BOOK REVIEWS

TOWARD A GRAMMAR OF BIBLICAL POETICS: TALES OF THE PROPHETS. By Herbert C. Brichto. New York: Oxford University, 1922. Pp. xvi + 298. $35.

Brichto chooses his title carefully. "Toward" hints at the beginnings of a project, and he does not claim to have analyzed, synthesized, and evaluated all the literary-critical elements that go into the creation of biblical narratives. Because many biblical scholars still think that a literary analysis of texts is a search for documentary sources, he calls his analytical gathering of poetic techniques and authorial strategies a *grammar* of *poetics,* suggesting, as he says, a "set of rules that will, when uncovered, show that the Hebrew Scriptures, as a whole and in their constitutive units, constitute a unitary design and a single authorial voice." Since no one denies that the biblical stories he analyzes come from many different centuries, he is concerned to show that stories build upon one another and share a common outlook that works from the basic faith of Israel and expresses its ideological convictions about God and the nation in a coherent manner throughout. This can be shown only by cataloguing the impressive array of compositional techniques and rhetorical devices found in story after story, and at the same time identifying the kerygma of each narrative that is revealed by the poetic analysis.

B. lists five characteristics of his approach that sets this study off from other literary analyses: (1) he formulates the intended kerygma of each text in a synthetic conclusion; (2) he often reconsiders the metaliterary assumptions that underlie traditional interpretations of a text's kerygma; (3) he makes use of halakhic texts to help elucidate Scripture's mindset about elements behind its kerygma; (4) he posits the assumption of a unitary nature of Scripture (one authorial voice behind formulations by many different writers); (5) he gives the Hebrew text and its Masoretic mediators the benefit of the doubt in most cases.

B. analyzes nineteen tales. One of these is Exodus 32–34 and another Deuteronomy 6. The rest are all from the Elijah and Elisha cycles in 1 Kings 17–2 Kings 9, except for examples from Jeremiah 26 and the Book of Jonah. This explains the subtitle's emphases on the prophetic literature. The strength of the book is in these analyses, which give a sensitive reading of nuances and point out the frequent use of what B. calls "synoptic-resumptive" techniques. These techniques involve treating a theme twice: first in a brief account; and then

returning to the main point in a second, more expansive version that will highlight the kerygmatic point. After each close reading of the text, B. provides a *poetical review,* in which he outlines all the techniques and devices employed in the foregoing passage. In a final chapter, he concludes that metaphorical language prevails over literal language in these tales, and warns us against the metaliterary concern of too many theologians over the historical nature of accounts. He also expresses significant doubts about the gains of source criticism, especially in Pentateuch studies, since it fails to reconcile the problems of coherence and consistency with a unified purpose in the overall text. One might logically expect the book to have ended with a detailed description of how the literary devices and strategies it has uncovered actually functioned for the totality of tales. But that chapter had to be placed first as a long introduction, since readers would otherwise not be prepared to see the techniques at work in the text as B. understands them. This is actually helpful, but it contributes to the conviction by the end of the book that we are still searching for the "why" behind many of the techniques and devices that enabled them to be the vehicles for expressing the proposed unitary authorial voice.

If there is a major weakness in the enterprise, it is in the three preliminary assumptions: of the unitary nature of the authorial voice, the help from (late) halakhic sources, and the predisposition to the masoretic text's understanding. It leads B. to very shaky analyses at times, e.g. his interpretation of Solomon or his strained efforts to devalue etiological concerns in Genesis 1–11. He also has a tendency to glorify approaches of English literary criticism as though modern insights into our language hold univocally for ancient languages. But on the positive side, B. develops excellent insights into the role of character, point of view, and metaphor, and has effective critiques of those who rely too much on genre identification and historicizing interpretations. In the balance scale, the strengths far outweigh the weaknesses. We can all learn much about reading texts from B, and we look forward to hearing more from this seminal thinker.

Washington Theological Union LAWRENCE BOADT, C.S.P.

THE FAREWELL OF THE WORD: THE JOHANNINE CALL TO ABIDE. By Fernando F. Segovia. Minneapolis: Fortress, 1991. Pp. xvi + 341.

This is the first volume of a projected trilogy on the Johannine corpus. Segovia deals here with the opening of the Farewell Address in John; the later Volumes will deal with John 17 and with the Letters. The monograph is clearly a product of S.'s mature scholarship, and evidences a transition in his methods from earlier purely redactional

(and "excavative") study of layers to an "integrative perspective." The book dialogues continuously with previous scholarship, building on at least a decade of S.'s research and publications. The result is a thorough and reasonable literary, structural, sociological-rhetorical treatment of John 13–16 that future scholarship will have to consult.

The Introduction summarizes and categorizes scholarship on the "type scene" of Farewell Address (treating Stauffer, Munck, Michel, Cortès, and Kurz), recaps the compositional difficulties scholarship has found in the address and their traditional and most recent resolutions, and sets forth S.'s own aims and methodology, which he characterizes as an "integrative approach." He then devotes four chapters to analyzing the major units in the farewell speech in John 13–16. Each of these chapters shares the same structure, touching on the outline and delineation of the unit, its literary structure and development, its literary-rhetorical analysis, and its strategic concerns and aims. Although this makes for a thorough analysis, the fourfold treatment of the same unit of text unavoidably becomes very repetitious.

S. goes on to explore the interrelationships of these units to one another and to the farewell speech as a unified whole and in the context of the genre of farewells. This involves two steps: a synchronic treatment of the farewell address within the comparative perspective of farewell-type scenes in antiquity; and a diachronic answer to the compositional difficulties of the speech in terms of additions which meet changing community needs. Thus S. combines elements of a literary-rhetorical treatment of the text in its final form with redactional and source analysis of stages in its composition.

In his synchronic analysis, S. concludes that the Johannine farewell amply uses the motifs of farewell speeches in antiquity and is a complete example of the genre. It includes references to approaching death; moral exhortations and calls to obedience, with extensive words of encouragement and advice; prophecies of failure or dangers; retrospective accounts of Jesus; promises of a successor; and final instruction. It brings these motifs together in a unique way, using most of them in all four units of the speech.

From a diachronic point of view, S. sees the farewell speech "as a repository for ongoing and developing messages to the community" (327). "[A]s the perceived situation of the community changes, so do the messages" (328). But these additions are carefully integrated throughout. From both synchronic and diachronic points of view, the discourse calls "an embattled Christian community to abide and endure in an oppressive world" (328).

S. frequently begins by stating one or more majority positions about a structure or topic, then several minority positions, then states his

preference among them and the critical reasons and evidence for his choice. In many sections of the speech he finds inclusions encompassing a chiastic three- or four-part structure. These seem generally convincing: he avoids excessively complicated chiasms, and those he finds seem to correspond to what is known about oral influence on structuring speeches through inclusions.

This reviewer found little to disagree with, and would quibble only with an occasional judgmental tone (as when S. attributes to Stauffer, Munck, and perhaps Michel a theological concern to stress the Jewish background of NT farewells so as to avoid "any sullying contact with pagan tradition" [8, 10; cf. 14]). Also a bit confusing was the contrast between the almost labored scholarly style of the book as a whole, and the brief allusions to reader response, intercultural dialogue, and liberation from oppression in the Preface (viii–ix) and "Final Word" (328–29).

This is a careful, scholarly, and exhaustive analysis of John 13:31–16:33 as a farewell address. It summarizes scholarship to date and moves it foreword with a persuasive synthesis of reasonable positions.

Marquette University, Milwaukee WILLIAM S. KURZ, S.J.

PAUL AND THE RHETORIC OF RECONCILIATION: AN EXEGETICAL INVESTIGATION OF THE LANGUAGE AND COMPOSITION OF 1 CORINTHIANS. By Margaret M. Mitchell. Hermeneutische Untersuchungen zur Theologie. Tübingen: Mohr (Siebeck) 1991. Pp. 380. DM 168.

Mitchell's published University of Chicago dissertation constructs an elegant argument for the literary unity of 1 Corinthians and provides an important methodological advance for the study of ancient rhetoric and the New Testament. A secondary objective, to show that the factionalism discussed in 1 Cor 1–4 extends to the issues treated in chapters 5–16 is less successful, but it moves the discussion of connections between the two in the right direction. M.'s comprehensive exegetical study of 1 Corinthians sets out the task and the methodology she employs, describes the genre of deliberative rhetoric, organizes the thematic and rhetorical unity of the letter under the categories of factionalism and reconciliation, presents a compositional analysis designed to show that 1 Corinthians is a unified deliberative letter urging concord, and finally offers conclusions and suggestions as to how future studies might follow up the groundwork laid in this volume.

In this reviewer's opinion the book's greatest value lies in the delineation of deliberative rhetoric in antiquity and the application of that to 1 Corinthians. Partitionists will have to have a serious conversation

with M.'s convincing demonstration of the letter's literary integrity. The methodological contributions alone are worth the price of the book. This is not an example of rhetorical criticism as it is usually practiced in NT studies. M. readily acknowledges that without detriment to rhetorical criticism as we have come to know it. In her own words, she practices "historical rhetorical criticism," which attempts "to keep rhetorical criticism under the umbrella of the historical-critical method." To this extent the study really deals with the study of ancient rhetoric and the NT.

The principles upon which this type of rhetorical criticism is based are five: that rhetorical criticism is an historical undertaking; that actual ancient speeches and letters must be consulted along with rhetorical handbooks; that the designation of a rhetorical species of a text, e.g. epideictic, deliberative, or forensic, cannot be begged in the analysis; that the appropriateness of rhetorical form or genre to content must be demonstrated; and that the rhetorical unit under investigation should be a compositional unit, which can be further substantiated by successful rhetorical analysis. M. is generally faithful to the application of these principles, but shines especially on the second. The sheer volume of examples of actual deliberative speeches and letters is impressive in this study and greatly advances the discussion of how the content of the handbooks played out in the real rhetorical situations of antiquity.

The disclaimer in the conclusion that "in an investigation which so much stresses the factionalism at Corinth, no new comprehensive analysis of the names, composition, socioeconomic background and theological positions of the Corinthian parties is provided," does not absolve the work from the fact that M. does not make tighter connections between the historical situation described in 1 Cor 1–4 and the actual problems addressed in the letter's subsequent chapters. In part, the problem stems from the narrow focus on political factionalism and the terminology associated with that, which M. sets forth in her third chapter. In some places the analysis is forced. Greater precision in the identification and application of *topoi* is needed. While M. is correct that throughout the letter Paul urges the Corinthians to seek the common good, she has not shown precisely enough how the threat to that mentioned in 1 Cor 1–4 is the source for additional threats taken up in chapters 5–16. While Dahl's observation about the clarity of the relation between the first four chapters and the rest of the epistle is still relevant, M.'s valuable study has done more to close the gap than previous studies have.

In her treatment of factionalism, M. remarkably omits discussion of the relevance of social division at Corinth. There is some brief mention

of it in the places where it cannot be escaped, but in light of the literature on the topic it is strange that not more was said. This reviewer was left with a question about whether or not one should distinguish different kinds of division, i.e. socio-economic, theological, and religious, from political factionalism. Paul's use of the rhetoric of reconciliation could still apply if this were the case.

These criticisms do not detract from the book's real strengths, and in no way do they undercut the fact that M. has produced a major study of 1 Corinthians. Scholars will be indebted to her for a long time to come.

Georgetown University ALAN C. MITCHELL, S.J.

THE REVELATORY TEXT: INTERPRETING THE NEW TESTAMENT AS SACRED SCRIPTURE. By Sandra M. Schneiders. San Francisco: HarperCollins, 1991. Pp. x + 206. $20.

Cardinal Newman observed that asking questions isn't difficult; what's difficult is asking questions which can be answered. Schneiders has spent 15 years refining the questions about spirituality that she asked at the start of her biblical career and assembling academic resources for answering them. This fruit of her labor should be required reading for all theologians, biblical scholars, and spirituality experts, academic and pastoral, clerical and lay. Indeed, S. reaches out to the nonscholarly, critical lay readers in her audience, especially to women struggling to relate to the Bible while fully conscious of its complicity in their oppression.

Two questions prompt S.'s well-organized discussion: What is the New Testament as Sacred Scripture? What is an integral interpretation of it? Before taking up these questions, however, S. identifies herself as a Roman Catholic, white, middle-class, European-educated, feminist, religious sister, a NT scholar and lover of the Bible. One might profitably begin reading this book with a similar exercise in self-identification, noting as one reads how this affects one's understanding and response both to the Bible and to this book. For S.'s aim is "to elaborate a theory of [NT] interpretation that can ground a reading of the text that is unreservedly critical, on the one hand, and that interacts meaningfully with the personal and communal spiritual life of the believing reader . . . on the other" (13).

In laying out the problematics of NT interpretation, S. draws primarily upon the hermeneutical insights of Heidegger, Gadamer, and Ricoeur to appreciate "human being" as characterized by language and understanding, and "meaning" as an event constituted by the dialectic between sense and reference. Recognition of this mediated quality of

human knowing invites study of symbols and metaphors that make understanding possible. This in turn raises questions about whose interest a particular interpretation serves (ideology criticism), resulting in a hermeneutics of suspicion. She notes, however, that theoretical discussion of hermeneutics is more advanced in other fields because biblical studies is still held within the firm grip of the historical critical method. Notwithstanding the great achievements of modern biblical scholarship, one must draw the conclusion which is "critical, even harsh: contemporary [NT] scholarship actually lacks a developed hermeneutical theory" (21).

