

BOOK REVIEWS

THE DEED AND THE DOER IN THE BIBLE: DAVID DAUBE'S GIFFORD LECTURES, VOLUME 1. By David Daube. Compiled and edited by Calum Carmichael. West Conshohocken, Penn.: Templeton Foundation, 2008. Pp. xii + 300. \$34.95.

This volume includes the first ten of some twenty lectures that David Daube delivered at the University of Edinburgh under the rubrics of "The Deed and the Doer in the Bible" (1962) and "Law and Wisdom in the Bible" (1964). A supplement on the terminology of seduction is also included (chap. 11). Although D. had written out a few of the lectures, most were produced for this edition by Carmichael, one of D.'s students, from transcriptions of tape recordings. As the title implies, the chapters focus on various aspects of action by the Bible's actors (including God) and on the deeds they perform—but deeds only insofar as actions considered exclusively, apart from their results, are unintelligible. Even the chapter on women (chap. 9), which takes up the issue of double standards, deals principally with the question of who is considered the perpetrator of adulterous action (namely, the male, until recently), insofar as adultery is a violation of the husband's rights as the woman's master (186; see Jn 8:3–11). (Of course, when the woman's agency is highlighted, as in bilingual marriages, it is often represented as the cause of the man's wrongdoing, especially apostasy.)

The other chapters focus on various aspects of an action as such. Chapter 1 treats the complicated matter of causation, including the nature of God's role in the actions of individuals for good or ill (e.g., hardening Pharaoh's heart). Chapter 2 considers, in the application of sanctions for various misdeeds, the weight given—or frequently not given—to an agent's actual intent. In chapter 3, D. takes up the significance of the attention that legal statutes pay to accidents (as distinct from the preference other sources show for acts performed in error, e.g., when there is a flaw in one's planning). Chapter 4 notes the fact that, in contrast to classical sources, the Bible gives little consideration to passion as a mitigating circumstance in assessing liability, leading D. to discuss incidents involving drunkenness, jealousy or zeal, madness, wrath, and rash vows. Given its importance of negligence in modern legal practice, D. devotes a whole chapter (chap. 5) to it, beginning with human neglect of God's will, which borders on fundamental betrayal of one's entire religious existence. The Bible's treatment of deposits and property damage (through the agency of an uncovered pit, an ox, straying cattle, and fire), is closer to our modern notions, while such concepts across the historical spectrum of biblical writings exhibit typical development, in this case from strict liability according to "objective" criteria of loss to the concept of negligence itself. Next, chapter 6 considers

the role of the instigator of a deed, in contrast to its actual perpetrator, and how the Bible, with few exceptions, views the former not so much as one who corrupts another but more as one who contributes to the result. D. links this viewpoint to the interpretation of the role of Eve or the serpent in the seduction of Adam (132–33), with interesting results. Finally, the analysis of action concludes with chapters on the concept of attempted action (e.g., the Tower of Babel) (chap. 7), the action of collectives (chap. 8), and the doer after the commission of the deed (chap. 10).

D. has given us not only a treatment of various legal concepts but also a text that will interest a broader audience for whom an exploration of the Bible's theological anthropology is important. He shows the serious error of reading the gaps in or the peculiar emphases of biblical law as products of a simple-minded incapacity to understand a long and complicated chain of events that lead to injury (6–14). Rather, for those attuned to their nuances, these ancient legal formulations evince a cautious and realistic assessment of the kinds of evidence available in those times, a growing awareness of the complexity of human behavior, and a profoundly theological understanding of the unity underlying all causality.

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FEMINIST INTERPRETATIONS OF AUGUSTINE. Edited by Judith Chelius Stark. *Re-reading the Canon*. University Park: Pennsylvania State University, 2007. Pp. ix + 326. \$75.

These eleven essays (two previously published) and a poem, part of a series on rereading the canon of Western philosophy, present reinterpretations of some parts of Augustine's own canon, particularly the *Confessions* and *The Trinity*. Nearly all the essays focus on questions regarding Augustine and women: women's "nature," sexuality, and embodiment, and of course Monica.

Several essays expand the context for understanding the ways Augustine relates to and theorizes about women and gender. Margaret Miles examines what we can name about Augustine's nameless partner from our knowledge of the sexual arrangements of concubinage in late antiquity. E. Ann Matter explores Augustine's previously neglected letters of pastoral care to women, analyzing the theological construction of women's nature that emerges in his advice to them, and Joanne McWilliam, in what was one of her last essays, surveys the range of the letters' recipients and topics. More familiar are Rosemary Radford Ruether's narrative of Augustine's theological development in its biographical and historical context (ground also covered in the introduction) and Felicia McDuffie's rhetorical analysis of Augustine's representations of femininity as mother and other, and of God as mother and lover.

The most original contribution is Virginia Burriss and Catherine Keller's "Confessing Monica," a fascinating, aggravating, coy, and challenging foray into hermeneutics that overwhelms with its virtuosity and dazzling

verbosity. “As the deafening (Augustinian) master narrative of creation, fall, and redemption falls away, we might hear unfamiliar voices amid the waves of his language. Within the sea of his own nothing-something, the improper, multiplying matrix of another birth, a wilder wisdom chaotically reappears” (139)—Monica, apparently, “the Augustinian Wisdom Mother.” Two more recognizably theological essays that circle around Monica as the feminine face of Christ (Anne-Marie Bowery) and the faithful “Woman-of-Worth” (Rebecca Moore) are less flamboyant but also less satisfying interpretations.

Two essays make interesting proposals about ways to reread *The Trinity* but differ in evaluating Augustine’s conception of trinitarian relationality. Julie Miller argues that Augustine’s model is inadequate for constructing a fully relational theology of sexuality and suggests that a psychological model of intersubjectivity offers a better starting point for understanding sexuality, women’s subjectivity, and trinitarian relations. She critiques his construction of the self, sexuality, and the Trinity as overdetermined by his need to counter the anxiety of Neoplatonic emanation and loss. Julia Chelius Stark considers women’s status as *imago Dei* and identifies points in *Trinity* 12 where Augustine might have reached an unequivocal affirmation had he followed his insights rather than his instincts on the unity of human mind and the implications of sexual differentiation and gendered embodiment for both women and men. S. here challenges readers to follow Augustine but to move beyond him; he is sanguine about the adequacy of “equality, mutuality, and reciprocity” (238) in Augustine’s trinitarian relations.

Penelope Deutsch’s difficult but worthwhile 1992 essay complicates the feminist sex/gender debates with a philosophical-linguistic argument, illustrated from the *Confessions*, about the inherent structural confusion of the terms “man, masculine, male” and “woman, feminine, female,” the “theological” deferral of “man” to “god” (*sic*), and the evanescence of the masculinity that this deferral attempts to secure.

Few essays are explicitly philosophical in perspective, Deutsch’s being a notable exception; many are theological. Admittedly, the distinction between theology and philosophy cannot always be clearly delineated, especially in Augustine’s works. But in a series that purports to reread the Western philosophical canon, it is surprising not to find any editorial comment on the slippage, blurring, or hybridity (reader’s choice) of these essays. The question of what constitutes philosophy in the works of Augustine leads to another: what constitutes feminist interpretation? From the topics and texts in these essays, a reader might conclude that the subject of feminist inquiry is women, in this instance Augustine’s thought about and relationships with women. Yet feminist interpretations of Augustine’s philosophy might well include matters such as time and eternity; creation; words, signs, and things; friendship; and epistemology.

For the most part not groundbreaking, the collection offers some new insights into classic texts regarding Augustine and women, and its historical pieces correct or expand our perspective on his life and world. It is a

useful resource for readers seeking current feminist interpretations of Augustine.

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TERTULLIAN'S *ADVERSUS IUDAEOS*: A RHETORICAL ANALYSIS. By Geoffrey D. Dunn. Patristic Monograph Series 19. Washington: Catholic University of America, 2008. Pp. xiv + 210. \$39.95.

Many years ago George Kennedy and Robert Sider pioneered the use of classical rhetoric to examine early Christian literature. In this revised dissertation directed by Pauline Allen, Geoffrey Dunn builds on their work to examine the often neglected pamphlet, as D. calls it, Tertullian's *Adversus Iudaeos*. While he admits that it is not an outstanding piece of writing (viii), he does consider it worthy of rhetorical analysis à la Sider to solve some knotty textual problems.

In chapter 1, he deals with the contention that Tertullian was not the author of the entire treatise. He squarely faces the differences between the scriptural quotations in chapters 1 through 8 (with their reliance on a florilegium similar to that of Cyprian's *Testimonia* and with affinities to those used by Barnabas, Irenaeus, and Justin) and those in chapters 9 through 14 (that more closely parallel those of Book III of Tertullian's *Adversus Marcionem*). Rather than seeing *Adversus Iudaeos* as subsequent to and dependent on *Adversus Marcionem*, D. sees it as prior, possibly as early as 195/196 (50). The scriptural quotations of the former are similar to those used in the latter because both Jews and Marcionites debated orthodox Christians on the meaning of the same biblical texts. However, the handling of the material differs because of the varying opponents, Jews in the former case, Marcionites in the latter.

Chapter 2 is devoted to the real, imagined, and intended readership of *Adversus Iudaeos*. A careful analysis of verb forms shows that the treatise does not address Jews directly but Christians. It is not a dialogue, though it relies from time to time on Justin's *Dialogue with Trypho*. Yet it does reflect back on a not-too-successful discussion between a Christian and a Jewish proselyte. It provides the Christian with what might be said in a future encounter, one in which the Christian would use Hebrew Scripture to convince the proselyte that Christ fulfilled the prophecies of the Bible and ought to be accorded the status of the One who was to come. This treatise provides material for Christian self-identity as well as for future controversy. Since it is not a record of an actual or imagined interchange between opponents, it is far less sarcastic and biting than many of Tertullian's other polemical writings, lacking the personal invective one might expect from the author of *Ad nationes* or *De spectaculis*. This chapter also takes up the question of whether Tertullian knew Jews of the city of Carthage, whether there really was the opportunity for interchange between the two religious groups. Relying more on rhetorical analysis, but with a bow to archeological evidence (52), D. claims that the possibility of

dialogue was no mere conceit, but that Christians, Jews, and Jewish proselytes did indeed rub shoulders. He does exclude, however, the possibility that this was a veiled attempt to steer practitioners of pagan religions away from Judaism.

Chapters 3 through 5 address the structure, argumentation, and style of *Adversus Iudaeos*. In each, D. reviews the theories of ancient rhetoricians from Aristotle and Cicero, through the writers of the Second Sophistic, and on to Quintillian. He sees Tertullian as participating more in traditional Roman rhetoric and less in that of the Second Sophistic. He provides convincing evidence that Tertullian did indeed write the whole of the treatise, minus perhaps the peroration. The first half of the treatise anticipates the program of the second half, although, as D. admits, the second half is less polished and less tightly structured. The chapter on rhetoric is thorough; the author does not shy away from contrary evidence but meets it head-on. The chapter on style is a bit less thorough. I had hoped for comparisons between Tertullian's style in *Adversus Iudaeos* and other treatises.

D. is a logical and clear writer. He provides those without a strong background in classical rhetoric with sufficient information to follow his arguments. Previews and reviews at critical points assist the reader through the careful and minute examination of the treatise. Lacking the inclusion of the text of the short treatise or a translation of it, he could have been more generous with quotations from the *Adversus Iudaeos*. In sum, this is a fine example of careful work as a dissertation and might be a model for graduate students. It should find a home in research libraries and be read not just by students of theology but also by anyone interested in classical rhetoric.

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THE OXFORD HANDBOOK OF EARLY CHRISTIAN STUDIES. Edited by Susan Ashbrook Harvey and David G. Hunter. New York: Oxford University, 2008. Pp. xxvii + 1020. \$150.

This handbook is an outstanding addition to the study of early Christianity and will quickly become an important reference tool. The list of prestigious contributors is a veritable who's who in the discipline, with an admirable mixture of scholars of different ranks, from several countries, and representing various methodological approaches. Most entries summarize the state of research for their topic or question, offer directions for future study, and suggest relevant readings, making the *Handbook* not only a useful introduction but also a valuable springboard for further research.

In a flurry of recent and forthcoming encyclopedias, dictionaries, handbooks, and other collections on late antiquity and early Christianity, this volume distinguishes itself through both its consistently high quality and its specific focus on early Christian studies. In practice this means that its

emphasis and reference tools focus on Christianity rather than late antiquity more broadly. The *Handbook* defines its chronological parameters as roughly 100–600 CE and consists of 46 essays broken into eight general areas: Prolegomena; Evidence: Material and Textual; Identities; Regions; Structures and Authorities; Expressions of Christian Culture; Ritual, Piety, and Practice; and Theological Themes. Following the editors' useful introduction, Elizabeth Clark begins with an astute survey of the field's historical development.

Overall, the breadth of topics—from epigraphy to early Christian ethics, from Christian philosophy to clergy and laity, from asceticism to homiletics—gives a sense of the wide range of the field, spanning both traditional and new areas of study. There is also a self-conscious effort to cover the geographical breadth of early Christianity, with chapters on Italy, Gaul, and Spain; North Africa; Greece and Asia Minor; Egypt and Palestine; and Syria and Mesopotamia. In addition, most individual articles represent well the rich geographical and chronological diversity within each topic, and are inclusive far beyond traditional narratives. Discussion of women, gender, and sexuality is by no means limited to, for example, Ross Shepard Kraemer's noteworthy essay on women and gender, and references to Syriac and Coptic material surface throughout the volume, not only in the essays explicitly devoted to those regions. Some essays are, of course, more traditionally circumscribed. Syriac scholars might wish for some engagement with Ephrem's anti-Manichaean texts alongside the discussion of Augustine's in the otherwise excellent survey of Manichaeism, or for more than a passing reference to the Peshitta and the complex Syriac biblical traditions in the biblical canon. As a collection, however, the essays are remarkably nuanced.

In fact, one way in which many of the essays complement one another and in turn reflect the current shape of the field is in their effort to complicate traditional boundaries in terminology, as with Gnosticism, Arianism, and Jewish-Christianity; in expanding regional borders and sources beyond Greek and Latin; in including archeological and visual data beyond the strictly textual; and in encompassing a variety of methodological approaches. The number of authors necessarily leads to a multiplicity of voices and interests. Richard Price's skepticism and reference to some ancient practices as "bizarre" (818) is, for example, on the other end of a spectrum from Paul Blowers's trusting reference to Paul as the author of Colossians (907). Most readers will, though, find the essays to be of high quality and accessibility, as Harold Drake's lighthearted comparisons between the ancient and modern worlds well illustrate (459–60).

While additional and more detailed maps and images would have provided even more depth, and though occasional (unavoidable) typographical errors can distract, this book is a significant contribution to the study of early Christianity and a tribute to its editors and contributors. The concluding "*Instrumenta Studiorum: Tools of the Trade*" is particularly useful for orienting new scholars to the needed academic tools. The jacket cover claims that this *Handbook* aims to be an "essential research tool for

advanced undergraduate and postgraduate students, and specialists in any area who wish to consult a brief review of the ‘state of the question’ in a different area or sub-specialty from their own.” With its stellar list of contributors, its balanced and informative surveys, and its valuable research tools, there is no question that *The Oxford Handbook of Early Christian Studies* will do that and more for years to come.

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JOURNEY TO THE EAST: THE JESUIT MISSION TO CHINA, 1579–1724. By Liam Matthew Brockey. Cambridge, Mass.: Belknap Press of Harvard University, 2008. Pp. xii + 512. \$35; \$19.95.

This work garnered much acclaim two years ago. In addition to receiving numerous prizes—including the American Catholic Historical Association 2007 John Gilmory Shea Prize—it was also reviewed extensively in professional journals. To avoid repetition, I offer some theological considerations in reviewing the new paperback edition.

Brockey’s work is, as the title states, yet another study of the Jesuit mission to China, from when the first Jesuit began studying the Chinese language (Michele Ruggieri [1543–1607]) until the 1724 proscription of Christianity by the Emperor Yongzheng (r. 1723–1735). The book succeeds, nevertheless, largely because B. has significantly augmented this already extensively studied topic. Furthermore, while the work is set in China, it is actually an in-depth study of early modern Catholicism in general. Although B. owes much to others (something he generously attests), he has both built on the previous scholarship and taken this knowledge in an exciting direction—“chang[ing] the ground rules of the debate,” as Jonathan Spence declares on the book’s cover.

The field of Jesuit mission history in China is well tilled. There are monographs on the Jesuits’ cross-cultural transmission of everything from garden design to quinine and copious studies about the Chinese Rites controversy. B. argues convincingly that many previous works distort the historical reality because of common shortcomings, such as overemphasizing Matteo Ricci to the detriment of other influential missionaries and converts. Such historical lionization has occurred, B. contends, because previous scholarship has neglected, or at least undervalued, important deposits of primary Portuguese language documents “hidden in proverbial daylight” throughout European archives (17).

