# BOOK REVIEWS

COSMOS, CHAOS, AND THE WORLD TO COME: THE ANCIENT ROOTS OF APOCALYPTIC FAITH. By Norman Cohn. New Haven: Yale University, 1993. Pp. 271. $30.

Cohn's *The Pursuit of the Millennium*, originally published in 1957, is a classic study of apocalypticism in the Middle Ages. Now, 36 years later, Cohn returns to the topic but pushes his inquiry back to pre-Christian times in a quest for origins. His concern is "with a major turning-point in the history of human consciousness." The ancient world, until about 1500 B.C.E., had a consistent view of the world, which Cohn describes as "static yet anxious." This view was usually expressed in a myth of primordial combat. The world had been set in order by a god or gods, and was essentially immutable, but was always threatened by evil, destructive forces that were suppressed but never annihilated. Then, some time between 1500 and 1200, Zoroaster radically reinterpreted the Iranian version of the combat myth, and introduced a linear view of history. "The time would come when, in a prodigious final battle, the supreme god and his supernatural allies would defeat the forces of chaos and their human allies and eliminate them once and for all." Thereafter, the world would be forever secure. This view of history was unheard of before Zoroaster, but it had a profound impact on certain Jewish groups. "Above all it influenced the Jesus sect, with incalculable consequences." Cohn gives us a concise summary of his findings on pp. 227-28.

This is a bold, provocative thesis. It flies in the face of the cherished tenet of modern scholarship which holds that Israelite Yahwism rather than Zoroastrianism broke with the static worldview of ancient myth and introduced the linear and teleological concepts of history which are foundational to Western culture. (Admittedly, concern with this issue, which was very prominent in the decades after World War II, has declined sharply in recent years, but the tenet is still widely, if tacitly, accepted.) It is unlikely, however, that Cohn will win many converts with this book, because he simply does not argue his case in sufficient detail. More than half the book is devoted to an exposition of the "static yet anxious" mythologies of the ancient world. There are good descriptions of Jewish apocalypticism and early Christianity, but the pivotal influence of Zoroastrianism is asserted rather than argued.

Part 1 deals with "The Ancient Near East and Beyond." It includes chapters on Egypt, Mesopotamia, Vedic India and Zoroastrianism. These chapters are learned and lucid and could serve as a textbook in

a course on ancient religions, but much of the material is relevant to the theme of apocalypticism only as a foil. Cohn opts for a very early date for Zoroaster, dismissing the traditional dating to the sixth century as a Greek fiction (76). He also expresses high confidence in the antiquity of the traditions found in the "younger" Avesta and Pahlavi works such as the Bundahishn, which were written down in the sixth and ninth centuries C.E. (80). Cohn can cite scholarly authorities in support of his view (especially Mary Boyce), but the dating of Persian materials will continue to be disputed. His discussion of Zoroastrianism does, however, provide a very lucid synthesis of Persian eschatology.

Part 2 is devoted to the religions of Syria-Palestine, beginning with Ugarit. Cohn accepts the view of J. A. Soggin, that Israelite history begins with David, and he sees the ideology of the Israelite monarchy as analogous to that of other dynasties in the Ancient Near East. Israel, however, was distinguished by the "Yahweh-alone" movement, which shaped the religion of the postexilic period. Cohn recognizes that the earliest Jewish apocalypses are products of the Hellenistic period, but, surprisingly, he provides no discussion of Hellenistic religion. He has good up-to-date treatments of the early apocalypses of Daniel and Enoch. Only in the case of the Dead Sea Scrolls, however, is he able to document Zoroastrian influence.

The discussions of the Jesus sect (194–211) and the Book of Revelation (212–19) are brief and thinly documented. Jesus thought of himself as "the Messiah of the poor" rather than as a Davidic monarch (203). In light of the belief in his resurrection, he was assimilated to the Son of Man. The strongest contribution of this section lies in Cohn's discussion of the *Similitudes of Enoch* as analogous to early Christian beliefs. He claims that the Zoroastrian savior Shaoshyant provides the closest parallel from antiquity to the Christ of Revelation. These views are stimulating, but they cry out for a more extensive treatment.

The final chapter "Jews, Christians and Zoroastrians," provides a brief defence of the possibility of Zoroastrian influence on Judaism and early Christianity. The *possibility* can hardly be denied. For the possibility to be raised to the level of probability, however, a more thorough study is needed, one that would examine specific parallels and points of influence in detail. Such a study is overdue. The Dead Sea Scrolls have provided abundant new evidence that was not available to scholars like Wilhelm Bousset who traced apocalypticism to Zoroastrian roots around the turn of the century. If Cohn's book stimulates someone to undertake such a study, it will have rendered a considerable service to scholarship.

*University of Chicago* JOHN J. COLLINS

SACRED VIOLENCE: PAUL'S HERMENEUTIC OF THE CROSS. By Robert G. Hamerton-Kelly. Minneapolis: Fortress, 1992. Pp. ix + 230.

The work of literary critic René Girard has become a minor growth industry of late. Hamerton-Kelly, a researcher and teacher at the Center for International Security and Arms Control at Stanford University, attempts to test Girard's theory with reference to Paul's writings. His intention is "to integrate Paul's thought and experience into a general pattern of explanation that illuminates human experience in general" (4).

H. begins by presenting his understanding of theory, locating his project with respect to major interpreters of Paul, and helpfully summarizing the main features of his own position. He then offers an exposition of Girard's thought. Human activity starts with mimesis: an object is desired because another desires it. The ensuing spontaneous mimetic rivalry and mutual intimidation are dispelled only with the transference of the resulting violence onto a surrogate victim. The scapegoat's murder causes the contenders to experience a "miraculous peace" (27), at least temporarily. At the same time, the victim is transformed into an active and powerful god because it is seen (according to the resultant myth) as responsible for the newly established order; from the victim (the Sacred in its primitive form) come prohibition (eventually transformed into laws), ritual (the basis of the sacrificial system that channels the inevitable subsequent violence), and myth (the narrative by which this [mis]interpretation of the primal murder is communicated within the group). The misinterpretation of the founding events stems, of course, from the killers; "demythification" is necessary to retell it from the other side, a project in which Girard sees the Bible as having played a decisive (positive) role over the centuries. Those who "understand the system of sacred violence" can recognize the "deconstruction of all our sacrificial knowledge" (39) and can therefore read texts in a new way.

After giving the theoretical basis for such a reading and arguing for its superiority to those of selected rabbinical, feminist, and Marxist interpretations, H. deals at length with the major Pauline themes in the light of Girard's theory: Christ's death, Adam, the place of the Jews, the Law, and (moving more widely with respect to Paul) the dialectic of eros and agape as the dialectic of grace.

Throughout, the cross is central. H. concludes that the cross "showed Paul that he had been the servant of sacred violence"; further, it exposed both "the Judaism that Paul served as an expression of sacred violence" and "the generative role of the primitive Sacred in all religion and culture" (183). So H. endorses Paul's attack on first-century Judaism but suggests that the early Church soon merited the same condemnation. Yet because the cross also reveals sacred violence and

discloses the sin of humanity, it offers the possibility of eventually breaking out of the coils of sacred violence and assuming a nonviolent way of living.

This impressive, erudite work presents a new slant on Paul that will doubtless engage more conversation partners. But H.'s claim to have given "a convincing interpretation of the Pauline texts" (184) cannot be sustained. For despite many intriguing insights (not the least of which is the resulting neo-Abelardian interpretation of Christ's work), the contexts of the passages chosen are not always sufficiently considered. The impression persists that, despite all H.'s efforts, Paul's writings are made to serve the theory rather than the reverse. There has to be more to Pauline Christianity than that "the in-group scapegoated Jesus" (12). It is one thing to read Paul through Girardian spectacles but quite another to suggest that that is what Paul meant.

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THE POETICS OF TRANSLATION: HISTORY, THEORY, PRACTICE. By Willis Barnstone. New Haven: Yale, 1993. Pp. x + 302. $30.

Barnstone, professor of Comparative Literature at Indiana University and translator of John of the Cross, Sappho, Mao, etc., draws on many and rich treatments, theoretical and practical, of the art of translation to set forth his own account of the matter, and uses the history of biblical translation as a paradigm of the process of translation.

For B., translation is involved in any act of interpretation. Readers "translate" a text in apprehending it, whether the text is in their own language or not. So also for the act of writing: "Writing is translation and translation is writing" (7). The transformation that goes on in appropriating or producing a text is defining of the act of understanding in general, and thus "when translation is considered a transforming principle, a fundamental and vital ingredient in perception, writing, reading, and rereading, then its study, by necessity, takes its place as an essential element in any general theory of literature" (7). This welcome focus on interpretation illumines the nature of both reading and translation, and its implications are richly developed. B.'s book can serve as a primer and bibliographical resource for readers who wish to go into the matter more deeply; he especially recommends G. Steiner's *After Babel* for further study.

When B. comes to the history of biblical translation, however, two things happen. The category "translation" gets expanded, far beyond its obvious interlingual meaning, and comes to mean virtually any act of transmission, re-telling, interpretation, or application of a text

(story, myth, image) to new circumstances; it even includes the copying of a text. Indeed, the process of *translatio,* by which event becomes account of event, B. considers to be "translation." It is not clear that this is helpful.

Then, it turns out that the interpretation/reinterpretation of the Hebrew Scriptures involved in various translations, and more specifically in Christian appropriation of the Hebrew Scriptures, is determined by "deliberate linguistic manipulation" (275), bias, and concealment: "disguisement, religio-political censorship, and proselytizing redaction . . . comprise [sic] essential manifestations and functions of translation" (150). Further, "intentional slanting, bigotry, concealment, and imposition of sectarian philosophies . . . are normal and inevitable in Bible translation" (215).

To B., then, the history of biblical translation is a sorry chronicle indeed. Even the "translation" of pre-Israelite Near Eastern myths and stories into the tradition of Israel involves misunderstanding and concealment. And when Christians take over the Scriptures, distortion especially abounds. B.'s indictment of Christian exegesis of the "Old Testament" goes far beyond ordinary hermeneutical suspicion and becomes virtually an imputation of bad faith.

Even a generous reader could not help but find in B.'s account of this history a number of unfortunately worded statements that leave him open to the suggestion of factual error, in matters both small and great. B. confuses the Canaanite gods El and Baal, for example, and his account of the "translation" of pre-Israelite myth into Israelite tradition must be treated with great caution. He knows that the noun *'Elohim,* "God," used as a proper name for the god of Israel, governs a singular verb, but attributes this usage to a tendentious desire to mask original polytheism. He seems unaware that *Iesous* is the standard LXX form of the Hebrew Yehoshua. He anachronistically reads the post-70 figure of "rabbi," *tel quel,* into the time of Jesus. He unquestioningly asserts that the Synoptic Gospels derive from a "lost source text, in Hebrew, Aramaic, or an earlier translation from Aramaic into Greek," without taking into account the preponderance of current NT scholarship on the question. And he shows no acquaintance with the work of recent scholars (Cross, Barthélemy, Talmon) on the variety of biblical text types, both Hebrew and Greek, in ancient times. Some of these positions (and myriad others not here cited) involve quite technical and complex questions nonspecialists will tend to get wrong; most, alas, are blunders.

Readers should be advised, therefore, not to take B.'s account of biblical translation—in his somewhat idiosyncratic use of the term "translation" and even in the narrow sense of the word—at face value.

A pity. For the first, theoretical part of the book offers abundant resources for rethinking the fascinating question of the complex interplay between the experience of early Christian communities, oral tradition about Jesus, and the Hebrew Scriptures, that produced the Gospels, as it does for the perennial project of "translating" the gospel message to new cultures and new conditions.