While affirming the historical and human character of the Bible, S. argues that neither attribute describes the Bible's final reality. It is only when we recognize the Bible as the word of God and the book of the Church that we name its full and intended reality. Accordingly, "faith is necessary for any adequate interpretation of the Bible, because this text's truth claims bear upon religious reality, that is, the transcendent" (60). S. not only asserts this truth, but she delivers what she promises: by drawing upon modern hermeneutical theory, she provides "an intellectually reputable access to this theological dimension of the [NT's] reality, an access that does not rely on unsubstantiated dogmatic assertions but on publicly discussable positions" (25). Much of the book's giftedness in Part 1 lies in S.'s probing discussion of metaphors like "word of God" and of concepts like revelation, inspiration, and tradition.

S. presents her own hermeneutical reflection on NT interpretation in terms of three worlds: (1) "The world behind the text" refers to the historical context of a biblical writing; S. uses "historical Jesus" research to expose the limitations of historical methods for biblical texts and to introduce her work on the paschal imagination. (2) "The world of the text" focuses on the Bible as witness, as intending "to reach the reader with implications for his or her reality (its ultimate reference)" (147); (3) "The world before the text" shows how texts are transformative, what happens when we enter the world before the text, so that when we return to our lives, we have been changed; only then has one experienced an integral, transformative interpretation of a biblical text.

Her final chapter, "A Case Study: A Feminist Interpretation of John 4:1–42," puts S.'s hermeneutical theories and principles to work on a text. This case study illustrate what S. has been saying. It also inspires us to learn what she knows, in order to do what she does so well—interpret the revelatory text.

Seattle University KAREN A. BARTA

THE PERFECTION OF THE UNIVERSE ACCORDING TO AQUINAS: A THEOLOGICAL COSMOLOGY. By Oliva Blanchette. University Park, Pa.: Penn State University, 1992. Pp. xvii +334. $35.

Blanchette here gives us a valuable study in a key concept of Thomas's thought that has rarely been treated at any length in its own right, the notion of perfection. This careful resource book works its way through the various shifting, analogous meanings of the term "perfection" as it moves from context to context, e.g. first in the world of matter, then of spirit, in relation to the finite and the infinite, and so on. One such basic distinction, for example, is that between a thing's basic perfection in itself as a being (its existence and nature) and its perfection in the order of action as it moves toward its goal, the fulfilling of its potentiality.

This slow, painstaking work is important to do once for the profit of us all. It reveals once again the rich flexibility of Thomas's technical vocabulary, bearing out once again the insightful remark of Josef Pieper, that "St. Thomas uses *language* as his tool; his commentators get stuck in *terminology*." Much of the detail of this work is perforce pedestrian and not exactly inspiring or philosophically stimulating.

But where the book really takes off and begins to glow with the characteristic holistic vision of Thomas is in the last chapter, on the perfection of the universe as a whole, especially the section on the order of intelligence and reason. All the parts of the universe are ordered toward the good and perfection of the whole, and the whole universe is ordered toward making possible and nurturing the life of rational beings, of persons. Here Aquinas actually goes so far as to put the human person at the center, because the person is a microcosm, which "communicates with more things" in the universe than any other creature, even the angels—though in themselves, of course, angels are higher in perfection of being.

But the ultimate perfection of the universe as a whole is not just the fulfillment of each person individually by beatific union with God, but a strikingly communitarian one. It is actually for Thomas the intercommunication of all rational beings, in a word, the communion of all persons in love, first here below in the various forms of human community, then raised to transcendent completion in heaven by communion with God and all the blessed. Thus the ultimate purpose of the whole universe, of all being, is precisely the communion of persons—an intrinsically relational and social conception.

All lower beings serve this purpose, but in turn they are gathered up in the unity of spiritual consciousness of all personal beings and are thus led back to their Source, which they could not be united with save though the mediation of beings capable of knowing and loving God.

Thus the rational and subrational parts of the universe each perform a service for the other.

There is another conclusion drawn by Thomas which B. brings out, one of which I had not been previously aware. It is possible to include in our love of charity towards other persons all the supporting material cosmos that has nurtured us along the way in our journey, loving it with grateful caring love and esteem for its service to us, its beauty and reflection of the image of God to us—all ordained as a gift from God to us for our good. Thus, because of its connection with persons, it is literally possible, Thomas concludes after a very nuanced discussion, to love the entire universe with the love of charity (*De Caritate* a. 7) (317–19). It would be hard indeed to find a more personalized universe and a broader vision. The implications for a philosophy of environmentalism are rich, since environmentalists tend to react coolly to the notion that the universe exists for man. The Thomistic community is indeed indebted to B. for bringing this cosmic vision to our attention and articulating it so well.

Fordham University W. NORRIS CLARKE, S.J.

QUEST FOR THE ABSOLUTE: THE PHILOSOPHICAL VISION OF JOSEPH MARÉCHAL. By Anthony M. Matteo. Dekalb, Ill.: Northern Illinois University, 1992. Pp. xi + 173. $30.

This is a badly needed book. It is the first full-length treatment of Maréchal to be published in English. Both Donceel's *A Maréchal Reader* (1970) and *Studies in the Psychology of the Mystics* (1964) have long been out of print. Matteo's book may help spark a renewal of interest in this formative thinker, one whose achievement and legacy still lack appreciation on this side of the Atlantic. In a theological scene that has been so strongly informed by the spirit of Rahner and Lonergan, the omission is startling. Thus we are fortunate that M. has succeeded so well in carrying out his basic purpose of surveying the thought of Maréchal as found in his five-volume *Le Point de départ de la métaphysique,* while simultaneously correcting what he considers a widespread misunderstanding of his "transcendental turn" as ushering in the ruin of Thomistic realism. "Maréchal's daring claim is that, even beginning with a subjective starting point (our own content of consciousness) and employing transcendental method, the necessity of objective affirmation or epistemological realism will become manifest" (ix).

M. supports this claim with a thematic overview of Maréchal's *cahiers.* Although such a survey does not seem very enticing in prospect, one reads M.'s prose with pleasure—he writes well and manages to

offer much more than a mere scholarly paraphrase of Maréchal's arguments. He makes a persuasive case for the importance of Maréchal's epic reading of the history of Western metaphysics and epistemology and the heroism (some will say of Quixote's sort) of his attempt to reconcile Thomas with Kant. "The essence of Maréchal's project was to demonstrate that, with some warranted adjustments, the transcendental method need not necessarily lead to Kant's negative conclusions about metaphysics, nor to the absolute idealism of Kant's successors" (122).

The book follows the historical order of the *Le Point de départ:* the Greeks and medievals; the late medievals, rationalists, empiricists and skeptics; Kant and idealists; the transcendental critique and Thomas. It concludes with a chapter answering the various charges made against Maréchal—subjectivism and ontologism—along with suggestions for the way in which Maréchal could enter the contemporary philosophical debates. This reader wished that this last chapter, as suggestive as it was, especially in its remarks on the postmodern, could have been expanded and updated. Certainly there have been important readings of Aquinas since Victor Preller (1967).

But regarding M.'s response to Preller's Aquinas, there is one substantive point that should be mentioned; it has to do with the much-used principle that "natural desire cannot be vain." Preller views this principle as lacking the force of self-evidence, and therefore it cannot be used to posit the existence of ends for which beings have natural tendencies. This seems to be a crucial point in the face of Maréchal's reliance on the dynamism of the intellect, but M. argues that he does not "base his affirmation of absolute being, as the final end of our intellectual striving, upon it" (134). It is clear that M. following Donceel, views this argument for the existence of objective being in terms of the logical and psychological necessity of God as an a priori condition of our intellectual striving. Does such a reading support, e.g., the discussion of the supernatural end in Cahier Five (xxxv; *Maréchal Reader* 172–75)? I think it does, but such an instance points out how tricky reading Maréchal can be, how important it is to distinguish between his role as a historical commentator and his work as a 20th-century Thomist who could not dismiss the challenge of Kant. M.'s book will send us back to Maréchal as better readers and encourage us to rethink the relation of Thomism to modernity. I might add that it could be read by upper division undergraduates and upward.

Fordham University DEAL W. HUDSON

CHURCH AND CULTURE: GERMAN CATHOLIC THEOLOGY, 1860–1914. By Thomas F. O'Meara. Notre Dame: University of Notre Dame, 1991. Pp. x + 260. $35.95.

Since the publication of Joseph Rupert Geiselmann's studies of the Catholic Tübingen School, interest in 19th-century German Catholic theology has increased steadily. Prominent among English-language publications in this area are the writings of Prof. Thomas O'Meara of the University of Notre Dame. In *Romantic Idealism and Roman Catholicism: Schelling and the Theologians* (cf. *TS* 44 [1983] 329–31), O. explored selected strands of South German Catholic theology in the first half of the 19th century; particular attention was devoted to Johann Michael Sailer and to the luminaries of the Catholic Tübingen School, Johann Sebastian Drey, Johann Adam Möhler, and Johannes Evangelist Kuhn. Turning in his latest work to the following half-century, O. now examines selected German Catholic theologians who strove to continue a creative and critical dialogue between Catholic theology and contemporary intellectual life in a period chiefly characterized by the vigorous official promotion of a restorative Neo-Scholasticism.

Opening sketches outline the position of Catholics in Germany in the latter half of the 19th century (which O. sees as ending with the outbreak of World War I), discuss the shift in intellectual history from construction of philosophical systems to concern with the natural sciences, and portray the conflicts, intellectual and personal, between the remnants of romantic idealism and the nascent Neo-Scholasticism. Against this background, the central portion of the book studies five significant theologians from the period in question: Matthias Joseph Scheeben, an eclectic thinker, close to Neo-Scholasticism but not typical of it, whose effort to achieve an organic account of the supernatural mysteries of Christianity accented the distinction between nature and grace; Alois Schmid, a specialist in apologetics who sought to mediate between Kuhn and the Neo-Scholastic Constantin von Schäzler in their controversy about the relationship of nature and grace; Paul Schanz, a lesser representative of the Tübingen tradition whose focus on apologetics was accompanied by interest in the relationship of faith to modern scientific developments; Hermann Schell, the most creative theologian of the age, whose speculative trinitarian theology and apologetics bore much promise but evoked the opposition of Neo-Scholastics, suspicion of Modernism, and ecclesiasical censure; and Carl Braig, a gifted synthesizer and moderate apologetic theologian and philosopher. A final section examines in less detail the "Reform Catholicism" of the turn of the century and the chief events of the anti-Modernist period, before the book concludes with a summary overview of late-19th-century theology and an indication of the agenda bequeathed by these theologians to their successors.

While neither a comprehensive history nor a substitute for the

three-volume *Katholische Theologen Deutschlands im 19. Jahrhundert* edited by Heinrich Fries and Georg Schwaiger, O.'s volume achieves its dual purpose of introducing to an American audience judiciously selected German Catholic theologians from the late 19th century and exemplifying the continuation of non-Scholastic theology during an age of restoration. Expansion of the compressed account of the Schäzler-Kuhn controversy on nature and grace, and incorporation of a chapter on one of the more typical neo-Scholastic thinkers might have helped provide a fuller picture of the period. As O. recognizes, the authors studied here are figures of lesser stature than the generation discussed in *Romantic Idealism and Roman Catholicism*. Nonetheless, *Church and Culture* will do much to enhance knowledge of a period in the history of theology which deserves more attention than it commonly receives.

Catholic University of America JOHN P. GALVIN

SYSTEMATIC THEOLOGY 1. By Wolfhart Pannenberg. Translated from the German by Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1991. Pp. xiii + 473. $39.95.

This work is a major contribution to contemporary theology by one of its foremost living practitioners. In this first of three volumes, Pannenberg here deals with the fundamental theme of all Christian theology, the idea and reality of God.

Systematic theology for P. has as its purpose the establishment of the truth of Christian doctrine as discourse about God authorized by God. It accomplishes this by the systematic reconstruction of Christian doctrine and the ascertaining of its coherence, both internally and with relation to all other knowledge. However, theology must first establish a starting point by showing that religion is relevant to human self-understanding. Hence P. begins with the "natural" knowledge of God through creation. The metaphysical concept of the Absolute has for P. a regulative function in all discourse about God; nevertheless, only the dialectic of concrete religious understandings can provide a final judgment on God's existence and nature.

The criterion for judging among the conflicting truth claims of religions is their ability to establish and explain cosmic and human reality. At this point P. turns to the development of the scriptural idea of revelation, in which the express claim is made that the God of the Bible is (or will be) proven in human historical experience to be the one God of all people. One can then ask whether this claim is made coherently, and test it through a systematic reconstruction of Christian teaching from its starting point in historical revelation.

The final two-fifths of the volume begin this reconstruction with a treatment of the doctrine of God. For P. the revelation of God in Christ is the starting point even for the consideration of the divine nature. Hence the doctrine of the Trinity, which formulates the relation of God to history, precedes the consideration of the divine "essence" and attributes, including the oneness of God.

Following Jüngel and Moltmann, P. holds that the Father is not to be conceived as the sole and independent "font" of all deity, but that the rule of the Father, established historically by the Son and in the Spirit, is intrinsic to the Father's very divinity. Nevertheless, P. rejects the idea that the divine Trinity is the result of history. Relationship to the world is constitutive for God's eternal essence, but the latter is also complete in itself "prior" to the world's creation. These two affirmations are reconciled through the concept of the divine action, whose goal is the free "reiteration" (in Barth's sense) of God's eternal deity in a creation distinct from God.