B.’s concentration on these records and the use of apposite quotations has thereby brought many other actors to the fore. In his own words, “Figures such as Rodrigo de Figueredo, Francesco Brancati, José Moneteiro and Étienne Faber—men who ploughed the fertile mission fields of the lower Yangzi valley, the coastal areas of Fujian, and the Yellow River basin in Shaanxi and Shanxi—appear in high relief, an elevation usually granted only to the likes of Matteo Ricci, Johann Adam Schall and Ferdinand Verbiest” (19–20). The debate has also been changed because

B. examines these other people's words and, most important, actions. Previous approaches accentuated Jesuits' roles as astronomers and mathematicians; B. argues that such work was a mere portion of Jesuit activity.

Thus, in part 2, "Building the Church" (207–401), we learn much that is new about the establishment of sodalities and evangelization throughout towns and cities. For example, B. shows how the popularity of sodalities in European Jesuit colleges and the existence of similar pious associations within Chinese Buddhist communities enabled the successful implantation of this church group in Chinese soil. The survival of Catholicism, especially after the 1724 suppression, can be linked to the presence of such groups. In this and other ways, B. situates the daily affairs of a nascent church in China within the broader world of early modern Catholicism, allowing a deeper and more nuanced appreciation of the one in terms of the other. For these reasons, missiologists, ecclesiologists, and scholars of Christian spirituality, in addition to historians, will find this work fascinating and helpful. Moreover, anything that moves Chinese Catholic history beyond a cult of personality—as impressive as Ricci and others were—is to be commended.

Later editions might perhaps consider the following: Louis XIV appointed six, not five, mathematicians (158), and Jesuit priest Wan Qiyuan "jumped the wall" in Shanghai in 1689 (151) not 1691 (280). Ricci's book *On Friendship* is translated as *Jiaoyou Lun* not *Jiaoyun Lun* (42), and Francisco Martins (or Martines), who died in 1606 not 1604 (40), was called Huang Mingsha not Huang Mingshao (432 n. 35).

Finally, somewhat strangely, the agency of the Chinese Christians themselves is underemphasized. Thus Li Zubai, the vice-head of the Astronomical Bureau and a Christian for some 40 years, is mentioned as merely "a Chinese Christian assistant from the Astronomical Bureau" (128, 129). Likewise, the Chinese Jesuit coadjutors are rarely named (e.g., 49 and 68), and, if so, mostly by their Portuguese appellations. Even if, as B. argues, the coadjutors "identified culturally as Portuguese" (432 n. 35), this downplays the fact that Christian Chinese in Macau lived bicultural, bilingual lives. For me, this is a rare off-key note in B.'s otherwise excellent composition.

This slight dissonance aside, the work is both elegantly written and exceptionally well researched, interesting, and groundbreaking. I recommend it most highly.

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FR. JEREMY CLARKE S.J.

THE DIVISION OF CHRISTENDOM: CHRISTIANITY IN THE SIXTEENTH CENTURY.
By Hans J. Hillerbrand. Louisville: Westminster John Knox, 2007. Pp.
xi + 504. \$49.95.

Hans Hillerbrand has contributed productively to interpreting the Reformation. Students have long relied on his edited volumes of original sources, and they continue to consult two reliable encyclopedias of which

H. was general editor, one on the Reformation (Oxford, 1996) and the other on Protestantism generally (Routledge, 2004). H. has also offered one-volume accounts, first in brief compass in *Men and Ideas in the Sixteenth Century* (1969), and then at greater length in *Christendom Divided* (1971). In *The Division of Christendom*, he expands the latter volume, giving new emphases and responding selectively to more recent interpretations of the momentous religious developments set in motion by Luther and other reformers.

Against those who reduce the significance of the emergent Protestant churches, for example, by highlighting pre-Reformation reform currents, H. insists that the reformers repudiated basic components of sainthood (merit, virginity, religious vows, prayer for the saints' aid), that Catholic contemporaries such as Thomas More perceived an advance of truly novel, even revolutionary, proposals, and that, whatever may be discovered in late-medieval tracts, it was Luther who created a new mentality and gave it a firm basis in a new catechesis, redesigned worship, and tools of more competent pastoral practice. Against those privileging traditional terms such as the global designation "early modern Europe," H. points out that modern thinking was rare in the 16th century, when Aristotle still set the parameters of university education, tolerance of religious diversity in a realm was unthinkable, and devils and witches were looming threats for many.

The index of H.'s account reveals a characteristic new emphasis on the reformers' contributions to personal religious enrichment. "Piety, personal" has nine entries; "religiosity and religious experience" seven entries; and "spirituality" 13 entries. H. highlights the remarkable range of Luther's vernacular pamphlets: on how to pray devoutly the Our Father, how to prepare for Holy Communion, how to meet death, and many more topics. To be sure, Luther's *De servo arbitrio* alerted the learned to the fact that the new spirituality rested on deep bases in biblical hermeneutics, anthropology, and soteriology, but what spread among the people of the reformed cities and territories was a new and lived religiosity.

H.'s overall narrative tells how, at the end of the 16th century, Christianity in Europe was divided not only between Catholic and Protestant realms and communities, but also by the different forms of the latter in "settlements" distinguished as Lutheran, Calvinist, Anglican, Anabaptist-Menno-nite, and Antitrinitarian. H. gives an extensive account of the Reformation in England, accompanied by references to participants in recent lively interpretive debates (A. G. Dickens, Geoffrey Elton, J. J. Scarisbrick, Eamon Duffy, Christopher Haigh, and Patrick Collinson). His narrative of Catholic developments rests on familiarity with recent work (Hubert Jedin, Jean Delumeau, John Bossy, John O'Malley, Louis Chatellier, Wolfgang Reinhard, and Robert Bireley) and accurately captures the Council of Trent. Here too H. features spirituality by concluding with five dense pages on Ignatius of Loyola, Teresa of Avila, and Charles Borromeo. H.'s final two chapters survey Protestant theologies and relate at length the consequences of the Reformation for church life, political

structures, women, social disciplining, and initial encounters of Europeans with the wider world.

In a critical vein, I note that although H. knows that Luther and the Franciscans who appear on the scene were “friars,” he repeatedly neglects this differentiation by calling them “monks.” One can gain a better understanding of Luther by taking the trouble to grasp his formative ethos as an Augustinian preaching friar. H. has Luther propounding a radically new ecclesiology in 1520, when he began featuring the ecclesial elements of baptism, Communion, and the gospel—which call for faith, if one is to perceive them rightly. But Catholics also highlight just these sacramental causes of saving faith and of unity in the ecclesial sacrament of salvation. The global Lutheran-Catholic dialogue showed this in *Church and Justification* (1994). Also, H. takes swipes at the Lutheran-Catholic fundamental agreement in the 1999 Joint Declaration on the Doctrine of Justification, for claiming to know the reality better than did the 16th-century participants. But I find no evidence that H. examined the preparation of the Declaration in the historical-theological work on justification by the German Ecumenical Working Group, led by Karl Lehmann and Wolfhart Pannenburg and documented in volumes 1 and 2 of *Lehrverurteilungen—kirchentrennend?* (1986, 1989).

Still, H. tells the Reformation story quite well. He carries one far beyond the reductive sound bites by which many who should know better think they can explain Luther and what followed from him and his works.

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D'UN JANSENISME A L'AUTRE: CHRONIQUES DE SORBONNE, 1696–1713. By Jacques M. Gres-Gayer. Univers Port-Royal. Paris: Nolin, 2007. Pp. 573. !45.

Jacques Gres-Gayer offers another study on the debates and judgments of the Sorbonne's faculty of theology. This volume follows his *Theologie et pouvoir en Sorbonne* (1991), *Le Jansenisme en Sorbonne, 1643–1656* (1996), and *Le Gallicanisme de Sorbonne, 1657–1690* (2002). Like the others, it is a massive and meticulous scholarly work with a wealth of interesting and significant information on the earnest attempts of the theologians of Paris to exercise a kind of magisterium for French Catholicism. The title somewhat misleadingly suggests more direct dealings with Jansenism than the book delivers. Rather, as in his other volumes, G.-G. analyzes in chronological order several debates of the *faculté*, detailing how many took whichever positions on the works at hand. He then offers some considered judgments that do involve manifestations of Jansenism.

In the late 17th- and early 18th-century debates and judgments of the doctors of the faculty of theology (which include all recipients of doctorates in theology), there was consistently a minority with an Ultramontane-Roman tendency and a sizable majority with, as he calls it, a Gallican-Jansenist-reformist leaning. Of the several controversies treated,

two especially are worth noting. The first is the debate on a controversial book by Spanish mystic Maria of Agreda, *La Mystique Cite de Dieu* (1696). The majority voted to censure the book because of too many novel ideas not found in basic Christianity, the suggestion that she tries to add new revelations to the deposit of faith, and her promotion of the doctrine of the Immaculate Conception of Mary. The second controversy, a vigorous debate in 1700, concerned the efforts by missionaries to China—especially the Jesuits—to recognize some elements of Chinese religion as being to some extent compatible with Christian theology and practice. Here also a solid majority voted to censure those who appeared thus willing to compromise on the uniqueness of Christianity. G.-G. properly sees here a confrontation in the Sorbonne of adversaries and defenders of Jesuits, the adversaries being far more numerous than the defenders.

G.-G.'s amazing diligence in combing through masses of Sorbonne archives and his evident interest in the persons he is studying are shown in his analysis of the numerous subdivisions in both the majority and minority. He identifies no fewer than seven groupings or variants in the Ultramontane-Roman minority and six in the Gallican-Jansenist-reformist majority (the latter about three-fourths of the total faculty). He names and at least briefly describes each one. He tabulates all their votes in clear systematic tables and closes with a 70-page *Tableau Generale* that summarizes all the data on these hundreds of scholars. In the minority and majority groupings he sees two competing views of Catholicism. The Ultramontane minority, along with its more centralized view of ecclesial authority, leans toward a Christianity of popular piety, an acceptance of development in doctrine, and the expectation of continued expansion of the church. The Gallican-Jansenist-reformist majority strongly stresses adherence to the "pure" Christianity of the NT and patristic era, a rigorous penitential piety, and strong personal spirituality. This focus, G.-G. concludes, gives them a distinctively "demanding" and "elitist" quality that no doubt makes it appropriate to call them a new generation of Jansenism. This work, together with the charts and tables already mentioned, has lengthy and precise bibliographies and indexes, making it an informative and valuable work of historical scholarship.

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RECOVERING AMERICAN CATHOLIC INCULTURATION: JOHN ENGLAND'S JACKSONIAN POPULISM AND ROMANTICIST ADAPTATION. By Leo F. McNeil. Lanham, Md.: Lexington, 2008. Pp. 261. \$65.

The American Catholic story usually begins with the success of immigrant Catholics in adjusting to the requirements of American society—as they “became American”—while remaining faithful to their Church. Over the past decades, however, the story has developed the corollary that such success came at too great a price, namely, a capitulation to the easy American toleration of moral and religious differences, a toleration that some

popes condemned as “Americanism.” And now the story continues among some that Americanism has given way to pleas for a restoration of a countercultural Catholic identity by emphasizing integral, distinctive Catholic teachings.

Usually missing in the telling are serious, scholarly assessments of the actual religious dimensions of American culture. For example, defenders of a Catholic Americanist renewal speak favorably of the American emphasis on personal freedom, including personal commitment in religion and personal conscience in ethics. Critics of this personalism, however, call it “individualism” and set it against Catholic emphases on unity, authority, liturgical solidarity, and popular communal traditions. Under the banners, then, of a rightful personalism or a corrosive individualism, the arguments usually do little more than reinforce ideological divisions among Catholics themselves. Remarkably, most pastors naturally take account of popular experience without much ideological overlay, but theologians and bishops rarely attend to the religious practices that are consequent on freedom, mobility, and religious diversity, as described in historical scholarship.

In that setting Leo McNeil offers an unusual examination of the life and ideas of Bishop John England (Diocese of Charleston, S.C., 1820–1844). McN. takes the basic idea of a dialogue between faith and culture, common in American Catholic studies, and uses it as the beginning, not the end, of his description of England’s work. First in Ireland, then in the American South, England thought hard about how the Church was to live out its mission in new situations created by the Enlightenment, by Irish resistance to British colonialism, and by America’s experiment in republican self-government. McN. emphasizes the way England’s positive response to “Jacksonian populism” set him apart from other American Catholic bishops of French or Irish descent, while his “romanticist adaptation” shaped his understanding of post-Enlightenment Catholicism. For England the goal was inculturation, a Catholic Church at once fully Catholic and fully at home in America.

Faced with a serious challenge from lay trustees, England’s remarkable blend of analytical intelligence, pastoral commitment, and political savvy led to his unique effort at the practice of ecclesial constitutional governing. McN.’s detailed examination of the Charleston diocesan constitution and its implementation is, for historians, the most valuable part of the book. Later reformers made use of this example of shared governance in arguing for wider consultation on internal Church governance. McN. makes it clear that for England this experiment was designed not only to resolve some important conflicts but also to implement a vision of inculturation: organizing a truly American Catholic Church. That goal led him to argue for episcopal collegiality and for cooperation with lay people in ministry, arguments that led to conflict with his brother bishops. McN. concludes with an England-like plea for agreement among “progressives” and “conservatives” that grace can be found in nature and no “single discourse” can claim to control Catholic faith.

Scholars may be impatient with McN.'s wide-ranging search for analytical tools. He appeals to theologians and philosophers of many places and eras (e.g., he makes repeated references to the philosopher J. S. Drey and to the "Tübingen school") to help make sense of England's approach, a method that sometimes confuses his historical analysis but often strengthens his argument that his case study can serve as an important resource for contemporary theology.

The most important contribution of McN.'s study concerns the type of adjustment England envisioned. A genuine "inculturation" (though he did not use the word) was not simply a strategic adaptation to secular culture and pluralist religion, but was rather a living out of a solidarity, a commitment to be fully engaged while being fully Catholic. England was less a churchman than his brother bishops, more a man of his times sharing responsibility for, and in solidarity with, society as a whole. England had experienced life "on the margin," in Ireland, in the South, in the face of later nativisms and anti-Catholicism. Still he ended up neither an anti-cultural sectarian nor a religiously privatized denominationalist. He was a Catholic apologist and evangelist, but also an American citizen with equal claim on the rights and responsibilities of citizenship.

This is a work of creative scholarship that brings historical resources to a crucial debate about American Catholicism. It deserves the attention of theologians and other scholars interested in American history and religion.

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DAVID O'BRIEN

KANTS VORSEHUNGSKONZEPT AUF DEM HINTERGRUND DER DEUTSCHEN SCHULPHILOSOPHIE UND -THEOLOGIE. By Ulrich L. Lehner. Brill's Studies in Intellectual History 149. Brill: Leiden, 2007. Pp. xii + 532. \$147.

The doctrine of divine providence has been particularly close to the heart of the Christian faith over the centuries; relating belief in God directly and immediately to the contingencies of everyday life at times appeared tantamount to religion itself and its denial, atheism. Yet it is equally obvious that this assumption, however dear to religious feeling, produced intricate theological difficulties. How could God be seen as interacting with individual events in time and space, given his metaphysical perfections that made him transcend those? And why should he interfere with an order he himself had created and ordered for the best of everyone? Are not, in a word, theories of divine providence inescapably anthropomorphic? Broadly speaking, Christian theology responded in two different and not easily compatible ways. One placed all the emphasis on God's supreme wisdom, thus arguing that God's providence was to be found in the actual constitution of the world and that, consequently, it was humanity's task to detect it there. The other stressed the freedom of God's will, claiming that it was perfectly compatible with his nature to respond to, and communicate with, the faithful through actions, signs, and miracles.

In 18th-century Germany these two principal approaches were still alive and well, and the first two parts of Ulrich Lehner's learned study offer an extended account of this neglected story. This narrative demonstrates just how theological the century of the Enlightenment was—a truth theologians often find attractive to ignore. The spectrum reached from the rationalist philosophical school of Christian Wolff, a man who confessed to owe more to Aquinas than to Leibniz (59 n. 2), to the more Pietist- and Calvinist-oriented of his contemporaries. For the former, providence was seen in the universal nexus of the world; the latter insisted on God's influence on individual events and people. Importantly, both had potential for the more secularist readings, which came to the fore throughout 18th-century debates: the Wolffian equation of providence with the order of the world in its totality allowed for a Deist interpretation, whereas the stress on God's special providence seemed to leave the normal course of the world to rational and scientific explanation.

It is within this heated and ambiguous philosophical-theological debate that Kant's philosophy unfolds, and it is a great merit of L.'s study to have made this fact undeniably obvious. In parts 3 and 4 he scrutinizes every relevant publication of the Königsberg philosopher for references to, and reflections about, providence. His observations make it clear that Kant never left this topic behind. His engagement with the theological tradition in general and the doctrine of providence in particular was, for all its critical edge, driven by a deep concern with the theoretical difficulties inherent in these very theories. Theology for Kant, one might say, was too important to be left entirely to theologians.

L.'s book will be immensely useful for future theologians and philosophers who take seriously the intermingling of the two disciplines in the 18th century and their mutual relevance for Kant's towering achievement. The big picture, to be sure, is not what L. offers; his is rather painstaking quasi-archival work unearthing and presenting long-forgotten treasures of Europe's intellectual history. The reader learns comparatively little about what the many lesser-known or utterly unknown texts L. presents actually contribute to our understanding of 18th-century developments or indeed Kant's development. As for the latter, L.'s account gives few hints about how it might have been influenced by the debates he had sketched in his first two sections (whereas he does allude to influences that had not been discussed in the first part, such as Ralph Cudworth and Athanasius Kircher).