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THE WORD IN THE DESERT: SCRIPTURE AND THE QUEST FOR HOLINESS IN EARLY CHRISTIAN MONASTICISM. By Douglas Burton-Christie. New York: Oxford University, 1993. Pp. xvi + 336. $55; $24.95.

Burton-Christie has undertaken a daunting task in working with the Sayings of the Egyptian desert elders, the texts known to scholars as the *Apophthegmata patrum*. Those familiar with these materials know their textual complexity and stubborn resistance to systematization. B. aims to elucidate the heart of the desert experience, the monk's desire to imitate Christ and the great figures of the Bible by being transformed through the biblical word ceaselessly pondered. He succeeds. The result is an extremely helpful and well-written study of desert spirituality firmly grounded in the texts, both biblical and monastic.

B.'s opening treatment of the desert hermeneutic in its setting suggests that there are indeed reasons to study both the desert tradition and its approach to Scripture. The experimental emphasis of monastic life meant that Scripture was encountered not intellectually or as a "text" to be decoded, but within a continuing conversation which was also an experience of conversion and transformation. The result of this process was not a treatise or commentary, but a human being who had come to embody the text profoundly. B. also situates early Egyptian monasticism within its time and various cultures. He then introduces the reader to the important issues one must face when dealing with the Sayings. The survey is clear and comprehensive, citing and assessing the extensive secondary literature in the field. This would be a very helpful introduction for anyone seeking greater understanding of the desert tradition.

B. limits his study to the Sayings themselves, avoiding more synthetic desert theologians such as Evagrius Ponticus and John Cassian. Although this is perhaps necessary on practical grounds, at times the discussion could be illuminated by reference to these two great writers. Although their literary genre is different, they breathe the same air. At the same time as he chooses to distinguish the *Apophthegmata*

rather sharply from other monastic texts, B. defines the *Apophthegmata* as broadly as possible to include the longer stories and edifying tales that purists such as the late J.-C. Guy would exclude as later accretions to the original pithy sayings of the great abbas who, when asked for a "word," replied with brief, often gnomic, statements generally devoid of scriptural quotation. I think B. is right to follow Graham Gould's lead in challenging Guy's tendency to prune the collections rather too vigorously. In any case, without the longer stories and their reliance on scriptural imagery and quotations, B.'s study would not be possible. He also emphasizes the significance of the *Life of Antony* as a literary model for the Sayings, though he seems to hedge somewhat on whether the *Life* is *the* literary model or merely an example of the kinds of influences which shaped the Sayings. This is a difficult problem, and B. cannot be faulted for being cautious.

Part 2 turns to the actual use of Scripture by the monks in their communal and personal prayer, emphasizing the practice of memorizing and reciting psalms, canticles, and other parts of Scripture both during formal times of prayer and while working or travelling. Here especially other monastic texts such as the Pachomian materials (remembering that Pachomius began life as an anchorite) and support from both Evagrius and Cassian would enrich the view before B. focuses more specifically on the *Apophthegmata* for the remainder of the book. I was left wondering about the interplay of prayer and Scripture, and how one understands "contemplation" in the desert context. That would be the basis for another book.

The chapter in Part 2 where B. takes up his main theme, "Words and Praxis," sets up Part 3, "The Word Realized," which is the most original part of the book and its greatest contribution. B. convincingly establishes that the biblical word was real to the early monks not in a simplistic, literalist manner but in what could be more accurately described as a sacramental experience. Their recitation of the word was meant over time to bring them to a profound identification with the biblical persons and themes they kept always before them. It was more than imitation: "to a very large extent, the monks could explain their deepest aspirations and accomplishments only in terms of the virtues of the biblical saints" (168). Here Cassian's Conference 14, on the interplay between praxis and contemplation, could have been a most useful support for B.'s argument, for Cassian writes of the monk's becoming an "ark of testimony" by interiorizing the Scriptures.

B. concludes by taking up the central spiritual themes discernible in the scriptural texts used in the Sayings. The list of topics he explores provides an overview of desert spirituality: repentance, ascetical strug-

gle, renunciation of possessions and of cares, humility, love, and all of it within the overarching eschatological perspective of the desert monks. This portion of the book is superb; and the chapter on "the humble way of Christ" is particularly outstanding. The handling of the texts is sensitive and insightful, providing one of those rare occasions when a scholarly study can also nourish the reader's own spiritual life.

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THE LAST CHRISTOLOGY OF THE WEST: ADOPTIONISM IN SPAIN AND GAUL, 785–820. By John C. Cavadini. Philadelphia: University of Pennsylvania, 1993. Pp. xii + 225. $36.95

This revised doctoral dissertation, completed under the direction of Jaroslav Pelikan at Yale University, is a significant piece of revisionist scholarship; it challenges conventional wisdom concerning Spanish adoptionism.

The traditional approach had been based upon three assertions. First, there is a theological connection between second- and third-century adoptionism, expressed by such figures as Theodotus of Byzantium and Paul of Samosata, and the eighth-century Spanish variety of the heresy found in the thought of Elipandus of Toledo and Felix of Urgel. Second, this theological link is indicative of an historical link of the Spanish adoptionists with Eastern thought, so that the eighth-century adoptionist crisis in the West was simply a repeat of the earlier controversy in the East. Third, the immediate reason for the rise of adoptionism at this time was the Muslim conquest of Visigothic Spain, which impressed upon Spanish theologians the necessity of developing a Christological doctrine compatible with the Islamic notion of strict monotheism.

Cavadini calls each of these assertions into question. First, he finds no explicit comparison between Spanish adoptionism and the earlier Antiochene version in the anti-adoptionist polemic of Beatus of Liebana. In fact, explicit references to Nestorius occur only outside of Spain, e.g. in Pope Hadrian's critique of Elipandus, subsequently in three Carolingian councils responding to Spanish adoptionism, and finally in Alcuin's rebuttal of Felix. Second, there is no historical link between earlier and later adoptionism, and one need not posit a historical connection to comprehend the adoptionist controversy in Spain. In the wake of the Vandal conquest of North America, monks, clergy, theologians, and their libraries found their way to Spain. Thus C. uncovers Augustinian soteriology in the thought of Elipandus, as well

as Donatist ecclesiology, particularly through the lost *Apocalypse Commentary* of Tyconius, in the thought of Beatus. Third, the hypothesis that adoptionism developed in Mozarabic Spain under the pressure of Islamic monotheism is extremely tenuous for two reasons. First, the adoptionist theologians make no explicit reference to Muslims. Second, extant apologetic works directed toward Muslims, e.g. the *Apology of Timothy I*, make no explicit reference to Jesus as the adopted son of God.

The exegesis of Philippians 2:6-11, as a thread of continuity through C.'s analysis, provides the opportunity of comparing Elipandus, Beatus, and Alcuin on the same issue. Elipandus, citing a section of Augustine's *Enchiridion* which deals with the Pauline passage, ponders the paradoxical nature of the Incarnation in terms of the Son's self-emptying of the form of God as a self-emptying of his deity. In this context Elipandus's thought is a continuation and development of the two-nature, one-person Christology of Western figures like Leo I and Augustine. Beatus criticizes Elipandus for interpreting Phil 2:7 wrongly. Jesus becomes a servant, but a servant of the Father only. Jesus' self-emptying leads to his exaltation and his lordship over all. Finally, when Alcuin turns his attention to the same Pauline verse, he considers the form of a slave the human nature of Jesus, which was taken into his own possession. According to C., the commonly accepted understanding of Spanish adoptionism had been based upon Alcuin's anti-adoptionist polemic, which was couched in Eastern terms with explicit references to Eastern theologians like Nestorius.

C. too lightly passes over some literary problems regarding the corpus of Beatus's writings. First, *Adversus Elipandum*, which comes to us in only one manuscript, is incomplete and is identified as the work of both Beatus and Heterius of Osma. Although Mateo del Alamo considers Beatus the author of Book 1 and Heterius the author of Book 2, his theory is unproven. The important question of authorship remains unanswered. Second, the *Apocalypse Commentary* (which by the way was dedicated to Heterius) is problematic regarding its literary sources, its three editions, and its manuscript tradition; and this is further complicated by illuminations which were probably planned by Beatus himself. Although these issues could compromise some of C.'s arguments, they in no way contradict his very well-presented and carefully documented thesis that Spanish adoptionism stands on its own as the last Christology of the West. In the light of C.'s work previous assumptions concerning Spanish adoptionism need to be seriously reexamined.

*Saint Louis University* KENNETH B. STEINHAUSER

ANGLO-SAXON WOMEN AND THE CHURCH: SHARING A COMMON FATE. By Stephanie Hollis. Woodbridge, Suffolk; and Rochester, N.Y.: Boydell, 1992. Pp. 323. $79.

This engrossing book studies the status of women, notably that of abbesses and queens, in church and society in Anglo-Saxon England from the period of the conversion under Augustine through the early-ninth century, as seen through the eyes of male ecclesiastics. Works analyzed in detail include Gregory's letter to Augustine, Theodore's *Penitential*, Aldhelm's *De Virginitate*, the Boniface Cycle, Eddius's *Life of Wilfred*, the anonymous *Life of Cuthbert*, portions of Bede's *Ecclesiastical History*, and Rudolph of Fulda's *Life of Leoba*. Taking issue with the generally accepted notion that women in England enjoyed a period of relative autonomy and prestige until after the Norman Conquest, Hollis adds considerable nuance to this view. In fact, she traces a steady decline in women's standing as the establishment of Roman Christianity grew stronger. The demise of the double monastery and the enforced claustration of women religious, both of which, with few exceptions, were matters of fact by the beginning of the ninth century, are seen as emblematic of the gradual yet persistent suppression of women's power and influence by the official Church.

On one level, this book can be read as an example of the clash between cultures. In the conversion period, Roman Christianity was forced to make concessions to the established traditions both of a pagan Anglo-Saxon culture and of the Celtic Church. Variations on Christian ideals resulted: marriage as a bond of kinship and comradeship rather than the patriarchal head-body paradigm based on Ephesians; the female religious as soldier of Christ rather than virginal bride, with an accompanying emphasis upon intentional purity rather than virginal intactness; the image of Eve as the woman with the poison cup, dispensing bad advice and death, rather than as sensual seductress.

H. suggests that, early on, relations between abbesses and bishops may have been modelled on the Anglo-Saxon understanding of the queen as joint ruler and throne-sharer with the king. Such sharing may have extended to some degree of participation in the sacerdotal functions of bishops. Further, since many abbesses were themselves of royal birth, some of them former queens, their ability to act as liaison between church and throne was similar to the function of the queen as peaceweaver, holding together potentially warring factions through their mutual ties of affection to herself. But H. intimates that, more often than not, the power of such abbesses challenged the episcopal authority of bishops, and, as Roman Christianity grew stronger in England, was eventually resisted by them. Bede's *Ecclesiastical History*, written in the 730s, and Rudolph of Fulda's *Life of Leoba*, written

a century later, both well before the Norman conquest, give testimony to the ultimate failure of anything resembling an equal exercise of authority by bishops and abbesses in the English Church.

I have two relatively small criticisms: this book is of potential interest to many who are not specialists in Anglo-Saxon history or literature. For such as those, some identification of the numerous characters introduced in the text, at least in the footnotes, would be helpful. Only one king was identified with the years of his reign; it would help to have that information for all. Secondly, it is jarring, particularly in a historical study of this calibre, to find Paul named in an unnuanced way as the author of the letters to Timothy and Titus and even Ephesians.

However, my general assessment is overwhelmingly positive. H.'s arguments are well documented and highly convincing. Her symbolic analysis of both pagan and Christian literature and customs is brilliant and insightful. The book could stand some editing—the prose is sometimes turgid and repetitious. But overall, this is a significant contribution to our understanding of the position of women in a dramatic and fascinating period of Christian history.