P.'s view of the Trinity requires him to see relation as the primary ontological category, and hence to conceive the unity of the divine "essence" as including the God-world distinction. This essence is conceived as Infinity, which P. associates with the biblical notion of holiness, i.e. "otherness" that nevertheless encompasses the world. Eternity, omnipresence, and omnipotence are the meaning of infinity with regard to time, space, and power. Finally, in the light of 1 John 4:8, the divine essence or Spirit is identified as love. This notion explains the intrinsic link between the immanent and economic Trinity: having freely created, God as love does not have existence without the world, but in its process of consummation.

Among the merits of P.'s treatment are his methodological precision and his historical contextualizing of problems. A major portion of each chapter is devoted to the evolution of the question at hand, and each ends with a brief methodological reflection setting the stage for the next step. To his retrieval of classical theology P. brings enormous erudition and synthetic insight, as well as wide and ecumenical sympathy. He is especially strong in the presentation of exegesis and of classical and modern Protestant theology; but he also makes frequent reference to the Fathers and Scholastics, as well as to post-Reformation Roman Catholic and Orthodox theology.

Although P. warns against linking this presentation to any particular philosophical system, including his own, both the project as a whole and its execution are inevitably informed throughout by his philosophical convictions, which are marked by a preference for the conceptualist tradition. Related to this are his rejection of analogy and his location of "truth" in the coherence of ideas rather than in judg-

ments of being. Even if one agrees with P.'s subsuming of fundamental theology into systematics, there is a need for a more protracted treatment of such logically prior cognitional issues. Naturally, P.'s positions on particular questions will also raise questions and objections; but even those who disagree with him will find him an engaging and fruitful dialogue partner.

The translation is on the whole both accurate and readable, although there are flaws on both counts. Most works (with the curious exception of Kasper's *The God of Jesus Christ*) are cited in their English translations. It is understandable that P., writing in German, should consistently use the masculine pronoun for *Gott* and *Geist*. The retention of this usage in English, however, will be distressing to many readers. The footnotes of the German edition are replete with lengthy quotations (frequently in Latin) from the classic sources referred to in the text; in the English version these have generally either been eliminated or reduced to summary paraphrases—a regrettable loss.

Fordham University RICHARD VILADESAU

SYSTEMATIC THEOLOGY: ROMAN CATHOLIC PERSPECTIVES 1–2. Edited by Francis Schüssler Fiorenza and John P. Galvin. Minneapolis: Fortress, 1991. Pp. xv + 336; xv + 384. $39.95.

The editors have organized and presented a collaborative and comprehensive exposition of post-Vatican II Roman Catholic systematic theology. Their project joins the list of other collaborative and comprehensive projects in contemporary theology which followed the council, beginning with the comprehensive German project *Mysterium Salutis*. Today one can point to similar postconciliar collaborative efforts in English such as the projected volume of feminist theology being edited by C. M. LaCugna, the two-volume collection of the basic concepts of liberation theology edited by I. Ellacuria and J. Sobrino, and the dictionaries coming from Glazier/Liturgical Press in Theology (eds. J. Komonchak, M. Collins, D. Lane), Liturgy (ed. P. Fink), Spirituality (forthcoming). At the end of Vatican II, Corpus Publishers proposed the ambitious project of issuing an American version of an updated *Dictionaire de Théologie Catholique*. That project proved premature and was never really completed. Perhaps there has been enough development to undertake once again quasi-encyclopedic projects such as these to synthesize what advances have been accomplished.

The volumes of this project offer introductions to as well as surveys and summaries of the major treatises usually covered in courses in systematic theology. The introductions (identical in each of the two volumes) list two projected audiences: present students of theology and

former students of theology who desire updating on developments in postconciliar thought and teaching. Five goals were proposed to the authors: each was to (1) present Roman Catholic tradition and the diversity of contemporary viewpoints among Roman Catholic theologians; (2) highlight neglected traditions uncovered by current historical studies; (3) account for current hermeneutical theory as the basis for the diversity of approaches used by the different authors; (4) show ecumenical sensitivity by pointing to ecumenical consensus where it exists and (5) give attention to the current emphasis on *praxis*, i.e. the social and practical implications especially for readers involved in pastoral ministries.

The contributors include laity and clergy, men and women so that the volumes are not dominated by the clerical concerns of earlier dogmatic series. They also exemplify the model of collaboration in ministry (which teaching can be) which characterizes the ideal of the postconciliar Roman Catholic Church. Each author has her/his own perspective and style within the overall project, giving to the whole project another ideal of the postconciliar church, viz, a pluralism of styles and emphases within the broad spectrum of Roman Catholic thinking. Twelve theologians present eighteen essays covering the following topics: Methods and Tasks of Theology (F. Schüssler Fiorenza), Faith and Revelation (A. Dulles), Approaching the Christian Understanding of God (D. Tracy), Trinitarian Mystery of God (C. LaCugna), Creation (A. Clifford), Jesus Christ (J. Galvin), Church (M. Fahey), Sin and Grace (R. Haight), Saints and Mary (E. Johnson), Sacraments in General, Baptism and Confirmation, Penance, Anointing of the Sick (R. Duffy), Eucharist, Order (D. Power), Marriage (F. Schüssler Fiorenza), Eschatology (M. Hellwig). The essays vary in length. The major articles (e.g. Trinity, Creation, Christ, Sin and Grace) are approximately 50 to 70 pages in length. Shorter articles (e.g. individual sacraments) are approximately 20 pages.

Evaluation and critique of each contribution are impossible within the limits of this space, given the diversity of styles and approaches. But some general remarks are possible. First, the "proof-texting" which was so common in the older dogmatic treatises and "summas" is blessedly absent. This makes for a far more responsible use of the scriptural and other traditions bearing on the issues of each essay. This also has the interesting side effect of allowing the reader to see the relative "youth" and "age" of the questions which generated the topics which are treated. Second, generally speaking, the essays meet the goals established in the introduction. Some do this more satisfactorily than others, especially with respect to the second and third goals, highlighting neglected traditions and accounting for a diversity

of positions. Thus, the articles on Faith and Revelation and Sin and Grace, excellent as they are, would have profited from allusion to the diversity of approaches possible regarding these topics. These criticisms, of course, cannot detract from the very useful, readable, and enlightening character of these excellent volumes.

Jesuit School of Theology, Berkeley JOSEPH M. POWERS, S.J.

THE UNITY OF REALITY: GOD, GOD-EXPERIENCE, AND MEDITATION IN THE HINDU-CHRISTIAN DIALOGUE. By Michael von Brück. Translated from the German by James V. Zeitz. New York: Paulist, 1991. Pp. vi + 340. $19.95.

This essay in trinitarian theology both gives evidence of and gives rise to much thought and meditation. Von Brück, recently named to the chair of *Religionswissenschaft* at the University of Munich, is experienced as a Lutheran pastor, a seminary teacher for four years in India, and a participant in dialogue with Hindus, Buddhists, and Orthodox Christians. Here he expands his doctoral thesis (Rostock, 1980) into a major theological work—probably the finest writing in the Hindu-Christian dialogue since Panikkar's *Myth, Faith, and Hermeneutics* in 1979, or perhaps since Abhishiktananda's *Saccidananda* in 1974, to name the work closest thematically to von Brück's.

B.'s purpose is not to create a synthesis of the two faiths, but to do Christian theology "in dialogue with and by means of insights from Advaita Vedanta" (143). This he accomplishes admirably. His impressive survey of trinitarian theology culminates in Hegel, whom he presents as the supreme trinitarian nondualist. The Trinity is presented as Christianity's way of expressing and living the unity of the absolute with the relative (75–78). B. expresses another facet of this nonduality by saying: "Yes, the activity of human freedom is the appearance of the dimension of the infinite in the finite" (125). Another constant and attractive element of B.'s trinitarianism is "the high point of nondualistic thinking in the early Church" (87), John Damascene's insight of *perichōrēsis,* the "dance" of "mutual permeation" of the three Persons. At one point B. offers the enticing suggestion that *perichōrēsis* might help clarify the indefinite status of *maya* ("magic, illusion") in Advaita Vedanta (146). My only criticism here would take the form of Piet Schoonenberg's caveat with respect to Hegelian and other philosophical trinitarian thought: that even if it were proven conceptually that reality necessarily consists in the interaction of three persons, such persons might not have anything to do with the Father, Son, and Spirit revealed in the New Testament. That being said, two points must be added immediately: (1) this caveat applies equally to the quasi

identification of Father, Son, and Spirit with Advaita Vedanta's *Sat* (Being), *Cit* (Consciousness), and *Ananda* (Joy), as in Abhishiktananda's trinitarian theology; and (2) B. works hard and critically to relate Hegel's Trinity to the New Testament, and very largely succeeds.

To comment on the Indian side of his essay: B. grasps and expresses well the meaning and dynamics of nondualism. But I sometimes got the impression that it is the Buddhist nondualism of the identity of Samsara and Nirvana, more than the Hindu nondualism of Atman and Brahman. Granted that the two nondualisms are close, I am not sure either the Buddhists or the Vedantins would find them identical.

Secondly, B. downplays the theism of theistic Hindu scriptural passages (46–47, 62), and seems little aware (as also had been Abhishiktananda) that the *Bhagavad-Gita* has already made a synthesis of nondualism and theism (268, 270). And yet, when he formulates the trinitarian God brilliantly as *persona personans* (199), he comes very close to devotional Vedanta theologies like that of Vallabha, for whom, according to Vallabhite scholar Shyam Manohar Goswamy, Krishna is identical with Spinoza's *natura naturans* (the difference being that there is no *natura naturata*).

Of the many other original and valuable themes B. treats I will mention two: (1) B. proposes that a Christian reconsideration-in-dialogue of rebirth connected with one's actions (*karma*) would be much more fruitful than usually thought. In elaborating this theme, B. makes much about *karma* more intelligible in Western terms than before, especially that the *karma*-teaching asserts a continuing relationship between matter and spirit, rather than sundering the two. (2) B.'s treatment of nonduality in the Christian mystics is excellent, and it culminates in a startlingly creative, and convincing, presentation of Luther's mysticism. No, Luther and Advaita do not see eye-to-eye on everything; but B. makes even their disagreements fruitful.

In sum, then, this work of dialogue theology in which that term is not used to paper over a deficiency of academic theology, and which is impressively catholic in its use of sources, is a milestone. Everyone interested in interreligious dialogue and in trinitarian theology should obtain it, though not for light reading.

Georgetown University JAMES D. REDINGTON, S.J.

THE WORD AND THE CHRIST: AN ESSAY IN ANALYTIC CHRISTOLOGY. By Richard Sturch. New York: Oxford/Clarendon, 1991. Pp. viii + 292. $79.

This book is a very painstaking and elaborate defense of orthodoxy concerning Christ, as that is formulated in the Thirty Nine Articles.

The Anglican author, Rector of Islip in the Diocese of Oxford, finds that formulation more intelligible to modern minds than Chalcedon, while still consistent with the latter. What Sturch means by "analytic Christology" is a Christology which takes an acknowledged faith stance as the starting point, and then works out sytematically what else must be true if this faith stance is to be defensible. He contrasts this with "revisionist Christology," which insists that the accepted orthodox faith stance itself must be reconsidered. Much of his argument is against a vast array of such revisionists, past and present.

Sturch proposes to conduct his analytical theology after the manner of Thomas Aquinas, by which he means that contrary opinions are lined up first, the orthodox case is then argued, and finally the objections are answered. Though elaborately constructed, the pattern of the argument is rather confusing, because the announced procedure does not seem to correspond with the shape of the book as a whole or the shape of each chapter. In a general way, one might say that chapters 1–5 summarize objections more continuously and in detail, that chapters 6–12 place the emphasis more on arguing the case for orthodoxy, and that chapters 13–19 certainly focus on summing up the answers to the objections. The clean-cut clarity of Thomas's divisions is lacking.

The main thrust of the book is to lend intelligibility to the "one in two natures" identification of Jesus in relation to the divine and the human against "anti-Incarnationist" Christologies. S. seeks to do this by establishing the notion of "the central self" as the point of union—an idea with which the present reviewer certainly does not disagree, while not seeing, however, that the suggestion really moves the discussion further.

What is impressive in this book is the sheer scope and detail in the discussion of opposing authors. One has the impression that for many years S. has read with close attention and thorough critical reflection, comparing positions, mastering arguments, becoming comfortably familiar with each in all its aspects, highlighting perhaps, and returning again and again to the critical points of the discussion by which the argument stands or falls. It is a quite extraordinary feat of erudition as he finds his way easily through a thick forest of testimonies. The book reads as though it were the recording of a graduate seminar conducted in a leisurely way, expounding each author along the way, and taking perhaps a year or more to cover the ground.

What is perhaps problematic about this very competent book is the question for whom it is intended. Those who have done all the reading and thinking through of positions that S. has done might be impatient with the detail, having already drawn their own conclusions. Yet those who are not familiar with most of the literature discussed in the book

might well be overwhelmed and discouraged, losing their sense of direction. The book will be of most interest to readers with substantial leisure and few distractions who can read it in small instalments and think about it for a long time in the intervals, more particularly if they are already widely familiar with the "anti-incarnationist" Christologies from the 19th and 20th centuries and are looking for arguments to counter those positions.

Georgetown University MONIKA K. HELLWIG

SALVATION OUTSIDE THE CHURCH: TRACING THE HISTORY OF THE CATHOLIC RESPONSE. By Francis A. Sullivan, S.J. New York: Paulist, 1992. Pp. v + 224. $12.95.

The contemporary significance of this book may well lie more in what it conveys on the issue of development of doctrine than in what it says specifically about salvation outside the Church. After all, the doctrine that "there is salvation outside the Church" is peacefully accepted nowadays, but there are plenty of conflicts about development of doctrine.