The product of admirable learning and impeccable scholarship, L.'s book presents the material for much-needed clarifications about 18th-century intellectual developments. It thus raises more questions than it answers: Why does the 18th century see such immense scholarly and public interest in the topic of providence alongside a deep-seated dissatisfaction with traditional answers? What categories are suited to capture intellectual processes in such a time of transition? To what extent is Kant's view of providence explained by contemporary debates, and where is it genuinely new? I hope that in addressing these questions future scholarship will

make good use of the historical evidence amassed in L.'s book against the still-prevailing convenient but inaccurate caricatures of the 18th century and its intellectual genius.

University of Oxford

JOHANNES ZACHHUBER

THE RISE AND DEMISE OF BLACK THEOLOGY. By Alistair Kee. Burlington, Vt.: Ashgate, 2006. Pp. xvi + 217. \$110.

With few exceptions, Black Theology (BT) is in terminal decline, argues Scottish academic and theologian Alistair Kee. This is not some wicked plot of white supremacists, theologians, and church leaders hostile to contextual and liberation theologies; rather, it is the result of BT's failure to address the real challenge of our times, namely, global neoliberal capitalism, and to connect with the genuine grassroots faith of the black Christian community.

K.'s critique comes from the left, not the right, though this will no doubt not spare him the ire of black scholars. He is particularly harsh in his criticism of North American black and womanist/black feminist theologians. Although BT was necessary in the United States in the turbulent 1960s, K. contends that it largely failed to provide a systematic Christian reflection on the civil struggles in which black churches were already engaged. Many theologians merely repeated the language of the struggle without providing connections to Christian doctrines, without thereby offering a sufficient, truly theological dimension for that struggle. One major exception was Albert Cleage's *The Black Messiah* (1968), which K. regards as having adequately translated struggle language into a systematic theology. Similarly, he argues, black feminist theology has also failed to engage adequately the twin problems of racism and feminism. Its proponents have been unwilling to dialogue with white feminism, and they appeal solely to black women's experience, in effect isolating black women's experience from the rest of the feminist movement. Moreover, much of BT and womanist theology has been university-based and has not adequately examined the lived experience of the worshipping community on which it claims to reflect. Some later BT does attempt this, K. points out, notably some later writings of James Cone, but they are rare.

K. is more sympathetic to South African BT and recent British Caribbean theology. Although early South African BT imitated the BT of the United States, it has now developed in its own right, K. argues, as the struggle for democracy has progressed. Particularly important has been a far more critical, often Marxist, approach to the Bible (brilliantly expressed in Mosala's 1989 *Biblical Hermeneutics and Black Theology in South Africa*) and the growing recognition by theologians that racism is a feature of a class society based on capitalism.

K. also evaluates a new form of BT that reflects on the experience of black Christians, namely, "Dread" British Caribbean, liberation theology. Theologians representing this movement, such as Robert Beckford

(Birmingham University) and Pentecostal bishop Joe Alford, provide often subtle analyses of race, class, identity, and to some degree gender as applied to the religious practices of Caribbean immigrants and their descendants in Britain. Both theologians, K. contends, avoid the pitfalls of disconnection from the grassroots and variously recognize the danger of overlooking the moral and spiritual challenges posed by neoliberalism.

A lacuna in K.'s South African analysis is the fact that most black Christians in South Africa belong to African Initiated Churches, theologies of which are disparate, expressing a range of Pentecostal, BT, and syncretistic themes. Similarly, K.'s lament that many talented scholars have been "swallowed up" by administration in church and state needs further qualifying; many have themselves swallowed the neoliberal economic orthodoxy of the new government.

This combative book will anger and offend many. It is highly polemical, yet thought-provoking. K. intends to provoke BT to address the new context in which churches find themselves. If his argument that BT has become passé and rooted in ivory-tower, black essentialism is correct, his challenge may not have the effect he hoped for. I hope his argument is wrong.

The Jesuit Institute—South Africa, Johannesburg ANTHONY EGAN, S.J.

COMPARATIVE ECCLESIOLOGY: CRITICAL INVESTIGATIONS. Edited by Gerard Mannion. Ecclesiological Investigations 3. New York: T. & T. Clark, 2008. Pp. xxi + 307. \$120.

In 2005 an international ecclesiology group was formed to foster dialogue about the church worldwide. This group, called the Ecclesiological Investigations International Research Network, has three projects: (1) yearly international conferences; (2) a program unit at the annual meeting of the American Academy of Religion (AAR); and (3) a series published by T. & T. Clark devoted to examining contemporary issues in ecclesiology. *Comparative Ecclesiology* is the third volume in this series.

The book consists of ten essays devoted to examining and broadening the significance of Roger Haight's recent three-volume work, *Christian Community in History (CCH)*. Most essays were presented at an AAR session in 2006, before the publication of Haight's third volume, and thus do not reflect the insights contained therein. Gerard Mannion, however, provides a description of Haight's trilogy in his opening chapter and discusses its relevance and promise in the book's penultimate chapter, thus helping overcome this lacuna. In fact, for those unfamiliar with Haight's project but looking for a comprehensive description of it, I strongly recommend the two articles by Mannion as well as the preface by Haight himself. Together they help situate *CCH* within the field of ecclesiology. The title *Comparative Ecclesiology* comes from Haight's second volume where, in light of the Reformation and the emergence of ecclesiology as a field of theology in the late medieval period, he shifts his method and begins to compare the churches with one another.

The book is divided into three parts. Part 1, "Method," explores ecclesiological method especially in relation to Haight's historical, "from below" approach. Part 2, "Questions of Communion and Wider Application," takes up the comparative method developed in Haight's second volume and explores its implications for relations among Christians and between Christians and members of other world religions. Part 3, "Prospects and Promise," looks to the future and the potential of the comparative approach.

All the articles approach Haight's work sympathetically. Haight himself notes in the preface that the discussion is conducted in "positive reflection" that either "clarifies" his thoughts or "pushes them further" (xix). Thus, one might say that all contributors are on the same side of the table with Haight. The closest to an exception is Bradford Hinze, whose "Critical Issues in Roger Haight's Historical Ecclesiology" challenges the ease with which Haight separates an ecclesiology "from below" from an ecclesiology "from above." He asks: "If one is to advance a historical and comparative ecclesiology," would one not also have to consider decisions "offered by the synods, councils and confessions of particular ecclesial communities"? The act of faith and the content of faith are "existentially and hermeneutically, inextricably intertwined" (46). "There can be no ecclesiology from below without an ecclesiology from above" (49). In the end, though, Hinze finds that he is not just critical of Haight's position but also supportive, even defensive, of it.

Of the many fine essays, few push Haight's work further than Reid Locklin's "A More Comparative Ecclesiology?" Locklin, a comparative specialist in Christian/Hindu theology, encourages Haight and others to widen the comparative ecclesiological project to include other religions. "Christians are not alone," he writes, "in raising serious questions" (142). Locklin explores two issues common to Christians and Hindus: apostolicity and authority, and mission. L. is content neither to say that these mean the same thing to both communities nor to consider them completely unrelated. "Other religious traditions have also reflected deeply on these issues, and Christian ecclesialogists may well have something to learn from their reflections" (142). Given the contemporary relevance of interreligious theology, especially in the fields of Christology and the theology of the triune God, Locklin's article may become increasingly significant.

An oversight is the inadvertent omission of Ann Caron's profile from the list of contributors. Caron holds a PhD from Drew University and is currently associate professor of religious studies at Saint Joseph College, Connecticut. Her publications have appeared in *Cistercians Studies Quarterly* and the *American Benedictine Review*.

The one shortcoming in this book is the absence of any strong, considered opposition to Haight's approach. In a review of Haight's first two volumes, published in *Theological Studies* (67.1 [2006]), Richard Gaillardetz mentioned that the late Jean-Marie Tillard followed an ecclesiological methodology distinct from and challenging to Haight's. An article by someone of this school would have helped to widen and enrich the conversation.

Nevertheless *Comparative Ecclesiology* is an excellent and essential companion to Haight's work and must occupy a place on the bookshelf beside his trilogy.

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MICHAEL ATTRIDGE

STRICKEN BY GOD?: NONVIOLENT IDENTIFICATION AND THE VICTORY OF CHRIST. Edited by Brad Jersak and Michael Hardin. Grand Rapids: Eerdmans, 2007. Pp. 536. \$32.

For several decades feminists have questioned the violence at the heart of certain theologies as received from traditional Christian sources. The feminist critique of the 1970s was followed by other voices from the "underside" of history, mostly from developing countries where indigenous peoples had been colonized and oppressed by the "good news" of the Christian gospel. By the 1990s, significant deconstructions of the violence, misogyny, and racism implicit in theologies of redemption appeared (e.g., *Christianity, Patriarchy, and Abuse*, ed. Brown and Bohn, 1989; *The Scandal of a Crucified World*, ed. Tesfai, 1994). Fifteen years later, the literature analyzing violence in theologies of atonement/redemption or proposing alternatives to Anselm's "satisfaction" theology and the reformers' "penal substitution" understanding of the cross has burgeoned. *Stricken by God?* represents the serious engagement that theologies of the cross and salvation are now engendering. The book emerges out of a 2007 conference on "nonviolent atonement." As the preface describes, "there is a need to construct a new paradigm of the atonement in the 21st century: the sacrificial model is flawed" (14).

The editors intend to gather significant approaches representing recent biblical and theological work on the cross and redemption. To do so, they have reprinted articles from noted biblical scholars such as N. T. Wright, Marcus Borg, and C. F. D. Moule, as well as articles by Rowan Williams, James Allison, and Mark Baker. Eastern Orthodoxy is represented by a reprinted essay from the now deceased Kharalambos Anstall. Also included are original contributions by Miroslav Volf, J. Denny Weaver, Sharon Baker, Anthony Bartlett, and others.

The genre and difficulty of the contributions vary, from Wright's long and careful review of the historical circumstances in which Jesus would have understood his own death, to a set of poetic and personal reflections by Brita Miko. The editors introduce the issues: Hardin's review of the literature (chap. 2) is helpful (see 56 n. 8), though not as concise as might be. Likewise, Brad Jersak's introduction (chap. 1) is helpful but overdrawn.

Overall, most participants engage one of two new trends. The first is the work of those from the traditional peace churches who seek to develop a nonviolent theology of the atonement. Contributor Denny Weaver represents this trend (*Nonviolent Atonement* [2001]). A second group seeks to apply René Girard's mimetic theory to revise Christian theologies of

salvation. Several authors engage Hans Boersma, an absent protagonist who, in his *Violence, Hospitality, and the Cross* (2003), provided a modern apologia and revision for the Reformed approach to atonement.

As Willard Swartley's foreword observes, "rather than portraying God as (or allowing the) punishing (of) his Son by requiring him to die on the cross for fallen humanity's sin, these essays form a kaleidoscope of alternative models. . . ." (10). The operative and apt word here is *kaleidoscope*. Not only is the collection a mix of genres, theological perspectives, and disciplines of expertise, but the shapes keep changing. Different authors tackle different issues, from biblical exegesis to ritual performance. We do not find here a coherent approach or "school of thought." Rather, we can dabble in a variety of conversations around "problems with atonement," thereby gaining a good introduction to the concerns and innovations at large in today's theological world.

The most useful articles include Hardin's review of the literature; N. T. Wright's careful analysis of "The Reasons for Jesus' Crucifixion"; James Allison's presentation of sacrificial practice of Second Temple Judaism as applied to Jesus' "self-substitution" on the cross; and Miroslav Volf's analysis of forgiveness, reconciliation, and justice. Weaver's chapter gives a glimpse of his pacifist approach to the atonement, while Anthony Bartlett presents his notion of "the abysmal compassion of Christ," in the process engaging both Weaver's and Boersma's work. Wayne Northey's chapter reviews everything—scriptural images, classical theories, and the more recent work of Boersma and Girard.

This book represents a new horizon of innovative theology. The proposed alternatives to "satisfaction" and "penal substitution" theologies of salvation will not find easy acceptance with the numerous believers and theologians who consider these classic understandings of atonement to be a litmus test of orthodoxy. Because of both the innovation it represents and the controversy it is likely to engender, *Stricken by God?* is well worth the investment of time and money.

The University of the South, Sewanee, Tenn. CYNTHIA S. W. CRYSDALE

ECCLESIOLOGY FOR A GLOBAL CHURCH: A PEOPLE CALLED AND SENT. By Richard R. Gaillardetz. *Theology in Global Perspective*. Maryknoll, N.Y.: Orbis, 2008. Pp. xxiv + 312. \$30.

Consulting various library catalogues, I calculate that recently at least ten books per year have been published on ecclesiology. Hence, time-strapped readers are faced with the dilemma of which ones merit special attention, which publications offer something new and original? In my judgment, Gaillardetz's innovative account of ecclesiology is a must-read for the study of the church. The title's key word is *global*, addressing the focus of a new series, *Theology in Global Perspective*, edited by Peter Phan.

During a funded year-long sabbatical, G. undertook research in three different countries in the Global South: the Philippines, South Africa,

and Mexico, where he observed local churches in various cultural settings. Naturally he brought with him his broad theoretical knowledge and personal experience of North American and European church structures. But these insights underwent transformations in the southern settings. The result is an exciting invitation to U.S. ecclesiologists to think about the church not parochially but globally, "outside the box." His conclusions confirm the predictions of Walbert Bühlmann in *The Coming of the Third Church* (German original, 1974), namely, that by AD 2000 much of the vitality of Catholicism would reside in churches of the Global South.

G.'s exposition is organized in seven chapters, each devoted to an analysis of the calling of the "people of God"—a people in community, in mission (chaps. 1–2); called to communion, to ministry, to discipleship (chaps. 3–5); a people sustained by memory and led by a ministry of memory (chaps. 6–7). He introduces each aspect with a brief review of how these themes have been treated by North American and European theologians, especially in the light of Vatican II. He then compares these characteristics with both the theory and practice of other parts of the world, calling especially on his recent experiences. Special commendation is given to the Latin American basic ecclesial communities for the importance they attach to the interpretation of Scripture read collectively through the lens of their experiences of injustice and poverty.

The church's four marks (to be one, holy, catholic, and apostolic) serve as a *leitmotif* throughout the book. Rather than beginning with the church's "oneness," however, G. chooses as a more helpful starting point the church's catholicity and sense of mission. Thereby, ecclesial unity emerges as a differentiated unity, a unity in diversity realized by the need to be inculturated in various modalities.

Although the book is a work of systematic theology, G. notes and explains key events that marked the life of the church, impacting ministry in, for example, Africa (154–58) and Latin America (158–62, 243–47). In most cases these relate to entrusting greater responsibilities to the laity, requiring in some cases a dismantling of clericalism and its *cursus honorum*. Here G. echoes some of the recent writings on the laity's vocation as articulated by Paul Lakeland.

Rather than casting his argument in terms of liberals and conservatives, G. contrasts two other polarities among Catholics: some are tempted to "consumer Catholicism" (private picking and choosing among church teachings); others to "creeping infallibility" (undifferentiated acceptance of any and all ecclesiastical directives). He then articulates the traditional textbook distinctions between levels of response to church teaching, expressed in four ways (237–47): (1) church dogma symbolically mediates divine revelation but does not exhaust it; (2) all dogmatic statements are historically conditioned and have to be interpreted as such; (3) among church dogmas (I would say "doctrines") there exists a hierarchy of truths; and (4) there is a gradation in the authority of church teaching.

In a concluding chapter, G. stresses three points pertaining to the promotion and assistance in renewal by the faithful: (1) the Catholic Church needs to better recognize the cultural makeup and ecclesiological significance of local embodiment; (2) it needs to permit greater diversity in ministerial structures; and (3) it should allow the fruit of interreligious dialogue to penetrate the Church's understanding and mission. In response to John Paul II's request in *Ut unum sint*, G. offers several possible ways to promote papal ministry by reducing centralization and curial bureaucracy.

At the end of each chapter, G. provides several questions for reflection and group discussion, as well as a list of pertinent suggested readings.

Boston College

MICHAEL A. FAHEY, S.J.

BARTH AND SCHLEIERMACHER ON THE DOCTRINE OF ELECTION: A SYSTEMATIC-THEOLOGICAL COMPARISON. By Matthias Gockel., New York: Oxford University, 2006. Pp. viii + 229. \$99.

Since the publication of Bruce McCormack's essay on election in *The Cambridge Companion to Karl Barth* (2000), interpretation of the doctrine of election has been at the center of a vigorous debate within Barthian scholarship. This context highlights the relevance and positioning of Matthias Gockel's book—the published version of his 2002 Princeton Seminary dissertation, written under McCormack's direction and supporting his interpretation. By charting the genetic-historical development of election through Schleiermacher and Barth, G. provides a helpful account of the development of Barth's most noteworthy doctrinal innovation. G. also makes an important contribution to the ongoing reappraisal of the relationship between Schleiermacher and Barth. His work confirms the scholarly trend that sees Barth's relationship to Schleiermacher not as a radical break marked by hostility, but as a complex relationship that is simultaneously critical and admiring. G. argues that Barth's doctrine of election, particularly in its earlier phases, is strikingly similar to Schleiermacher's in formulation, even though Barth shows no dependence on Schleiermacher. This lack of historical dependence is why the work bills itself as a "systematic-theological" comparison.