*John Carroll University, Cleveland* JOAN M. NUTH

THE LAITY IN THE MIDDLE AGES: RELIGIOUS BELIEFS AND DEVOTIONAL PRACTICES. By André Vauchez. Translated from the French by Margaret J. Schneider. Notre Dame: University of Notre Dame, 1993. Pp. xx + 350. $36.95

Vauchez, professor of history at the University of Paris, has written numerous works on the theme of holiness in the Middle Ages. Influential scholars are reflected in all of his works, particularly, Michel Mollat, Jacques Le Goff, Etienne Delaruelle, Gabriel Le Bras, Gilles Gérard Meersseman, and Herbert Grundmann. V. himself has brushed aside the title "Catholic historian," and has personally called himself a Christian who tries to ply the historian's craft with honesty and integrity.

These essays were almost all written between 1981 and 1986. In the English translation the editor has omitted several essays from the original French volume (1987) and has also reordered, in part, the numbering of the essays. In doing this, the editor has kept the focus exclusively on the issue of religious beliefs and devotional practices among lay people in the Middle Ages.

In the previous thirty years, as V. argues, historical studies had progressed so keenly that the interpretation of this era of the Middle Ages (888-1057), which Emile Amann and August Dumas had entitled

*"L'Église au pouvoir des laïcs,"* needed to be reconsidered. The "neo-Guelf" historiography of Amann and Dumas failed to understand the "evolutions which modified the physiognomy of the medieval Church" (xvi). V. does not advocate a new idyllic view of church history, nor does he aim to replace one form of Manichaean interpretation with another, but rather to reintegrate an unjustly neglected section of lay history into the standard history of the Church.

What V. accomplishes is extremely helpful. As a compilation of discrete essays, the volume offers us a number of vignettes about individual saintly lay men and women in the 11th to the 14th centuries. He provides readers with small windows into the daily lives of people at that particular time. One sees how a given person strove to attain holiness in very concrete social, political, and religious circumstances. One does not see how "the laity in the Middle Ages" lived. Generalizations, naturally, cannot be derived from single instances. Nonetheless, the amassing of these particular vignettes, when taken with other, more elaborate studies on the same period of time and focused on the same issue, with analysis of the socio-political and religious movements of that era, helps one to see far better the landscape of the lay person in the Western Church.

V.'s generalizations are brief, cautious, but insightful. First of all, he writes, there were clearly movements of spirituality from 1000 onward which were not in step with authoritative prescriptions. Individual lay people or groups of lay men and women autonomously created forms of piety, and in doing so were reshaping the religious message of the gospel. This spirituality of the lay person was more integrated into the political, economic, and social concerns of the day than the monastic approach of the official Church. The confrontation of leading the Christian life as a disciple of the Lord with three major issues—war, merchant life, and sexuality—makes V.'s studies very insightful. There were movements, from the 11th to the 14th centuries, which struggled to incorporate all three of these areas into discipleship, and which profoundly changed the role of the lay person in the Western Church. V. mentions in passing that church leadership of that time found it difficult to come to grips with these emerging lay forms of discipleship, especially in their approach to sexuality, which of course included the role of women in the Church. As a result, the leadership of the Church, both theological and ecclesiastical, began to stifle many of these lay movements, whether individual or collective.

As mentioned, this is not a volume on the general tenor of lay spirituality during specific centuries of medieval church life. It is basically a volume on particular and individual manifestations of intense holiness by specific lay Christians. The "case histories" are both valuable

and delightful reading. When they are integrated into the larger scene of lay life, and particularly the political-social environment with its rise of "the citizen" (another issue which Catholic leadership at that time failed to grasp), one sees the depth of insight which these lay men and women had attained in their struggle to be disciples of the Lord in the context of their day-to-day lives. One also sees the complexity of the issues regarding Christian sanctity, based as it was on the reading of the gospels. This is clearly a book which Catholics today, both lay and cleric, will find helpful for the contemporary struggle to develop a deeper and more effective spirituality of the baptized Christian.

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THE BRIDLING OF DESIRE: VIEWS OF SEX IN THE LATER MIDDLE AGES. By Pierre J. Payer. Toronto: University of Toronto. 1993. Pp. x + 285. $39 (Can.).

Two eras have profoundly formed the Church's doctrine of marital sex. The first occurred during the patristic period, most notably with Augustine. A second period of radical transformation began about sixty years ago and continues in our day. Convinced that understanding contemporary changes requires the context of history, Payer has for the past fifteen years diligently studied the theological tradition on sex. In this book, he turns his attention to the period from 1250–1450 during which theologians collected, evaluated, defended, and systematized earlier ideas. P. examines the consensus that emerged in medieval theology and subsequently dominated Catholic thought until our century. His work is thorough, exacting, and well organized.

Through speculation on original innocence in paradise, medieval theologians explained what the God-given ideal for sexuality was, and what was only a consequence of sin. The Latin theological tradition rather unanimously defended sexual differentiation, intercourse, and reproduction against those who held that these were created only after the fall or because God foresaw sin. All medieval theologians taught that each act of sexual intercourse in paradise would have been procreative, since such acts had no other purpose. They were divided, however, on whether sexual pleasure would have been greater or less in paradise.

Theologians held that Adam and Eve did not have intercourse since God had not yet commanded them to do so. Still virginity was not the ideal in paradise. Rather, after original sin, virginity became the highest ideal as the best remedy for disordered lust. Similarly, the nature of marriage changed after original sin. It provided both control and

outlet for unruly sexual desire. In brief, the divide created by the fall is the advent of lust, namely, unrestrained desire that had to be bridled. Worry about lust influences all medieval theology on sexual morality.

Thus, though there are occasional hints of a connection between sex and love, the central focus of theologians was elsewhere. Intercourse was judged evil, unless excused by two of the goods of marriage, namely, procreation and fidelity (but not permanent union). Semen was thought to be the infectious agent that transmits original sin. Contraception and impotence (but not sterility) were judged contrary to the nature of marriage. Vaginal intercourse was prescribed, and deviations from the "missionary position" were morally suspect. Sexual relations explicitly motivated for the sake of offspring (at least when not performed on one of the many proscribed days and when combined with an intention to provide religious education for any children) were without sin. Similarly, "paying the debt" (a matter of justice, not love) was sinless. But sex was venially sinful if done to avoid sexual sins and mortally sinful if done to satisfy lust. Marital sex simply for pleasure was thought to be either venially or mortally sinful.

The theologians' treatment of temperance became (except in Aquinas) highly focused on matters of sex. Chastity was considered to be the ultimate in temperance because it deals with the most unruly desire. The intense pleasures of sex were seen as a threat to reason, and they had to be bridled in order to serve the species. The doctrine of virginity became the touchstone for understanding postlapsarian sex. The superiority of virginity, which was never questioned, consisted in the avoidance of sexual pleasure, however achieved. Even legitimate marital sex was thought to corrupt human beings. Virginity gave the victory over this enemy and merited the greatest reward.

P. has deliberately chosen a narrow focus: academic theology on marital sex. He does not take up other sexual practices, and he does not describe popular sexual views or practices. For example, he tantalizingly remarks that most people considered fornication either no sin or only venially sinful, but he says no more. What he leaves aside is enormous; but what he treats is crucial, and he examines it masterfully.

*Weston School of Theology* EDWARD COLLINS VACEK, S.J.

GOODNESS AND RIGHTNESS IN THOMAS AQUINAS' *SUMMA THEOLOGIAE*. By James F. Keenan, S.J. Washington: Georgetown University, 1992. Pp. xii + 207. $25.

Keenan first introduces the major themes of the book as a whole, especially "goodness" understood as striving to attain rightness in human life and behavior, and "rightness" as attaining the end that rea-

son determines to accord with human life and behavior. Next he defends the appropriateness of distinguishing goodness and rightness, arguing that the mature Thomas came to regard the will as its own mover. He reviews Thomas's account of human acts and the virtues, and examines his concentration on the right ordering of human acts and his association of moral goodness with external acts and the moral virtues perfected by charity. Finally K. argues that Thomas anticipated (if not explicated fully) the contemporary philosophical distinction between the rightness of an act and the goodness of the agent who performs it. Thomas's understanding of charity—striving for union with God—should have been complemented with an understanding of sin as failure to strive to live rightly, but unfortunately Thomas's exclusive focus on the disordered object led him to obscure the difference between badness and wrongness.

Readers will discover here an Augustinian priority accorded to the will vis-à-vis the intellect as well as a certain resonance with Kant's language of "autonomy." K.'s discussion of the movement of the will in Thomas is the most controversial section of the book. Whereas scholars earlier in this century such as Lottin and Pesch traced a "development" in Thomas's understanding of the movement of the will, K. regards this shift as a "reversal" of the earlier priority accorded the intellect vis-à-vis the will. During his second regency in Paris, while writing *De malo* q. 6 and *Prima secundae* q. 9 (probably in 1270), Thomas developed a critical distinction between striving for the good (*quantum ad exercitium*) and voluntary movement toward known objects (*quantum ad specificationem*). K. claims that this distinction not only modified but contradicted his earlier view that the intellect moves the will via final causality. The increased concentration on *exercitium* led Thomas to regard the will as its own mover (or as "autonomous"), a shift that enabled him to distinguish the will's striving for goodness from its willing right action.

Two points that will draw the attention of critics should be identified briefly. First, some scholars will object that Thomas's later emphasis on the activity of the will, properly understood, should not be read as sharply antithetical to his earlier understanding of the will as partly passive potency, a necessary condition of habituation. Thomas can be interpreted to have consistently maintained that the intellect moves the will by means of final causality and the will moves the intellect by means of efficient causality. Thus rather than denying the importance of final causality on the will, Thomas simply extended his moral psychology by expanding his treatment of *exercitium*. Even after the writing of *De malo* q. 6 and *Prima secundae* q. 9, critics will argue, Thomas held that acts of the "rational appetite" move toward an intellectually

apprehended form, a known good (e.g. 1–2, q. 83, a. 3 ad 3). In this view no aspect of the will—and exercise and specification seem to be two aspects of the same act of the will (see 1–2, q. 9, a. 1; q. 13, a. 6)—can be completely independent of cognition. Moral "striving" is motivated by an affective response to the good that Thomas describes as *compacentia boni* (1–2, q. 25, a. 2).

Second, critics might also object to the suggestion that rightness can be assessed independently of goodness. K. believes "Thomas' moral virtue singularly concerns rightness" (92), and that a "rightly ordered life" does not depend on goodness (9). Yet it seems that one who consistently performs "right actions" that are not truly motivated by the good should be said to possess merely a "semblance" of virtue. Virtuous actions must be deliberately chosen for their own sakes (see the *Commentary* on Book II, 3 of the *Nicomachean Ethics*); this is why almsdeeds motivated by vainglory, e.g., are sinful rather than virtuous (1–2, q. 64, a. 1 ad 3).

The monograph is well organized, carefully written, and highly topical. K. mounts a careful argument to justify his interpretation of Aquinas and supports his argument through careful analysis of the relevant texts. He intends to advance the best insights of Thomas while honestly addressing tensions and unreconciled positions within his writings, particularly regarding what he views as uncritical appropriation of received theological positions (e.g. regarding sin). Substantively, K. provides a sophisticated Thomistic interpretation of the "primacy of charity" and offers a strong corrective to the perennial temptations to self-righteousness, pharisaism, and judgmentalism.

K. offers both a carefully crafted and thoughtful interpretation of Thomas's understanding of the will and the virtues and a bold proposal regarding their relevance for contemporary Christian ethics. He advances a clear thesis, marshalling evidence to support it, and elaborating on its implications for contemporary moral theology in an insightful way. Whatever reservations readers may have with some of his conclusions, the quality of K.'s thought demands scholarly responses grounded in a thorough and detailed grasp of Thomas's moral psychology and theory of the virtues. The field of moral theology has benefited significantly from this fine work.

