with individual figures. Until now, no research has pursued the more general issues such as how theology departments reacted to the challenge of Nazism, why many professors joined or supported the Nazis, how the regime tried to infiltrate Catholic theology, and so on. Burkard and Weiß fill

this institutional lacuna masterfully. A follow-up volume on theology professors, with a general index, is forthcoming.

Part 1 introduces, from the perspectives of law and university administration, German Catholic theology in the 1930s and 1940s. Of particular interest is an article on Rome's negative view of German university theology, understood by the Curia to be associated with Modernism. Part 2 analyzes German theology departments; part 3 investigates the philosophical-theological colleges in Bavaria; part 4 the theological colleges in Austria; and part 5 deals with a number of ecclesiastical and monastic schools that educated future priests (e.g., Eichstätt, Trier, and Limburg).

The Nazis sought to destroy the ultramontane spirit by vetoing job candidates who were friendly to Rome. Although a few staunch Ultramontanists collaborated, the great majority of Nazi sympathizers were theologically liberal. The latter had no cordial relationship to the Holy See and saw in Nazism a tool for reforming the church. The most fervent anti-Nazis who risked their lives by producing leaflets or helping others escape were in fact extremely conservative theologians, for example, Prof. Franz Wutz from Eichstätt.

This book will make a number of historians uncomfortable, especially those who apologetically affirm that Catholic theologians stood united behind their pope. The truth is that often strong conflicts within departments rendered them unable to articulate a clear, unified voice of resistance. However, the book also proves wrong those who think that a vast majority of ultramontanist theologians collaborated with the Nazi regime. This is not only a fascinating read but also German scholarship at its best.

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AN ARCHITECTURE OF IMMANENCE: ARCHITECTURE FOR WORSHIP AND MINISTRY TODAY. By Mark A. Torgerson. Calvin Institute of Christian Worship Liturgical Studies. Grand Rapids, Mich.: Eerdmans, 2007. Pp. xiii + 313. \$24.

Torgerson's study traces the 20th-century dance between architecture, the ecumenical movement, and liturgical renewal. He observes that church buildings of the past communicated a God who was transcendent and omnipotent, dwelling in inaccessible heights or behind veiled and distant barriers; now, through a coincidental alignment of architectural commitments to simplicity and function and the ecumenical and liturgical movements' stress on "people communally engaged in worship and ministry" (x), the immanence of God has become the primary focus of church architects.

T. makes his case in three parts: first, in chapters 2–5 he moves systematically through the constituent elements of his argument. Most striking is a helpful overview of 20th-century ecumenism and liturgical renewal from an ecumenical perspective. Second, he examines more detailed examples of this marriage of ecumenism, liturgical renewal, and architecture—first in Europe, then in the United States—with extended focus on the work of one liturgical architect, Edward Sövik. Third, T. wonderfully and maturely reflects on a movement now deemed "history from a postmodern perspective." Tracing both recent "modulation" (182) in the ecumenical movement and the shifting emphases emerging in liturgical renewal, T. asks what impact these changes will have on church architecture. His suggestions, culled from a wide spectrum, reveal the diversity and breadth of current discussions. Above all he questions the primary assumption of an architecture that stresses only God's immanence. "The solutions that were intended to express a theological affirmation of the people of God did achieve their effect in the built environment, but sometimes this was achieved at the cost of affirming the significance of God's holiness" (182).

T. accomplishes not just a review of an ecclesial architectural movement, valuable in itself, but also a revelation of primary theological shifts of 20th-century Christianity. Along with its expansive appendixes, glossary, and partially annotated bibliography, his book is a welcome and useful addition to the

plethora of recent publications on space, place, and Christianity.

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THE END OF MEMORY: REMEMBERING RIGHTLY IN A VIOLENT WORLD. By Miroslav Volf. Grand Rapids, Mich.: Eerdmans, 2006. Pp. viii + 244. \$22.

Powerful personal experience dominates the opening pages of this book, forming the context for Volf's reflections on memory. That experience provides his theological rationale for "remembering rightly" the wrongs suffered at the hands of other human beings. V. particularly wants to spell out a Christian approach to memory: "the memory of wrongdoing suffered by a person who desires neither to hate nor to disregard but to love the wrongdoer" (9). Christ's call to love our enemies motivates and shapes this exploration.