As Reformed theologians, Schleiermacher and Barth were committed to the indispensability of divine grace that election upholds. Nevertheless both offered serious revisions to the overall function of the doctrine within the Reformed system, and both rejected two features of the traditional position: its focus on the election or reprobation of individuals and the idea of a twofold divine will that corresponds to two predetermined groups of persons. The book's first half is one of the few treatments of election in Schleiermacher's theology written in English. G. begins with a keen analysis of Schleiermacher's important 1819 essay on election and then turns to a lengthy account of the role of election within *The Christian Faith* (1821). He describes Schleiermacher's account as theocentric, which means the focus shifted from the particular destiny of individuals to the outworking

of a single divine decree in history. The divine arrangement of the world is united with God's universal predestination of all people to salvation. Reprobation means a person's (temporal) rejection of the gospel in history, not a person's eternal foreordination to damnation.

In the second half of the book G. traces the development of Barth's doctrine of election through the *Commentary on Romans* (1919), the *Göttingen Dogmatics* (1926), and *Church Dogmatics* II/2 (1942). Three aspects are central to Barth's earlier phases of election: "the focus on the historical decision about faith and unbelief rather than the assumption of a pre-temporal divine decree for individual persons; the emphasis on God's acting in this event rather than on the human acting; and the teleological interpretation of the relation between election and reprobation, where the way leads from reprobation to election and never vice versa" (156). Barth's final phase (1936–1942) is marked by a closer linking to the doctrine of God and a christological revision. Simply put: God elects in Jesus Christ. God not only chooses humans in Jesus Christ, but God elects Jesus Christ himself to be the mediator and foundation of election. This means Jesus Christ is not only the object of election as the reprobate and elect man but also the subject of election as the electing God. Quoting Barth, G. claims that "by choosing humankind God determines not only the latter but in a fundamental way himself. We understand election as . . . the self-determination of God's self" (165). The crux of the election debate hinges on how to interpret statements like these in the light of Barth's doctrine of God. Following McCormack, G. believes that for Barth divine election is significant not simply to God's economic relationship to creation, but to God's immanent triunity. From eternity God makes a "primal decision" (elects) to be Jesus Christ, which means we can no longer speak of the Second Person of the Trinity in abstraction (as *logos asarkos*) from the decision to become human. G. embraces Barth's mature position as a satisfying account of election, but then goes on to suggest how one might consistently hold a position of *apokatastasis* (universalism), which Barth refused to do.

Those unsympathetic to McCormack's interpretation of election will object to G.'s treatment of the final phase of Barth's doctrine, but all can benefit from his eye for historical development, familiarity with German scholarship, and careful exposition of Schleiermacher and the early Barth. At times G.'s work is challenging, because his analysis tends to echo the linguistic idioms of Barth and Schleiermacher. Nevertheless this is a solid historical work that is likely to become a standard reference on issues of election in Barth and Schleiermacher.

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CHRISTOPHER J. GANSKI

PAPAL INFALLIBILITY: A PROTESTANT EVALUATION OF AN ECUMENICAL ISSUE. By Mark E. Powell. Grand Rapids: Eerdmans, 2009. Pp. xii + 226. \$40.

The 1995 encyclical *Ut unum sint* invited a "patient and fraternal dialogue" on the practice of the papacy in service of the visible unity and also

on the theology of authority, including episcopacy and papacy. This volume addresses the second of these two ecumenical concerns, the epistemological claims of the Catholic doctrine of papal infallibility. It contributes to the vast literature on authority, papacy, and the Marian dogmas. It is important because it comes from a free-church Protestant from the Churches of Christ—the conservative branch of the 19th-century Stone-Campbell movement.

The study is an irenic, constructive critique of the doctrine, not from the traditional biblical or historical objections, but from its epistemological foundations. Powell evaluates this doctrine as he would the conservative Protestant doctrine of biblical inerrancy: from the standpoint of William Abraham's canonical theism, which distinguishes the canonical confession of ecclesial truth from the epistemological methods by which certitude is given. His intent is not to undermine the Catholic confession but rather to find an ecumenical solution for an obstacle to Christian unity. In his conclusion he offers suggestions, in light of his presuppositions about confession and epistemology, to help Catholic theology move forward on this issue.

After an introduction outlining his theological method and understanding of epistemology, P. details his critique of the doctrine of infallibility. He intends this to be not only an introduction to the doctrine but also a Protestant critique of it based in an understanding of truth and method that is equally applicable to Protestant canonizations of epistemological quests for certitude.

P. provides a clear survey of the understanding of authority in Vatican I and Vatican II, with a careful and accurate overview of the development of the doctrine of papal infallibility. He also includes a description of the Marian dogmas, their content, limitations, and truth claims. P. situates his discussion within the intellectual and political climate of the 19th century, thereby framing his final argument and evaluation.

The study goes on to elaborate four case studies: a maximal infallibilist, Cardinal Henry Manning; two moderates, John Henry Newman and Avery Dulles; and a minimalist, Hans Küng, who in fact dissents from the doctrine. P. provides the theologians' biographical backgrounds and intellectual contexts, their main theological themes, and their formulations of papal infallibility. Having sustained a focus throughout on epistemological, foundational, and methodological concerns of each theologian, P.'s concluding analysis makes clear how the careful formulation of *Pastor aeternus* leaves itself open to both the maximalist and moderate interpretations. After each case, P. indicates their limitations in light of his methodological, epistemological, and ecclesiological criteria. In a final chapter, "Orthodoxy without Infallibility," P. concludes that "papal pronouncements bring no more certainty than scripture and tradition do" (202). He distances his own argument from Newman's development of doctrine and Dulles's symbolic realism, while positing the latter as the most helpful perspective on which to build ecumenically.

P. outlines four errors in the doctrine of papal infallibility: (1) it confuses ecclesial canons, which have to do with soteriology, with epistemic criteria of certitude; (2) it opts for a methodological set of presuppositions, while he considers particularism as a more secure path in epistemology, as it allows for “a variety of *ad hoc* arguments” (208) rather than any comprehensive theory; (3) it canonizes, in his view, a particular epistemology; and (4) it assumes that epistemological certainty is required to maintain ecclesial unity (210).

As a Protestant, P. does not propose to provide an alternative for Catholic scholars, yet he does offer some suggestive hints: (1) Consider papal infallibility as a “local” epistemology, not binding on ecumenical partners. Confessing the canonical doctrines of the Christian heritage without an epistemologically binding criterion is a more promising route to ecumenical union. (2) Develop further the understanding of papal infallibility along the lines of Dulles’s hermeneutical proposals. This would allow the primacy to be affirmed, while recognizing the weaknesses in the culturally conditioned presuppositions of *Pastor aeternus*. P.’s thesis is that such a primacy would correspond more closely to the role of the bishop of Rome in the first millennium.

Whether Catholic scholars or the formal dialogues will take up P.’s hints or adopt his wider methodological, epistemological, and ecumenical framework of canonical theism remains to be seen. However, as an exposition of the theme, of the positions captured so clearly in the four figures, and of a method of ecumenical engagement on this most technical of issues, this volume provides an exemplary contribution to the literature.

Memphis Theological Seminary

BROTHER JEFFREY GROS, F.S.C.

THE IM-POSSIBILITY OF INTERRELIGIOUS DIALOGUE. By Catherine Cornille. New York: Crossroad, 2008. Pp. xii + 265. \$24.95.

Amid the steady flow of books on interreligious dialogue and religious pluralism, Cornille offers us something truly distinctive that will help the conversation mature. She proposes what might be called a “virtue ethics” approach to the practice and understanding of dialogue. Instead of dipping into the usual debate about models for a theological assessment of and engagement with other religions, she first presumes that we are all for dialogue and then lays out the virtues that one must bring to the task. Once she has persuaded us that these are the virtues we want to practice, she gently but persistently raises the theological consequences and complexities to which such virtues lead.

Essentially C.’s method is to move from praxis to theory, from the virtuous practice of dialogue to the doctrinal implications of dialogue. And it works. By focusing on virtuous action she introduces controversial theological questions—about finality, exclusivity, superiority of one religion over others—without setting off doctrinal alarms. Never questioning

the epistemic priority of one's own faith commitment, she shows how the virtues of dialogue can broaden and open that commitment.

She proposes that five virtues constitute the conditions for the possibility of dialogue: humility, commitment, interconnection, empathy, and hospitality. The practice of these will lead one, willy-nilly, to confront, and probably to revise, thorny theological issues.

Humility flows naturally from the apophatic recognition that the truths we know are part of a Truth that we can never fully know. So humility makes space for the possibility, indeed the necessity, of learning from the other, but it also raises caveats about traditional talk of possessing the final or unsurpassable revelation.

Without commitment to one's own tradition, dialogue becomes either New Age syncretism or interreligious tourism. If dialogue is a genuine exchange, one must have some well-made goods to exchange. But the transaction is two-way. Somehow, therefore, commitment must not just allow, but facilitate, openness. Again, theological questions of identity and conversion rise to the surface.

Amid the splendid and stubborn diversity of religions—a diversity that postliberals describe as incommensurable—there has to be something that interconnects and makes conversation between incommensurables possible. Without such interconnectedness or the possibility of constructing it, dialogue becomes ships sounding their fog horns but passing in the night. But again, the affirmation, or presupposition, of such interconnectedness triggers theological-philosophical questions: how to understand this ground of interconnection? how to describe it without imposing it?

However this interconnectedness is understood, we will not be able to get at it—that is, we will not be able to grasp or be grasped by the truth and value of the religious other—unless we approach the other with empathy. To truly understand the potential truth of another tradition, we cannot look at it simply from the outside; we have to somehow step into it. Dialogue, though always an intellectual exchange of mind-to-mind, must ultimately become an embrace of heart-to-heart. Just how this is possible leads to problems that are spiritual-psychological as well as theological-philosophical—problems that are dealt with in the current discussion about multiple religious belonging.

C. calls hospitality “the sole sufficient condition for dialogue,” and understands it as “an attitude of openness and receptivity to . . . the possible truth” in the religious other (177). Dialogue, C. seems to tell us, can happen only between friends. And friends do not rank each other as superior or inferior; among friends there is mutual learning and mutual challenging. The virtue of hospitality focuses the theological problem that hovers over all the other virtues: what friends avoid, religions have traditionally proclaimed, namely, assertions of finality, superiority, inclusivity.

This is perhaps the issue around which I found recurring tension in C.'s analysis of these dialogical virtues. On the one hand, she affirms that “religious commitment . . . precludes affirmation of the equal truth of alternate religious worldviews and teachings” (86–87); on the other, she warns that a dialogue in which we judge the truth of the other solely on the

basis of our own truth claims “tends to become a monologue” (196). Can such tension be resolved?

C. hopes that the same “religious symbols and doctrines that at one time and context were used to insist on the superiority . . . of one’s own religion may in a different context become the basis for openness and receptivity toward the truth of the other religion” (6). Her book gives theologians good reason to pursue that hope.

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PAUL F. KNITTER

BEYOND COMPARE: ST. FRANCIS DE SALES AND ŚRĪ VEDĀNTA DEŚĪKA ON LOVING SURRENDER TO GOD. By Francis X. Clooney, S.J. Washington: Georgetown University, 2008. Pp. xiii + 271. \$34.95.

This volume is a companion and sequel to Clooney’s *The Truth, the Way, the Life: Christian Commentary on the Three Holy Mantras of the Srivaisnava Hindus* (2008), in which he explored three mantras both in the context of the 14th-century Hindu theologian Śrī Vedānta Deśika and also in light of Christian perspectives. In *Beyond Compare*, C. continues this project by exploring the meaning of “loving surrender to God” in Francis de Sales’s *Treatise on the Love of God* and Deśika’s *Essence of the Auspicious Three Mysteries*. Rejecting the quest for an “outside higher viewpoint” (187), C. writes explicitly from within the Roman Catholic tradition that he shares with de Sales; he seeks to move beyond usual academic boundaries by integrating personal, imaginative, and affective dimensions into his intellectual work, hoping for “a ‘post-objective’ empathy and engagement” (5). C.’s central wager is that the perspective of an explicitly religious insider on reading these two works together in mutual relation can yield benefits not accessible either through purportedly neutral, objective scholarship or through the study of either single text by itself.

There are several paradoxes running through the project. Both de Sales and Deśika use words to do what words by themselves cannot do, that is, lead to the deeply personal act of surrendering to God. Both are ambivalent about the efficacy of reasoning and of language, even as they use reason and language. Both root themselves firmly in their respective traditions while also being highly creative. Deśika denied originality, claiming simply to have handed on his heritage without any innovation; nonetheless, he innovatively developed the Srivaisnava tradition of South India in the lineage of Ramanuja by stressing the importance of complete human dependence on God as expressed in three mantras. There is also the paradox of loving surrender itself: is it the action of God or of the human person? For Deśika, as for de Sales, both divine grace and free will are necessary for the act of submission. Both authors offer a type of resolution to the paradoxes by placing theoretical perspectives in service of the practical goal of transforming lives. C. stresses the similarities in their strategies of addressing these issues.

Throughout the comparisons, C. demonstrates his usual expertise in the Hindu tradition as well as his sensitivity to issues of comparative theology. This is an extremely thoughtful and well-informed work that merits the attention of all those interested in issues of interreligious theology.

C.'s own project of reading the two authors in relation to each other also faces paradoxes, and the conclusions he draws are careful, cautious, and modest. On the one hand, he presents the experience of reading these texts together as unsettling and undermining any exclusivist self-confidence (186). Comparative reading is expected to disorient readers in both traditions. On the other hand, C. mitigates the impact of this disorientation by stressing the complementary character of the differences between de Sales and Deśika (185). While acknowledging genuine divergences, C. nonetheless concludes that, on balance, the God of de Sales and the God of Deśika are more similar than different, "with most of the same characteristic features, including compassion, proximity, and the willingness and intention to protect" (187).

While C. eschews the options of exclusivism or pluralism or the "comforts" of knowing only one tradition, to a large degree he leaves the specific effects of the dual reading to the reader to discern and decide. In this strange new world, C. hopes that the practice of comparative reading can bring the reader "closer to the precipice of a real act of loving surrender" (186). Interreligious reading becomes a new way to seek the goals of both de Sales and Deśika. For C., the effect of reading them together is primarily mutual reinforcement, as "each text intensifies and magnifies the other" (183).

Comparative readings are often like looking at a gestalt that can be viewed in radically different ways. C. foregrounds the similarities while relegating differences to the background. One could imagine sharply different readings that would accentuate points of divergence instead of seeking a harmony of contrasts. For example, C. mentions the issue of caste only in passing (190); and the crucifixion of Jesus could play a larger role in articulating differences between the two traditions' approaches to loving surrender. John Calvin recommended that Christian theologians play the philosopher "soberly and with great moderation"; in a sense, C. seeks to disorient Christian and Hindu readers, but soberly and with great moderation. In this moderate unsettling, Hindu and Christian readers can seek a path forward in a religiously pluralistic world.

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LEO D. LEFEBURE

PEOPLE OF BREAD: REDISCOVERING ECCLESIOLOGY. By Wolfgang Vondey. New York: Paulist, 2008. Pp. xi + 420. \$29.95.

In Vondey's view, "the crisis of the Church is to a large extent a crisis of imagination" (26), and the crisis of imagination is rooted in the fact that "the instrumental function of images . . . has not been fully utilized for a better understanding of the nature and purpose of the Church."

Therefore Vondey intends to retell the story of the church in terms of an image that captures the primary experience of the Jewish and Christian communities, namely, the sharing of bread and being a people of bread. To regain that image and imagination, he first analyzes passages about the hospitality of Abraham and Lot, God's provision of "manna" in the wilderness, the elements in the celebration of Passover, and the "showbreads" placed in the presence of God in the Temple and renewed every Sabbath. He concludes that bread built community in ancient Israel, that its sharing established a fellowship not only between humans but also between humans and God—a companionship (bread-with-ship) created and nurtured by God. Also bread served a primary function in the challenge to offer hospitality to the stranger, the broadening of community.

V. then turns to Jesus' feeding of the multitude and to his table fellowship during his ministry, at the Last Supper, and in the postresurrection breaking of bread at Emmaus, finding in these images rich links to the history of bread among the Hebrews. V.'s historical analysis of John 6 allows him to conclude that "Jesus began to identify the sharing of bread with the giving of his own body long before the last meal of Jesus with his disciples" (134). Then the continuing practice of the breaking of the bread establishes the ongoing presence of Christ in the church. V.'s study of the developing post-Resurrection community allows him to apply the term *ecumenical* to the unity of all who engaged in the breaking of bread in their homes and to fellowship among Jewish and Gentile disciples. V. even refers to the situation described in 1 Corinthians 11:17–22 as an "ecumenical crisis" (although to me such usage seems anachronistic).

V. decries the fact that the sharing of bread (ritual) is disengaged from other essential aspects of table fellowship (companionship). Even Jesus' breaking of bread at the Last Supper has been decontextualized, without reference to the tradition of bread in Israel, as rooted in the Exodus and the Passover (298), with repercussions for the understanding of the church's mission. "Bread is the reward of the faithful, not an invitation to the faithless" (299). Moreover, as separated from companionship, Eucharist can and does become optional. "Eucharistic theology has essentially collapsed in a large number of the Evangelical, Pentecostal, and Free Church traditions of North America" (300).