*Boston College* STEPHEN J. POPE

A QUESTION OF RITES: FRIAR DOMINGO NAVARRETE AND THE JESUITS IN CHINA. By J. S. Cummins. Cambridge, England: Scolar Press, 1993. Pp. xv + 349. $67.95

In 1962 Cummins wrote *The Travels and Controversies of Friar Do-*

*mingo Navarrete*, and in 1986 *Jesuit and Friar in the Spanish Expansion to the East*, in which many of his monographs have been conveniently collected. In the present work, using much of the material from the earlier volumes, he gives us a general account of the Chinese rites controversy as depicted in the life of Domingo Navarrete.

The striking character of the Dominican missionary makes the perforce prosaic reading of historical events extremely interesting. C.'s unabashed objective here is to present the Dominican side of the controversy. He believes that the Jesuit side has been highlighted in most of the literature of this controversy, as in various encyclopedia articles, most of them authored by Jesuits. So he undertakes this task for fairness' sake. As always, C.'s writing is well researched and documented. He uses a novel method of grouping his reference notes into "miniature bibliographies," which one will find most useful.

The center of the story is Domingo Navarrete. Sometimes reading a biography backwards makes more sense than following the normal course of events in a person's life. Such seems to be the case with the life of this friar. In the Epilogue, we find him in the Caribbeans, newly assigned as bishop of Santo Domingo. With fervor and energy, he devotes himself to this pastoral charge, but, finding his fellow friars poorly educated and inept for pastoral work, he takes into his confidence the local Jesuits whom he finds more zealous and better trained. He has high praise for them. He even entrusts the teaching of moral theology to them and asks their superior not to withdraw them from the island. To be sure, as C. cannot resist telling us, Navarrete could not spare any real affection for the Jesuits. But his behavior in the Indies sheds some light on the almost constant, apparently vindictive hatred he had shown to the Jesuits half way around the world.

From the time Navarrete begins his journey to China, his life seems to be mapped out so that he will somehow meet most of the important personages connected with the Chinese rites question. In Spain, in 1645, he answers Juan Bautista Morales's plea for recruits, and with him sets out for China by the Spanish patronage route. In Mexico, he meets bishop Juan de Palafox. In the Philippines, he witnesses the ordination of the Chinese priest and later first Chinese bishop, Lo Wên-tsao. In Macasser, he happens to run into Martino Martini and Prospero Intorcetta among other Jesuits. From Macao he enters China, and later he befriends the Franciscan Antonio Caballero. In Canton, for four years he is held in common detention with the Jesuit missionaries. He escapes and, unable to make his way to Manila, heads for Spain, but on the way he is delayed by weather conditions long enough to meet François Pallu. Then he rounds the Cape and heads for Europe. In Rome, he presents 119 questions concerning the rites to Propaganda

Fide and meets Pietro Ottoboni. Finally, he is swept off to the West Indies. These people all played important roles in the rites controversy and had some part in forming Navarrete's thinking on the rites issue.

Curiously, in describing Navarrete's stay in Rome, C. does not mention William Leslie, the Scottish priest to whom Pallu had written from Madagascar about Navarrete. As archivist in Propaganda Fide and as Pallu's confidant and secret agent, Leslie had been passing along anti-Jesuit information to the latter. C. mentions that Navarrete was no stranger to "the doors of Propaganda." Could the "little secretary" mentioned on page 190 be the notorious Leslie?

Because of Navarrete's involvement with all the individuals mentioned, the telling of his story presents a good personal insight into the question of the Chinese rites, albeit one skewed towards the Dominican side. A little warning may be in order, however: the reader will at times be taken somewhat afield—into the historical beginnings of the Dominicans and the Jesuits, the problems of free will and probabilism, Thomism and *scientia media*, the history of the Iberian countries, and other distantly related topics. But C.'s crisp, limpid style and humorous comments come to the reader's rescue. C. is not past making references even to Nixon and Brzezinski. Anachronistic phrases, like "conventual corporations" and "communications network" in reference to 17th-century institutions and phenomena, may at first instance raise eyebrows, but they are easily understandable and admissible. However, in connection with his treatment of Molinism, calling the "Congregatio de auxiliis" the "Working Party on Aids" may not be equally so.

The missionaries, friars and Jesuits alike, all traveled to China to win the country and its people for Church and Christ, but in this noble endeavor unseemly human elements crept in with all their emotional ugliness: nationalism, racism, the patronage system, rivalry and ill feeling between the orders. C. presents an excellent readable account of this aspect of the controversy. At the same time, he gives the reader a sympathetic insight into the friars' side of the Chinese rites question and into the character of this friar traveller who was greatly responsible for bringing the crisis of the Chinese rites question to the attention of people outside of China.

*University of Notre Dame* GEORGE MINAMIKI, S.J.

VATICANUM I (1869-1870) 2: VON DER ERÖFFNUNG BIS ZUR KONSTITUTION "DEI FILIUS." By Klaus Schatz, S.J. Konziliengeschichte. Paderborn: Schöningh, 1993. Pp. xviii + 405. DM 88.

Schatz continues his narrative of Vatican I from the solemn opening of the Council until the end of April 1870, when its first major piece of

work was finished—the constitution *Dei Filius* on revelation, Scripture, faith, and reason—and the stage was set for the plenary discussion of the ecclesiological constitution on papal primacy and infallibility, *Pastor aeternus*. The high quality of the first volume (see *TS* 54 [1993] 573–74) is maintained.

One can and should consult this work for contextualizing any reflection on Vatican I on faith and reason. It is fuller than any other recent history of the Council; it gives concise guidance on the texts and discussions before (1.160–62) and during its sessions (2.313–55). Still, one should not look for a full historical commentary on the constitution. This is not a text study but a history of events. By far the greater part of what happened at Vatican I was concerned with papal powers, especially infallibility. Hence the division into majority and minority groupings in regard to the definition of papal infallibility is the story that dominates this volume too, even though the deliberations of the Council on this chief question remain to be treated in Volume 3.

A leading idea expressed at several points is that the minority, with partial exceptions such as Bishop Hefele, did not act effectively or face the realities of their situation. Their only realistic approach after the initial skirmishes between Bishops Dupanloup and Dechamps, according to Schatz, was to come to terms with the inevitability of a definition of papal infallibility, and to make it as palatable as possible. Instead, most of them continued to think in terms of staving off a definition entirely. Failing that, they contemplated a policy of resolute noncooperation, a sort of passive resistance. But they had much too narrow a basis in the Church at large to interpose any effective veto, once the question was posed before the world in simplistic terms: Was the pope infallible or was he not? Archbishop Manning and, working more in the background, Bishop Senestrey waged a successful campaign, in effect, to "politicize" the Council (79, 137) at the early stage of electing members to the Deputations that would handle the amendments. Ironically, the more "modern" minority profoundly misjudged the power of public opinion in the Church, whereas the professedly antimodern infallibilists exploited it to the fullest.

Pope Pius IX aided and abetted such schemes (185, 210 n. 165), without being involved in them. Still, the charges made by bishops and supporters of the minority at the Council and revived by August Hasler, *Päpstliche Unfehlbarkeit und 1. Vatikanisches Konzil* (Stuttgart, 1977), that the deliberations were not free, or that the majority bishops were manipulated like marionettes, overshoot the mark. Schatz's critical distance and balance lend his nuanced judgments an authority that all scholars and commentators on the Council will have to reckon with.

However, I did find the role of curial bishops and cardinals in the Council inadequately dealt with (1.117–21). An appendix in this volume (360–92) gives a complete list of the sees that were entitled to representation at the Council, with the names of their bishops and whether they belonged to the majority or the minority. This is a first; but it is not yet a complete list of voting members; it would be desirable to have listed all the "fathers," including members of the papal curia.

One of the fine features of Schatz's work is exemplified in his attention to the "mentalities" of the participants. I would single out the vignette on the perspectives of the infallibilists vis-à-vis Dupanloup (251–56), or the light cast on the French bishops' responses by the social history of Christianization and de-Christianization (268). A standard work with style and even a bit of panache.

*Marquette University, Milwaukee* PAUL MISNER

NARRATING HISTORY, DEVELOPING DOCTRINE: FRIEDRICH SCHLEIERMACHER AND JOHANN SEBASTIAN DREY. By Bradford E. Hinze. Academy Series. Atlanta: Scholars, 1993. Pp. 321. $19.95; $14.95

The "specific thesis" of Hinze's investigation is that Schleiermacher and Drey share a theology of history which, "despite instructive differences, generates a historical understanding of revelation and provides both thinkers with a theological justification for the criticism, reform, and development of doctrines." His study offers a comprehensive and comparative analysis of the primary texts of both theologians in order to show the significance of their particular configuration of history for their respective understandings of doctrinal continuity and change.

Both S. and D. share what Hinze calls a "sacramental" vision of history in the sense that history is the concrete medium of God's grace and salvation, as distinguished from an "apocalyptic" view and from the "manifest destiny" view of Eusebius. Central to their theologies of history is the "positive" nature of the Christian religion over against the Enlightenment's "natural" religion of reason. This positivity is articulated in three basic metaphors: the kingdom of God, organic life, and education, which together provide a narrative structure for understanding the life of the individual Christian and of the Christian community in its relation to the Old Testament and to world history. So crucial is the idea of the kingdom of God that every major doctrine must be related to it. The metaphor of organic life and growth stresses identity and continuity over time without denying the possibility of conflict, corruption, and disease; and the metaphor of education focuses on the development of spirit or consciousness in this historical process.

Chapter 2 addresses the role of "inner" and "outer" influences on the organic life of historical communities. This distinction is used in two senses: language (outer) expresses the community's consciousness (inner); and the community's discourse and praxis are inner in relation to outer cultural forces. Insofar as a doctrinal expression is evaluated not only in light of whether it expresses ecclesial consciousness for the present time, but also in light of whether it coheres with the web of beliefs disclosed by creeds and Scripture, Hinze sees a distortion in some contemporary attempts to label S. as an "experiential-expressivist" or as employing a "simplistic instrumental theory of language." He does, however, put less emphasis than D. on the objectivity of language and revelation. For S. dogmas are not immutable or free from error, whereas for D. they can be incomplete, but not false, although doctrinal development can be impeded by the inertia of "hyperorthodoxy."

It is the task and responsibility of the theologian to develop doctrines "by faithfully interpreting, critically evaluating, and scientifically presenting the faith of the Christian community." Central to this task is distinguishing what is secondary from the "essence of Christianity" which S. articulates in his apologetics: "Christianity is a monotheistic faith, belonging to the teleological type of religion, and is essentially distinguished from other such faiths by the fact that in it everything is related to the redemption accomplished by Jesus of Nazareth." For both thinkers this essence serves as a basis for criticizing heresy, and in S. more so than at least in the later D., also for criticizing hyperorthodoxy, whereby it becomes an impetus for the development and reform of doctrine. By thus "mediating" the traditional faith to the modern world the theologian serves as an "organic leader" of the community.

Though both thinkers have been charged with relativism or historicism on the one hand, and with foundationalism as a new form of rationalism on the other, Hinze thinks that their criteria for development steer a middle course between the two. These criteria include: coherence with the Bible and church confessions; ecclesial piety in the sense of the experience and life of the Church; historical positivity, i.e., every doctrine must have its historical origin in Christ; and finally the outer criterion, adequacy to modern thought and discourse. The study concludes with the application of these criteria to specific doctrines which S. and D. thought in need of criticism, reform, and development. These include their theologies of history as allowing for the influence of outer forces on the inner history of the Church, revelation, the relationship of natural and supernatural, creation and sin, the person and work of Christ, the Spirit and the Church, and eschatology. There

are many similarities between the two theologians, but in general D. tends to be more traditional and S. more critical in many areas. Hinze concludes that, despite the significant theological and cultural differences between their day and our "postmodern," "postliberal" situation, and despite the lacunae in their modern "mediating" theologies, their thought has enduring value and continued relevance today. Whether or not one agrees, Hinze's very comprehensive and nuanced study presents a strong case.