The dynamics of painful memories are V.'s concern. Memories of evils can entrap us and deny us freedom. And what we repress can resurface. Memory is both a vital factor in understanding our own identity—who we are—and of key significance in the way we relate to others (83). How can memory be healed?

Under carefully defined conditions, he insists, speaking the truth can be salutary to releasing memories of wrongs. It can even be a grace-filled practice. V. searches for the carefully defined conditions mentioned above by an exploration of memory in the Judaeo-Christian heritage, particularly memories of the Exodus and the Passion of Christ. These singular events give a direction for how we might remember and what the goal of such remembering might be. Here V. asserts the importance of remembering both victims and the perpetrators of wrongs. "The proper *goal* of the memory of wrongs suffered—its appropriate *end*—is the formation of the communion of love between all people, including victims and perpetrators" (232).

This is a courageous book that raises disturbing questions. It insists on clear theological—not merely therapeutic—

dimensions for the healing of memories. For V., personal experience plays a key part in healing (although he may appear to exaggerate the potential of any imagined reconciliation). Some guidance on how readers might appropriate their own experience in the light of the Christian tradition would have been helpful. The interfaith dimensions of such a consideration also bear investigation.

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COMMUNION AND OTHERNESS: FURTHER STUDIES IN PERSONHOOD AND CHURCH. By John Zizioulas. New York: T & T Clark, 2006. Pp. xiv + 315. \$150; \$34.95.

Only a theologian of John Zizioulas's stature would attempt to reconcile the polarities of communion and otherness. This work builds on his *Being as Communion* (1985), where Z. highlighted the significance of communion for Christian life and unity. In what is de facto a companion volume, Z. focuses on communion as the foundation for otherness and true identity. The life of the Trinity is the focus for the reality of otherness that originates in the distinctions of the persons and unity of the Godhead. Otherness is thus ontological. Since human beings are made in the divine image, they reflect this reality. Z. understands communion as generating otherness.

The book is a collection of previously published but updated articles with some significant new material, notably the opening, lengthy chapter, "On Being Other," where Z. explores the ontology of otherness. In particular he asserts that the divine gift of human freedom refers not merely to the will but also to "the freedom to be other in an absolute ontological sense" (11). God, Christ, church, nature, esthetics, and ecclesial existence are all foci for exploration culminating in a eucharistic ethos where "faith is an act of gratitude to every other" (98).

The corollary of otherness is personhood, and here Z. provides a significant defense of the Cappodocian contribution. Readers may wonder if Z.'s critique of the Western tradition might be

tempered. There is a substantial, unexpectedly feisty appendix-dialogue on Pneumatology or, more specifically, on the crucial difference between “ontologically absolute” and “ontological absolute” regarding “nothingness” in the doctrine of creation (273). A final original gem in this masterly work is a consideration of ecclesial mysticism, where Z. focuses the eschatological dimension of Eucharist and the vibrant trajectory of divine love that illumines “a mysticism of communion and relationship through which one is so united with the ‘other’ as to form one indivisible unity through which otherness emerges clearly” (307).

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ATONEMENT AND VIOLENCE: A THEOLOGICAL CONVERSATION. Edited by John Sanders. Nashville, Tenn.: Abingdon, 2006. Pp. xvi + 170. \$22.

Four Protestant authors address contemporary complaints that the major atonement theories (*Christus victor*, ransom, satisfaction, penal substitution, moral, scapegoat) implicate God in Jesus’ brutal crucifixion and legitimate worldly abuses of power. They present the conflicting traditions fairly, and question whether classical theories accommodate the gospel too much to unbaptized cultural norms.

Denny Weaver argues for “the classic Mennonite idea of passive nonresistance” through social action (2), noting how different theories target the devil, God, or humanity as ultimately responsible for Jesus’ death. He rejects any that assume God-directed or God-induced violence, even if sanctioned by ideas of just punishment (9). And he proposes a demythologized “narrative *Christus Victor*” reading of Revelation 12 to underscore Jesus’ mission that culminates in non-violent resurrection (17–22).

In response, Hans Boersma defends linking forms of loving (re)action with coercion (34, 58, 61) as part of a “modified Reformed view” (47–66, *contra* John Milbank). Traditional trinitarian thinking disallows separating actions of

Father and Son (35). Irenaean recapitulation theology historically links Adam, Israel, and Jesus, making juridical, not legalistic, imagery accessory (55). The Cross and moral boundaries, upheld by some forms of punishment, are integral to restorative justice (60–62), serving God’s salvific purpose (65).