Sullivan presents the problem of salvation by giving a historical account of discordant positions. On the one hand, there were the papal and conciliar documents from Innocent III to Pius IX, all to the same effect: no salvation for those who do not belong to the visible body of the Roman Catholic Church. On the other hand, Vatican Council II confessed with some solemnity in *Gaudium et spes:* ". . . we ought to believe that the Holy Spirit, in a manner known only to God, offers to every person the possibility of being associated with the paschal mystery."

S. does not deny or minimize these contrasting events. He shows, however, that through them all the Church kept progressing in the understanding of a mystery, by gradually moving into broader horizons, helped mainly by the insights of outstanding theologians.

The Fathers prior to Augustine saw that those who never heard of Christ and were without guilt could not be condemned by a just God. But the great Bishop of Hippo, on the basis of his perception of original sin, arrived at some extreme conclusions, such as that all unbaptized children will be eternally damned, as will all adults who have never heard of Christ, along with those whom God never intended to save. Hincmar of Reims could not accept that view and opposed it with his council at Quiercy. In the East, John of Damascus, faithful to Eastern tradition, asserted the primacy of God's salvific will. In the West, Aquinas provided some conceptual clarifications: he affirmed that faith in God may include an implicit faith in Christ, that an implicit desire for

baptism and eucharist can be sufficient, and that a person's first moral decision may be a passage to justification. Later, the Flemish theologian Albert Pigge, proposed that Moslems, too, may be saved through their sincere faith in God. (Incidentally, contrary to the commonly held belief, Francis Xavier was not motivated in his missionary effort by the conviction that all nonbaptized will go to hell.) Although at the time of the Jansenist controversy, Clement XI condemned the proposition that "No grace is granted outside the Church," the dominant magisterial teaching remained the rigid position of "No salvation outside the Church."

The breakthrough (or the reconciliation of the opposites) came at Vatican II. The Council turned away from the negative approach expressed in "No salvation outside the Church" and substituted for it the positive proclamation "The Church is the universal sacrament of salvation." It exalted the universal salvific will of God and acknowledged the subordinate role of the Church as mediator of this salvation. It professed the belief that for the Spirit of God no member of the human family is out of reach, yet somehow there is a substantial bond between the Church and all who are called and do respond. These are seminal insights and locutions in the traditional manner of conciliar teachings; they will take a long time to unfold and reveal the full depth and extent of their meaning.

S. writes with the clarity and succinctness of an expert. He quotes from his sources abundantly, his study is well rounded. I am puzzled, however, by the absence of an introductory chapter on the scriptural foundations of the doctrine of God's salvific will; after all, his witnesses, the Fathers and the writers, often took their inspiration from Scripture. Further, I wonder why S. refrained from telling the readers how the historical facts of this "case study" could contribute to a better understanding of the complex process of the development of dogma; with such explanation, the significance of his research would have been enhanced. Indeed, there are far-reaching lessons to be learned from this tangled history: lessons concerning the mysterious interplay between the Spirit which assists the Church and our humanity which limits its vision; about the authority of official magisterial pronouncements, the role of theologians, and the need for both patience and resilience in the search for the full truth.

Georgetown University Law Center LADISLAS ORSY, S.J.

DIE KIRCHE: EINE KATHOLISCHE EKKLESIOLOGIE. By Medard Kehl. Würzburg: Echter, 1992. Pp. 472. DM 58; DM 48.

Although not intended as a line by line commentary, this book could

be considered a commentary on *Lumen gentium*. Its dominant perspective is the Church as Communion and the Sacrament of Communion. The origin of the Church is properly traced back not only to the just Abel and creation, but all the way to God the Father, Son, and Holy Spirit, as the original communion. Proximately, the Church originates in the eschatological preaching mission of Jesus to all Israel, especially the poor and outcasts, to gather the chosen people into the Reign and Kingdom of God. (However, Kehl does not seem to reconcile sufficiently the privileged position accorded the poor, defined so broadly as to include almost anyone [87], with the universality of Christ's mission then and now.)

Within this context, K. examines the traditional topics of ecclesiology: the founding of the Church; the four notes; office, hierarchy, laity; infallibility; local, particular/regional, universal Church; definitions and conceptualizations such as Body of Christ, societas perfecta, etc. In the process he addresses some deficiencies in recent ecclesiology: Christomonism and Pneumatological minimalism; sensus fidelium; excessive Roman centralization; the role and status of women.

He also discusses some current crucial problems: priest shortage and celibacy, and the resultant possible Protestantizing (442) of the Church into a *Freikirche* (191); ordination of women (he is in favor, but not optimistic); appointment of bishops; inner-churchly procedures such as doctrinal orthodoxy trials.

By and large the book, with its admittedly Eurocentric perspective, is reliable and interesting.

Among its deficiencies would seem to be an excessive fascination for Latin liberation theology and the so-called preferential option for the poor. K. mistakenly attempts to ground this biblically on 1 Cor 7:32 (the "undivided man") instead of on Matt 18:1–12. His argument against the abolition of compulsory celibacy on the grounds that it would lead to the simple disappearance of celibate priests is similarly weak. His enthusiasm for the American bishops' pastoral letters on nuclear strategy and economics exceeds that of many, if not most Americans, who have come to view these letters in a more critical light. One can argue too with his understanding of Fundamentalism which is not, as is widely asserted, a failed and hostile response to Modernity, but the attempt to retrieve the external authority, theoretically supplied until recently by the homogeneous Christian cultures of Europe and America. However, K. is aware of this changed social condition of the Church and the consequences for both evangelization and ecclesial life. K seems to be overly negative in regard to what he calls worldly structures and institutions of authority in the Church. And finally, I do not think that he gives sufficient explicit

consideration to the baneful results of the centuries-long establishment of the Church in Europe when he discusses the decline of Christian culture and its consequences for the contemporary Church.

In sum, I would note that this book serves as a sort of negative cipher of the current condition of the universal Church. K. quotes Karl Rahner to the effect that European theology has been "the older sister" of other theologies in the Church and thus their guardian. As good as this book is, it also demonstrates that, at least as far as America is concerned, the older sister has already accomplished this purpose of hers.

Princeton, New Jersey ROBERT KRESS

THE LIBERATION OF DOGMA: FAITH, REVELATION, AND DOGMATIC TEACHING AUTHORITY. By Juan Luis Segundo. Translated from the Spanish by Phillip Berryman. Maryknoll, N.Y.: Orbis, 1992. Pp. 307. $19.95.

In 1975, Uruguayan Jesuit Segundo published *The Liberation of Theology,* in which he analyzed methodically a liberating theology for the good of human beings and an alienating theology that would create human suffering and oppression. Now, fifteen years later, he has fortunately found the time to complement the previous volume with a study of dogma, in which he again calls for a liberating understanding and practice of dogma while discarding its alienating features.

To understand this work, one must realize that S. does not adhere to the carefully plotted outlines of current systematic theology. Rather, his approach is profoundly historical, initiating a meditative and nuanced dialogue with the reader that involves a gradual process of illumination on the meaning of dogma, faith, revelation, and related issues.

The book breaks into two major sections dealing respectively with dogma in the Old Testament and dogma in the Christian Church. Perhaps the most original element here lies in the very idea of the existence of "dogma" in the OT. In proving this, Segundo analyzes the paired concepts of myth and history, process and truth, inspiration and inerrancy, and also tackles the thorny issue of "recognizing" revelation. For example, he assiduously probes the dogmatic content contained in the story of the universal flood and in the Deuteronomic creed, as well as many other dogmatic developments that can be mined from literary genres, theological developments, and interventions by authority.

Also, from the study of the OT histories, the Psalms, and the Book of Job, it is clear that even errors can produce a crisis in the learning process and thus lead to a more profound synthesis or (a leitmotif

throughout the book) a "true divine pedagogy." In short, S. discovers in the OT "that the *whole* journey with its vicissitudes, crises, errors, and discoveries rested on the truth and fidelity of the one who made Israel his people" (100).

Turning to dogma in the Christian Church, S. proceeds historically, devoting chapters to the apostolic and postapostolic Church, the centralization of authority in the patristic age, the relation between the barbarian peoples and the teaching Church up to the Renaissance, dogma versus modern culture, and (unexpectedly) a discussion of liturgy, laity, and dogma. He also begins this second part by pointing to a situation that he finds surprising: although the dogma par excellence is "a definition ex cathedra made by the Roman Pontiff," only two examples of these exist, the definitions of the Immaculate Conception of Mary in 1854 and of the Assumption of Mary in 1950. In brief, S. argues that these cannot be located in the divine pedagogy, because what was essential to the Christian message was not in any crisis or danger, a position that will clearly provoke dispute.

In a final chapter, regarding hope, S. stresses forcefully what true evangelization entails at the present time. It must, he insists, treat only of the substance of the Christian faith; it must be seen as the humanizing good news of the resurrection of Jesus; and it must be given at a pace in which what is essential remains such.

As usual, S.'s ideas will arouse both disagreement and approval. In my view, he has opened up some promising new frontiers in both theology and dogma, fulfilling the intention which is succinctly expressed on the final page: "I have sought to show how all of theology's tools and aids have been converging toward a kind of dogma that constitutes a platform for liberative human seeking and divine revelation."

Fordham University ALFRED T. HENNELLY, S.J.

VARIETIES OF MORAL PERSONALITY: ETHICS AND PSYCHOLOGICAL REALISM. By Owen Flanagan. Cambridge, Mass.: Harvard University, 1991. Pp. xiv + 393. $34.95

To articulate the meaning and hierarchy of particular virtues, virtue ethicists look either to moral communities or to an anthropology as the primary background for reflection. For this latter group, Flanagan has provided an extraordinarily important argument for a psychologically realistic ethical theory. He writes, "the entire enterprise of virtue ethics depends on there being individual traits of character which are causally effective in the production of behavior across situations of a kind" (282). His thesis, however, is that the search to articulate a singular anthropological portrait normative for moral conduct is a fic-

tion; a realistic psychology teaches us that the variety of possibilities for moral excellence are as unlimited as the individual is complex and as human experience is itself original.

Looking at those who were morally excellent informs us even further. No portrait of a moral saint or hero has ever supplied us with a definitive expression of what a human person ought to be; rather, these figures individually are ethically and psychologically both incomplete and inconsistent, and any comparison among these figures illustrates that they are also, at times, incompatible, though their heroism and saintliness is uncontestable. Upholding the uniqueness of these morally excellent individuals, F. takes an iconoclastic swing at any attempt to make these figures models: their singularity denies virtuous paradigms. As F. develops a virtue theory of the anthropological kind, he denies, furthermore, the unity of the virtues: though there may be an integrated system of traits in one person (and this remains considerably suspect), such integration can never take a universalized, systematic form.

From that insight, F. scrutinizes a variety of claims about ethics, psychology, and the moral person. Not surprisingly he defends the liberal view of the person against the communitarian claim, because the former has greater respect for "the deep truth that persons find their good in many different ways" (158). But he wants to answer communitarian charges, by defending a liberal position that does not conceive community solely as an instrumental good nor deny the intersubjective self. Such principles as the communal bases of self-respect, generational concern, flourishing and social union are all demonstrably compatible, he argues, with the liberal self.

Upholding the liberal self, F. contends against justice as an adequate goal for the moral life: alone, it does not sufficiently exhaust moral interests or demands. The variety of possible dispositions needed to meet the charges of ordinary life argue against the reasonableness of asserting a meaningful and inclusive "single ideal moral competence." In critiquing Kohlberg's structure of moral cognition, F. finds, then, that both established stages of development and a definitive endpoint are illusory and prove by their failure precisely what F. argues, that "the heterogeneity of the moral is a deep and significant fact" (195). Moreover, Gilligan's claim that Kohlberg's analysis is inadequate meets with F.'s approval, but her proposal for not one, but two orientations still reinforces a misguided narrowing of the anthropological agenda. F. attacks the guiding insight of moral-stage theorists: the moral life is simply too complex (and necessarily so) to be reduced to a set of stages, a fundamental orientation, or a universal terminal.

F. examines many other theories, concluding with the question

whether the interests and claims of the moral life, the happy life, and the healthy life all intersect. Predictably, he provides us with sustained reasons for not even attempting an affirmative response. In sum, F. engages nearly every major psychological theory that comments on the moral life and, by appeals to research and to ordinary experience, undoes any bid to prescribe a specific anthropological course or image.

The reader not versed in either subject may occasionally find the material too specific. Occasional reductive remarks, like "SSB is less general than AOD or FAT since it says nothing about observers at all" (310), are unattractive. Still anyone interested in moral reflection cannot fail to examine F.'s work. By attending to, rather than limiting, the plethora of experiences and insights into self-understanding, we can better understand the moral agenda. Far from undermining the task to improve our lives through the virtues, F. challenges all of us to recognize the unlimited possibilities for doing just that. For virtue ethicists, in particular, he has changed the future course of our deliberations.

Weston School of Theology JAMES F. KEENAN, S.J.

JOHN COURTNEY MURRAY AND THE AMERICAN CIVIL CONVERSATION. Edited by Robert P. Hunt and Kenneth L. Grasso. Grand Rapids: Eerdmans, 1992. Pp. x + 298. $21.95.

All thirteen essays in this collection focus on the entry of religiously informed perspectives into the public forum. Despite possible variations in the terms "religion," "entry," and "public forum," a common negative boundary definition of Christianity unites most of the essays, while variations within that negative definition distinguish between them.

Most essays begin with strong claims that movements—falling under the general labels of secularism or liberalism—have displaced or are displacing the religious heart of Western and, especially, U.S. societies. Most affirm that religious core to be (Judeo-)Christian. Given the strength of the contributors' concerns with these movements, the Christianity they describe remains, primarily, and in some cases exclusively, defined and delimited by its boundary oppositions.