*Fordham University* WILLIAM V. DYCH, S.J.

THE BELIEVER AS CITIZEN: JOHN COURTNEY MURRAY IN A NEW CONTEXT. By Thomas Hughson, S.J. New York: Paulist, 1993, Pp. vi + 186. $14.95.

Two contemporary readings of Murray pivot on alleged dichotomous understandings of the Church. The first contrasts Murray's 1950s ecclesiology and our own, postconciliar Church. Murray's is a Church held together by clear institutional loyalties and doctrinal intolerance; ours is more prone to describe itself in biblical and historical terms, grounded in a conviction that work for justice is integral to Catholic faith. Here critics claim that Murray's conceptualistic ecclesiology offers no principled connection to the Church's present self-understanding. A second reading finds a sharp contrast between Murray's 1940s ecclesiology—with its exclusive claim to the "fullness of truth"—and the late Murray's recognition that the Church must learn moral and religious truths that arise outside its institutional boundaries. Here critics judge Murray's late ecclesiology to be a capitulation to the "mushy enthusiasm" of the council. Both readings render a part or all of Murray's ecclesiology, or our present self-understanding, useless or dangerous by positing no principled ground for moving among them.

Hughson, on the other hand, searches out continuities between Murray's various ecclesiologies and an American Church that, in its *Economic Justice for All*, defines itself in terms of a priority option for the poor. To do so he employs Gadamerian tools and methods for understanding that development, distancing himself, in part, from those of Habermas and, implicitly, Lonergan. He understands Murray to have brought to theoretical expression a just, religiously grounded praxis that first arose in Catholic, colonial Maryland, that John Carroll advanced, and early-twentieth-century immigration deepened. Here the traditional Catholic distinction between the temporal and the spiritual, as practically mediated in the new-world context, led first to a new, deeper appreciation of human religious dignity, then to Murray's

own theoretical recasting of Gelasian dualism. At every point H. searches out what morally and religiously was going forward, finding drives, hopes, and faith that span lived Catholic American history. The development within Murray's own ecclesiologies gives witness to an ongoing, distinctively Catholic and American, faith.

But can the contemporary Church learn anything from Murray's theory? H. admits to our deepening political skepticism and the Church's differing self-understanding (but not to sharp differences between Catholic practice and some magisterial teaching) that distance us from Murray's work. Yet, he suggests, the times have moved us from an assimilationist stage of inculturation to a more transformationalist stance. The leading question becomes: Can a principle such as the priority option for the poor (as initially learned from the Third World) transform, yet preserve, Murray's understanding of a distinctively American Catholic practice of Gelasian social dualism. In a marvelous final chapter, H. recasts that dualism, moving from church/state and Murray's later church/society distinctions to a way of conceiving that dualism in terms of the finality of civil and ecclesial communities, i.e. in terms of justice and eschatological fulfillment. In the process, he corrects Murray's own residual conceptualism, grounding this thoroughly historical conception of dualism in a theology of the Spirit as active in history, and he continues Murray's own moves from static notions of harmony to more dynamic notions of cooperation and coordination.

Although at times, to my reading, H.'s reliance on Gadamer leaves questions of moral and religious normativity unnecessarily hanging in the air, his study is thoroughly sensitive to the moral and religious forces that provide continuity, and distinctiveness, to American Catholic appropriations of the gospel. This pays off particularly in his own theological reflections on the contemporary American Church.

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

ACE OF FREEDOM: THOMAS MERTON'S CHRIST. By George Kilcourse. Notre Dame: University of Notre Dame, 1993. Pp. xii + 273. $34.95.

Kilcourse attempts to substantiate the bold and, for Merton lovers, provocative thesis that a method for analyzing the development of Merton's Christology may be found in Karl Rahner's distinction between metaphysical Christology (in which Incarnation "is the central category and emphasis is placed on the descent of God's Word into the world") and salvation-historical Christology (where "the story of Jesus' life is central, with its movement ascending toward the God in whom he trusted absolutely and whose kingdom he proclaimed with absolute fidelity" [91]).

K. believes that 1958 marks a watershed in Merton's Christology. During that year experiences such as that at Fourth and Walnut in Louisville turned Merton simultaneously toward an "optimistic confidence in the goodness of humanity" and toward a fuller appreciation of the humanity of Christ, thus moving him from an "exclusively metaphysical" Christology from above toward a salvation-historical Christology from below (92). K.'s favorite adjective to describe Merton's emerging Christ is *kenotic*, the "emptying himself of divinity, in order to immerse himself in the ambiguity of our humanity" (5). After 1958 this "kenotic Christ" is dominant in Merton's understanding: "The achievement of Thomas Merton was his discovery in the humanity of Christ of a paradigm for our religious self-understanding" (5).

Those of us familiar with Merton (or who thought we were) are taken aback by a thesis that makes the historical Christ so central in Merton's thought. K. helps account for our confusion. He admits that his thesis is best illustrated from less familiar Merton texts and devotes four of his six chapters to Merton's poetry, literary criticism and antipoetry. Only one chapter, entitled "Dance of the Lord in Emptiness: Merton's Kenotic Christ," attempts to demonstrate the thesis from Merton's better known spiritual writings. K.'s thesis is well summarized in his own words: "To situate Christ as liberator in both *Cables'* and *Lograire's* climactic passages means to find there the kenotic Christ, empty of power and vulnerable as the exploited victims themselves. But it is this Christ from below, his unfailing epiphany made manifest in human poverty and indigence, who continues to convert us to the authentic responsibility we share for history" (197).

But the thesis provokes questions. First, is the historical Christ really that central to Merton even after 1958? And, more broadly, is Christ himself as central to the entire Merton corpus as K. seems to imply? Second, is K. consistent in illustrating his thesis? In analyzing an early poem, K. alludes to the "immediacy of the experience of Christ's humanity" and to Merton's "appropriating Christ's experience to interpret his own" (21). On the other hand, K.'s analyses of some later writings clearly refer primarily to the metaphysical Christ. The year 1958 also marks the beginning of Merton's increased interest in Eastern religions, especially in Zen Buddhism. Commenting on the 1967 essay "New Consciousness," K. refers to an "ontological mysticism" in which we experience not an event, but "a new ontological status" and a "new nature," and in which "grace becomes experienced not as God's action, but as God's nature shared by divine sonship and ultimately by "divinization" (212). My own reading of Merton and of K. prompt me to suggest a revision of K.'s thesis: After 1958 the historical Christ be-

comes more present in Merton, though the metaphysical Christ still remains central.

K.'s study is the only one of its kind and an immense contribution to Merton scholarship. Readers cannot but approach Merton thereafter with a new and heightened consciousness of Christ's role in his thought.

*Creighton University, Omaha* RICHARD J. HAUSER, S.J.

CHRIST AND THE SPIRIT: SPIRIT-CHRISTOLOGY IN TRINITARIAN PERSPECTIVE. By Ralph Del Colle. New York: Oxford University, 1994. Pp. ix + 240. $35.

Del Colle's work is an essay in Christology, pneumatology, the theology of grace, and trinitarian theology, but the theology of the Spirit within the context of the Trinity is the most pervasive focus. For his goal is to complement a Logos or Son Christology with a Spirit Christology, so that along with the Word the Spirit is distinctively, substantively, integrally, and constitutively at work in the event of Jesus Christ and the ongoing economy of grace. D.'s thesis is that this requires a development in pneumatology and trinitarian theology. First, in Christology, in a distinct temporal mission the Spirit sanctifies and unites the human nature of Jesus to the divine Son. The Spirit is the agent of Incarnation. Second, in the economy of grace the risen Lord sends the Spirit and is present to the justified in the modality of the Spirit. Third, these distinct but inseparable temporal missions are correlated and grounded in the immanent Trinity and its relations *ad intra*.

This thesis is unfolded within the tradition of neo-scholastic theology. But one of its catalysts is dialogue with Eastern trinitarian theology and its criticism of the Western tradition. The formal structure of D.'s development is as follows: he first lays out the theology of the Spirit of Matthias Scheeben and Emile Mersch. An analysis of the metaphysics of God's self-communication in the work of Maurice de la Taille and Malachi Donnelly, with a counterpoint in William Hill, follows. In this historical tradition D. presents the Spirit Christology of David Coffey. Coffey's revisions, influenced by Karl Rahner and others, provide the central arguments in the constructive theology. Coffey moves beyond scholasticism by accommodating an ascending Christology. D. then clarifies his position by comparing his Spirit Christology with James Dunn's portrayal of New Testament theology of the Spirit, with the Spirit Christologies of Piet Schoonenberg and Geoffrey Lampe, and with theologies that conflate the Spirit with *Christus praesens*. He concludes by showing the relevance of the overall vision on

such contemporary issues as experience and cultural contextuality, praxis and social justice, and dialogue in a situation of religious pluralism.

This book is not an introduction but a work for the initiated. It unfolds within the world of scholastic theology. D. is a brilliant expositor of that world; he has mastered the distinctions and the arguments; he works within its logic. As an historical theologian D. is objective, fair, and completely irenic in laying out the positions he considers. He traces the inferences, the dialectical moves, the differences of opinion, and the debates of key scholastic theologians since the 19th century. The book does not mediate this language to the non-scholastic tradition, except by external comparison.

D. is well aware of the turn of Roman Catholic theology away from scholasticism since Vatican II, of its ecumenical character and its more experiential methods. But as a mainly constructive work his essay does not entertain at any length the critical historical and epistemological questions that underlie that shift. In terms of systematic theology, then, the question that the book raises is whether this "speculative dogmatic theology" of the Trinity and the Spirit in the scholastic tradition is commensurable methodologically with other movements in Catholic theology since Vatican II. Can a bridge be built between this method and language of theology and the more historically conscious and critical-minded theology of today?

*Weston School of Theology* ROGER HAIGHT, S.J.

THE EUCHARISTIC MYSTERY: REVITALIZING THE TRADITION. By David N. Power, O.M.I. New York: Crossroad, 1992. Pp. xiii + 370. $29.95.

Power aims at renewing the experience and theology of the Eucharist by pointing out both the diversity and the ambiguity of eucharistic traditions. His project can be called a "liturgical theology": his sources are theological and liturgical texts, as well as the rituals and cultural settings for celebration.

P. first develops the current setting of reflection on the theology of the Eucharist. In the face of the dissolution of the "modern" world and the loss of any unifying "*mythos*" in terms of which Eucharist can serve as a symbol of universal unity, he proposes to reread the tradition by way of a "conversation" with the tradition (one thinks of Gadamer) "amid the ruins of a culture and a civilization" (one thinks of Ray Hart). P.'s hermeneutical grid is structured by four factors: (1) the canon of remembrance: what is taken as normative in the commemoration of the death and resurrection of Christ; (2) ritual performance: the ways in which the rituals function in the sense of identity and

self-understanding of a community in a given time and place; (3) the relation of Eucharist to the ethical life of the community; and (4) the way in which the thought forms of a historical period are used in expressing belief and understanding. These coordinates structure his survey of the historical periods crucial for the formation and transmission of what is considered "traditional" and thus significant for the present: the New Testament, the pre-Nicene, the post-Nicene, and the medieval.