Siding with Weaver’s reading of Irenaeus, Thomas Finger insists that God’s “kind of justice is non-violent” (98). In typical biblical accounts God punishes sinners indirectly, giving evil powers ambiguous authority (94), while the core narrative remains our participation in the “transformative dimension” of Jesus’ victorious servanthood (101, 105).

Scott Daniels focuses on worship (baptism, Eucharist), motivating congregants to “take up their cross” daily, not just to praise God for making Jesus our surrogate (126). He recounts René Girard’s theory of mimesis and scapegoating to give new meaning to “passing the peace” (137). Weaver replies that we need not rely on Girard to tell contrasting stories of rule by violence or resurrection grace (152). For Boersma, the gnostic “moralism of Girardian theory” misses the participatory import of substituting Christ for Adam in salvation history (155).

Collectively the authors challenge us to rethink how we place coercive violence in theologies of atonement. More Catholic voices might have enriched their accounts of tradition and liturgy, at the risk, however, of losing their conciseness.

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AN INTRODUCTION TO QUAKERISM. By Pink Dandelion. Introduction to Religion. New York: Cambridge University, 2007. Pp. xv + 277. \$85; \$19.99.

Dandelion’s Introduction, one of now nearly two dozen offerings in the series, manages to give entree, in a compact volume, into the entirety of Quakerism: history, theology, contemporary practice, the texture of community life, and key literature. D. deftly weaves historical and theological strands (e.g. how

and why the transatlantic theological unity of early Quakerism unraveled into the divergent emphases of the 19th century) with religious studies insights and data (e.g. tables documenting the frequency and kinds of sins and errors for which Friends in Philadelphia Yearly Meeting were publicly sanctioned between 1682 and 1776). In the process she reports, interprets, and shares vivid human details (e.g., the contemporary practice among some Friends to publicly worship with their eyes closed; a 20th-century missionary in Kenya with her women students, captured in a photo; another photo of an influential, affluent 19th-century British family).

Not surprisingly for a Christian tradition originating in England, Quakerism, like the ambient Anglicanism, bears marks of similarity to both Reformed and Catholic traditions. D.'s account, while acknowledging the other possible emphasis, is consistently Protestant. The Catholic or Catholic-oriented reader may wish D. would linger at certain points, for instance, on the traditional Quaker account of how those who do not know of Christ are saved, with its tantalizing similarities to Karl Rahner's account. Yet, as D.'s text is a model achievement of giving non-Protestants accurate entrance to Protestant ways of thought and life, it makes an important contribution of its own.

To assist those outside the Friends' tradition, a glossary of Friends' highly specialized terminology would have been helpful. For those inside the tradition, I would like to have seen more critical edge, especially in regard to the early period, in assessing whether what Friends have said they (we) were doing theologically is what they (we) have actually accomplished.

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MAGISTERIUM: TEACHER AND GUARDIAN OF THE FAITH. By Avery Cardinal Dulles, S.J. Introductions to Catholic Doctrine. Naples, Fl.: Sapientia, 2007. Pp. x + 209. \$21.95.

*Magisterium* is Cardinal Dulles's contribution to a textbook series produced

by the press of Ave Maria University. Especially, D. says, he wants to include and highlight the instructions issued by the Congregation for the Doctrine of the Faith (CDF) under the supervision of its prefect, now Pope Benedict XVI, thereby assuring that this textbook will faithfully reflect the understanding that the current magisterium has of itself. A welcome feature is D.'s attention to the historical development of the magisterium: first in the NT and then through the history of the church up to the pontificate of Pius XII, leaving more recent developments to be discussed as they come up in the treatment of the contemporary exercise of magisterium.

In his systematic portion, D. gives major attention to what he calls the "much-debated question of infallibility." Here he discusses the doctrines of Vatican II on the infallible teaching of the episcopal college apart from ecumenical councils and the limits of the object of infallibility. He carefully attends to the new formula for the Profession of Faith, especially to its second, added paragraph that requires definitive assent to doctrines that D. describes as inseparably connected with revelation. He invokes the Commentary on those paragraphs by the prefect and the secretary of the CDF as proof that such doctrines must be understood as having been infallibly taught. He also calls on that Commentary to explain the significance of the statements, made by John Paul II in *Evangelium vitae* and by the CDF in its *Responsum ad dubium*, to the effect that certain doctrines have been taught infallibly by the ordinary universal magisterium.