From this negative starting point, the individual authors differently locate this anti- or a-Christian social force. The main carrier of this counter-Christian culture is held to be the Supreme Court (G. Bradley, R. Hunt), a cultural and/or ecclesial elite (R. Neuhaus, G. Weigel), a contemporary societal betrayal of America's Christian roots (F. Canavan, W. Luckey, K. Grasso), or the foundational philosophies of the American experiment (P. Lawler). Depending on the breadth of the

corrosive challenges and the degree to which they reach America's heart, the authors call for religious revitalization that ranges from accommodation (compromise), to aggressive imposition, to purely prophetic denunciation bereft of policy recommendations.

These strong rejections of secularism/liberalism, in combination with clear, though differing, identifications of religiously hostile social sectors, lead many of the contributors to critique, abandon, or ignore Murray's complex juridical and social theories. For example, Bradley claims that recent Supreme Court decisions legitimate abandoning Murray's conception of the Bill of Rights as "articles of peace," demand the recognition that they entail Christian "articles of faith," and now require a struggle for America's religious soul (see also Lawler and Canavan). Again, Hunt brands all attempts to restrain immediate imposition of Christian values through civil law as little more than liberalist attempts to privatize religion, leading him to call for the abandonment of Murray's juridical principle ("as much freedom as possible") as a guiding commitment within civil society. These and other essays betray little awareness of Murray's notion of the nature and limits of civil law, of society (as opposed to the state or church) as the proper arena of moral discernment and development, or of the means appropriate to the moral and spiritual betterment of contemporary society—means proportionate to the dynamic, social notion of human dignity that served as the core of Murray's later social theory.

Again, by suspending Murray's juridical and social theory in the face of secularism's comprehensive (apocalyptic) challenge, the societies that many of the authors endorse resemble those they criticize. From his critique of U.S. individualism, Grasso offers only coercion or individualistic conversion as correctives to personal egoism, maintaining throughout a solid cognitional individualism. In a conflictual, irrational society, Hunt offers only coercive imposition without a reasoning religious voice. In a polarized society, Neuhaus offers derision with little positive Christian content to bridge his Lutheran kingdoms.

Finally, several contributors do attempt to move beyond contemporary society's individualism, group biasing, and naive polarization. M. Segers and J. Cort try to situate, however incompletely, discussions of abortion and economic justice within fuller conceptions of what Murray meant by moral responsibility for, and human dignity within, modern societies. Others move onto more fertile ground by reconceiving our root contemporary problems in less conspiratorial, atemporal and more foundational, historical terms. R. Cuervo addresses a pervasive skepticism that infects religion as much as civil society. D. Novak tries to allow for the self-correction of social knowing in civil society, even while he struggles to preserve a type of absolute, essentially unchal-

lengeable knowledge (through his "correspondence" theory) within the Church. D. Mason more fully addresses the complex roots of American constitutionalism and the presently active religious elements within American society, leading him toward a critical refounding (in his notion of "reflexivity") of America's self-understanding. By doing so, he has moved from what Murray called a naive to a critical realism, a move that does not yet reach the late Murray's perspectives on religious languages, but certainly serves as an advance over brands of realism and Christianity offered in many of the other essays in this volume.

Woodstock Theological Center, D.C. LEON HOOPER, S.J.

ECLIPSE OF JUSTICE: ETHICS, ECONOMICS, AND THE LOST TRADITION OF AMERICAN CATHOLICISM. By George E. McCarthy and Royal W. Rhodes. Maryknoll, N.Y.: Orbis, 1992. Pp. vi + 298. $24.95.

In 1986, the Catholic bishops of the United States issued a pastoral letter on the U.S. economy entitled *Economic Justice for All.* McCarthy and Rhodes use the bishops' letter as a recurring point of reference, but their study does not present itself simply as a "commentary" on the letter. They acclaim the bishops' document as a great achievement, praise the process of broad consultation that produced it, and criticize conservative opponents who took it to task. They also believe, however, that the letter fell short on two important scores. It failed to undertake any real structural analysis of the social evils created by capitalism, and it failed, as have most writings on political economy, to develop a consistent social ethics. Making up for these failures, by providing a structural analysis of capitalism and a more adequate social ethics, is the primary goal of the book.

M. and R. begin their study with a distinction that underlies their efforts to establish a more consistent social ethics. In the U.S., a narrow natural-rights tradition, espoused by conservatives, stresses political rights and individual liberties. An older and richer natural-law tradition, which draws upon the Bible, Aristotelian philosophy, and the contributions of Rousseau, Kant, Hegel, and the humanistic Marx, offers a broader foundation that stresses community and socioeconomic rights. The opening chapter also studies in some detail a number of earlier pastoral letters by the U.S. Catholic bishops. The book continues with criticisms of conservative views on political economy. Michael Novak's positions are targeted, in particular, throughout the book.

Chapter 4 contains the authors' most concentrated structural analysis of capitalism, or more specifically of U.S. capitalism, especially as

it operated during the Reagan years. Drawing upon a multitude of studies, M. and R. highlight a number of social injustices that they believe result from capitalism: inequalities in wealth, income, and power; economic crises; wasteful military spending; corporate monopolies; and the use of state power to legitimize capitalism and to promote an unbridled private accumulation of wealth.

The Reagan years, conservatives claim, marked a stunning achievement for the U.S. economy. M. and R. challenge this claim. The rich did prosper. Incomes of the richest one percent of the population soared, up 74 percent during the 1980s; but the poorest 20 percent declined in income. Moreover, conservatives criticize government spending on welfare, arguing that the spending only increases dependency and takes money out of the private sector where it could be invested more fruitfully. The real "welfare" spending that should concern us, M. and R. respond, is the money given over to big business in amounts that dwarf money spent on the poor. According to a study of the Congressional Budget Office, total government contributions to industrial development amounted to more than $474 billion (in 1984), by way of direct subsidies, tax breaks, and other benefits.

Later chapters of the book include biblical-theological themes and a study of "dependency" theories which the authors believe offer a much better analysis of U.S. relations with poor Third World countries than does the weak section in the bishops' letter.

The main strengths of the book lie in its strongly documented critique of the negative consequences of capitalism and in its insightful criticisms of conservative ethicians who seek to justify capitalism (e.g. by building capitalist values into the very criteria used to evaluate economic systems). Some weaknesses diminish the book's impact. It does not propose any clear alternative to capitalism or indicate what features might need to be retained to avoid falling into the Marxist-type socialisms which appear to be disintegrating in Eastern Europe. Its theology chapter repeats themes already made quite familiar through liberation theology. While the book does a good job of enunciating different dependency theories, it relies on them too exclusively in analyzing the causes of underdevelopment in Third World nations.

Overall, however, the book provides a very useful and stimulating probe into major issues regarding economic justice.

University of Detroit Mercy ARTHUR F. MCGOVERN, S.J.

DOING WELL AND DOING GOOD: THE CHALLENGE TO THE CHRISTIAN CAPITALIST. By Richard John Neuhaus. New York: Doubleday, 1992. Pp. 312. $22.

Neuhaus believes that it is time to develop a spirituality of economic enterprise, and he argues, consistently with his earlier works, that the Judeo-Christian tradition provides the meaning system and the plausibility structure for moral discourse in America. The American Puritan-Lockean synthesis is sustained with warrants from this tradition. Given the unwillingness of liberal "mainline-oldline" Protestantism to perform this function, N. looks to Catholic social teaching and especially to John Paul II's encyclical *Centesimus annus*. Catholic social teaching contains public arguments that propose "a fresh way of thinking about modernity and about democracy in the public order" for those who enter into conversation with it and engage it seriously.

N. presents sociological and theological reasons to support his argument. Sociologically, it is among predominantly Catholic countries that free society and its requisite, a free economy, are now spreading. In the case of the U.S. we note the cultural ascendancy of evangelical Protestantism and especially Roman Catholicism. The mainline denominations, having joined the elite culture's traditional alienation from economic free enterprise, are of declining influence. Therefore, "almost everywhere, the future of democracy is tied to the influence of Roman Catholicism."

Theologically, it is "spiritually eviscerating that what millions of men and women do fifty or seventy hours of most every week is bracketed off from their understanding of their faith" (63). N. does an admirable job in bringing out the ways in which a market economy can resonate well with the theological anthropology of *Centesimus annus*. In contrast to the attitude of Paul Tillich for whom "socialism was the economics of which Christianity is the religion" (48), N. concludes that "capitalism is the economic corollary of the Christian understanding of human nature and destiny" (240). He also positions himself against secular liberals who tell us that "agnosticism and skeptical relativism are the philosophy and basic attitude that correspond to democratic forms of political life."

N. offers general directions for the reconstruction of social policy, and his arguments here are quite strong. Such reconstruction contains a very limited role for the state, and will stress the role of mediating institutions (esp. the family) in achieving the common good. This reconstruction demands that the poor, whose problem is not exploitation but exclusion from full participation in society, be brought into the process of production and exchange. There will necessarily be a role for the Judeo-Christian tradition in a successful reconstruction.

I endorse the important project of giving a balanced moral affirmation to the democratic capitalist project, but it is clear that N.'s work can be criticized on at least four counts. There will be those who do not

interpret *Centesimus annus* in the way N. does. He does not do complete justice to those parts of the encyclical that are critical of the market economy. Second, even if Pope John Paul II does there take the positions N. claims, should one's understanding of the 100-year-old tradition of Catholic social teaching really pivot on a single document as N. would have it? Third, although N. readily admits that Christianity has a dual role as generator and critic of capitalist achievement, he has not quite done justice to the second function. Finally, although he stresses the very concrete and phenomenological aspects of his perspective and that of *Centesimus annus,* his argument is quite formal and lacks substantive consideration about directions for policy and implementation. If N. would win over those who identify themselves as dissenters from market economics, he will have to show how their legitimate concerns can be addressed and incorporated into his vision. There will have to be more discussion of how to bring the poor into the cycle of production and exchange.

Fordham University RICHARD C. BAYER

INTENSIVE CARE: MEDICAL ETHICS AND THE MEDICAL PROFESSION. By Robert Zussman. Chicago: University of Chicago, 1992. Pp. viii + 252. $29.95.

In a remarkable study of what actually happens in intensive care units, Zussman, a sociologist at SUNY, Stony Brook, describes his experiences rounding in two ICUs between 1985 and 1989. His point of entry was observing in the medical intensive care unit of a large "outerboro" institution in New York and later at what he labels a "countryside" hospital in Massachusetts. His focus, unlike that of the others making those rounds, was not on the diagnostic and therapeutic aspects of medicine, but on medical ethics.

While ethics is normative, Z.'s work is not. He simply describes what he saw, heard and learned from the experience of daily rounds and his interaction with physicians, house staff nurses, patients, and families. He tell us how residents think, form their decisions, react to patients, the law, and their own situation. Most have no formal training in ethics. Some even reject the field as divorced from reality. They rely, instead, on some internal sense of "what I think is right and what I think is humane." The goal of their work is summed up by a Countryside resident: "All we care about in the unit is making sure somebody is alive."

The development of high technology produced many of the dilemmas we now confront in medicine: termination of treatment, allocation of scarce resources, decision making for the incompetent, etc. Z. examines

these issues and finds that "medical ethics is one thing; medical practice is quite another." Decisions made in what he calls "the culture of the wards" are often different from the abstract theories of the philosophers.

Yet, as Z. documents, the emphasis on autonomy and self-determination raised by ethicists has significantly altered the practice of medicine. The once-near-total discretion of the physician in decision making is over. Patients and families are now fully involved in the process, and in the post-*Cruzan* era they have the right to decline medical treatments including those that are life-prolonging.

A careful observer and accurate reporter, Z. notes that patients "too sick" for the ICU receive too much preference. He attributes this to the inappropriate way we organize hospitals, to the erosion of physician authority with families, and to the reluctance of physicians ("whether from genuine ethical scruples or from fear of legal consequences") to withdraw treatment. One result of this situation is the growing resentment and even bitterness of physicians toward families who insist on doing "everything possible" for the dying patient.

It is in the legal area that Z.'s description and analysis are weak. He frequently misinterprets the law and the import of court decisions. He writes, e.g., that "Massachusetts law proscribes withdrawing (although not withholding) both hydration and feeding tubes." While a probate court had issued such a ruling in *Brophy,* that opinion had no precedential value and was soon overturned by the Massachusetts Supreme Judicial Court. He makes a similar error when he describes the Supreme Judicial Court's *Saikewicz* opinion as that of a lower court. His misreading of *Quinlan* and *Cruzan* leads to the overstatement that those opinions "are themselves testimony to the irrelevance of the courts and courts' principles to what actually happens in the course of medical treatment."

Z. concludes his study with the observation that the emphasis on individual rights threatens to become a source not of high ethical principles but of irrationalities and systematic, socially structured bias in favor of those with articulate or forceful families. He is correct. This and the other insights he provides on what we actually do in acute-care medicine makes this study an important resource for those concerned with the nation's health-care agenda.

Boston College JOHN J. PARIS, S.J.

PILGRIMAGE OF HOPE: ONE HUNDRED YEARS OF GLOBAL INTERFAITH DIALOGUE. By Marcus Braybrooke. New York: Crossroad, 1992. Pp. xvi + 368. $34.50.

Interfaith dialogue has become a theological enterprise of many people from diverse religious commitments. Because relatively few people are involved in exchanges between religions, the majority of believers are not aware of the work being done in the field of interreligious dialogue and of the impact that the Interfaith Movement has had on theological reflection.