V.'s plaintive call for deepening "companionship" in ecumenical relations does not distinguish meal fellowship and eucharistic sharing. He notes that "the breaking of bread with others presupposes for the Roman Catholic Church that companionship already exists, a communion it seeks to consolidate and bring to perfection. Similarly, the Orthodox churches see the eucharistic meal as a confirmation of a shared faith and praxis, a celebration of unity—not as a participation in a shared attempt to achieve it" (219). Admitting that he uses the term *church* in a generic sense (291), he gives little or no attention to specific, neuralgic issues involved in attempts to broaden eucharistic hospitality.

Invoking Hebrews 10:24–25, V. advocates the companionship of a radically open commensality: “Universal companionship is the goal of all ecumenical endeavors” (242). He sees visible unity beginning in the meeting of strangers, the lost and the hurting, the dispersed and the separated. V. notes that Jesus ate and drank with tax collectors and sinners and included Judas at the Last Supper. (He does not confront Paul’s instruction to the Corinthians regarding the man living with his father’s wife: “Do not even eat with such a one” [1 Cor 5:11], nor does he mention Matthew 18:17.)

V.’s work is thought-provoking and insightful. He rightly challenges us to integrate concrete experience of companionship into the worship experience, rooted in an image that, for millennia, has defined God’s people.

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BERNARD P. PRUSAK

ECOLOGIES OF GRACE: ENVIRONMENTAL ETHICS AND CHRISTIAN THEOLOGY.
By Willis Jenkins. New York: Oxford, 2008. Pp. ix + 363. \$35.

This finely researched and brilliantly argued study upends prevailing assumptions about how to think theologically about the environment. Although it might seem logical for theologians interested in ecology to begin with the doctrine of creation, Jenkins insists that we need a different starting point. Noting that it is not primarily an understanding of creation but of salvation that shapes the Christian’s relationship with God and the basic patterns of Christian experience, J. argues that environmental ethics must begin with our salvation stories, with our “narratives of grace” (4). There are, of course, several such narratives in the tradition, and J. focuses on three: redemption, sanctification, and deification. He explores each in detail and maps these different ways of understanding grace onto what he sees as the three major Christian strategies for engaging environmental problems: ecojustice, stewardship, and ecological spirituality. Interestingly, although this focus on definitions, mapping, and mining the tradition seems to point to a highly theoretical text, J.’s work grew out of his practical work on sustainability with a variety of Christian communities in Africa and Asia; the stories and details from this work enrich and balance his complex theoretical arguments.

After an introductory chapter, J.’s text falls into two parts. In part 1, “Ethical Strategies,” he discusses both environmental ethics in general and three Christian approaches within the field. Initially environmental theories are sorted into three main groups, divided not (as is traditional) according to their degree of anthropocentrism, but instead with respect to their distinct uses of practical rationality. Organizing the field according to its goals and practical strategies, J. argues, enables us to “better understand how the Christian strategies enter the environmental arena, which practical goals they follow, and how they draw on theological resources to accomplish and sometimes transform them” (33). The next

three chapters engage the Christian strategies: ecojustice, stewardship, and ecological spirituality. The center of J.'s argument here is his contention that these three Christian strategies correspond to three different theologies of grace: ecojustice with sanctification; stewardship with redemption; and ecological spirituality with deification. J. makes fascinating and illuminating connections, grounding them not only in wide-ranging textual research but also in captivating stories of active Christian communities.

The second, and significantly longer, section, "Theological Investigations," delves more deeply into differing notions of grace. The three different theologies, or ecologies, of grace correspond roughly to the soteriological strategies of Roman Catholicism (ecojustice/sanctification), Protestantism (stewardship/redemption), and Eastern Orthodoxy (ecological spirituality/deification). J. has chosen a representative of each tradition—Thomas Aquinas, Karl Barth, and Maximus the Confessor (as read by 20th-century Russian Orthodox theologian Sergei Bulgakov)—and explores grace and creation in each. These are lovely chapters, thoughtful and rich, offering new readings of familiar texts while humbly noting the potential problems that arise in asking contemporary questions of theologians whose concerns and situations were far different from our own.

In his constructive conclusion, "Renovating Grace," J. insists that his project has been "an exercise in ecumenical understanding rather than a comparative evaluation" (227), and so he has no formal conclusions to offer on which ecology of grace is "best" or which should be adopted by environmentalists. He does, however, suggest that the pluralism of Christian environmental ethics is a gift rather than a problem, and that a given church community will most likely incorporate elements of several different ecologies of grace. In the end, J. argues, we need a sustainable theological ethic that will "help our community make sense of how the land sustains us and what that sustenance has to do with a belief in God's sustenance. It must at least inflect, if not tutor, our imaginations for how we might be able to sustain possession of the land in a way that delights God's heart" (236).

This book is a must for scholars and graduate students interested in environmental ethics, ecotheology, and soteriology. Not only is the argument topical and novel, the writing is clear and compelling—and the more than 60 pages of notes and 35 pages of bibliography are an absolute feast. Finally, scholars would do well to take up the challenges J. poses: all three of the ecologies of grace he describes are significantly marred both by what J. refers to as "gender trouble," especially in relation to embodiment, and by a neglect of the Spirit (239). J. is right that there is much yet to be done, but that should in no way overshadow the significance and power of this marvelous book.

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COLLEEN CARPENTER CULLINAN

THE ELUSIVE GOD: REORIENTING RELIGIOUS EPISTEMOLOGY. By Paul K. Moser. New York: Cambridge University, 2008. Pp. xi + 292. \$90; \$39.99.

The British philosopher and skeptic Bertrand Russell once remarked that if, against all probability, he were to encounter God after death, he would have to complain: "God, you gave us insufficient evidence." Similarly the "new atheists" cite what they take to be lack of "evidence" as the main intellectual justification for their repudiation of theism. And in a less demonstrative way, most academic philosophers also consider theism improbable because of what they take to be lack of adequate "evidence." Indeed, in conversations about God's existence, few terms are thrown around more casually—and carelessly—than *evidence*.

In this interesting but atypical philosophical work, Paul Moser replies that the evidence for God is always there, but that we need to "attune" ourselves to it. Or, better, we must allow ourselves to be attuned to it by God. Proposing what he bills as a "seismic shift" in religious epistemology, M. denies that it is God's fault that evidence seems insufficient; rather it is our own unwillingness to let ourselves be known, exposed, and challenged by the self-manifestation of God's perfect authoritative love. Just as a scanning device such as a radio must be carefully attuned to the transmission of relevant signals, a human person has to submit to being calibrated to the appropriate "frequency" of God's perfect authoritative love in order to become aware of it at all.

The apparent absence of evidence for God is the result of philosophers and skeptics "playing God" by deciding, on their own and independently of God's self-revelation, what kind of evidence counts. Their epistemological criteria are typically fashioned without any consideration of the unique reality of God or of the need for each knower to undergo a radical personal transformation that is a necessary condition for encountering the relevant evidence of a deeply personal divine reality. It is a sign of philosophy's cognitive arrogance that it presumes that the question of God's reality could ever be settled as cheaply as a scientific or philosophical puzzle. Instead we must allow ourselves to be "transformed volitionally in a way that gives us reception of otherwise missed available evidence of divine reality" (14).

In response to the inevitable objections of skeptics that there is still an irrational leap involved in allowing ourselves to be transformed by God, M. proposes that evidence comes in two main kinds. First, there is "spectator evidence" of the kind that Bertrand Russell, David Hume, and the new atheists demand. Here God needs to be "flushed out of hiding into plain view" (9), that is, evidence for God must be public, objectifiable, and reproducible. However, any deity that could be brought under the control of a mundane evidential demand would not be worth defending and could never be truly transformative. "Spectator evidence easily allows us to treat God as just another undisturbing object of our casual reflection and speculation" (53–54), but never puts us in touch with any realistic understanding of God.

However, there is a second kind of evidence: “perfectly authoritative evidence.” It “intrudes” into our lives and demands that we “yield our wills to (the will of) the divine source of evidence in question” (46–47). Here, in contrast to skepticism’s demand for reproducible evidence, we allow God to determine what would be appropriate evidence of divine reality. Specifically, for M. this means attuning our hearts and minds, under the guidance of the Holy Spirit, to the message of Jesus and to the perfectly loving, noncoercive God of Christian faith.

For M. this epistemological requirement entails a radical “revamping” of philosophy from its normal “discussion mode” of haggling over issues that have little bearing on the really important questions of life to a “kerygma-oriented” approach that leads directly to the transformation of ourselves into obedient children of God. Philosophical systems and endless philosophical “discussion” are merely “delay tactics” that “postpone our seriously facing both the divine love commands and who(se) we really are relative to those commands” (219).

Although M. is correct in his call for epistemological humility in dealing with the question of evidence for God, his merging of the main work of philosophy with Christian kerygmatic theology seems, at least to me, to be a premature abdication of the laborious and often tedious work of philosophers who work in “discussion mode” to clarify and conceptualize the world and human experience. Such mundane philosophical work as that of A. N. Whitehead or Bernard Lonergan, for example, is invaluable to theologians interested in responding to the very real question of what “God” means in the age of science. However, since M. seems mostly interested in God’s relationship to human persons and hardly at all in God’s relationship to the universe, his understanding of philosophy’s importance for theology seems unnecessarily restrictive.

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JOHN F. HAUGHT

CHRISTIANITY AND CIVIL SOCIETY: CATHOLIC AND NEO-CALVINIST PERSPECTIVES. Edited by Jeanne Heffernan Schindler. Lanham, Md.: Lexington, 2008. Pp. x + 198. \$65.

Questions concerning the place of faith in American civil society have in recent elections assumed a new visibility, and many scholars have enlivened the debate by invoking the aid of institutional religion along with the institutions of family, labor unions, and other mediating entities and relations. Rawlsian liberalism, it can be argued, is failing civil society so badly that some, such as Michael Sandel and Jeffrey Stout, have called for a new public philosophy that makes room for diverse values, institutions, and community. Here, Schindler gathers several unabashedly confessional essays that speak usefully to these current debates out of the particularity of Catholic social thought and neo-Calvinism. In their appeals to notions such as the common good, subsidiarity, and sphere sovereignty, the two

traditions illustrate the value of attending to specific nonuniversal perspectives in public debates.

The essays of Kenneth Grasso and Jonathan Chaplin are worthy of note. Grasso locates subsidiarity within Catholicism's commitment to the common good. In countering liberalism's social contract individualism, he argues for an activist seeking of the common good by the state and other social actors, using methods and manners common to pluralist social living. Chaplin, in his sketch of a Christian communitarian pluralism and from his neo-Calvinist notion of sphere sovereignty, allows for a more activist policy role for the state. Chaplin's allowance extends beyond some in his quarters; the primary concern of many essays in this volume is that the liberal state is expanding its hegemony into spheres that are beyond its legitimate competence.

Russell Hittinger grounds Catholic social thought firmly in the writings of Popes Pius XI and John Paul II as he endorses notions of subsidiarity and the gift of ruling, and opposes secular liberal contract views. S.'s essay relates a neo-Thomist version of Catholic social thought that uses the civic republican communitarianism of Michael Sandel (unfortunately) only as an introductory foil. Curiously Timothy Sherratt argues for a Christian Democratic party in the United States on the basis of past European achievements, without, however, addressing the consequences of political fragmentation to the current two-party arrangement. James Skillen helpfully lays out the setting of sphere sovereignty in the pluralist political philosophy of Dutch Calvinist Herman Dooyeweerd. Stanley Carlson-Thies's concluding essay draws these diverse contributions together by emphasizing a social ontology of social pluralism. An early participant in the G. W. Bush administration's faith-based initiative, Carlson-Thies explores the manifestation of this sphere-sovereignty-based pluralism in the Bush policy effort and in voucher-based school choice.

This collection valuably affirms a vibrant and diverse social life in civil society achieved by countering a currently dominant political liberalism, not by appealing to universal public reason but by having "burrowed deeply" (to use Carlson-Thies's term, p. 180) into these two particular traditions. While Stanley Hauerwas might not approve of the political project behind S.'s essays, he could appreciate their rootedness in concrete moral traditions.

While Michael Walzer sets the complex equality of his spheres of justice in an inductive thick description, these essays ground their spheres (such as family, business, labor, and state) in God's ordering of creation. Epistemological issues, however, remain unaddressed: how does one know what constitutes a sphere, and what protection is it due? Regarding sphere constitution, for example, while describing a subsequent human differentiation of responsibility, Skillen goes so far as to designate printing businesses as a particular sphere. On the issue of protections, consider the Afrikaner and Nazi appropriations of creation (here unmentioned); orders of creation raise the problem of divinizing faulty human historical developments. These essays never attend to the danger of idolatry coming from

these spheres. Also, no contributor grapples with socially accommodating a pluralism of values within an affirmation of a functional pluralism of social roles.

In a brief foreword, Jean Elshtain affirms the value of past wisdom involved in these appeals to notions of the common good, subsidiarity, and sphere sovereignty in particular traditions. Although these essays will not sway any current policy debates, I agree with Elshtain that S.'s hardy band of Catholics and Calvinists may indeed contribute in the long run to making a modest difference for civil society.

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JESS HALE

CATHOLICS AND POLITICS: THE DYNAMIC TENSION BETWEEN FAITH AND POWER. Edited by Kristen E. Heyer, Mark J. Rozell, and Michael A. Genovese. Religion and Politics Series. Washington: Georgetown University, 2008. Pp. viii + 239. \$44.95; \$29.95.

These dozen essays by 18 scholars insightfully explore how Catholics can engage in politics with integrity and moral coherence. The volume's publication was timed to contribute to the public debates and reflections that led to the 2008 U.S. presidential election, but the issues treated and the need for their public discussion will surface in every foreseeable election cycle.

The collection's most obvious strength is its interdisciplinary scope. In isolation, neither political analysis nor sociological measurement nor theological reflection can penetrate the profound complexities of faith and public living; together these and related disciplines shed abundant light on the interaction of faith and politics in contemporary America. Also contributing to that light is a framing motif formulated by Heyer and Rozell in their joint introduction, namely, the twin notions of unity and fracture (evoking the ancient philosophical theme of "the one and the many"). This motif surfaces in most of the essays. Many authors helpfully challenge settled assumptions and simple plot lines concerning political and religious actualities, and many carefully nuance the received wisdom concerning Catholics in American public life.

An issue on which one might expect solid Catholic unity is abortion. Several essays focus on the politics of abortion, offering historical and sociological perspectives on Catholic voting patterns and participation in recent U.S. politics. Some authors convey an appreciation of the role of the U.S. bishops in responding to *Roe v. Wade*; others recognize the abortion issue as one of several areas where a Catholic-Evangelical alliance may deepen. Still others point out that the goal of legislating against abortion is hardly a point of Catholic unity, given the well-documented tendency of Catholic laity to display the same fault lines that divide the general population regarding the sanctity of life. The impressive data marshaled by several authors reveal that "American Catholics do not march in lockstep with the political directives of the Church hierarchy" (45).

How, then, can the Catholic voter or politician navigate these tricky waters? The dominant pose struck by the contributors is optimistic, suggesting the possibility of maintaining orthodoxy while engaging in the full range of issues relevant to the American polity. But here we face the volume's greatest shortcoming: no contributor offers a concrete model for Catholic voting and political behavior that achieves all the objectives they affirm. We do not hear of any Catholic organization or politician who actually enacts an agenda that includes promoting the sanctity of life as well as the priorities of social justice. Nor do we hear specifics on how self-consciously Catholic agents negotiate party structures that truncate some of their inclusive agenda. Although such items are admittedly difficult to quantify or generalize, an additional essay offering a typology of styles and outcomes or case studies would have rounded out this otherwise impressive volume. It is good to hear again of Cardinal Bernardin's consistent ethic of life, but current examples of Catholic political engagement would add flesh to this framework of nuanced social concern.

Although the volume focuses squarely on the U. S. Catholic community, global realities find their way into half of these essays. Most prominently, Thomas Carty, Paul Manuel, and Thomas Reese consider international aspects of the topic, as faith and power relate in ways that interest watchers of the Vatican and of diplomacy in general.

This readable and impressive collection advances the study of religion and politics by accomplishing, as does no other existing volume, such a thorough analysis of the behavioral patterns, constraints upon action, and possibilities for innovation that American Catholics and especially Catholic politicians face. Above all, the volume lives up to the promise of its subtitle. In presenting the interplay between faith and power as a dynamic tension that is neither easily resolved nor static over time, the contributors provide a realistic yet hopeful portrayal of the historic, present, and future roles of Catholic believers in pluralistic American public life.

Boston College School of Theology and Ministry THOMAS MASSARO, S.J.

THE SEXUAL PERSON: TOWARD A RENEWED CATHOLIC ANTHROPOLOGY. By Todd A. Salzman and Michael G. Lawler. Moral Traditions Series. Washington: Georgetown University, 2008. Pp. xvii + 334. \$59.95; \$29.95.