P. notes the two traditions in the gospel supper narratives, that of *cultic blessing*, serving as a basis of the Church's ritual traditions, and the *testamentary action*, leaving to the disciples the tradition of Jesus' service and the command to serve one another. After pointing out the significance of meal-sharing in the primitive Church and the characteristics of each supper narrative, P. passes to a contemporary reading of the NT texts. Of particular interest is his development of the memorial command and the way keeping memory works; P. develops the understanding of Jesus' action in the supper and its meaning for Eucharist today in the context of *prophetic memory*. His explanation of the passage of the event of Jesus' passion to the community by way of narrative, blessing, and communion anticipates Aquinas's view of sacraments as the passage of the *virtus passionis Christi* by way of sacrament to the faithful. This situating of the transmission of memory and its power effectively removes the NT accounts from their "traditional" use as proof texts for the sacerdotal *Konsekrationsgewalt* which has focused the theologies of Eucharist since the Gregorian reform. This emphasis runs through the historical section and is an important and fruitful element for refiguring eucharistic tradition.

Pre-Nicene prayers are treated with summary tables of the texts and the redemptive imagery they contain. Presenting various eucharistic prayers as varieties of "blessing" (rather than "consecration") once again obviates the traditional arguments about the content of prayers which contain no supper narrative. Pre-Nicene theology is presented through the perspectives of memory, sacrifice, sacramental nourishment, and ecclesial action. The notion of "sacrifice" is seen against the background of the *spiritual-ethical* tradition in Judaism rather than the *cultic*. Hence it is presented as a *metaphorical* concept embodying the full gamut of redemption, recapitulation of creation, and grateful offering for creation and redemption, all of this developing during a period in the Church's history when ministry was being increasingly sacerdotalized.

P.'s treatment of Eucharist in the later Middle Ages surveys the 1000 years from the post-Nicene period to the Council of Trent. It is necessarily selective and one can argue with P.'s choices (e.g. minimal

attention to the Carolingian culture and its profound influence on "Roman" liturgy and medieval speculation). The survey begins with Augustine, Ps.-Dionysius, the Cappadocians and the Byzantine liturgies. Treatment of the High Middle Ages focuses on the consecration of St. Denis, medieval evangelical groups ("orthodox" and "schismatic," an arguable distinction), public popular devotions, religious community rules, prayer books, and figures (e.g. Gertrude of Helfta and Francis of Assisi) important for the appreciation of medieval piety. P. treats Aquinas's theology of the Eucharist, his location in medieval culture, and his relationship to Bonaventure. I note a certain inconsistency here. As important as Aquinas is for the course of theology, the chapter on Aquinas constitutes a break with what I see as P.'s liturgical theological project; it would have been helpful to situate Aquinas's theology in the context of the actual liturgical experience of the Eucharist. P. concludes with a consideration of developments in doctrine and practice from Berengar to Trent.

Dealing with "revitalizing the eucharistic tradition today," P. surveys the ways in which Aquinas is being reread: Rahner's and Schillebeeckx's theologies of symbols, critiques of and pleas for ontology and language issues. He concludes by stating the need for the language of memorial, and for ontological and institutional language. In offering a more explicit theology of the Eucharist, P. wagers that his project will mediate the eucharistic tradition to a multicultural Church because of its stress on the intersubjectivity of the Eucharist and the role of language, especially a narrative which is open to the negativities of human history and experience. P. offers some of his own examples of a canon of remembrance which includes the seasonal dimension as well as the element of lament in the memorial.

P.'s liturgical-theological perspective challenges the traditional emphases in the theology of the Eucharist, showing the diversity of the tradition and offering a different perspective in the service of the renewal of understanding and practice. Doctoral-level students will find the book enlightening, especially if it is read along with a theological survey such as Daniel Gerken's. Theologians and liturgists will, of course, read it with a more critical eye; surveys of such a vast amount of material invite criticisms and disagreement. For example, I consider the feudal influences on the formation on the Eucharist and its understandings key to the medieval theorizing and, *via* the medieval *summae*, to Trent and beyond. More general readers will find P.'s prose quite difficult and turgid. But the book serves as a very useful contribution to the literature on the history and theology of the Eucharist.

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

MORAL ANATOMY AND MORAL REASONING. By Robert V. Hannaford. Lawrence: University of Kansas, 1993. Pp. x + 197. $29.95.

Hannaford's thesis is that human reasonings about what is morally right, as well as any consequent moral generalizations and abstractions, are all grounded in an anterior understanding of "moral anatomy," namely, a consideration of how persons respond, act, and are in turn affected as moral beings. Any coherent account of moral reasoning and moral action which would flow from this reasoning process must first take into account the various concerns, motives, capacities, and attitudes which make up the particularity of human moral anatomy. Furthermore, in describing the moral anatomy, attention must be paid to the formative and valuative role of the moral community, for what is considered to be "morally correct must reflect the judgment of the moral community. That it must reflect the judgment of the community indicates that we, as responsible agents, are accountable to a community. Regard for a *community* of judges is central to the concept of moral responsibility" (2).

H. holds that adoption of his thesis will force major modifications in a number of reigning ethical theories which seek to derive all moral motives and/or principles from one kind of inclination (e.g. Rawls, Gauthier, Gert, Hobbesians, many game theorists, and many Utilitarians), as well as various universalizing theories which attempt to obtain all moral injunctions from a single principle or from a stance of the so-called isolated universalizer (i.e. Kantian-based theories, and others such as John Mackie and R. M. Hare). Most of the rest of H.'s discussion treats the defects of these various theories, and in fact a major strength of this work is the way H. brings together and critiques many of the contemporary moral philosophers who are, or have been, influential in shaping the contemporary Anglo-American philosophical debates on the epistemology of moral normativity.

H. goes on to outline his own theory based on the Golden Rule, which he argues could correct many of the current defects in the ethical theories surveyed. A core advantage of a golden-rule-based theory is that it would require us to consider our actions from the perspective of those who will be most affected and also to respond with greater concern in order to avoid harming one another. The golden rule also has the obvious advantage of enjoying a wide number of cultural and historical formulations, and nearly all of these portray "moral reasoning as involving mutual, reciprocating awareness rather than as cost-benefit calculating or as applying a formula, as proceeding from reflection about each other's situation rather than as the isolated calculating of an essentially separate individual" (105). Thus, the golden rule corrects the flaws of excessive individualism and egoism found in

many contemporary theories, while still maintaining an essential universality in terms of one's moral concern. Moreover, the golden rule does help us to focus more clearly on the relevant particulars of a moral situation and is more sensitive and responsive to the shifting relationships and indeterminacy inherent in modern democratic societies.

H. clearly distills the main features of the various philosophers discussed in a way that is easy to follow. His own proposal for a golden-rule-based theory of the moral anatomy merits further consideration, but one flaw in his theory shows up in his treatment of the role of the moral community as ground source for moral authority. He does not raise the possibility of an *entire* moral community whose collective judgment has gone tragically awry. The specter which haunts the Holocaust makes no appearance in this discussion, and thus a significant element seems to be missing from H.'s own theory of moral anatomy.

*Jesuit School of Theology, Berkeley* JAMES T. BRETZKE, S.J.

THE MODEL OF LOVE: A STUDY IN PHILOSOPHICAL THEOLOGY. By Vincent Brümmer. New York: Cambridge University, 1993. Pp. xii + 249. $54.95; $16.95.

Brümmer analyzes the uses of the language of love to describe the relationship between God and humanity. After an opening consideration of the roles of models in systematic theology, he examines the major conceptions of love which recur in profane and mystical literature. In a critical register, he judges the value of a particular model of love for interpreting our relationship to God. His critical analysis supports the remarkable reworking of the doctrine of the Atonement which constitutes the book's coda.

In his consideration of the various models, B. employs a critical typology. He identifies five major conceptions of love which recur in the romantic, theological, and philosophical narratives of the West. Among the models of romantic love, he isolates the conceptions of exclusive attention (Ortega y Gasset), of ecstatic union (nuptial mystics), and of passionate suffering (Chrétien de Troyes of the courtly-love tradition). Among the models of neighborly love, he focuses upon the classical tradition of *eros* (Plato), opposed by the Protestant tradition of *agape* (Nygren). As B. describes each type of love, he critically evaluates its merits and debits for exploring the relationship to God in Christian categories. In his treatment of Augustinian *eros*, e.g., B. lauds the primacy accorded to the love of God in the *ordo amoris* but criticizes the traces of self-centeredness still present in the Neoplatonic scale of affection (118–26).

B.'s treatment of courtly love is especially perceptive. At first glance,

the determinedly secular tradition of courtly romance, confined to melancholic knights and disdainful ladies, would not appear a promising candidate for constructing metaphors of the triune God's redemptive grace. But B. carefully notes the passionate suffering which characterizes this love: "The suffering of love becomes inherently desirable because it is experienced as a form of martyrdom in the service of love as this is idealized in the beloved" (96). The courtly conjunction of desire, distance, and idealization can easily illumine the Christian mysticism of the Passion.

B.'s critical judgment is balanced. The treatment of the model of love as exclusive attention (39–56) typifies his critical sobriety. On the one hand, he argues that the exclusiveness of this love could be applied to the uniqueness of the covenant between God and the believer. On the other hand, the infatuation present in such romantic love would seem to lack the freedom and the knowledge central to the Christian love of God. B.'s persistent efforts to balance divine sovereignty and human freedom in a theology of love emerge in this lapidary formula which closes the study: "Love does entail a desire for self-fulfillment. However, it knows that this self-fulfillment cannot be achieved; it can only be bestowed. For the believer such self-fulfillment is the beatitude which is bestowed on frail mortals in that reciprocal 'community of bestowals' which is the love of God" (243–44).

Despite B.'s erudition and judiciousness, certain omissions are evident. He offers little discussion of the analogical nature of religious language. Analogical considerations might have sharpened the critical consideration of the use and limits of amatory attributes in theological discourse. Furthermore, despite the diversity of the models of love explored, B. gives little attention to the parent/child, specifically the father/son, paradigm of love, which has long shaped the Christian account of divine action. Moreover, consideration of the theological virtue of charity might clarify the similarities and the heteronomies regarding human love which lie in the mainstream of the Christian conception of divine grace.

Even more problematic is B.'s treatment of the divine attributes in the systematic passages. He argues that, in order to affirm the role of suffering love in God, theologians must abandon the traditional tenet of divine impassibility (227). Similarly, he contends that if one is to use *eros* (need-love) to characterize the divine-human covenant, one must jettison the related tenet of divine aseity (236–37). This attempt to abolish divine immutability as the price of recognizing a loving God is less than convincing. While it may be true that interhuman love is rooted in reciprocal need, it is not evident why such need is necessarily constitutive of divine love. Such an abolition of divine immutability,

clearly shaped by certain principles of process theology, would appear to be an uncritical projection of the dynamics of human love onto God. The perfection of God, as well as the alterity of God, could be compromised in such a tight model of human *eros*.

*Fordham University* JOHN J. CONLEY, S.J.

INQUIRIES IN BIOETHICS. By Stephen G. Post. Washington: Georgetown University, 1993. Pp. xii + 179. $35; $17.95.

Post's fine collection of essays in bioethics avoids self-conscious ethical theorizing, focusing instead on "a spectrum of broad, perennial, humanistic themes such as human perfectibility, trust, care, and the contingency of human experience." The nine essays cover topics as varied as abortion and a search for "perfect" babies to species impartiality in medical research.

P. avoids a principle-based analysis of ethical topics. He considers what happens to us as a people when we make certain choices. Although there is no mention of it, he provides thoughtful reflection on the key issues of virtue ethics: Who are we? What are we doing? and What are we becoming? The essays are reminiscent of the work of a deeply compassionate naturalist, looking at humanity, reflecting on behavior, and considering its meaning. As such, they provide a common ground for human discourse rather than the polemics that usually surround topics as controversial as abortion and euthanasia. P. views bioethical questions with a human eye. As an example, his careful attention to the meaning of abortion in a dubious quest for human perfectibility brings new light in areas where there is only darkness. Likewise, P. critiques contemporary culture by attending to issues such as what it means to be human and how we change, perhaps for the worse, by making certain choices. He notes that the current desire for "mercy killing" suggests an ongoing American desire to control every contingency rather than value efforts to care for the emotional and physical needs of the seriously ill.