B.'s book presents an overview of the history of dialogue and of the activities of many organizations that participate in the Interfaith Movement. First, he traces the emergence and process of the modern dialogue which began with the Parliament of Religions held in Chicago in 1893, describing what actually transpired at the meeting and the contributions of the various religions represented there. Next he deals with two major aspirations of dialogue that have dominated the interactions between world religions, namely the yearning for unity and the quest for peace. The roles played by various associations, such as the International Association for Religious Freedom and the Temple of Understanding, and by various conferences, such as the World Conference on Religion and Peace, are outlined.

B. also covers the bilateral conversations between the world religions, reporting on the various encounters between Christians and members of other religions, such as Jews, Muslims, Hindus, and Buddhists. He considers specific organizations, particularly the Pontifical Council for Inter-Religious Dialogue and the World Council of Church's Sub-Unit on Dialogue with People of Living Faiths, and he devotes a short chapter to the involvement in dialogue of a relatively new religious movement, the Unification Church. His final sections deal respectively with the studying and teaching of world religions, the prospects for the 1993 meeting of representatives of the many religious faiths, and some conclusions on the impact of dialogue over the last 100 years.

This is a useful and informative book. It does an excellent job in outlining the efforts of many individuals and organizations to encourage religious understanding and to minimize religious conflict. It is fairly thorough, even though it omits reference to some organizations, like the Graymoor Ecumenical and Interreligious Institute in Garrison, New York. One of its major drawbacks is that it stresses a single aspect of dialogue, namely that which transpires in organized conferences and meetings between people who are knowledgeable in the field. As a byproduct of this one-sided approach, little is said about the problems that dialogue presents to the average believer. Due perhaps to B.'s intention to stress the positive achievements of interfaith relations, the conscious opposition to dialogue that one encounters among people of different faiths is not addressed, except in relatively minor

references to some conflicts (163–64) and to problems (211, 221–22) that hinder the dialogue process.

In his conclusion, B. remarks that "as of all efforts to change attitudes, it is hard to estimate what has been achieved in one hundred years of the Interfaith Movement" (314). In part this may be due to the fact that dialogue has had minor impact on the average believer. Unless ways are devised to extend the aspirations and results of the Interfaith Movement to a larger audience, interreligious dialogue might remain the monopoly of the educated few with little impact on those attitudes that are an obstacle to understanding and peace.

University of Detroit Mercy, Detroit JOHN A. SALIBA, S.J.

SHORTER NOTICES

THROUGHOUT YOUR GENERATIONS FOREVER: SACRIFICE, RELIGION, AND PATERNITY. By Nancy Jay. Chicago: University of Chicago, 1992. Pp. xxvii + 194. $27.50.

In the deductive style of social science, Jay posits a relationship between sacrificial practices, gender, and social organization. She picks her way through the patrilineal kinship of the British structural functional ethnographers, examining societies where the father-son relationships are strong and intersect with practices of communal or expiatory sacrifice. Jay's thesis is that sacrifice legitimates the strength of these relationships and the resulting male dominance, thus transcending women's reproductive powers.

Jay explores the threefold relationship of patriliny, sacrifice, and male dominance in ancient Israel, particularly the Priestly and Yahwist accounts in Genesis, and in the Church after Vatican II. Her work ends with a brief consideration of selected theories of sacrifice and an acknowledgement of her indebtedness to the Durkheim school.

For many today, both structuralism (Durkheim school) and structural functionalism are Procrustean beds where cultural descriptions seem tailor-made to fit the theory. If theory so strongly shapes ethnography, it is difficult to have that ethnography in turn justify theory brought to bear in other instances, namely, biblical Isreal and the post-Vatican II Church. Nevertheless, Jay's bold position concerning the link between notions of sacrifice, hierarchical structure, and male dominance are intellectually stimulating, and in a Levi-Straussian sense, "good to think".

MARY SCHWEITZER
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PRODIGAL SON/ELDER BROTHER: INTERPRETATION AND ALTEREITY IN AUGUSTINE, PETRARCH, KAFKA, LEVINAS. By Jill Robbins. Chicago: University of Chicago, 1991. Pp. viii + 182. $24.95.

Mark C. Taylor's Religion and Postmodernism series continues to provide exciting and provocative volumes that take seriously the dialogical challenge that contemporary literary theory offers to scholars of religious and theological discourse. Robbins's work is no exception. It traces the disruptive presence and absence of the elder brother in the Lukan parable back to its Judaic figuration and forward through the conversion stories of Augustine and Petrarch. Then, in a "re-reading" of Kafka and Levinas, R. presents the pathos and ethics of Otherness as the hermeneutical key that locks and unlocks the time-worn gate between Judaism and Christianity.

While hermeneutics has played an enhancing role in the development of Christian models of interpretation, R. argues that Judaic models have remained in dark shadow. It is this "eclipse" of the Judaic that is her starting point. She moves from a wide-ranging and theoretically sophisticated presentation of the ambiguities and difficulties of claiming Hebrew Scripture ("Old Testament") as a prefiguring of the New Testament, to using Midrash as an alternative hermeneutic.

R.'s reading of the conversion stories of Augustine and Petrarch as exemplars of the "detour to the self" that she sees as the core of Christian interpretation is provocative. The prodigal's journey home to individual mercy is repeated and reinscribed in the metanoic aspect of their very different narratives. R. proceeds to focus

on the figure of the elder brother as Other, outsider—Jew. Though indispensable to the story, he is presented as jealous, stubborn, blind. With a Midrashic turn, R. reveals the network of internal relationships at play deep within both the parable and the Augustinian/Petrarchan commentary. Rooted in recent poststructural theory, this new reading provides a significantly rich source for additional scholarship.

In what seems the weakest chapter in a strong book, R. explores Kafka's "parables" and his understanding of himself as a Jew among Christians. While her reading of Frank Kermode's reading of Kafka in *The Genesis of Secrecy* is clever, it fails to convince. Rather, she might have spent even more time on her insightful display of the brilliant work of Levinas and its continuing importance for discussions of Judaism's relationship to Christianity, and to the Other, in hermeneutical relation to both.

MICHAEL GAREFFA, S.J.
University of Minnesota

JOHN AS STORYTELLER: NARRATIVE CRITICISM AND THE FOURTH GOSPEL. By Mark W. G. Stibbe. Society for New Testament Studies Monographs. New York: Cambridge University, 1992. Pp. xiii + 214. $49.95.

Stibbe attempts to redefine narrative criticism as a multidisciplinary procedure embracing historical, sociological, and structural criticism, as well as strictly narrative (or what S. here renames "practical") criticism. Two chapters outline and apply this "practical criticism" to John's passion account by analyzing the Christological aims of some of its narrative strategies (characterization, plot, symbolism, irony, etc.). Other chapters, evoking structural analogies with Greek prototypes (e.g. Euripides's *Bacchae*), argue that the gospel genre, and Jn 18–19 in particular, is tragedy. Others take up a sociological reading of the text that concentrates on the social function of familistic imagery (e.g. Jn 19:25–27) in transmitting community values and enhancing social identity for Johannine Christians. Still others deal with the relationship between history and narrative, touching on a number of disputed points of historicity and developing a theory of sources for Jn 18–19 (e.g. a primitive narrative stemming from Lazarus, the Beloved Disciple).

For those unacquainted with narrative criticism this well-informed and clearly written book could serve as a stimulating introduction. But those already familiar with the method may find that S. delivers less than he promises. Only two chapters address the genuinely narrative concerns intrinsic to the text of Jn 18–19. Elsewhere S. deals with largely extrinsic concerns, which, while perfectly legitimate in themselves, contribute little or nothing to the true aim and method of narrative criticism, viz. understanding a narrative through close and careful analysis of its textual strategies. S. would have done better to apply his obvious talents to a more detailed, full-scale narrative reading of Jn 18–19. Instead he offers us a conflation of diverse methods that ends up diffusing the focus on what narrative criticism really is and does.

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WOMEN AS INTERPRETERS OF THE BIBLE. By Patricia Demers. New York: Paulist, 1992. Pp. 181. $12.95.

This is a wide-ranging book. The opening chapter, "Women's Interpretive Word: Tradition and Difference," is followed by four more in which Demers considers four groups in the history of women's interpretation of the Bible: "medieval visionaries," "re-

naissance exegetes," "governesses and matriarchs," and modern feminist hermeneutics. The concluding chapter and notes are very brief, but there is an ample and useful bibliography, in addition to general and biblical indices.

The most interesting chapters are those in which D. deals with her own field, Renaissance and children's literature. Here she introduces the reader to a range of women who used the Bible to express their experience either as dissidents with their own spiritual tale to tell, or as those responsible for supplying biblical "milk for babes" in the 18th and 19th centuries. Works of retrieval like this are of real service. The chapter on medieval women contains little that is new. The one on modern feminist hermeneutics includes such topics as the significance of goddesses and the feminine in God, the status of Eve, the motherhood of Yahweh, and some problems of biblical and liturgical language; here (as elsewhere) D. shows familiarity with much modern scholarship and makes balanced judgments about it, but the issues are just too complex to be handled adequately in the space available. This is, of course, the besetting weakness of surveys.

The book has also the strengths of the "survey" genre, however. It attempts to fill a gap that certainly exists, for until recently, surveys of biblical interpretation all but ignored women's contributions. Further, by demonstrating (and documenting) well the variety of ways in which women have used the Bible, D. has opened a potentially rich vein that could be mined cooperatively by historians, sociologists, and those with literary expertise, including biblical exegetes.

PATRICIA M. MCDONALD, S.H.C.J.
Mount Saint Mary's College
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EARLY CHRISTIAN BAPTISM AND THE CATECHUMENATE: WEST AND EAST SYRIA. By Thomas M. Finn. Message of the Fathers of the Church. Collegeville: Liturgical, 1992. Pp. xiv + 218. $17.95.

This collection of extracts from Syriac and some Greek Fathers about baptism ranges from the Didache in the second century to Jacob of Sarug in the sixth. The General Introduction discusses the ritual practices in the early catechumenate, their variations, and their underlying theological significance. The rest of the book is divided into two very lengthy chapters, each with its own introductory material. These briefly sketch who the West and the East Syrian Christians are. Finn offers ten selections of Syriac and Greek Fathers from the West Syrian region and selections from eight Syriac writers from what is widely viewed as East Syria. Each extract has its own Foreword providing basic information about the author and the importance of his work for baptism.

This is a semi-popular work detailing baptismal practices and convictions in the early Syriac Christian world and revealing their liturgical links to the Bible. It makes available in reliable and easy-to-read English translations excerpts of prominent works on baptism. I found the selections, with their covering introduction, to be well chosen. They are both informative and illuminating about early church practices by Greek as well as Syriac writers who lived from areas on the eastern coast of the Mediterranean to the western part of present-day Iran. My only reservation about the choices is that I regard Jacob of Sarug as belonging to the West rather than the East Syrian Tradition.

This is a valuable work for those teaching courses on the early origins of baptism and confirmation and for

those seeking to understand the symbolism underlying the baptismal rite itself.

FREDERICK G. MCLEOD, S.J.
Saint Louis University

DESIRE AND DELIGHT: A NEW READING OF AUGUSTINE'S *CONFESSIONS*. By Margaret R. Miles. New York: Crossroad, 1992. Pp. 144. $15.95.

Miles did her doctoral dissertation some fifteen years ago on the meaning and value of the human body in Augustine and is now professor of historical theology at Harvard University. This fascinating book, the product of her leisurely rereading of the Confessions in the idyllic setting of the island of Paros, offers us an interpretation of the Confessions as a text of pleasure.

In the first chapter, "The Search for Pleasure," she follows Augustine's inspection of pleasure as organizing the narrative of his early life and claims that the Confessions deconstructs through narrative the ordinary meaning of pleasure, while offering a reconstruction of true pleasure. The second chapter focuses upon what Augustine viewed as a pleasurable text. Miles argues that Augustine regarded the reading of a text as capable of transforming one's life and that the Confessions was a text intended to transform the lives of others.

The third chapter, "The Erotic Text," considers Augustine's sexual experience as it affected his life and authorship. Miles argues that male sexuality is the dominant image in his construction of pleasure and attempts a gendered reading of the Confessions which points out a lot more male sexual imagery than one has previously suspected. Her final chapter, "Textual Harassment," views the final books of the work as continued autobiography in which Augustine somewhat fails to pleasure his readers.

I checked several dozen passages where I would enjoy arguing with Miles about her interpretation of Augustine's classic text, but there is no denying that her volume stirs in one the desire to sit down and read the Confessions again and afresh.

ROLAND J. TESKE, S.J.
Marquette University

DIE LEHRE MARKELLS VON ANKYRA IN DER DARSTELLUNG SEINER GEGNER. By Gerhard Feige. Erfurter theologische Studien. Leipzig: Benno, 1991. Pp. xix + 269. DM 48.

For several decades after the Council of Nicaea, most Eastern bishops knew for sure that what Marcellus of Ancyra had said about God was wrong; they were less certain about what was right. Hence reaction to Marcellus was an important element in the development of Eastern trinitarian theology. Feige contributes a useful study of the way Marcellus's opponents saw him and his thought.

In his opening chapter, F. summarizes Eusebius of Caesarea's arguments in the two works he wrote against Marcellus, *Contra Marcellum* and *De ecclesiastica theologia*. This chapter, which provides a 50-page analysis and summary of these two important works, is the most useful in the book. F. shows (despite what has been repeated in manuals of patrology) that the *Contra Marcellum* is the less interesting work and consists mainly of quotations from Marcellus's *Contra Asterium;* Eusebius expected the reader to be horrified by what Marcellus had written and saw no need for commentary. The *De ecclesiastica theologia* is a more valuable exposition of Eusebius's own theological thought in reaction to Marcellus's.