Salzman and Lawler have succeeded brilliantly in combining a rigorous historical-critical engagement of the Catholic moral tradition with a set of creative, forward-looking proposals. They provide a concise yet careful description of the foundational elements of Catholic sexual ethics and a thorough, fair-minded account of the Catholic theological debates that have taken place over the past century. They write with the authority of seasoned scholars who have an unquestionable command of the literature, but also with the humility of theologians who realize that their proposals may need refinement. Their tone is never dismissive even when they take up the work of colleagues with whom they strongly disagree. They often

come to conclusions at odds with those of the magisterium, but their careful, respectful attentiveness to church teaching is striking. The book's effort to bring the Catholic moral tradition into fruitful dialogue with contemporary human experience and social scientific research constitutes a significant service to the church.

S. & L. situate their constructive proposal for a "Unitive Sexual Morality" within a trajectory of renewal that Vatican II articulated on sexual ethics but that subsequent magisterial teaching set aside. They embrace the claim in *Gaudium et spes* that "the human person adequately considered" is "a foundational principle for judging all human activity, including human sexual activity" (124). S. & L. believe *Gaudium et spes* called moral theologians to turn their attention toward the development of theological anthropology and away from isolated consideration of whether specific sexual acts are moral or immoral. Furthermore, they present strong evidence that the council definitively set aside the longstanding view that the unitive and procreative ends of marriage are ordered hierarchically in favor of procreation; this argument lends legitimacy to S. & L.'s primarily unitive ethic.

If *Gaudium et spes* provides one foundational pillar for S. & L.'s overall approach, the other is Bernard Lonergan's theology, especially his arguments for the necessity of shifting from a classicist to an "empirical" theological method. Many of the disagreements between S. & L. and their interlocutors boil down to a fundamental difference about the hermeneutical implications of historical consciousness. For example, S. & L. spar with the advocates of the "New Natural Law Theory" (Finnis, Grisez, etc.) about whether it is possible to know something definitively about nature or to deduce objective norms from that knowledge, given human finitude and the fact that all understandings of nature are mediated. S. & L.'s arguments in favor of "empirical" theology are quite sound, though they regrettably do not adequately recognize and directly address some concerns and objections raised by their opponents. The exceptionally sophisticated way in which they engage magisterial teaching on sexual ethics is not mirrored in their engagement of the fundamental moral theology underlying "New Natural Law Theory."

The book aims to provide a comprehensive treatment of Catholic sexual ethics. It includes four substantial foundational chapters (a brief history, chapters on traditionalist and revisionist approaches to anthropology and natural law, and a chapter articulating S. & L.'s anthropology and the foundational principle of their ethic). These are followed by four chapters in which they apply their ethic to specific issues (marital morality, cohabitation, homosexuality, and artificial reproductive technologies). Their willingness to engage several applied topics helps readers to appreciate fully the implications of their ethic, and illuminates the ways in which moral reflection on these wide-ranging topics is deeply interconnected.

A few key themes persist across several chapters, in helpful rather than distracting fashion. One important and interesting topic is how complementarity should be understood. S. & L.'s argument in favor of "holistic

complementarity” is consistent with their overall methodology; they insist that it is possible to understand complementarity properly only by beginning with the sexual person and his or her affective relationships—and here consideration of a person’s sexual orientation plays a decisive role. Whereas magisterial teaching has taken male-female genital complementarity to be a prerequisite for the possibility of affective complementarity and unitive sexual acts, S. & L. disagree by insisting that “the genitals are at the service of personal complementarity” (152). This move allows them to affirm some heterosexual and homosexual nonreproductive acts as “truly human” and thus moral (152). Their argument will surely be contested strenuously, but it represents an intelligent attempt to integrate the concept of sexual orientation into a comprehensive Catholic sexual ethic.

S. & L. have written an engaging, well-researched book that handles extremely complicated and controversial questions in a nuanced and intellectually rigorous manner. It deserves serious attention from members of the church and the academy.

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CHRISTOPHER P. VOGT

COSMOLOGY: FROM ALPHA TO OMEGA: THE CREATIVE MUTUAL INTERACTION OF THEOLOGY AND SCIENCE. By Robert John Russell. *Theology and the Sciences*. Minneapolis: Fortress, 2008. Pp. xi + 344. \$29.

This long-awaited volume of ten articles makes available for graduate courses Robert Russell’s unique perspective on science and theology, as developed over his 27 years at Berkeley’s Center for Theology and the Natural Sciences and the Graduate Theological Union. Nine chapters are reprints or adaptations of works published between 1984 and 2006. The chapters are divided into three categories: creation and cosmology, divine action, and eschatology.

R.’s key insights and dense analysis are on full display as he engages significant physicists and philosophers of science, including Stephen Hawking. Certain themes have become R.’s trademark: divine action, creation, and the need to rethink eschatology in light of cosmology—the universe will “freeze or fry” and this “must place constraints on theology” (304). Of special significance is R.’s resolute belief in the intelligibility of Jesus’ resurrection, interpreted eschatologically rather than in standard realistic terms. Here R. methodically takes core theological claims seriously instead of allowing them to be metaphorically sliced and diced into insignificance. Most satisfying is R.’s undying dialectical engagement that prevents the otherwise difficult scientific material from overwhelming the nonscientific reader.

On the theory of divine action for which R. is best known, he promises that Barth’s “‘strange world of the Bible’ . . . is the real world after all” (112) (although Barthians may not feel vindicated by the claim). R.’s *tertium quid* between liberal subjectivism and a conservative adherence to interventionist providence is deft. His multilayered arguments in favor of

NIODA (noninterventionist, objective divine action) requires fortitude to interpret the careful philosophical distinctions among types of physical phenomena.

R. contrasts his methodology of "Creative Mutual Interaction" (CMI) with a stance of critical realism; CMI is descriptive and interdisciplinary, while critical realism is a generalized epistemology. He then claims mutuality between CMI and science, stemming in part from a Christian understanding of scientific research "based on [theological] insights about nature" (21). Here we can justly question whether his claimed traction with science has been overstated; we nevertheless can applaud his theological cosmology. His strongest arguments pertain to divine foreknowledge and quantum-level NIODA, the Fall (Niebuhr helped establish the doctrine of sin as coherent with evolution despite his Augustinianism), "natural evil" (nature is not evil), and kenosis. R.'s theodicy nicely challenges the common impulse to "remove God from the detailed history of nature" (220).

As with any collection spanning 22 years, there are repetitions and minor contradictions. Only one bears mentioning: on page 98, chaos theory involves "some fundamental indeterminism," but on page 180 and elsewhere chaos theory is "indisputably" deterministic. This is significant. R. disagrees with physicist-theologian John Polkinghorne over the proper understanding of chaotic systems.

Other puzzles emerge. Philosopher of science Imre Lakatos's method of scientific research is occasionally claimed as crucial for the explication of theological claims, but mostly the method goes unreferenced and undeveloped. Another lingering question concerns the mutuality of CMI. Unevenly, theological claims receive less attention than do scientific positions; the latter are incisively broken down and exhaustively compared for their constitutive philosophical import. Yet R. contends that his contribution can be categorized as a "theology of nature," as distinct from the less plausible natural theology tradition, in order "that theology includes, and be constrained by, while transcending science" (126). But, the term "theology of nature," which originated with Barbour, is elaborated here only twice. Most chapters in fact take up one or other philosophical category, such as infinity/finitude, or contingency, giving the appearance that R. is rather developing a philosophy of nature for theological service. This is laudable, but we should take seriously R.'s references to philosophy's role in mediating the disciplines, lest we mistake philosophical categories for theological ones.

Among its many virtues, this book highlights R.'s sheer perspicacity, his leadership in the field as the one who proposed, beginning in the 1980s, alternatives to process thought. We might hope for future volumes touching on miracles, Augustine's hermeneutics, and the link between providence in nature and salvation history. The typescript is excellent except for five errors and two unnecessarily duplicated figures.

SHORTER NOTICES

OUT OF THE WHIRLWIND: CREATION THEOLOGY IN THE BOOK OF JOB. By Kathryn Schifferdecker. Harvard Theological Studies 61. Cambridge, Mass.: Harvard University, 2008. Pp. xii + 217. \$25.

Job's God and especially God's speeches have intrigued and troubled readers for several millennia. To some, God appears disinterested in Job's misfortunes, callously ignoring his entreaties. To others, God seems intent on humiliating a man already trampled by life's hardships. Still others claim that the speeches betray a God defending God's self against Job's accusations. Schifferdecker, examining the content of creation theology found in the speeches, offers yet another interpretation.

S. focuses on three major themes: the establishment of creation, procreation, and the place of humanity in creation. After tracing these through the entire Book of Job, she turns her attention to God's speeches, arguing that the creation theology found there is unique in the entire Bible. Creation is not glorified for its own sake, nor does it merely give glory to God. Rather, the manner of God's questioning demonstrates very clearly the non-anthropocentric nature of creation theology. The questions are rhetorical, challenging Job's ability to comprehend and control the mysteries of the cosmos and animal life. The human person (Job) certainly has a significant place within creation. It is, however, as a participant, not as an autonomous sovereign.

This revision of S.'s dissertation lacks the rigidity often associated with such academic papers. The scholarship is solid and well documented, and the book's organization and expression are reader friendly. It is a fine contribution to Joban studies and provides an important inroad into ecosensitive biblical interpretation.

DIANNE BERGANT, C.S.A.
Catholic Theological Union, Chicago

LEGAL REVISION AND RELIGIOUS RE-NEWAL IN ANCIENT ISRAEL. By Bernard M. Levinson. New York: Cambridge University, 2008. Pp. xxvi + 206. \$75.

In this extensive revision and expansion of his *L'herméneutique de l'innovation* (2005), Levinson examines the divine intention to extend punishment across generations (Exod 20:5–6 = Deut 5:9), an intention that appears irreversible in the light of God's strict injunction: "Everything that I command you, you shall be careful to do; you shall not add to it or take from it" (Deut 12:32; see also 4:2). Yet, L. continues, God's will in this matter is repudiated by Ezekiel (18:1–3; see also Jer 31:29–30) by the use of a clever literary technique: Ezekiel "devoices" the divine command and "revoices" it as a proverb, turning it into a bit of "folk wisdom" that can more easily be rejected.

While the learned reworking of authoritative texts was recognized in later generations of Israelite tradition (e.g., the Dead Sea Scrolls, Jubilees, rabbinical midrashim), critical exegetical analysis of the Hebrew Bible reveals that the use of such sophisticated strategies existed even in ancient Israel. The Deuteronomist (7:9–10) provided Ezekiel and Jeremiah with a basis for replacing transgenerational punishment with individual retribution. This reinterpretation or rewriting to make earlier claims and injunctions more applicable to the needs of later generations is called "inner-biblical exegesis."

An 86-page bibliographic essay on the history of inner-biblical exegesis helps the reader understand the phenomenon of rewriting within the Hebrew Bible. Three indexes (author, subject, and Scripture) complete this challenging book. Occasional ethnocentric and anachronistic judgments (e.g., seeking to relate the collectivist Ezekiel to Kant) are easily remedied by intradisciplinary dialogue, for example, by attending to the social scientific approaches to interpreting the Bible.

Throughout the text, L.'s careful work leads him to exhort the humanities explicitly to engage in greater interdisciplinary dialogue. Academic biblical studies have engaged and incorporated insights from other disciplines into exegesis, but colleagues in comparative literature, history of religions, and related fields have not reciprocated to the same degree. "Unfortunately, many within the broader academic community are woefully uninformed about how to read the Bible critically, historically, and intellectually" (93).

JOHN J. PILCH
Georgetown University, Washington

READING THE HEBREW BIBLE AFTER THE SHOAH: ENGAGING HOLOCAUST THEOLOGY. By Marvin A. Sweeney. Minneapolis: Fortress, 2008. Pp. xiii + 287. \$29.

Sweeney's book engages at length the hard questions concerning the character of YHWH, the God-human relationship, and the problem of theodicy. Is the biblical God a god of fidelity (Abraham is granted an heir), a god of justice (why should the righteous of Sodom and Gomorrah die?), or a capricious god who abandons those in need (Pss 22 and 83, the destruction of the First and Second Temples, the Shoah)? Although pain and suffering might be acceptable as punishments for transgressing God's law, can a God who punishes the righteous or abandons the needy be in any moral or religious sense accepted? Blending a thorough knowledge of biblical scholarship with theological acumen, S. offers Jews and Christians a critical guide for reading the Hebrew Bible in a post-Shoah reality; at the same time he manages to avoid both uncritical, pious justifications of God and rejections of Judaism and Christianity.

S. offers an overview of contemporary Jewish theological responses to theodicy after the Shoah. Then, in ten chapters that span the books and figures of the TaNaKh, he wrestles with questions of divine justice and human responsibility. His conclusion summarizes his careful biblical study while briefly introducing a perspective on the

Gospels and rabbinic literature. The tradition of arguing and dialoguing with God when God seems absent or God's actions appear unjust, is affirmed as a necessary and moral human engagement with the divine. S. closes as he began, asserting that in general "the question of divine engagement or absence is irrelevant" (240). Hebrew Bible, instead, supports an interpretation that "the problems posed by the Shoah call for human beings to take on greater responsibility for the sanctity, well-being, and fundamental justice of the world in which we live" (22).

ELENA PROCARIO-FOLEY
Iona College, New Rochelle, N.Y.

YOUR FATHER IN HEAVEN: DISCIPLESHIP IN MATTHEW AS A PROCESS OF BECOMING CHILDREN OF GOD. By Henry Pattarumadathil, S.J. *Analecta Biblica* 172. Rome: Pontificio Instituto Biblico, 2008. Pp. 251. \$41.20.

This revised doctoral dissertation (Gregorian University, under the direction of Klemens Stock) examines Matthew's use of the notion of God as the Father of the disciples. Pattarumadathil aims at the theological and soteriological significance of the Evangelist's final text, hence he dispenses with historical investigations of sources and with comparison with other Gospels. The first two chapters attend to the frequent use of "Father" in the Sermon on the Mount, while the remaining chapters investigate its use in other Matthean discourses. P. focuses on the disciples in their present life, yet on their way to future completion in the kingdom. On earth, the disciples, hearing the message of Jesus, are initiated into the process of becoming children of God. Jesus presents God as their Father and assures them of their unending relationship, provided that they are faithful to the end. P. emphasizes the importance of ethical practices that fulfill the Father's will as revealed by Jesus' teachings.

P. attempts to show that, for Matthew, discipleship is an ongoing commitment and a process conditioned in part by each disciple's own ethical and prayerful participation. Only within that practice and prayer may they share

in the fullness of their sonship with Christ.

JOSEPH PLEVNIK, S.J.
Regis College, Toronto

BEYOND SACRED VIOLENCE: A COMPARATIVE STUDY OF SACRIFICE. By Kathryn McClymond. Baltimore: Johns Hopkins University, 2008. Pp. xi + 216. \$55.

McClymond “is unapologetically comparative” (17). In her rigorous application of the classical methodologies of comparative religion, she brings fresh insight into the practice and implicit understanding of sacrifice in the Vedic and Jewish traditions and, on that foundation, suggests fresh ways of looking at the sacrificial rhetoric of other religions (esp. Christianity) and cultures (esp. modern U.S. political culture). Using a “polythetic approach” that analyzes the presence or absence of elements—“selection, association, identification, killing, heating, apportionment, consumption”—that “characterize sacrificial ritual, primarily in brahmanical Hinduism and biblical and rabbinic Judaism, but also in other traditions” (33), M. reimagines sacrifice, minimizing the role of killing. This successfully challenges the dominant assumption that has been “driven by Protestant Christian models” (23) and assumed by the authoritative comparativists Henri Hubert and Marcel Mauss, namely, that the killing of an animal sacrificial victim is the dominant element of and model for religious and especially Christian sacrifice. From this background M. offers a damning exposé of the use/abuse of nationalistic sacrificial rhetoric, especially by the recent U.S. president, George W. Bush.

M. provides an excellent analytical index and makes consistent use of introductions and conclusions. In criticism, she appears occasionally to beg the question or fall into circular reasoning. But, in M.’s defense, one has to assume, to some extent, what sacrifice actually is, before one can evaluate how sacrificial or nonsacrificial a given action is. On the other hand, the proof is in the pudding. M.’s findings are quite consistent with my own, although she gets there by a quite different methodology,

and curiously she also assiduously avoids the language and concepts of spiritualization when talking about the symbolic and/or metaphoric sacrifices of Christianity and post-Temple Judaism.

ROBERT J. DALY, S.J.
Boston College

AUTHORIZED LIVES IN EARLY CHRISTIAN BIOGRAPHY: BETWEEN EUSEBIUS AND AUGUSTINE. By Michael Stuart Williams. Cambridge Classical Studies. New York: Cambridge University, 2008. Pp. xi + 262. \$99.

The “lives,” or written biographies, examined in this competent and suggestive study include, most notably, Eusebius’s *Life of Constantine*, Gregory of Nyssa’s *Life of Moses* and *Praise of Basil* (Gregory’s brother), Athanasius’s *Life of Antony*, and Augustine’s *Confessions*. Williams contends that these biographies are best read not as Greco-Roman literary phenomena, nor merely as “exemplary.” Rather, they were written and intended to be read as reenactments of Scripture or, alternately, as demonstrations that God continued to intervene in the world contemporary with their subjects and authors as God had intervened in the Bible—in short, that the lives are “authorized” by God.