The treatment of these questions and others on the response due to non-definitive teaching is followed by nine appendixes that provide the full texts, or pertinent sections, of official documents in which recent developments in the exercise of magisterium have been introduced or explained.

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THE CHRISTIANITY READER. Edited by Mary Gerhart and Fabian E. Udoh. Chicago: University of Chicago, 2007. Pp. xv + 864. \$95; \$40.

Gerhart and Udoh have set themselves no mean task: to collect in a single volume the historical, theological, and liturgical heritage of Christianity, including other traditions (Jewish, Greco-Roman, etc.) that have shaped its development. Their anthology succeeds with aplomb. They bring together more than 200 selections from primary and secondary sources, from Plato through the late 20th century. The themes of biblical interpretation, cultural influences on early Christianity, the formation of doctrine, liturgical styles, the development and diversity of ecclesiastical structures, questions of ethics, and mysticism are all prominently represented, alongside medieval, early-modern, and contemporary theological methods.

Undergraduate and adult-education instructors will find a wealth of material. G. and U. rightly stress that Christianity has always been and continues to be in a process of evolution. Their selections will challenge readers to think of Christianity as something other than a theological and cultural monolith, and it will allow teachers to track issues of interest across denominational and chronological boundaries.

Nothing, however, is perfect. The font size, especially in the notes, is too small to permit comfortable use. Specialists will no doubt wish to quibble with the inevitable omissions. The three lacunae that stand out for me are excerpts from more than just one noncanonical gospel, selections from magisterial/mainline Protestants (apart, that is, from Richard Hooker) on the organization of the church, and contributions from contemporary gay and lesbian theologians. The final sections, on "twentieth-century issues and challenges" and "Christianity and other religions," leave something to be desired. By not integrating this material into earlier chapters, the editors may have missed the opportunity to stress that contemporary Christianity remains indebted to earlier conversations. The

chapter on other religions, weighing in at only 40 pages, has the character of an afterthought.

These weaknesses aside, G. and U. have produced an excellent, reasonably priced anthology that I recommend for introductory courses on Christianity.

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PRACTICAL THEOLOGY AND THE ONE BODY OF CHRIST: TOWARD A MISSIONAL-ECUMENICAL MODEL. By Thomas John Hastings. Studies in Practical Theology 1. Grand Rapids, Mich.: Eerdmans, 2007. Pp. xi + 233. \$30.

This new series, for which Hastings's 2003 doctoral dissertation is the first volume, has been initiated on the conviction that "practical theology is an academic discipline of its own" (viii) and needs "an empirically descriptive and critically constructive theory of religious practice" (ix). Currently at Tokyo Union Theological Seminary, H. has served as "a North American Protestant engaged in intercultural mission for fifteen years in Japan" (165).

H.'s specific "mission subject" is religious education in Japan. He addresses the topic in two broad strokes: two chapters discuss leading North American practical theologians (e.g., James Loder, Thomas Torrance, George Hunsberger) and the theological foundations of a "missional-ecumenical approach" to practical theology; four chapters center on a "detailed case study that examines how the practical theological theories and practices of the North American religious education movement were introduced in Japan by Tamura Naomi (1858–1934), a first-generation Protestant pastor and the first Japanese graduate of Princeton Theological Seminary" (50).

Tamura's story highlights the challenges he met in his efforts to "apply" his American theological training in Japan. H. believes that several current emphases in U.S. religious education have similarities to those in Tamura's experience, suggesting possible areas in which American educators can become more genuinely open and appreciative

of widely differing social, political, and cultural contexts.

Having been engaged in intercultural mission in Asia for nearly four decades, I am genuinely sympathetic to H.'s agenda. Yet, some serious questions remain: How does the faith-discernment of the local Christian community (e.g., Japanese) enter the dynamic? When does the missionary leave behind Western models because they are simply not helpful? Can a more user-friendly, streamlined approach be proposed in simpler language?—H.'s model appears rather intricate and convoluted. Still, H. correctly understands that missionary dialogue remains an urgent imperative in the world church, the one body of Christ, and this new series promises to contribute to that dialogue.

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ECCLESIOLOGY AND POSTMODERNITY: QUESTIONS FOR THE CHURCH IN OUR TIME. By Gerard Mannion. Collegeville, Minn.: Liturgical, 2007. Pp. xvii + 249. \$29.95.