F.'s second chapter, a history of anti-Monarchian polemic before the Council of Nicaea, is a useful summary but does not advance the argument much. His third chapter exam-

ines fourth-century polemic against Marcellus after Eusebius; F.'s position is that this polemic essentially repeats and continues Eusebius's arguments against Marcellus. A final chapter evaluates Eusebius's arguments against Marcellus. F. has made a limited but valuable contribution to the much-needed revision of the history of doctrine and theology in the fourth century.

JOSEPH T. LIENHARD, S.J.
Fordham University

THE DIVINE ROMANCE: TERESA OF AVILA'S NARRATIVE THEOLOGY. By Joseph F. Chorpenning, O.S.F.S. Values and Ethics Series. Chicago: Loyola University, 1992. Pp. xiv + 176. $15.95.

In this solid and original study, Chorpenning addresses the vexed question of narrative coherence in Teresa of Avila's major works. To solve the problem of Teresa's alleged diffuseness, C. pinpoints an overlooked feature of her milieu: chivalric and hagiographical romances. C. argues that Teresa's major works are cast in this genre and are coherently structured by its archetypes. The hallmarks of Teresa's reform and teaching must therefore be located not only in the theological, social, and ecclesial crosscurrents of her time, but also in her literary and imaginative world.

Relying heavily on Northrop Frye's grammar of narrative, C. identifies in *Life, Way of Perfection, Interior Castle,* and *Foundations* the formulaic units of romance Frye describes. Each work is composed of sequences of romance archetypes that form the patterns of descent and ascent associated with heroic narrative. C. establishes a plausible basis for understanding Teresa's teachings as "narrative theology" by clearly fixing the generic features of the narrative itself.

With such emphasis on C.'s argument about narrative *unity,* however, the light C. might have shed upon narrative *theology* is dimmed by repetitious assertions that the literary-critical problem is solved. The application of Frye's insights seems at points mechanical, and the neatness of C.'s method risks overlooking significant aspects of Teresian experience (e.g. the major illnesses that mark Teresa's youth and early adulthood).

Three quibbles: In the quincentennial year, terms like "spiritual conquistadores" (1) reverberate with sad ironies C. seems not to feel. Calling Teresa's teachings "unique in the history of Christian theology" (16) is surely more an expression of C.'s affection than a considered comparison. Remarks about Teresa's "miraculous" doctrine (17) should not ignore the misogynist context associated historically with this view.

C. deserves applause for addressing multiple audiences: more academics should write *accessible* interdisciplinary studies. C. succeeds only partially, but sets a fine example.

J. MARY LUTI
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NEWMAN: TOWARDS THE SECOND SPRING. By Michael Ffinch. London: Weidenfeld & Nicholson, 1991; and San Francisco: Ignatius, 1992. Pp. x + 220. $12.95.

Ffinch tells the story of John Henry Newman's life and work until 1852 when he preached his unforgettable "Second Spring" sermon on the occasion of the re-establishment of the Catholic hierarchy in England. As the foreword indicates, this is not a biography in the standard sense, but an account of N.'s "spiritual pilgrimage," particularly the important part played by his decision to become a Roman Catholic and his establishment of the Oratorian Congregation in England. Ffinch considers N.'s growing

devotion to the Real Presence in the Eucharist to be one of the most significant developments in his spiritual journey.

Part 1, "The Search for Truth," narrates and reflects upon N.'s life until 1842: his childhood and early years at Oxford; as a fellow of Oriel College and the Vicar of St. Mary's; his sojourn in Rome and the composition on the boat returning to England of *Lead, Kindly Light,* which Ffinch believes expresses "better than anything else he wrote his complete acceptance of suffering and his firm trust in Providence" (49); and his influential role in the Oxford Movement. Part 2, "The Old Religion," pieces together the series of events from N.'s Tract 90 through his conversion and early years as a Catholic, particularly his work on the development of doctrine in the Church and setting up the English Oratory of St. Philip, to the re-establishment of the Catholic hierarchy. Ffinch concludes with a useful "Chronology of N.'s Later Life" from May 1852 till his death in August of 1890.

I found this work especially helpful for obtaining a clearer understanding of N.'s Catholic years in light of the first half of his life as a scholarly and devout Anglican. Written somewhat in the genre of a salvation-history narrative, it highlights the significance of N.'s earlier years not only for his own pilgrimage of faith but for his religious impact upon us today. Various 20th-century movements, especially the Ecumenical Movement and the dialogue between Anglicans and Roman Catholics, may now be interpreted and evaluated more incisively in their historic context. A special virtue of the book is that it lets N. speak for himself through a rich selection of passages from his own writings.

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JOHN OMAN AND HIS DOCTRINE OF GOD. By Stephen Bevans. New York: Cambridge University, 1992. Pp. 175. $44.95.

John Wood Oman (1860–1939) was a Scottish theologian who served as a professor at Westminster College, Cambridge (1907–35). He was not widely known beyond his country, and even within his own Reformed tradition Oman's works are not often studied. This splendid volume establishes his significance, however, particularly on the issue of God.

Bevans draws together Oman's scattered comments on God and weaves them into a coherent whole. For Oman, God is radically personal in nature and graciously deals with humanity by calling people into freedom in community and responsibility in love. Ever alive to religion's challenges from contemporary science—especially on the topic of evolution—Oman wrestled with the issue of divine power and human freedom. He sought an open, honest theological method, rooted firmly in human experience. Rejecting the extremes of rationalism and romanticism, he declared, "Unless theology is, like true science, about experience and not in place of it, it is worthless." Theology begins from the experience of God's action in human life, the deepest experience being the call to freedom. This freedom finds its fulfillment in an interdependence composed of both autonomy and dependence, which Oman saw as two aspects of one reality. In this true experience of freedom, one has experienced God.

For Oman God is supremely personal, acting in the grace of parental love which embraces humanity. People are persuaded to respond to God's call to freedom, not by some omnipotent power, but by the omnipotence of love. The fullness of God's personal nature and this omnipotent love is seen in Jesus's death on the cross. B.

sees Oman's personalist theology as what "we would call today a theology of liberation." This clearly-written, excellent study brings significant aspects of a forgotten figure's theology to light. Some contemporary theologians may find roots in Oman of which they have been previously unaware.

DONALD K. MCKIM
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UNRESTING TRANSFORMATION: THE THEOLOGY AND SPIRITUALITY OF MAUDE PETRE. By Ellen Leonard, C.S.J. Lanham, Md.: University Press of America, 1991. Pp. xii + 244. $46.50; $26.50.

Maude Petre has been remembered primarily for her part in the Modernist movement in the Catholic Church, and for her ongoing support of George Tyrrell as his biographer and literary executor. Leonard realizes there was much more to the life and accomplishments of this intelligent and gifted woman. She seeks to present in this study not so much a biography of Petre, but an account of her long spiritual journey and the theology and spirituality that was developed on that journey.

L. follows Petre's journey from her birth in 1863 until her death in 1942, focusing on the influences and events which shaped her spirituality and theology. Next she looks at Petre's reactions to the various movements of her day (feminism, modernism, pacifism, socialism, communism, and fascism), since these formed the cultural matrix in which she worked out her spirituality and theology. Finally L. investigates in a more systematic way Petre's writings about God, Christ, the Church, and the Christian life. The main characteristics of her thought and writings which L. highlights are an emphasis on experience, a critical approach to authority, an insistence on spiritual independence, and a respect for pluralism. L. also develops Petre's theology and spirituality in dialogue with a number of contemporary women writers, concluding that "hers was a 'growing theology and spirituality' which unfolded as she responded to the challenges of her life and the historical events of her time."

From this appreciative and balanced study, there emerges the portrait of a sincere, gifted, and independent woman who deserves to be remembered fondly.

CHARLES J. HEALEY, S.J.
Pope John XXIII Seminary, Mass.

SILENT LAMP: THE THOMAS MERTON STORY. By William H. Shannon. New York: Crossroad, 1992. Pp. xvi + 304. $22.95.

Shannon is general editor of the Merton letters and authored several studies of Merton before writing this "reflective biography." Here he explores Merton's sensibilities at key moments in his life, interspersing eight helpful "chronologies" which situate Merton in the religious, political and cultural events of his time. Merton's travel accounts become settings for S. to develop Merton's claim that "our real journeys in life are interior."

Merton told abundantly of losing himself, yet few people took such care to recount the details of their moods and daily doings. Readers are still drawn to Merton's appealing mix of contemplative peace and "romantic restlessness." S. is master of this material and situates Merton's dilemmas, decisions, and foibles among the times, people, and places familiar to Merton readers. Though sympathetic with Merton, S. also appreciates the trials of Merton's abbott ("Dom James continued to show his concern for his moody monk"). S.'s reflective method is highly successful in considering Merton's difficult steps in coming out

publicly for pacificism in the face of much Catholic opposition in 1961 and 1962. Occasionally S.'s reflections read as his own personal musings. S. is often critical of the pre-Vatican II Church, but one might ask if the Merton of 1938 to 1948 was not a perfect match for the Church as it was?

Those familiar with Merton biographies written by Furlong, Mott, Rice, and Griffin will find an abundance of new details, but otherwise little new material. What is new is the sustained effort to understand the complexities of the man. For many years S. has studied the texts of Merton and now he has visited the places where Merton lived; he appreciates his subject and has given focus to Merton's unsettled spirit. Those who knew Merton well have already expressed enthusiasm for the present work; those who want to know him better can only be grateful to S. for this study which helps them make his acquaintance.

THOMAS M. KING, S.J.
Georgetown University

CHAIR DE L'EGLISE, CHAIR DU CHRIST: AUX SOURCES DE L'ECCLÉSIOLOGIE DE COMMUNION. By J. M. R. Tillard. Paris: Cerf, 1992. Pp. 168. Fr. 100.

Tillard's Foreword explains his purpose: to answer questions raised by some readers of T.'s previous volume, *Eglise d'Eglises* (1987). The questions that are mentioned in the Foreword relate to an alleged priority of the individual over the ecclesial in the order of salvation, to a pastoral concern for ecclesial renewal through a spiritual elite, and to an alleged contrast between interiority and sacramentality. The "ecclesiology of communion" that T. has presented would contradict these more or less modern concerns.

T. responds by writing what could have been some prolegomena to *Eglise d'Eglises*. The three chapters of his answer examine the basis, in the New Testament and in patristic theology, for the ecclesiology of communion. The gift of salvation in Christ implies the creation of a community, with the Father and with one another, this community being the work of Christ through the Spirit. The "body" that is thus shaped by Christ and for Christ is at the same time eucharistic and ecclesial. This communion and this body are so nurtured by the sacrifice of Christ that the Church itself is said to be "the sacrifice of faith." The Conclusion explains the profound sense of the book's title, "Flesh of the Church, Flesh of Christ," in which T. finds the origin and the sense of the Church's mission.

This new book by one of the great contemporary ecclesiologists will help not only the readers of *Eglise d'Eglises* but also all who are interested in current research into a communion-ecclesiology. It deserves a good translation in English.

GEORGE H. TAVARD
Marquette University

WHAT ARE THEY SAYING ABOUT THE MINISTERIAL PRIESTHOOD? By Daniel Donovan. New York: Paulist, 1992. Pp. 149. $7.95.

This volume offers a helpful survey of the principal theological approaches to the ministerial priesthood from the 1940s to the present with a special emphasis on postconciliar theologies. Donovan begins with a useful commentary on Vatican II's *Presbyterorum ordinis* followed by a review of the 1971 synod on priestly ministry and the contributions of Pope John Paul II. Individual chapters give sympathetic consideration to the contributions of Congar, Rahner, Ratzinger, Galot, and Schillebeeckx. Finally D. addresses the particular contributions of North American theologians Cooke, Tavard, O'Meara,

Kilmartin, and Dulles. D. does an excellent job of outlining not only the substance of each theologian's perspective, but its genesis and chronological development. However, citation of primary sources is too infrequent, particularly in the treatment of Rahner, where the reader is halfway through the chapter before a specific reference is given. It is regrettable that only in the case of Schillebeeckx does D. give extended consideration to the critics of the various theological approaches.

D. is to be applauded for resisting the tendency to reduce the theological debate regarding the ministerial priesthood to that between function and ontology. He demonstrates, rather, that it is the peculiar theological starting point (e.g. Congar's understanding of the common priesthood, Rahner's stress on the ministry of the Word, Galot's Christological commitment) which begets the distinctive theologies. One serious shortcoming, however, is the inadequate consideration given to Christian feminism's contributions to the topic. D. devotes only two pages to feminist concerns and misses the fundamentally trinitarian, Christological, and anthropological dimensions of the feminist critique of the theological rationale for the prohibition of women's ordination. In conclusion, this book will prove helpful to anyone wishing to become acquainted with the theological debates regarding the ministerial priesthood, and it might well serve as an introductory text in a seminary curriculum.

RICHARD R. GAILLARDETZ
St. Mary's Seminary, Houston

THE CATHOLIC DOCTRINE OF NON-CHRISTIAN RELIGIONS ACCORDING TO THE SECOND VATICAN COUNCIL. By Miika Ruokanen. Studies in Christian Mission. Leiden: Brill, 1992. Pp. 169. $51.50.

