

sophisticated means of manipulation that the state uses. A limitation of this book is that it overlooks the campaigns of the government against similar groups at that time. Yet it remains a pioneer work, and we can only hope that one day native Chinese researchers will be allowed to follow M.'s lead.

*Sun Yat-sen University, Guangzhou*

THIERRY MEYNARD

IST DIE KIRCHE NOCH ZU RETTEN? By Hans Küng. Munich: Piper. 2011. Pp 265. €18.95.

From his first theological writings up to today, Küng has been an observer of healthy and defective forms in the Catholic Church. His critique has distinguished itself by moving from the abstract and legal to the historical and contemporary. In 1962, during the time of church renewal around Vatican II, the young Swiss theologian published a book on church structures. "There have been times in the history of the Church when it was theology's task to lay a solid foundation for the structures of the Church. The task was a necessary one. Today the task of theology should be to lay bare the original structures that have been covered over in the changes wrought by time" (*Structures of the Church* [1964] 394). Five years ago he called on Pope Benedict XVI to state that the Church was in a health crisis.

This book is motivated by the Vatican's lack of effort to reform in the previous and present pontificate, the retreat from collegial and personal responsibility by bishops, and the repression of theologians, teachers, and lay ministers. The crisis comes from a cluster of sicknesses: "The Catholic Church, this great community of faith, is seriously sick under a Roman system of domination that established itself in a new intensity in the twentieth century and continues up to the present time" (13). The pope and the Vatican are involved in "anti-conciliar politics" (23). K.'s criticism focuses on the system governing the Church at present, a system deformed by social and psychological illnesses (clergy sexual abuse is one symptomatic phenomenon). The originality of *Can the Church Still Be Saved?* lies first in a consideration of church leadership today as a system and second in the use of a therapeutic framework.

The three opening chapters ask how extensive is the sickness and what are its symptoms, analyze the role of the papacy in this, and then look at concrete causes. The fourth chapter looks at past and present mistakes like the Church's reaction to Darwin or the decision on birth control. The last two chapters present ways to cure the illness and suggest a time of rehabilitation; the final chapter suggests measures for communal healing coming from various salutary directions inside and outside the Church.

For K. the illness is the political-religious theory and the administrative organization promoted by ecclesiastical leaders. Previous attempts at

reformation have largely failed as has the recent attempt to vitalize the Church after Vatican II. Illness needs therapy, a therapy that does not just modify a few symptoms or give excuses but pursues honest renewal. The theological therapist finds seven modes of illness: a papal monopoly of power, an exaggerated claim to possess the truth, legalism and clericalism, misogyny, the use of oppression in the Church, the dialectic between authoritarianism and ineptitude, and an inability to pursue reform.

Placing the teaching of the New Testament over administrative ambition and structure, emphasizing the basic ministries of the Church, the reentry of the pope into the wider community of the Church—these are initial needs. Building on them, leadership should reform the Roman Curia, appoint strong and competent men as bishops, open church finances to examination, and do away with forms of theological repression. Structures indicating a healthy ministry of leadership include access for women to ministries, the option of marriage for diocesan priests and bishops, and a process for selecting bishops involving clergy and laity.

Around the world today, the Catholic Church at the local level is vibrant, largely through the ministries of priests, religious, and lay persons. They, and not large public audiences, are the real church. K. sympathizes with the thousands of Catholics faced with ecclesiastical ineptitude. They are choosing one of several directions: some leave the Church (as 80,000 have in Austria); some enter small sects; some keep quiet even as they think differently; and some wonder about protesting to bishops and popes by writing letters, articles, and books. Without deep reforms, church leadership could collapse upon itself due to growing ineptitude, and even larger numbers of the faithful would exit.

K.'s approach of analyzing an unhealthy system and introducing therapies suitable for improving that system give this book its originality. He looks at the variety of struggles in church life rather than at one "crisis" and sees that the Church's illness has a number of underlying forms and causes. His analysis goes beyond the diversities of conservative and liberal, medieval and modern, clerical and lay; these have become abstractions without much impact on ecclesial structures. The system described is an unhealthy and enclosed system, a system not sustained by theology and ecclesiology, but a system with its own psychology, sociology, and ideology. This system's dysfunctionality is worsening. To reclaim the hopeful and expansive dynamic of the postconciliar period and to face a future replete with new changes and opportunities, K. argues, the Western Catholic Church needs a deep structural renewal that draws from both the social nature of the human person and from the revelation and grace of God.