Some areas of the book, however, fail to meet the high standards of the rest of the volume. P.'s argument that psychiatry can be intolerant of religious experience is obscured by his lengthy dissection of the American Psychiatric Association's diagnostic Bible, DSM-IIIR (Diagnostic and Statistic Manual of Mental Disorders, 3rd edition, revised). Although DSM-IIIR prominently describes religious manifestations of psychiatric illness, this is evidence of the frequent religious delusions in those with thought disorders (e.g. schizophrenia) rather than of religious bias. The chapter on caring for the chronically ill ends on the issue of using psychotropic medication for control of demented individ-

uals, without making clear what the point is in relation to the rest of the chapter. The topic is an important one and could have been better integrated. Unfortunately, drugs are frequently necessary in the care of the demented not because of a lack of care and compassion but as a consequence of the underlying illness. Of less import, but still unfortunate, is the repetition of a quote in both chapters 6 and 7.

These faults aside, this is an exciting book. P.'s quiet style prompts consideration of questions usually not asked. His avoidance of doctrinaire positions, his attention to feminist sources, and his perceptive criticism of technological fixes to human problems make this a refreshing contribution to the bioethical literature. The book is useful to the general reader and would be a particularly valuable resource in college courses in biomedical ethics.

*Harvard Medical School* MYLES N. SHEEHAN, S.J., M.D.

RELIGION AND CULTURAL FREEDOM. By E. M. Adams. Philadelphia: Temple University, 1993. Pp. xiii + 193. $39.95.

Adams argues that historical religions must accommodate themselves to the knowledge of modern cultures; and this is what A. means by cultural freedom. However, whereas religion can adjust to most elements of modern culture without essential damage, A. believes there can be no harmony between religion and the contemporary metaphysics of scientific naturalism. Because religion operates from the optic of humanistic values and meaning (presuming that value and meaning are "categorial structures" inherent to our existence), and because scientific naturalism eschews such a perspective, one or the other of these two—humanism or scientific naturalism—must be wrong. A. feels that the marginalization of religion in the West is traceable to the presumed truth of the latter. Religion, as a humanistic endeavor, can and must confront this presumption or else hazard continued intellectual irrelevancy.

A. acknowledges the difficulty with which historical religions conform to new situations. Religion intensifies the conservative instinct and possesses the power to absolutize historically conditioned beliefs, thereby becoming an obstacle to cultural progress. To avoid this a religion must associate itself with the developing intellectual and moral convictions of a culture, absorbing the culture's ideas. Except in its formative period, religion is always a follower, never a vanguard.

Conformity to the metaphysics of a given age is requisite for the legitimation of a religion. Jewish Christianity succeeded by conforming to the larger Greco-Roman worldview. Medieval theism worked

because it was not inconsistent with the dominant humanistic metaphysics of the age. In our day, in the Christian West, we face a similar challenge, but with one enormous difference: the legitimacy of religion is threatened by its lack of conformity to the dominant metaphysics of scientific naturalism. But a reconciliation between humanistic religion and this metaphysics is impossible; therefore religion has no option but to challenge this metaphysics.

For A., humanistic thought can claim greater objectivity in its description of human experience than science. Scientific naturalism recognizes no inherent meaning or value in the nature of things. But A. argues that the language of "ought" is not an empirical concept but a categorial one: it is not known simply through experience but is involved in the very possibility of knowledge-yielding experience. He contends that linguistic analyses of our behavioral responses to environmental conditions (emotive acts that presume value) exhibit the "propositional" character of these acts and therefore their inherent claim to truth. Relatedly, another categorically irreducible structure of reality is meaning. Meaning is also a foundational structure tacitly operating in all human interaction. In its unwillingness to admit these things scientific naturalism betrays its inability to access the full range of human experience. Humanism (and humanistic religion) is thereby vindicated. The solution for science is to regain a humanistic methodology, something it had in its infancy but lost with the rise of instrumental rationality.

This book is advantaged by its clear writing, occasional eloquence, and economy of words. However, the argument is spread thin at times by this same brevity. The critical fourth chapter, "Humanism versus Naturalism," contains nine footnotes, seven of which refer the reader to other books by A. "for a fuller discussion." A. should also further develop the notion that religiosity is not in decline: religious folk are either unaware of the incongruity between their belief and scientific naturalism or they are unaware of scientific naturalism.

This is an alert, intelligent book—a fitting emblem for the state of religion at the end of one century and the beginning of another.

*Loyola Marymount University, L.A.* JOSEPH H. MCKENNA

PIOUS PASSION: THE EMERGENCE OF MODERN FUNDAMENTALISM IN THE UNITED STATES AND IRAN. Comparative Studies in Religion and Society. By Martin Riesebrodt. Translated from the German by Don Renau. Berkeley: University of California, 1993. Pp. x + 262. $40.

For over a decade, a series of academic symposia and scholarly books have been focusing on fundamentalism in its comparative religious

and cultural forms. Perhaps the best known in this series has been the major project sponsored by the American Academy of Arts and Sciences, under the direction of Martin Marty of the University of Chicago.

Most of these studies have either focused on a single case (e.g. *Gush Enumin* Jewish fundamentalism in Israel) or eventuated in lists of "common" traits such as Marty's list: reactive to modernity, separatist, Manichaean, antipluralist, morally absolutist, antievolutionary in mentality, with a penchant to see history less as progress than as degeneration from some putative golden age of order. These traits, however, still lack a unifying and systematic theory.

In what was originally an *Habilitationschrift* published in German in 1990, Riesebrodt, an Associate Professor of Sociology at the University of Chicago, essays a theoretically oriented, intercultural and historically comparative study of fundamentalism. R.'s central thesis reads: "Fundamentalism refers to an urban movement, directed primarily against the dissolution of personalistic, patriarchal notions of order and social relations and their displacement by depersonalized principles." He shows well how the neopatriarchalism in fundamentalism addresses economic, political, moral, and religious changes in society. "The pluralization of culture and lifestyle, the depersonalization and codification of social relationships, the bureaucratization of politics and economics, and the removal of social phenomena from traditional moral regulation all represent a direct assault on fundamentalism's conceptions of the ideal ordering of collective social life."

Scholars will mine this volume's wealth mainly for the generalizing and methodological and theoretical principles it enunciates. But R. also offers careful historical and sociological reconstructions of American Protestant fundamentalism in the 1920s and the Shi'ite fundamentalist protests in the 1960s and 1970s, before the successful revolution which ousted the Shah of Iran.

In Chapter 1, "Fundamentalism as a Sociological Problem," R. combines a broad definition of fundamentalism, as mobilized or radical traditionalism under conditions of rapid urbanization, with an attempt to differentiate fundamentalism from conservatism, mere traditionalism, populism, and fascism. Drawing on Max Weber, he puts together this broad definition with typological differentiation (ideal-type analysis) of varieties of fundamentalism, ranging from a world-rejecting attitude which flees the world to one which tries to master the world gone wrong, from reformist to revolutionary options, and from a fundamentalism based on rational appeals to one which is more experience-oriented and charismatically based. He tries to outline the sociological conditions which give rise to or accompany each of the types.

At root, R. argues that fundamentalism is a species of neopatriarchalism which protests the differentiations of society into particular spheres, each with its own separate ethical norms. R. avoids all simple reductionisms and honors the unique role of religion.

Sociologists will find in this volume probably the best systematic and theoretical approach to fundamentalism, with careful attention to its carriers, its ideology, and causes for the mobilization of social protest among its followers. By combining a salvation history with a specific social critique, fundamentalism draws support from sectors of society which do not subscribe to the theological vision. Historians will find here some careful analysis of mistaken views, e.g. the notion of American Protestant fundamentalism as a lower-class rural phenomenon is submitted to a re-analysis of the membership of the leading fundamentalist congregations and their leadership during the 1920s. I know, at present, no other book so theoretically sophisticated and helpful for classifying and studying fundamentalism in comparative perspective.

*Jesuit School of Theology, Berkeley* JOHN A. COLEMAN, S.J.

DISFIGURING: ART, ARCHITECTURE, RELIGION. By Mark C. Taylor. Chicago: University of Chicago, 1992. Pp. xiv + 346, with 36 color plates, 89 halftones, 13 line drawings. $45.

Deconstructionist theologian Taylor's book begins with great promise but ultimately perplexes and disappoints.

T. understands the art of this century to be grouped into three different movements or periods, each characterized by its own form of disfiguring.

The first, Modernism, is the artistic heir to the late-18th- and early-19th-century theoesthetics that understood art and religion as joining "to lead individuals and society from fragmentation and opposition to integration and unification." With the artists who are the representatives of Modernism (Kandinsky, Mondrian, Malevich, Reinhardt, Newman, and Rothko), there was a movement to simplify, to remove the distracting clutter that prevents us from experiencing the one embracing universal reality. Likewise, in Modernist architecture (Le Corbusier, Van Doesburg, Gropius, Van der Rohe), the desire was to reduce, to purify. The result, as T. observes, was the danger of removing all individuality (politically seen by T. as sowing the seeds of Fascism). Thus, the common disfiguring in this movement was the total removal of any kind of figuration.

T. speaks of the second artistic movement of this century, Postmodernism, as a "disfiguring" of modernist abstraction. (Postmodernism

begins, for T., in the mid 1950s or early 1960s and extends to the present). In other words, as a reaction to reductive Modernism, the Postmodern movement "disfigured" abstraction by reintroducing the human figure and ornamentation. If Modernism was about transcendance, Postmodernism is about immanence. Both seek their own utopias—one in an ideal real that stripped away appearances, and the other in the realm of merchandizing in which appearance and image are everything. Oddly, the Postmodern buildings cited by T. are not sacred spaces; rather, they are residences, resort hotels, and a world's fair pavillion—in fact, no 20th-century architecture intended as a sacred space (and there are notable examples) is discussed in the book. In the field of painting, this Postmodern "refiguring" is best (indeed, almost exclusively) exemplified for T. by the work of Pop artist Andy Warhol, for whom T. shows little appreciation. Warhol represents for him the art that is the appearance of appearance.

Neither of these periods is acceptable to T. His resolution, an uneasy alternative to the first two periods, is his own form of authentic Postmodernism best represented by his a/theology, which "explores the middle ground between classical theology and atheism." Again, his choice of artists is odd and highly restrictive—American architect Peter Eisenman, American earthwork artist Michael Heizer, Italian conceptual artist Michelangelo Pistoletto, and German painter/sculptor Anselm Kiefer. With Eisenman and Pistoletto, T. seems to have chosen artists to fit his theory. Eisenman, e.g., has stated that the purpose of his houses is "to shatter the sense of comfortable complacency by alienating people from their environment." While Kiefer does belong in a book discussing contemporary art and religion, T. puts his own pessimistic spin on Kiefer's work and thus misrepresents Kiefer's spiritual concerns.

Ultimately, T. rejects Modernism and inauthentic Postmodernism, replacing these with his a/theology and its accompanying a/theoesthetics. He concludes his book: "To live in the wake of modernity is to live without the hope of resurrexit . . . . In the desert that has become our world, there is only exile . . . without beginning and without ending." Instead of transcendence or immanence, we are left with only the uneasy feeling of disorienting, alienating isolation.