W. insightfully and persuasively characterizes Eusebius’s Constantine as a new Moses and as almost another Jesus; Athanasius’s Antony living as though he inhabited the OT; and Augustine’s conviction in the *Confessions* that God had “authorized . . . the narrative he had imposed on his own life” (219), as well as his later retreat (in the *City of God* and elsewhere) toward the position that the judgments of God are hidden, that only in Scripture can we discern God’s actions and intent.

Despite what seems to be some inevitable inflation or exaggeration (e.g., on the weight assigned to a few scriptural passages or individual episodes taken to color the whole of a life), W.’s argument is by no means frivolous. “To live like the hero of a Christian biography,” he avers, “was to collude in the creation of a new Christian future” (234). This is a formidable claim. Now, after the case W. has made, it may be difficult to read these

lives in the same pedestrian way that many of us have read them in the past.

DAVID P. EFROYMSON
La Salle University, Philadelphia

AUGUSTINE'S TEXT OF JOHN: PATRISTIC CITATIONS AND LATIN GOSPEL MANUSCRIPTS. By H. A. G. Houghton. Oxford Early Christian Studies. New York: Oxford University, 2008. Pp. xii + 407. \$99.

Houghton's volume accompanies preparations for a new edition of the Old Latin versions of John's Gospel; while colleagues were transcribing Latin manuscripts of John, Houghton collected biblical citations from the Fathers beginning with Augustine. In part 1, H. reconstructs Augustine's attitude toward and use of different versions of the Fourth Gospel. After a brief history of Augustine's location in the book culture of antiquity, H. describes five Augustinian approaches to a text: First, "concordance exegesis" clarifies obscurity or ambiguity in a specific passage through comparison to other scriptural texts. Second, grammarians, but also Augustine, sometimes critically established a biblical text prior to interpreting a passage. Third, "doctrinally organized clusters" were gathered in response to particular theological issues, something like a topical concordance. Fourth, Augustine appealed to and maintained his own "mental text" of the Bible, which sometimes differed from the text read at the beginning of his preaching, the latter usually from the Vulgate. These later, spontaneously-cited mental texts usually corresponded to an Old Latin version, and their use accounts for textual differences within Augustine's own individual works. Finally, Augustine consciously or unconsciously simplified frequently used biblical texts, a process H. refers to as "flattening."

Part 2 deals chronologically with citations of John in specific works of Augustine, of which the *Tractatus in Evangelium Johannis* and *De consensu Evangelistarum* are most important. Augustine generally favored the Old Latin in his earlier writings and gradually moved toward Jerome's Vulgate. Part 3 presents a verse by verse commentary

on the Vulgate and Old Latin text of John's Gospel as found in Augustine. H.'s remarkable scholarship will serve as a valuable resource for the study of Augustine's biblical text and exegesis.

KENNETH B. STEINHAUSER
Saint Louis University

A MENDED AND BROKEN HEART: THE LIFE AND LOVE OF FRANCIS OF ASSISI. By Wendy Murray. New York: Basic Books, 2008. Pp. xi + 251. \$25.95.

A journalist by training, Murray lyrically and comprehensibly presents Francis of Assisi's life, much more so than does Arnaldo Fortini (*Francis of Assisi* 1980), even as she depends closely on Fortini's work. As did Fortini, she follows Francis through his youth, war with Perugia, conversion, and ministry.

M.'s history is solid in spots. Her use of Franciscan sources is educated. Yet she idealizes Bonaventure, demonizes Elias without pause, and flounders when dealing with Clare. For M. Clare is "the lady of the castle" (Clare would roll over in her grave at this analogy); San Damiano is repeatedly referred to as "the cloister"; and why Clare did not travel to the Portiuncula to be with Francis on his deathbed remains a mystery to M. While these sections are finely composed, they do not represent the best of historical scholarship.

Also, M.'s attempt to write a history from interviews of "hundreds" of people in Assisi has its limits. Even when this methodology is romantic (e.g., "Murray lowered herself into ancient ruins, chatted with nuns behind iron grilles, and pored over documents in four languages"), Franciscan phenomenology remains a difficult subject, not least because of its diversity. The book paints an idealistic and somewhat historical picture, but it does not communicate a sense of genuine Franciscan commitment.

JOAN MUELLER
Creighton University, Omaha

CHRISTIAN TEXTS FOR AZTECS: ART AND LITURGY IN COLONIAL MEXICO. By Jaime Lara. Notre Dame, Ind.: University of Notre Dame, 2008. Pp. x + 372. \$75.

Lara's extensively illustrated study traces the cultural history of Mexico's

16th-century missionary enterprise as seen primarily through the works of Catholic missionaries and native, primarily Aztec, populations. Conceived as a continuation of his earlier work *City, Temple, Stage* (2004), this study addresses the inculturation in visual and material terms of Catholic sacraments and sacramentals into an Aztec worldview. L. clearly and persuasively demonstrates that the pre-Tridentine Catholic liturgy—similar in some ways to pre-Hispanic worship—effectively “conquered” the religious imagination of its new Mesoamerican practitioners. Drawing on liturgy, art, architecture, cultural studies, and a variety of primary sources, this work synthesizes a deep understanding of Aztec religious beliefs in order to articulate the very complex development of colonial Mexican Catholicism.

L. challenges what have been called the “black, white, or grey” interpretations of the process of evangelization in the Americas (i.e., as totally blessed, an abomination, or mixed), and for this will surely draw criticism. Nevertheless, with this work, he provides rich insights on the development of sacramental practice, popular piety, catechetical drama, and parish politics. Students of liturgy and missiology will find it invaluable for understanding the inculturation of Christianity into the New World.

JOSEPH E. WEISS, S.J.
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HINTERLAND THEOLOGY: A STIMULUS TO THEOLOGICAL CONSTRUCTION. By Alan P. F. Sell. *Studies in Christian History and Thought*. Milton Keynes, UK: Paternoster, 2008. Pp. xv + 715. £39.99.

Sell investigates ten English Dissenting theologians whom he terms “hinterland persons”: “They are seldom dignified, or fossilized, in lists of ‘set texts’, but their writings sometimes stimulated those of their better-known contemporaries and successors either positively or negatively” (2). The individuals S. studies run the gamut from the 17th to the 20th centuries, from the Presbyterian to the Baptist and Congregationalist traditions, and represent the full spectrum of Dissenting ideas on

doctrines such as original sin, Christology, ecclesiology, and the relationship between theology and metaphysics. S. devotes between 30 and 80 pages to each individual, situating his discussion against the background of broader episodes in the history of English Christianity: the “Toleration Act” of 1689, the Enlightenment, the rise of modern biblical criticism, and the arrivals in England of liberal theology and the work of Karl Barth.

S. chose these ten figures “because they are interesting in themselves, and because they can stimulate the ongoing theological conversation” (2). It is easy to agree with the first half of this claim; S. has masterfully brought to our attention figures in English Christianity often ignored by Anglican and Roman Catholic scholars, and for this he deserves the thanks of historians and theologians alike. But it is unclear, despite the volume’s subtitle, what *these* authors can contribute to theology today. S.’s extensive conclusion nicely compares and contrasts the ten theologians’ views, but he simply peppers the conclusion with personal, and sometimes polemical, interjections, few of which delve deeply enough into contemporary issues to warrant serious consideration. Even where his interjections are more extensive, as with his discussion of Dissenting and Roman Catholic ecclesiologies, it still often remains unclear what precisely “hinterland theologians” have to contribute. This is regrettable, particularly as S.’s stated project remains a crucial one: to mine the history of Christianity for the insights of those who stood (or were forced) outside the mainstream, and then to apply those insights today.

J. PATRICK HORNBECK II
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INTERPRETING CONTEMPORARY CHRISTIANITY: GLOBAL PROCESSES AND LOCAL IDENTITIES. Edited by Ogbu U. Kaul and Alaine Low. *Studies in the History of Christian Missions* 15. Grand Rapids, Mich.: Eerdmans, 2008. Pp. xiv + 365. \$45.

First presented at the Currents in World Christianity conference in 2001, these interdisciplinary essays speak to

“global/local discourse in the analyses of the currents, changing tides, and shape of Christianity at the end of the second millennium” (12). Their common theme is the global expansion of Christianity; each essay offers a unique glimpse into the complex and changing world of Christian faith. Although other denominations are represented, most contributors hold an evangelical perspective.

Two overarching elements distinguish this work from other edited proceedings. First, the collection provides impressive historical snapshots that will satisfy readers of different interests. For example, Brian Howell and Anthony dela Fuente offer an engaging analysis of the Filipino Baptist church. By positioning an ethnographic study of conversion stories in relation to relevant Filipino films, they put the Filipino story in the context of the wider global trends and changes in Christianity. Also, Philomena Mwaura, through a notable contrast of two contemporary women-led churches in Kenya, demonstrates that “cultural forces at the local level provide a helpful way to interpret globalism” (278). Additionally, insightful historical chapters on evangelical ministries in China and India and a rich description of current evangelical African Christianity in Europe add to this intriguing, panoramic perspective.

A second strength is the solid research and scholarship evident throughout the essays. Although some chapters are more effective in advancing the discussion of globalization and Christianity in a historical perspective (offering an analysis of globalization and an explicit connection to the subject matter), all essays contribute to the collection’s focus. Of particular note is Ogbu Kaul’s apt introduction that clarifies the book’s intent and skillfully unites the essays.

I recommend the text for those interested in missiology and globalization. It is best suited to graduate students, particularly those who would share the evangelical perspective.

RANDALL WOODARD
Saint Leo University, Fla.

THE QUESTION OF PROVIDENCE. By Charles M. Wood. Louisville: Westminster John Knox, 2008. Pp. xiii + 120. \$19.95.

Charles Wood maintains that doctrines are not only a coherent set of ideas that articulate the content of faith, but also orientating concepts that foster acts of faith and practices of Christian life. Focusing primarily on the latter, W.’s main contribution is, through the application of his functional understanding of doctrines, to revive the doctrine of providence as a guiding principle in the lives of contemporary Christians.

Providence answers the question: “How are we to understand events in their ‘God-relatedness?’” (57). W. critically assesses William Sherlock’s *A Discourse Concerning the Divine Providence* (1694) as an example of the classical doctrine of providence. He seeks to shift the positioning of the doctrine of providence from an appendage to the doctrine of creation, where it has been susceptible to various philosophical commitments alien to Christianity (especially Stoicism) to the distinctive Christian doctrine of God as Trinity. The doctrine of the Trinity is a set of rules developed by the early community “for referring to God and for referring all things to God” (69). W. endeavors to reorient the doctrine of providence such that the church understands “God’s relation to events in accord with its own Trinitarian insights” (69), in particular the prepositional logic of the Second Council of Constantinople (553)—“from the Father, through the Son, in the Spirit” (70). W. further offers that the 1944 Calhoun Commission report, *The Relation of the Church to the War in the Light of the Christian Faith*, can serve as a modern model for articulating the doctrine of providence because it follows a trinitarian grammar for events in their God-relatedness.

W.’s book is suggestive and invites further thought and discussion toward reestablishing the doctrine of providence in the lives of Christians. It would have been helpful if his concluding chapter had synthesized the various threads of his argument.

RICHARD W. MILLER
Creighton University, Omaha

KENOSIS IM WERK HANS URS VON BALTHASAR UND IN DER JAPANISCHEN KYOTO-SCHULE: EIN BETRAG ZUM DIALOG DER RELIGIONEN. By Alexander Hoffmann. Begegnungen 17. Bonn: Borengässer, 2008. Pp. xiv + 298. €38.

This 2006 Regensburg dissertation is a comparative study of the concept of *kenosis* in the work of Hans Urs von Balthasar and the parallel Buddhist concept of *sunyata* in three prominent members of the Kyoto School of Buddhism: Kitaro Nishida, Keiji Nishitani, and Masao Abe. The Kyoto School is particularly significant for comparative theology and interreligious dialogue because of the efforts made by its principal figures to immerse themselves in modern Western philosophy and, to some extent, in Christian theology.

The presentation on Balthasar represents a careful reading of his theological work, especially his later work when he became more interested in dialogue with Buddhism. H. is most at home in Western literature, and makes use of readings of Meister Eckhart and Nicholas of Cusa to round out his presentation of Balthasar. His research in Balthasar is not matched by the reading of the Kyoto School figures; it is almost entirely derived from works by Hans Waldenfels and James Heisig. These two authors are eminent interpreters of Japanese philosophy, but to present such a heavy reliance on secondary literature in a doctoral dissertation is rather astonishing.

The book best serves as a summary of the various authors' thinking on a very important topic. Whether the results advance our knowledge beyond what other authors have already presented is hard to say.

ROBERT SCHREITER
Catholic Theological Union, Chicago

SHAMANISM AND CHRISTIANITY: RELIGIOUS ENCOUNTERS AMONG INDIGENOUS PEOPLES OF EAST ASIA. Edited by Olivier Lardinois and Benoit Vermander. Variétés Sinologiques n.s. 96. Taipei, Taiwan: Taipei Ricci Institute, 2008. Pp. ii + 247. \$21.

Vatican II documents, including *Nostra aetate*, do not explicitly include

indigenous religions in the council's embrace of world religions. Still, this courageous book represents a creative and faithful implementation of postconciliar advances in interreligious dialogue. The eleven contributors, gathered in February 2006 from various parts of Asia including Australia and Russia, are at the forefront of dialogue between Christianity and shamanistic practices in East Asia.

Anne Lasimbang begins with post-Vatican II magisterial statements concerning shamanism: John Paul II's 1986 statement to aboriginal people in Australia where he insisted that they cherish and preserve their traditional culture and practices; the 1991 joint pontifical statement Dialogue and Proclamation (1991) that recognizes dialogue as a key aspect of the mission of the church; and Pope Benedict XVI's 2007 comment, "I repeat with insistence [that] interreligious and intercultural dialogue is not an option but a vital necessity of our time" (Zenit News Service, Feb. 1, 2007). The essays in this collection, however, expand the dialogic methods advocated by these recent statements. Two acknowledge some form of participation as an enriching and important part of the dialogue process. Such participatory dialogue reflects the principles of the dialogues of life and of religious experience as affirmed by Dialogue and Proclamation (no. 42).

The participants do not naively engage these indigenous practices. The editors claim that judging "them by their fruit is the key to entering into dialogue with shamanism" (9). Some contributors are critical of shamanic practices, citing, for example, the danger that they might dilute the Christian faith. This book will be a good supplement to courses in missiology, contextual theology, and interreligious dialogue.

JOHN D. DADOSKY
Regis College, University of Toronto

WITNESS TO DISPOSSESSION: THE VOCATION OF A POSTMODERN THEOLOGIAN. By Tom Beaudoin, Maryknoll, N.Y.: Orbis, 2008. Pp. xix + 200. \$24.

Beaudoin's brave, accessible, and practical study takes up the challenges

posed to theologians by our postmodern culture, treating questions of identity, ethics, popular culture, and praxis from multiple philosophical, epistemological, and sociological perspectives. B. identifies Michel Foucault's genealogizing work in history and philosophy as a key resource for theology, particularly his critique of the power structures of contemporary societies and churches. Indeed, the sexual abuse crisis is the ecclesial context that led B. to embark upon these methodological musings.

The book is divided into four parts. Part 1, "Teaching," introduces Foucault and other sources that contribute to the "Plural Domains for Theology" (26). Part 2, "Engaging Culture," delves into violence across the American Catholic community, discussing its psychology, spirituality, and theology, while also attempting to include popular culture as a theological resource (playing on the notion of "spiritual exercises") (58).

Part 3 explores "Vocation" as an aspect of practical theology, and then spells out the ethical implications of and for religious scholarship. Part 4, on "Christian Life," examines the struggle for a Christian subjectivity, using Bonhoeffer as a response to challenges identified by Foucault, then explores the enormous difficulties encountered in speaking truthfully in today's world. A reflection on doctrine and convenient myths of stability and development leads to a concluding call for theologians to "witness to dispossession," which B. identifies as a form of evangelization. Here he pleads for a constructive genealogical undertaking within Catholic theology itself. The need for immersion in and engagement with specific cultures, as well as a dispersal of "power" in the church away from the few to the many, rounds off this stimulating, provocative, and often inspirational text. The volume engages readers as it rapidly unfolds in myriad directions, reflecting the postmodern life it seeks to understand.

GERARD MANNION
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INTRODUCING MORAL THEOLOGY: TRUE HAPPINESS AND THE VIRTUES. By William C. Mattison III. Grand Rapids, Mich.: Brazos, 2008. Pp. 429. \$29.99.

Mattison deftly merges his scholarly work on Aquinas and virtue with his teaching experiences. The result is a careful introductory overview of Catholic moral theology presented as a eudaimonistic virtue ethics for everyday life. The cardinal and theological virtues structure the book, with the latter half considering how "big-picture" ideas transform natural law reasoning. M. navigates complex abstract and technical concepts in a readable style with examples reflective of the young adult experience. Of particular value are his explication of the relation of norms to virtues and his applications that indicate the dynamic and supple qualities of virtues as well as their limiting features. The book's second half and its epilogue, on the importance of prayer and sacraments for Christian living, integrate morality with spirituality.