Mannion searches for an ecclesiology adequate to the challenges of postmodernity. A deductive curially-defined ecclesiology, he insists, must give way to a more inductive ecclesiology drawn from the practice and experience of the community of faith, built on the premise of *lex orandi, lex credendi*. After introductory chapters respectively on postmodernity and ecclesiology, where he establishes the need for what he calls a more "communitarian" or "visionary" ecclesiology, M. examines by way of contrast the contemporary "official" *communio* ecclesiology as an example of the dangers posed by single-faceted or "blueprint" approaches to ecclesial understanding. The remaining five chapters fill out suggestions made in chapter 2 about the need for a different way of constructing ecclesiology.

As M. describes it, official theology far too often talks only to itself and thus is simply out of step with what is in fact the faithful sociality of ecclesial belonging. We must begin our theology in recognition that the need for dialogue is

nonnegotiable—a challenging insight of Vatican II's *Gaudium et spes*. Even more challenging, though, is the need to recognize that the community's many voices are together the ultimate site of ecclesial authority, that leadership is validated in its attention to the *sensus fidelium*. The end result, M. concludes, will be a "virtue ecclesiology" in which Christians jointly explore what their ecclesial living says about who they are as a community of faith. From practice, we derive ecclesiology, but it is an ecclesiology as an ongoing dialogue marked by respect and genuine love, precisely as we should expect from a community whose God is the loving dialogue of the Trinity itself.

M.'s proposals are sensible, well-reasoned, and respectfully offered. Although the notion that our collective living in faith ought to shape our ecclesiology, as well as the content of that shaping, is counterintuitive for and beyond the reach of today's restorationists, his proposals deserve careful attention.

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LESS THAN TWO DOLLARS A DAY: A CHRISTIAN VIEW OF WORLD POVERTY AND THE FREE MARKET. By Kent A. van Til. Grand Rapids, Mich.: Eerdmans, 2007. Pp. xii + 180. \$16.

Van Til's timely book addresses the needs of the poor in a capitalist economy, explains how basic human needs will not necessarily be met through contemporary free-market systems, and asserts that the Christian tradition requires basic sustenance for all. VT. constructively engages the contributions of the theologian and statesman Abraham Kuyper, political theorist Michael Walzer, and philosopher David Miller, and proposes the following definition of distributive justice: "A state of just distribution occurs when all members of humanity receive their basic needs, when citizens receive equal treatment, and when producers receive proportional reward on the basis of their contribution" (143). To concretize his proposal, vT. suggests three current

schools of economics (Amartya Sen's concept of "basic capabilities," the Kuyperian tradition, and social economics) that incorporate the claim to basic needs within a market system.

VT.'s efforts are laudable. The first three chapters clearly outline current economic theories for the nonspecialists. The book's strength lies in chapters 3 and 4 that offer biblical and theological perspectives on poverty. These chapters are good primers for undergraduate research; the footnotes offer splendid resources for further exploration. Although vT. highlights the use of creation for the basic sustenance of human beings, chapter 5 would benefit from even a brief acknowledgement of the integral goodness of creation. The final two chapters discuss theories of distributive justice, and the last chapter offers particular economic systems and examples in which vT.'s proposal could thrive. Inviting "solidaristic communities" today to a Christian vision of economics for a global community, vT.'s vision is impressive.

In an economics or ethics course, the text could be a challenging conversation partner alongside other recent works seeking to end poverty (e.g., Jeffrey Sachs's *The End of Poverty* [2005] and *Common Wealth* [2008]). The text is a good addition to any college or university library.

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TOKENS OF TRUST: AN INTRODUCTION TO CHRISTIAN BELIEF. By Rowan Williams. Louisville: Westminster John Knox, 2007. Pp. xiii + 159. \$16.95.

Williams presents a unified, extended reflection on Christian belief and specifically on seven statements or phrases of the Apostles' and Nicene Creeds. His central theme is trust—as the center of Christian belief—and what and whom one can confidently trust, but his overall presentation amounts to an exposition of Christian faith in the face of contemporary challenges. Among today's

stumbling blocks are a widespread crisis of trust, forms of contemporary of agnosticism, crushing natural disasters, murderous violence, and failures by church representatives to be trustworthy. W. cites Jewish and Christian sources, including writings, art, liturgies, scriptural translations, and historical events. There are fewer notes (12) than photos and prints (14).

