

that religious artwork is not an icon until it is named by the church (81). Once the icon has a name, the Holy Spirit makes the icon “the place of the proto-image’s special gracious presence” (84). Iconography is placed within a christological context. The bestowal of a name is nothing less than an incarnation; the Divine Energy unites with the human energy, making the icon into a “Divine-human” reality. B. elaborates on this point in “The Name of God.”

Although B. successfully provides a succinct, yet comprehensive, treatment of the name of God, it is at times redundant. This is to be expected, as his essay on icons expands ideas he made in “The Name of God.” Nevertheless, B. argues that the name of God itself, Jesus or Jehovah, is more than an icon, since these names are transubstantiated (134). What exactly this means is not entirely clear, especially when we consider B.’s emphasis that we only encounter God as the Divine Energy. This does not detract from B.’s original and creative genius. Particularly noteworthy is his polemics with the onomaclasts that makes his argumentation more persuasive, as his theology responds to their questions and describes with clarity the nature and function of God’s name. However, B. stigmatizes the onomaclasts and provides no serious consideration of their positions.

In “The Name of God” J.’s footnotes help the reader understand the technical points B. made in earlier chapters but now only briefly mentions. However, the reader is at a loss since the full force of B.’s arguments is no longer present. Moreover, although B. provides an impressive biblical warrant for his theology of God’s name, he does not engage biblical scholarship on this issue. This is irresponsible, as many of his arguments rely on the biblical author’s usage of the “Name” in the Old and New Testaments.

Nevertheless, both texts are replete with an original and systematic treatment of important theological issues that have been neglected in both the West and East. For these reasons, I highly recommend J.’s masterful translation of these texts. For students of B., this work is important because it not only demonstrates the development of B.’s ideas before the publication of his major trilogy but also presents with brevity and clarity his antinomic method, which is obscure in other works (35–36). B.’s theological style is on full display in these texts, which synthesize authoritative sources, the liturgy, and human experience to produce a unique contribution to systematic theology.

*University of St. Michael’s College, Toronto*

WALTER N. SISTO

WHEN THE MAGISTERIUM INTERVENES: THE MAGISTERIUM AND THEOLOGIANS IN TODAY’S CHURCH. Edited by Richard R. Gaillardetz. Collegetown, MN: Liturgical, 2012. Pp. xviii + 295. \$29.95.

The first seven chapters of this book emerged from a Catholic Theological Society of America research project on recent investigations of

theologians by the Congregation for the Doctrine of the Faith, episcopal conferences, and local bishops. Chapter 8, approximately one-third of the volume, is an essential dossier of documents from the 2011 condemnation of Elizabeth Johnson's *Quest for the Living God* (2007) by the Committee on Doctrine of the United States Conference of Catholic Bishops. In the closing chapter, the editor reflects on that case.

The subject, obviously, is of great importance to the church and to theologians. My own perspective is that of a grateful recipient of the College Theological Society's 2011 Presidential Award but not that of a member of the theological guild. Such an outsider, especially if temperamentally contrarian, cannot avoid suspecting that an examination by theologians of their ecclesiastical monitors might be as one-sided as a critique by stockbrokers of the Securities and Exchange Commission.

This collection does not entirely dispel that suspicion. "As Catholic theologians," the editor states, "all of us accept, in principle, the authority of the pope and bishops to pronounce on church doctrine as a means of preserving the integrity of the apostolic faith." But in practice? A few contributors write as though they cannot even imagine any instance where such a pronouncement might be called for. The book would have been strengthened by giving space to at least one theologian willing to justify some recent magisterial interventions and defend the procedures used as reasonable, even if not perfect.

Not that this would be an easy assignment. Theological investigations by the Vatican and bishops remain cloaked in secrecy, plagued by delays, and lacking in many of the safeguards that secular proceedings have developed to prevent arbitrary or prejudicial judgments.

Theologians undergoing scrutiny understandably feel that they are assumed guilty until they prove themselves innocent and that they confront a court in which the roles of complainant, investigator, prosecutor, and judge are hopelessly confused. No one who has ever felt the barb of rejection by a loved one can underestimate the personal pain of a scholar who feels a lifetime of work on behalf of the faith is being rewarded with misunderstanding, misrepresentation, and condemnation.

At the same time, nowadays there is nothing like a magisterial intervention to boost a theologian's sales and fame. His or her reputation, in a culture reflexively skeptical of authority, is more apt to be enhanced than tainted. Tenure, academic freedom generally, and the fact that theology is increasingly a field of lay scholars rather than of priests and members of religious orders have greatly reduced the ability of church authorities to back up negative judgments with practical penalties. Adverse magisterial judgments can bar scholars from some academic positions, largely in seminaries and German universities, but theologians are hardly the only professionals whose prospects for advancement can be affected negatively

(and sometimes, of course, positively) by taking stances at odds with the reigning authorities in their field.