In the aftermath of Vatican II, a number of Catholic theologians have interpreted the council's optimism about the possibility of salvation for non-Christians and its recognition of positive elements in their religions as sufficient grounds for attributing to non-Christian religions a mediating role in the salvation of their adherents. Ruokanen, Docent of Dogmatics at the University of Helsinki, is convinced that such a conclusion is not warranted by what Vatican II has actually said.

From his analysis of all the passages in the documents of Vatican II which speak of the possibility of salvation extra ecclesiam or of values to be found among non-Christians, he concludes that the council nowhere recognized the presence of supernatural grace in their salvation or their religions. His thesis is that the council recognized nothing more than natural cultural values among them: the knowledge of God by reason, and the keeping of the natural law.

R.'s thesis involves a distinction between two ways of salvation and two kinds of grace. Non-Christians can be saved through the keeping of the natural law, aided by God's "created and common grace." Christians are saved through faith based on revelation, and through the gift of "uncreated and supernatural grace," which R. describes as "the superabundant gift of God's grace which cannot be obtained unless through conversion and Christian baptism" (120).

R. believes that such a distinction is a standard element of traditional Catholic theology. The present reviewer finds it impossible to believe that the bishops at Vatican II had such a distinction in mind, or that it offers a tenable basis for the interpretation of what the council said about the salvation of non-Christians.

FRANCIS A. SULLIVAN, S.J.
Boston College

THE PRIMACY OF LOVE: AN INTRODUCTION TO THE ETHICS OF THOMAS AQUINAS. By Paul J. Wadell, C.P. New York: Paulist, 1992. Pp. iv + 162. $11.95.

A straightforward exposition of important sections of the Second Part of the *Summa Theologiae*. Wadell moves from a general consideration of final causality and the human desire for beatitude, to charity, the passions, and the virtues and the gifts. A final chapter provides a concise summary of his themes: the moral life as a journey toward God, love as the cornerstone of Thomas's ethics, and the divinizing significance of the Christian virtues and gifts.

W. addresses the general reader rather than the specialist, which leads him to minimize treatment of technical detail. He does not intend to contribute to the current discussion of the ethics of virtue, nor does he suggest any methodological considerations that must govern the retrieval of Thomas's theological ethics for our own day. The intended audience may account for the fact that W. at times ignores some of the more complicated but nonetheless essential aspects of Thomas's ethics, e.g. the will.

W. has a profound grasp of the teleological organization of Thomas's ethics and particularly the influence of final causality on his view of human agency. He effectively communicates some of the deeply Augustinian streams of Thomas's ethics, especially the desire for God underlying human restlessness and the importance of the affections for the moral life. In general W.'s emphasis on agency, however, is not properly balanced with a discussion of human acts and the moral norms by which they are governed. Natural law is only mentioned dismissively on the first page. In fact one can find practically no discussion of Thomas's normative ethics, e.g. regarding sexual ethics, war, lying, theft, etc., and thus a valuable context for understanding Thomas's ethics goes unexplored.

The attention W. gives to the role of the passions and affections, the virtues, and the gifts will be a welcome corrective to the impression that Thomas's ethics amounts to a stifling legalism or rationalistic deductivism. Though his failure to consider questions of objective norms renders the book incomplete, W. does a fine job of making important aspects of Thomas's theory of virtue accessible to the general reader.

STEPHEN J. POPE
Boston College

THE PRIORITY OF PRUDENCE: VIRTUE AND NATURAL LAW IN THOMAS AQUINAS AND THE IMPLICATIONS FOR MODERN ETHICS. By Daniel Mark Nelson. University Park, Pa.: Pennsylvania State University, 1992. Pp. xiv + 164. $28.50.

Nelson here defends the claim that the virtue of prudence, rather than a theory of the natural law, is central to Aquinas's moral theory. After an initial chapter in which he surveys traditional interpretations of Aquinas's account of the natural law, N. sets forth his alternative interpretation, drawing largely on the *Prima Secundae* of the *Summa Theologiae*.

Based on Aquinas's remarks on happiness and the passions, and his discussions of prudence and the natural law, N. argues that for Aquinas, human nature, and therefore the natural law, do not provide any normative content at all, apart from first principles so general as to be materially empty. Moral discernment is wholly dependent on prudential judgment, which, in turn, is determined by what a wise person would judge in a particular instance. N. admits this interpretation is circular, but he denies that this circle is vicious. In any case, it appears that the deliberations

of a wise person will concur, by and large, with the overall judgments of the community. Seen within this context, N. argues, Aquinas appeals to a notion of the natural law solely in order to provide a theological explanation for the widespread consensus among the wise on matters of moral judgment. Finally, N. argues that Aquinas's account of prudential judgment can provide an alternative to contemporary moral theories, particularly but not exclusively within a Catholic context.

JEAN PORTER
University of Notre Dame

THEOLOGY AND CANON LAW: THE THEORIES OF KLAUS MORSDORF AND EUGENIO CORECCO. By Myriam Wijlens. Lanham, Md.: University Press of America, 1992. Pp. xvii + 229. $32.

During the postconciliar period canonical theory has largely concentrated on specific issues of institutional renewal such as reforming tribunal procedures and designing collegial structures. However, certain canonists such as Ladislas Orsy have emphasized that an equally important theoretical and practical issue today is the relationship between theology and canon law. One cannot radically separate the theological endeavor in which faith seeks understanding from the canonical enterprise in which the same faith seeks action.

Most of the canonical discussion of the theology-canon law relationship has occurred in Europe and especially in Germany. However, this literate work by a student of Orsy's brings the discussion to the attention of English-speaking canonists. After examining the history and current status of the theology-canon law relationship, Wijlens carefully analyzes the work of two significant scholars belonging to the Munich school, Klaus Morsdorf and Eugenio Corecco.

After offering brief biographical information on them, she presents their theories of the theology-canon law relationship, especially as illustrated in their treatment of specific issues such as membership in the Church, the meaning of sacred power and the role of the laity. In doing so she utilizes both primary and secondary sources, which are listed in an extensive bibliography. After a critical examination of the two theories the work concludes by comparing them briefly, explicitating the newness of W.'s inquiry and posing further questions for future researchers.

W. serves English-speaking canonists and theologians well by knowledgeably addressing an increasingly critical issue requiring interdisciplinary collaboration. The reviewer hopes that she will move beyond this thoughtful analysis and articulate her own theory of the theology-canon law relationship.

THOMAS J. GREEN
Catholic University of America

THEOLOGY AND CANON LAW: NEW HORIZONS FOR LEGISLATION AND INTERPRETATION. By Ladislas Orsy, S.J. Collegeville: Glazier/Liturgical, 1992. Pp. 211. $17.95.

Recurring themes in Orsy's writings, himself both canonist and theologian, are the relationship between theology and canon law and the interpretation of canon law. Here he brings together the fruit of over a decade of thinking and writing on these subjects, a welcome compilation and revision of eleven previously published writings, with the addition of an annotated bibliography, analytical index, and index of persons. Unlike many such compilations, the ten chapters of this work are not essays isolated from each other, but they flow easily from one to the next and

fit naturally and integrally together. The result is a quasi-systematic treatment of canonical interpretation, one that is both theoretically consistent and pastorally useful.

O. is an original thinker who writes with great clarity, even simplicity. He helps readers to broaden their own horizons in understanding the nature and observance of church law, leading them to develop, in the words of Pope Paul VI, a "new way of thinking" that eschews narrow legalism. His method calls for the discovery of the values behind the legal texts and the judgment of how (or whether) these values can be upheld within the framework of one's own culture and present circumstances. Canon law, interpreted in this way, will be seen as serving the Christian community, not burdening it.

This book will be helpful not only to scholars and students in the academic interpretation of canon law, but also to Roman Catholic ministers and people who interpret the law in practice.

JOHN M. HUELS, O.S.M.
Catholic Theol. Union, Chicago

ISLAMIC DA'WAH IN THE WEST: MUSLIM MISSIONARY ACTIVITY AND THE DYNAMICS OF CONVERSION TO ISLAM. By Larry Poston. New York: Oxford University, 1992. Pp. 220. $29.95.

Poston begins with a cursory introduction to Islamic Da'wah. His use of terms is sometimes imprecise here: speaking of "the expansion of Islam from the first to the twelfth century A.D." (11) ignores the fact that Muhammad was born in the sixth century; and the term "West" in the title refers primarily to the U.S.

P. discusses the "pietism" of Spencer and then considers three Muslim personalities: Al-Banna, Mawdudi, and Murad. Al-Banna may not be a household name, but his followers, "The Moslem Brotherhood," are well known. The popular press labels them anti-West fanatics, and P.'s likening of Al-Banna to Hitler (68) will perpetuate these misconceptions. P. does not deal with the missionary activities of these Muslims, but with the reform these "pietists" tried to effect within Islam.

Among Islamic missionary activities, Muslims in the West have formed splinter groups within Islam in their efforts to define and defend their identities. Thus "paramosques" for small localized groups have been started by disaffected individuals or sprung up on university campuses. The influence of these paramosques has been primarily within the Muslim communities. These activities have yielded individual converts to Islam, but P. delves more into the psychology of conversion than into its religious dimensions. He gives statistics on the backgrounds of 72 men and women converts. There is little discussion of the religious dynamics of personal conversion apart from the sectarian religious banalities one expects to hear in such situations.

P. attempts a history of Islamic missions, but he surveys only narrow aspects of his subject: the intra-Islamic activities of a few selected personalities and institutions. The comprehensive history of Islamic missionary activity has yet to be written.

SOLOMON I. SARA, S.J.
Georgetown University

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The first issue of volume 54 has a decidedly contemporary flavor: three articles dealing with foundational theological issues characteristic of modernity and postmodernity, and the annual review of moral theology.

Life-of-Jesus Research and the Eclipse of Mythology describes the shift in recent research on the historical Jesus from agenda-dominating philosophical and theological concerns with myth to a more open receptivity to the historical import of the gospel materials, including the miracle stories. CRAIG A. EVANS, Ph.D. from Claremont Graduate School and professor of biblical studies at Trinity Western University, British Columbia, specializes in historical-Jesus research and the relation of early Judaism and Christianity. Forthcoming works include *Luke and Scripture: Essays on the Function of Authoritative Tradition in Luke-Acts* (with James A. Sanders), and *Word and Glory: the Johannine Prologue in the Context of the Synagogue.*

Between Foundationalism and Nihilism: Is *Phronēsis* the *Via Media* for Theology? discusses various postmodern understandings of rationality, examining the extent to which Aristotle's notion of practical reason, characteristic of much contemporary thought, is suitable for theological epistemology. THOMAS GUARINO, S.T.D. from The Catholic University of America and associate professor of systematic theology at Seton Hall University, specializes in fundamental theological issues. His *Revelation and Truth* (Scranton Univ., 1993) is about to appear. His current work focuses on the Christian-faith significance of the textual reciprocity between theology and the disciplines.

The Fragility of Consciousness: Lonergan and the Postmodern Concern for the Other argues that deconstructionist and genealogical philosophies offer valid criticisms of Enlightenment assumptions that should be integral to Christian theology and finds in Lonergan a key to a dialectical integration of typical postmodern concerns. FRED LAWRENCE, Th.D. from Basel, and editor of *The Lonergan Workshop,* is associate professor of theology at Boston College. Author of the "Editor's Introduction" to *Essays in Circulation Analysis,* vol. 4 of the *Collected Works of Bernard Lonergan* (Univ. of Toronto), he is currently working on "Political Theology as Conversational: Christian Constitutionalism and Responsible Democracy."

Notes on Moral Theology: 1992 has four parts:

1. **The Magisterium and Morality** asks whether a novel extension of authority is contained in recent official documents and finds in traditional casuistry an alternative approach to moral reasoning. WILIAM C. SPOHN, S.J., Ph.D. from the University of Chicago Divinity School and John Nobili Professor of Catholic Theology at Santa Clara University,

specializes in fundamental moral theology. He is currently working on "An American Ethics," a study of the distinctive American approach to moral and religious experience.

2. **Capital Punishment** draws on the 1992 Philippine bishops' and the 1980 U.S. bishops' statements to argue that capital punishment is ineffectual, incompatible with the Church's defense of human life, symptomatic of the larger society's reliance on violence, and the cause of serious moral dilemmas for conscientious professionals. JOHN LANGAN, S.J. of Georgetown University's Kennedy Institute of Ethics, author of several recent articles on business ethics and social ethics, is working on a book on Christianity and the future of capitalism.

3. **The Embryo and the Fetus: New Moral Contexts** analyzes current uncertainty—brought about by recent scientific and technological developments—about the "personhood" of life in the earliest stages of embryo development, and about how human life should be treated in any possible prepersonal stages. LISA SOWLE CAHILL, professor of ethics at Boston College, recently published *Women and Sexuality* (Paulist, 1992), has *"Love Your Enemies": Discipleship, Pacifism and Just War theory* in the press (Augsburg-Fortress), and is currently working on the *"Ethics of Sex and Gender": Challenges for Roman Catholicism* for Cambridge Univ. Press.

4. **Confidentiality, Disclosure, and Fiduciary Responsibility** refers to virtue ethics, and specifically to the virtues of prudence, justice, and fidelity, to resolve the debates raging within the contexts of four professions: journalism, counselling, ministry, and medicine. JAMES F. KEENAN, S.J., S.T.D. from the Gregorian University, is assistant professor at the Weston School of Theology, Cambridge, Mass. He recently published *Goodness and Rightness in Thomas Aquinas's Summa Theologiae* (Georgetown Univ., 1992) and edited the June 1992 issue of *Thought* under the theme "Virtues and the New Casuistries." His current research is on John Major of the University of Paris in the early-16th-century.

Robert J. Daly, S.J.
Editor

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