M. combines an unapologetic defense of traditional Catholic moral teaching with universal claims about the pursuit of genuine happiness. He exemplifies virtue theory via four chapter-length test cases: alcohol consumption, the use of the atom bomb, nonmarital sex, and euthanasia. While an introductory text must set limits, the chapter on chastity begs contested moral questions left unaddressed, such as contraception and same-sex relations. Nonetheless, M. presents an impressive synthesis of the ways faith and virtue help Christians seek the good life in mundane and exceptional matters alike.

Given the text's overall scope and inductive method, M.'s decision to largely bypass questions of religious pluralism may disappoint some readers, particularly given implicit dilemmas about competing truth claims. The framing examples that contrast Christianity with classical philosophical ethics are pedagogically useful but diminish a sense of intra-Christian moral differences or possibilities for interreligious dialogue. Addressing these questions would likely require further expansion beyond reliance on the *Catholic Catechism*, C. S. Lewis,

and John Paul II. The book is learned even without lengthy footnotes, and even though at points M.'s attentiveness to global concerns and the social context of agency falters.

KRISTIN E. HEYER
Santa Clara University

FORGIVENESS AND CHRISTIAN ETHICS. By Anthony Bash. *New Studies in Christian Ethics* 29. New York: Cambridge University, 2007. Pp. xi + 208. \$85.

Anthony Bash of Durham University has produced an enormously helpful monograph on the meaning of forgiveness. He displays a masterful grasp of the relevant texts in theological ethics, systematic theology, psychology, and moral philosophy, while he also explores the relevance of Christian ethics for detailed public living (consistent with the editorial intent of Robin Gill's series).

B. provides a helpful overview of how forgiveness has been preached by the church and examined by theologians, as well as how it has been studied by social scientists, dissected by analytic and Continental philosophers, and employed by political and religious leaders in their efforts to find a way of coming to some resolution of postconflict divisions. Instead of providing a clear and simple but ultimately unhelpful definition of *forgiveness*, B. finds that the term's multiple, complex, and ambiguous usage defies those who seek a univocal meaning. Forgiveness has two main attributes that function consistently: it is a moral response to wrongdoing, and it is a person-to-person phenomenon. The book provides a fine-grained analysis of forgiveness: as a response to wrongdoing; as a way of modifying or supplementing justice; as an expression of religious themes such as love and mercy as a form of psychological therapy that brings freedom from "victimhood"; and as a potential aid to restorative justice. B. helpfully distinguishes between appropriate and inappropriate forgiveness, proper and improper applications of forgiveness to various kinds of human relationships (e.g., an individual cannot forgive a perpetrator on behalf of the victim), and human and divine forgiveness. His treatment of forgiveness in the

NT is masterful, as is his discussion of the influence of various models of the redemptive activity of Christ for the theology of forgiveness. Various scholars of forgiveness will differ over details of B.'s position, but I recommend that all read and ponder (and, I trust, appreciate) this fine book. In fact, every moral theologian should do so.

STEPHEN J. POPE
Boston College

THE VOCATION OF THE CHILD. Edited by Patrick McKinley Brennan. *Religion, Marriage and Family*. Grand Rapids, Mich.: Eerdmans, 2008. Pp. xvi + 445. \$36.

Featuring a broad range of academics and professionals in theology, ministry, law, and education, this volume takes a fresh angle on an overworked topic by asking: what does it mean to be a child? Drawn mainly from fairly conservative Catholic, Protestant, and Orthodox perspectives, the variety of frameworks in play nonetheless makes this a valuable contribution for all in the conversation. Four opening essays situate the question of vocation; of interest is Vigen Guroian's focus on childhood as a specific Christian "office" with requisite duties. The question of "duties" also shapes another section where Bonnie Miller-McLemore provides a historical perspective on children's work in the economic picture of the family.

The influence of Augustine and Thomas comes to the fore in a section titled "Innocence, Depravity, and Hope for the Freedom of the Child." Particularly helpful here is the broad acquaintance of William Harmless with Augustine's work, as he teases out the metaphor of Christ the physician to discuss the "injury" of childhood. Also helpful is Patrick McKinley Brennan's exploration of the question of the child in the contours of Jacques Maritain's Thomistic vision of the realization of potency. In contrast, a final section focuses on nurture, not nature, asking practical questions about how childhood can and should be shaped, with a sharply critical eye to current trends in education.

Graduate students and academics will find much of value in this collection's

willingness to “go beyond the sentimentality, political manipulation, and ungrounded assertions” that too frequently exercise a stranglehold on the topic of children and families.

NANCY DALLAVALLE
Fairfield University, Conn.

GLOBAL NEIGHBORS: CHRISTIAN FAITH AND MORAL OBLIGATION IN TODAY'S ECONOMY. Edited by Douglas A. Hicks and Mark Valeri. Grand Rapids, Mich.: Eerdmans, 2008. Pp. xxv + 276. \$28.

This volume emerged from a year-long consultation among Reformed Christians committed to integrating a biblical commitment to justice with an economically realistic view of life. It aims “to help others reflect on moral participation in the market and to envision strategies that might transform market relationships” (xix).

The book has much to offer all Christians. Thomas Walker and Eric Gregory helpfully employ insights from the parable of the Good Samaritan (the backdrop for the whole volume), drawing on Jesus' rejection of distance as an excuse for avoiding the suffering of others. Today's concern is with the billions of vulnerable neighbors left on the side of the road by the rigors of market life. Kent Van Til, Rebecca Todd Peters, Jeff Van Duzer, and Janet Parker speak critically—and sensibly—to mainstream economic theory; H. examines the effects of the “celebrity activism” of Bono (something of an embarrassment to the churches, since Bono claims to take the parable of the last judgment more seriously than they do).

In a remarkable essay, Robert Austin and Lee Devin provide a hopeful but sobering chronicle of the transition from craftsmanship (in the production of armor in medieval England) to the mass production processes of Ford and Taylor, to postindustrial work today. Shirley Roels provides a realistic and sympathetic assessment of the moral difficulties facing manufacturers in a globalized world. Rebecca Blank provides her typically sharp analysis, here investigating the proper relation of government and market within the Christian tradition.

The editors and authors have creditably integrated these readings. The volume is a refreshing effort to ask how best to bring the market economy in closer alignment with Christian faith, avoiding the simplicities of a liberationist rejection of markets and a neoconservative celebration of them. As the editors put it, “Christian faith requires individual, church-based, and political action” (xxv).

DANIEL FINN
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LOVE THAT DOES JUSTICE. By Thomas L. Schubeck. Maryknoll, N.Y.: Orbis, 2007. Pp. 211. \$22.

At once sophisticated and accessible, Schubeck's introductory text examines fundamental principles of love and justice as they relate to one another and as they illuminate contemporary moral issues. He frames the volume with undergraduates' narratives of their own encounters with injustice. The narratives ground his subsequent survey of Christian metanarratives, from which emerge insights into the relationship between justice and love. His presentation of biblical and theological conceptions of love and justice joins nuanced theoretical discussions with pertinent practical applications.

For example, S.'s scriptural chapters explore the ways biblical love and justice liberate the poor and how Jesus' agapic love ethic invites nonviolent resistance embodied by Tertullian, Justin Martyr, and Martin Luther King Jr. S. considers the virtue ethics of Augustine and Aquinas, applying each figure's conception of charity and justice to the use of force (including martyrdom) and to friendship. Finally Reinhold Niebuhr and John Paul II serve as modern examples of dialectic and complementary understandings of love and justice; S. discusses Niebuhr's Christian realism in light of his critiques of Marxism and racial bigotry, and John Paul's personalism in light of international economic injustice.

S.'s own embedded analyses avoid easy dichotomies (e.g., in discussing John Paul II and liberation theology).

Of particular value is the way the text as a whole evinces the multivalent and dynamic qualities of love and justice: love energizes, directs, and transcends justice; it fulfills and negates justice. At the same time, justice distributes and concretizes love, challenges its ideals while helping them endure in history and amid sin. S.'s conclusion concisely integrates these various understandings of love's relationship to justice without forcing a reductive final synthesis.

Interwoven seamlessly throughout are literary examples and contemporary illustrations that enliven particular theories of love and justice. Carefully crafted biographical and theoretical background material contextualize the figures and systems of thought explored. In addition to the book's lucid style and integration across chapters, the case studies and in-depth discussion questions make the text well suited to classroom use.

KRISTIN E. HEYER
Santa Clara University

REFORMING THE LITURGY: A RESPONSE TO THE CRITICS. By John F. Baldwin, S.J. Collegeville, Minn.: Liturgical, 2008. Pp. vii + 188. \$29.95.

Postconciliar liturgical renewal has unfortunately given way to an ever greater polarization between conservative and progressive wings of the Roman Catholic Church. In this short but informative volume, Baldwin explores representative writings of several who offer thoughtful critiques of conciliar liturgical reforms. He begins by presenting and evaluating Catherine Pickstock's philosophical critique (chap. 1), then takes up Klaus Gamber's historical criticism (chap. 2). (Gamber has argued that the Vatican II liturgical reforms were even more radical than those of Martin Luther.) Chapter 3 examines Joseph Ratzinger's theological critique, and chapter 4 treats sociological and anthropological critiques. Lesser known critics, including Alcuin Read and Aidan Nichols, receive some attention throughout these chapters, as do provocatively titled studies, such as Denis Crouan's *The Liturgy Betrayed*, that clearly convey their authors' thinking.

B.'s closing chapter examines major issues that continue to be hotly debated 45 years after *Sacrosanctum concilium*, namely, liturgical architecture (including the orientation of the priest and the placement of the tabernacle), translation, music, and the wider usage of the tridentine rite.

B. writes in a respectful tone and insists throughout the volume that the critics clearly have perspectives worth listening to, even if he has strong reservations about some of their conclusions. B. will probably be criticized for being too kind to the critics, but his approach and his own honest admission of what we might learn from the critiques is on target. He is to be commended for being the first mainstream liturgical scholar to initiate a conversation with conservative critics; there has been too much name-calling and too few attempts at dialogue among those who love the same Church and mutually long for a recovery of a sense of mystery and the transcendent within Catholic worship. B.'s larger contribution may, I hope, be the leading of liturgical scholars of all stripes into a constructive conversation.

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BEYOND HOMELESSNESS: CHRISTIAN FAITH IN A CULTURE OF DISPLACEMENT. By Steven Bouma-Prediger and Brian J. Walsh. Grand Rapids, Mich.: Eerdmans, 2008. Pp. xvi + 361. \$24.

This volume is a stunning feat of orchestration that defies the neat, tidy boundaries of genres and disciplines. Thus it could easily fall through the cracks when, in fact, it deserves wide attention. It is a cultural diagnosis and a theological prescription—both a prophetic critique and constructive alternate vision—that “reads” our present and biblical past through the metaphor of “home.” On this telling, God is a hospitable, homemaking Creator who makes room for humanity in creation. Humanity's despoiling of place and subsequent tendency toward various forms of displacement and homelessness, ends in the twin consequences of imperial

hubris and exile. And yet it is also in exile that God's people begin to glimpse covenantal homemaking, which is not to be confused with possession and property. Jesus pitches his tent among us as the embodiment of a homemaking God who is inviting us to a gardened city.

This summary does not do justice to the book's scope and erudition. Part cultural analysis, part biblical meditation, part sociological diagnosis, part theological critique, part ecological program, part agrarian manifesto, the book nonetheless has a solid integrity that does not feel scattered. It is nothing short of a compressed, winsome articulation of the gospel. While rooted in deep, solid scholarship (privileged conversation partners include Walter Brueggemann, N. T. Wright, Wendell Berry, and Bruce Cockburn), it is also written to be easily accessible to undergraduates and general audiences (no small feat), drawing on case studies, anecdotes, song lyrics, and stories. Strung throughout the book are a series of biblical interludes on the themes of home, homemaking, covenant, and empire that constitute a book within the book—a miniature biblical theology. As both theology and Christian communities become increasingly attentive to issues of place, parish, and built environment, the book is indispensable reading.

JAMES K. A. SMITH
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SACRAMENTS: REVELATION OF THE HUMANITY OF GOD: ENGAGING THE FUNDAMENTAL THEOLOGY OF LOUIS-MARIE CHAUVET. Edited by Philippe Bordeyne and Bruce T. Morrill. Collegeville, Minn.: Liturgical, 2008. Pp. xxiv + 242. \$29.95.

Twelve authors honor Louis-Marie Chauvet as he retires from Paris's Institut Catholique. After a brief account of his life and theological work, two authors treat each of six themes that mark Chauvet's theology. The contributors are diverse: men and women; French, Belgian, American; Catholic and Lutheran. Essays originally in French are translated by Michael Driscoll. The collection concludes with a

bibliography of Chauvet's works, biographies of contributors, and name and subject indexes.

The diverse themes and range of treatments give evidence of the broad sweep of Chauvet's sacramental theology. Lieven Boeve situates Chauvet within French postmodern theological discourse, with its attendant linguistic hurdles. Patrick Prétot generously and accessibly treats Chauvet's contribution to the development of sacramental theology from Casel to the postmodern world. Subsequent sections explore the intersection of sacrament with Scripture, ecclesiology, ethics, theological anthropology, and the human sciences. There are gems among the selections. I recommend David Power on the word as a focal point for inculturation of sacrament, Gordon Lathrop's pointed assessment of ecumenism and liturgy, and Philippe Barras's impassioned description of pastoral liturgy as a form of ecclesiology. All twelve essays, however, give testimony to, and expand on, the quality and influence of Chauvet's work.

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MIND, BRAIN AND THE ELUSIVE SOUL: HUMAN SYSTEMS OF COGNITIVE SCIENCE AND RELIGION. By Mark Graves. Ashgate Science and Religion. Burlington, Vt.: Ashgate, 2008. Pp. xi + 244. \$89.95.

Mid-20th-century theologian Paul Tillich wrote that "being a creature means to be rooted in the creative ground of divine life and to actualize one's self through freedom" (*Systematic Theology* 1:256). Graves brings Tillich's insight to a new depth by examining the meaning of being a (human) creature in light of recent developments in cognitive science, computer science, neuroscience, general systems theory, pragmatic philosophy, and Christian theology. He has written an intelligent and illuminating book on the human mind in relation to the soul. To engage his insights, however, one must detach oneself from long-held medieval concepts of "person" or "soul," especially as entrenched in Aristotelian philosophy.

Although his grasp of contemporary sciences is solid, G.'s presentation of a contemporary scientific framework of the soul is at times laboriously technical. We are led through various pathways of molecular genetics, the human respiratory system, and neural connections (to name a few) that are fascinating but insufficiently integrated into his religious discussion of mind/soul. Perhaps it would have been helpful to begin with a brief history of the human soul rather than with a philosophy of the mind that too quickly plunges into technical insights of emergence and neuroscience, obscuring a discussion of the soul.

Despite the heavy doses of science, G. contributes to our understanding of human mind and soul as emergent integrative processes. He concludes that the soul is not a substance but "a constellation of constitutive relationships that enable real possibility in a human person" (206). His book contributes to an emerging discussion of soul that departs from the medieval past. The theological implications loom large, not least of which concern areas of salvation, eschatology, and the journey into God.

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Washington Theological Union

THE SENSE OF CREATION: EXPERIENCE AND THE GOD BEYOND. By Patrick Masterson. Ashgate Philosophy of Religion. Aldershot, U.K.: Ashgate, 2008. Pp. xii + 153. \$99.95; \$89.96 (online).

Masterson wryly acknowledges that he is pursuing a currently unpopular objective, namely, spelling out a metaphysics and natural theology. He seeks to explain the meaning of the theistic claim that "God created the world" (2) and to adduce compelling reasons for concluding that this claim, properly understood, is true. As his argument proceeds, M. pays close attention to Wittgensteinian linguistic philosophy (chap. 4) and the phenomenological wing of postmodern

philosophy (esp. chap. 9), both of which suppose that M.'s project is futile. His account of such opposed views is sensitive and judicious, and his defense of the value of his style of rational theological argumentation elegantly positions his approach as complementary to them. In particular, he finds common cause with their alternative philosophical frameworks around the liminal human experiences that bespeak depth of meaning and mystery. Calling them "ciphers of transcendence," M. contends that philosophical analysis of such experiences yields the rational basis for affirming divine creation. Oddly, M. does not invoke philosopher-theologian Friedrich Schleiermacher, who, despite his Kantian allergy to metaphysics, built an entire theological system around the dependence relation manifest in human cognition and moral action. Nevertheless, these features are rather original to M.'s argument and constitute its most impressive virtues.

The substantive metaphysical argument itself is careful, clear, and compact. It is deployed in support of a traditional end, namely, "God envisaged as pure act of infinite perfection" (12). M.'s construal of this view is more consistent than the Anselmian and Thomistic views that inspire it because M. affirms the world's dependence on God and denies mutual dependence. M.'s antecedents in this viewpoint appear to have intended such a nonmutual real relation between creatures and God, but they allowed other features of their God theories (such as a realistic view of miraculous answers to prayer) to interfere with the purity of the asymmetric relation of dependence. Like Schleiermacher, M. is impressively consistent in this regard, which makes the resulting theological framework compelling and unusual in an era intoxicated by God-world mutuality.

WESLEY J. WILDMAN
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