Reminiscent of the style and tone of C. S. Lewis (whom W. cites), the book is convincingly presented for a generally educated readership, although it requires patience and interest. W. suggests that trusting in God is the foundational act and liberating insight that casts the remaining creedal statements into tokens of trust in God. Readers will have to decide on the effectiveness of his foundational shift from questions on God's existence to showing how people live trustworthy lives, making God credible to the world. For his reflections on the Incarnation W. settles on the analogy of an artist fully engaged in creating, particularly a musician expertly performing music, to illustrate the mystery of Jesus Christ totally existing in the reality of God, and then presents his suffering, death, and resurrection as guarantees of the peace God wills for all. Perhaps W.'s best reflections are on evil (echoing his *Writing in the Dust* [2002]) with his personal experience on 9/11 next door to the World Trade Center, and on the resurrection of the body—"one of the hardest doctrines to state convincingly in the present climate" (139). Readers will also gain from his reflections on the church, ministry, hell, and contemplation. He writes that "eternity requires contemplation" (155). This volume is a good first step.

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GOD'S GIFT GIVING: IN CHRIST AND THROUGH THE SPIRIT. By R. Kevin Seasoltz. New York: Continuum, 2007. Pp. vi + 246. \$24.95.

A teacher and the long-time editor of *Worship*, Seasoltz here discusses the

giving of gifts as understood within the teaching and practice of Roman Catholic theology. The topic of gift-giving has become, he admits, an interdisciplinary subject. To add to that complexity, he argues that there is a radical difference between human and divine gift-giving. From the perspective of faith, God is the source of all gifts, the ground of human generosity, and the One who requires human beings to share their gifts. God gives generously to enable greater giving for the good of the world (1).

Within consideration of the priority of God's gift-giving, there are "two idolatries" (a phrase borrowed from Jean Luc Marion) that must be avoided, say, in regard to the gift of the Eucharist. On the one hand, in eucharistic adoration some consider the presence of Christ a thing to be confined within and by the community. On the other, some treat the eucharistic presence as a matter of the assembly's consciousness without an objective presence (10). Each camp, in its own way, follows the path of the Prodigal Son, reducing God's gift to a commodity, an object for possession and control (14). S. shows that through the cycle of gift-giving (i.e., offering, reception, and grateful response) we cultivate gratitude that rescues the gift from commodification.

Throughout the book the notion of God's gift-giving is applied to several other topics, for example, the gift of sacrifice, of sacrament, and of the Spirit. A final consideration of "pastoral implications" points to the church's growth, especially to the need for the worshipping community to recognize the structures of injustice that surround it and to generously respond to people in need. S.'s appreciation for the arts is evident with lively illustrations culled from literature, painting, and music. The intended audience is the academy, for whom this study provides a systematic treatment of the notion of gift and a meditative essay on the nature of giving.

THE GIFT OF STORY: NARRATING HOPE IN A POSTMODERN WORLD. Edited by Emily Griesinger and Mark Eaton. Waco, Tex.: Baylor University, 2006. Pp. xii + 391. \$44.95.

What role do film and literature play in awakening and sustaining hope in the midst of tragedy and loss? This fine collection, written mostly by scholars of English literature, addresses this question through analysis of contemporary film, fiction, and philosophy.

Griesinger and Eaton, professors of English at Azusa Pacific University, are concerned with unfolding the Christian story of hopefulness within a culture that has grown distrustful of stories, specifically of "metanarratives." These grand stories, they explain, ground human experience within a larger framework that helps make sense of our lives. G. and E. attempt to refute the postmodern attack on metanarratives that has resulted in the replacement of a grand story with many smaller narratives. They fear that the rejection of metanarratives leads to the impoverishment of all stories. Their solution is to view story itself as a creative gift from God, one that reveals a divine sense of creativity and purpose (xi). Consequently we read how the challenge of Christian hope confronts us in films such as "American Beauty" and "Babette's Feast," as well as in the writings of Elie Wiesel, bell hooks, James Baldwin, among others.

The editors combined 18 essays into a coherent whole. The book reads smoothly, a balanced presenting of contrary viewpoints. It would have been helpful to present more of the argument of Jean-Francois Lyotard, a forerunner of postmodernism, whose phrase "the incredulity toward metanarratives" is cited and refuted throughout the work. This book may be used in a course on the theology of hope, as a companion to Jurgen Moltmann, to whom several of the authors refer. It will also prove useful to preachers searching for contemporary media to help proclaim an ancient story.

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