The greatest impact of the current systems of exercising magisterial oversight over doctrinal integrity may not in fact be the toll on individual theologians but the harm done to the whole church and its credibility. Fortunately, several of the contributors to this volume are acutely sensitive to this reality.

Can anyone doubt, for example, the massive cost in bitterness and skepticism of the Vatican's two recent investigations of American women religious, very thoughtfully assessed here by Colleen Mary Mallon, O.P.? While a steadily shrinking number of Catholics welcome such magisterial interventions as reassuring displays of hierarchical muscle, a swelling number shrug them off as further incentives to be "spiritual not religious." Meanwhile, the theological issues, foreseeably reduced to sound bites, hardly matter. On the one hand, these shootouts deter serious scholars, adverse to conflict and oversimplification, from broaching urgent but controversial topics. On the other hand, official censure often immunizes offending thinkers or theories from criticism by peers, who recoil from piling on. One way or the other, church teaching is the loser.

In an outstanding essay Vincent Miller argues that new visual media, digital communication, globalization, and consumerist mentalities have profoundly altered the whole environment in which theology operates. Charismatic figures like John Paul II can use the media to leapfrog over traditional Catholic intermediaries. What Anthony Godzieba calls the "digital immediacy" of Vatican decrees can short-circuit the traditional complexity of theological discernment. But one result, Miller points out, is that believers reframe papal authority and magisterial teachings into the familiar terms of "consumerist reception" habitually applied to media celebrities, commercial promotion, and popular culture. Another result is the emerging power of narrowly focused "special agenda organizations" within the church that generate sectarian forms of Catholic identity and the battling tribes that populate blog Catholicism.

Contributors to this volume urge new efforts by bishops, theologians, and canon lawyers to foster dialogue and *communio*, perhaps with revised procedures like those painstakingly developed in the 1980s to resolve disputes between theologians and individual ordinaries—and so cavalierly ignored in Johnson's case, on the technicality that they had no pertinence to a bishops' committee.

But if Miller is right, what is needed may be a far more comprehensive examination of how church teaching really functions in the 21st century. That examination would enlist not only bishops, theologians, and canonists but also political scientists, sociologists, psychologists, historians, and experts in new communication technologies and interacting cultures. Their

objective would be not only to secure the proper role of theology but also to rescue the faltering teaching authority of the entire church.

*Fordham University, New York*

PETER STEINFELS

THE LAST JUDGMENT: CHRISTIAN ETHICS IN A LEGAL CULTURE. By Andrew Skotnicki. Burlington, VT: Ashgate, 2012. Pp. xiii + 197. \$99.95.

Skotnicki's book draws the reader into a frequently overlooked problem by opposing inconsistent realities. On the one hand, the United States incarcerates a greater percentage of its population than any other Western country. On the other hand, the United States proclaims its deeply religious roots and professes that it is imbued with Christian values. S. insists that Jesus was executed as a "lawbreaker . . . [whose] death was neither accidental nor a theological construct." Therefore "Christians, in particular, must consider these things in seeking to construct a proper approach to law and judgment" (27). S. explores the Western theological canon and its accompanying history to locate where Christianity's roots in covenant relationship and forgiveness are supplanted by a deference to, and even defense of, violent acts of the state.

The book's opening chapters ground the reader in the Hebrew and Christian Scriptures and the way these testaments use personal morality and cultic practice as roots of a legal system. These chapters are among the strongest in the book and provide a clean and defensible baseline from which the rest of S.'s argument flows. In the Hebrew Scriptures, the reality of God is instilled by law into the very fabric of life. Their word for judgment, *mishpat*, "implies a 'measured and balanced relatedness . . . to the whole of life'" (13). God is revealed as one who gives the law and who is made manifest in adherence to the law (16).

In the person of Christ, the NT underscores the tension that emerges between the one who proclaims a new commandment to "love one another as I have loved you" and his execution at the hands of legal authorities (30). Jesus continually breaks rules to underscore values of forgiveness and acceptance that permeate his message (31). That said, sin and repentance are part of Christ's message; the damage sin inflicts on relationships must be healed through repentance, so that the sinner can experience forgiveness from God, from community, and from self (38–39).

This message of forgiveness originally found a home in the early church, which refused "to see sin, no matter how grave, as a final rupture of the sinner or lawbreaker either from God or from the community of faith." But as the church developed political power, it began to rely on, and then defend "repressive measures of social control by secular power" (43). After outlining how Augustine permitted heretics to be punished by civil