The promotion material for the book claims that it "is the first sustained interpretation of the deep but often hidden links among 20th century art, architecture, and religion." It isn't. While the first half of the book addresses some of the principal (but by no means all) artists in the first part of the century who typically find their way into books on modern spiritual art, T. most decidedly changes his method of approach in the second half by ignoring more recent artists whose works

reflect the spiritual and by choosing a very limited list of artists and architects who conveniently fit his theory. He does not address one of the earliest movements of art in this century clearly dedicated to "disfiguring"—German Expressionism, many of whose advocates used their disfiguring to address spiritual concerns. With very few exceptions, T. virtually ignores the impressive history of 20th-century sculpture, some of the greatest examples of which have dealt powerfully with religious and spiritual concerns. This is a major omission.

Ironically, while one of the reasons T. eschews Postmodernism is because of its excessive and self-conscious ornamentation, T. fills the book with phrases that are the scribal equivalent to such convoluted excess. I offer but one example—T.'s reflections on American artist Michael Heizer's massive earthwork sculpture, *Double Negative*: "The unavoidable void, which neither is nor is not, must be rendered by a figuring that is a disfiguring. Disfiguration uses figure against figure to figure what cannot be figured." One wearies of this quickly.

*Disfiguring* might have been an important work that probed the diversity of many modern and contemporary artists who have been engaged in a genuine pursuit of the spiritual. Instead, T.'s book becomes as enfeebled as a/theology. In this way the book, most promising in its beginning, disfigures its own claims as well as our expectations.

*Saint Louis University* TERRENCE E. DEMPSEY, S.J.

THEOLOGY AND NARRATIVE: SELECTED ESSAYS. By Hans W. Frei. Edited by George Hunsinger and William C. Placher. New York: Oxford University, 1993. Pp. 274. $35.

When Frei died suddenly in 1988, the theological world lost one of its most significant and influential figures. His work, perhaps more than that of any other theologian, marked the advent and popularity of narrative theology. A good number of the essays collected here have never been published before. They span Frei's entire career, yet exhibit a striking consistency: they really read like a book, perhaps very much like the next book Frei might have written.

Frei was a painstaking craftsman. Each sentence of his seminal *Eclipse of Biblical Narrative* reads as if it had been fashioned in a smithy and carefully polished until it finally said exactly what he meant it to say and no more. His "thick" style in these essays also demands close attention and active commitment on the part of the reader.

A distinction between "truth" and "meaning" pervades the whole collection like a golden thread. Are the biblical narratives constitutive of the believing community because the community finds them mean-

ingful, or because it finds them true? Perhaps this is a false distinction, and Frei at several points seems to want to undermine it. For the chief objection of others to the narrative-theology school is that it too readily concludes from the meaningfulness of a biblical narrative to its truth value. Perhaps Hunsinger is right when he says in his Afterword that it would be better to phrase the issue as one obtaining between two rival accounts of truth. Frei and the other narrativists defend and operate out of a "coherence theory" of truth, while historical critics and rational apologetes appeal to a "correspondence theory" of truth.

And representing this coherence theory of truth in the practice of biblical hermeneutics, there is no question that Frei scores several direct hits against those who want to anchor faith to the historicity of biblical narratives. For one thing, he says, the notorious fact that historical critics can never seem to come to any conclusion about the historicity of these narratives (or at least to a conclusion that would command anything like a consensus among their more reputable practitioners) must say something *about the nature of those narratives themselves*! Moreover, the biblical narratives, for Christians at least, culminate in the resurrection, not exactly an "event" in the normal meaning of that term as used by an historian, who must perforce work within the cause-effect nexus of secondary causality.

But Frei in no sense claims that the gospel narratives are meaningful for Christians in the same way the novels of Dickens are meaningful to his wide readership. On the contrary, he admits the inherent referentiality of the gospel narratives, but only on their own terms. As Hunsinger puts it: "Frei is not claiming that the gospel narratives make no ostensive reference. He is rather claiming that they make no ostensive reference to an object to which we have independent epistemic access and whose factuality can be affirmed on any grounds other than faith" (266).

Frei seems to have two opponents in mind here: the typical evangelical theologian (Carl F. H. Henry serves as the exemplar of the type) who mistakes the vividness of the historical narrative for its historicity (see esp. chap. 9), and the typical literary critic (Frank Kermode exemplifies this type) who treats the narrative the way a structuralist treats language—merely as a system of relations with no referentiality or ostensivity outside of itself.

Even this quick glance at the issues Frei has raised and this brief indication of his tenacity and perspicuity in wrestling with them may already suggest how fertile and engaging a theologian speaks in the pages of this collection—a fitting memorial for their author.

*New York University* EDWARD T. OAKES, S.J.

## SHORTER NOTICES

LET THE OPPRESSED GO FREE: FEMINIST PERSPECTIVES ON THE NEW TESTAMENT. By Luise Schottroff. Translated from the German by Annemarie S. Kidder. Gender and the Biblical Tradition. Louisville: Westminster/Knox, 1993. Pp. 208. $18.

This collection of essays by Germany's foremost woman scholar in biblical studies is hard to put down. Using the social-historical method of biblical interpretation, Schottroff calls into question long-held scholarly assumptions which pertain to woman's social status in the NT and the implications of its androcentric language. She directly challenges the anti-Judaism and sexism of recognized German exegetes, noting little change in commentaries published in the early 1900s or as recently as the 1980s.

S. treats Paul positively, highlighting social data gleaned from his letters, such as the ratio of men to women named in Rom 16 and its implications, as well as the terms used to describe women. She believes that social facts are crucial to a proper understanding of Paul and basic to a holistic theology that can be relevant to Christians today. Two theologies, feminist and patriarchal, side by side perpetuate old hierarchical presuppositions unchallenged. The task is not to offer theological justifications for Paul in a vacuum, but to rediscover the impact of the gospel on the life and practice of early Christian communities.

S.'s treatment of Mary Magdalen and the women at the tomb offers new support for women seeking equality in the Church. The Martha-Mary episode illustrates conflicting roles faced by first-century women, who may have had to settle, like Martha, with trying to manage both. S.'s handling of Luke 7:36–50, one of her most valuable contributions, offers insight both into God's unconditional forgiveness and into the value of truly understanding social context in order to grasp a text's full meaning. From S.'s study a new appreciation of early Christianity emerges that is both fascinating and convincing.

SONYA A. QUITSLUND
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PELAGIUS' COMMENTARY ON ST. PAUL'S EPISTLE TO THE ROMANS. Translated with Introduction and Notes by Theodore de Bruyn. Oxford Early Christian Studies. Oxford: Clarendon, 1993. Pp. vii + 236. $54.

Biblical commentaries from the patristic period are numerous, and yet they are often neglected as sources of early Christian thought. De Bruyn here presents the first English translation of Pelagius's Commentary on Paul's Epistle to the Romans, together with an extensive introduction and copious annotation. He also includes a critical edition of the biblical text used by Pelagius. Recent studies of Pelagius have focussed on his letters and ascetical treatises; B.'s fine work contributes to the discussion in an important way by directing attention to Pelagius's role as a biblical commentator.

B.'s introduction views Pelagius's commentary in the context of the renaissance of interest in Paul's letters that arose in the West during the late-fourth and early-fifth centuries. Marius Victorinus, the Ambrosiaster, Origen of Alexandria (in Rufinus's Latin translation) were among Pelagius's sources. Some of his comments, as B. notes, were derived from Augustine's early attempts to interpret Romans; but other remarks are directed against Augustine's later interpretations, such as those found in

*Eighty-three Questions* and *To Simplician* (7).

The Pelagius that emerges from this text is a moderate, ascetical teacher and a vigorous apologist for orthodoxy. Writing in the decades that immediately followed the bitter debate between Jerome and Jovinian over the value of ascetic renunciation, Pelagius attempted to steer a middle course between the two: he affirms the value of asceticism, but without condemning the "weaker" Christian (at *Romans* 14:15–19 [143]). He attacks Arians and Photinians. But Pelagius's primary intent is to refute the Manichees and to rehabilitate Paul whose works had been appropriated by Manichean polemicists (16). Pelagius's interpretations reject Manichean determinism, defend the goodness of creation, and assert human freedom and responsibility.

B.'s volume does much to illumine the world of late antique Rome and to reveal the thought of one of its most prominent teachers.

DAVID G. HUNTER
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THE DESERT FATHERS ON MONASTIC COMMUNITY. By Graham Gould. Oxford Early Christian Studies. New York: Oxford Clarendon, 1993. Pp. 202. $42.50.

Originally a doctoral thesis completed under the direction of Bishop Rowan Williams at Cambridge University, this book is a study of the Christian monks of fourth- and fifth-century Egypt, whose sayings and stories were compiled in the late fifth century and are known collectively as the *Apophthegmata patrum*. Gould is a lecturer in early Church history in the Department of Theology and Religious Studies at King's College, London. Contrary to the popularly held view that the Desert Fathers were primarily interested in solitude, G. shows that the early monks were deeply concerned with the nature of the community they formed and the relationships between individuals within it.

After an introduction which deals with the text of the *Apophthegmata*, succeeding chapters treat the abba and his disciple, the monk and his neighbor, problems of anger and judgment, solitude and interaction, and relationships and prayer. Asceticism, demonology, and sexuality are treated only insofar as they shed light on the theme of community. The work ably demonstrates that the semi-anchoritic life of the monastic communities of Nitria and Scetis was flexible, allowing monks to live alone or with others and to meet regularly or rarely. Even in cases where there were very limited contacts with others, human relationships were deemed important in the spiritual development of the monks.

The book does not attempt to address the related issues in the Pachomian monastic movements of upper Egypt or in contemporary or later monasticism in Palestine, Syria, or the West. Nor does it study the origins of monasticism in Egyptian Christianity or attempt to account for the history of the communities which produced the *Apophthegmata*. A detailed bibliography and index complete this competent study.

R. KEVIN SEASOLTZ, O.S.B.
*Saint John's Abbey, Collegeville*

HADEWIJCH AND HER SISTERS: OTHER WAYS OF LOVING AND KNOWING. By John Giles Milhaven. Albany, N.Y.: SUNY, 1993. Pp. xiii + 171. $12.95.

A book frankly written from the perspective of a man discovering a wealth of new ideas from feminist historical scholarship and reflection on interpersonal relationships. Milhaven's reading of the 13th-century Beguine, Hadewijch of Antwerp

shows her anticipating theories of friendship, mutuality, and bodiliness explored by contemporary feminists such as Gilligan, Harrison, Heyward, Hunt, Lorde, and Ruether. Hadewijch is more radical than they in her insistence on the human body's sheer physicality ("personal *qua* muscular, muscular *qua* personal") as a source of human loving and knowing (94).

Part 1, "Hadewijch and the Mutuality of Love," compares key passages to Augustine, Pseudo-Dionysius, Bernard of Clairvaux, and Guerric of Igny, showing how Hadewijch moves beyond metaphor and analogy in her physical union with God. "Hadewijch experienced *herself as physically embracing her Beloved*" (15). More radical than "traditional theology" is her understanding of mutuality and exchange in mystical union. "In the equality Hadewijch affirms, the human person becoming the Divine loses distinct awareness of both herself and the divine person, *and so does the divine person*" (18). In Part 2, "Medieval Women and Bodily Knowing," drawing on Bynum and Ziegler, Milhaven compiles a list of traits of embodied knowing suggested by medieval women's writings: "complete immersion in a singular place and time, agency and interaffectivity, pervasion by physical touch, surging physical need or desire, and pleasuring [and pain] typical of family life (116).

M. is to be commended for his effort to positively incorporate women's thinking past and present into a more elastic model of "the best human living" including a more positive understanding of the human body. Given the scope of the undertaking it is perhaps not surprising that one at times becomes caught in seemingly arbitrary shifts of focus and is left adrift in generalities in spite of the specific analysis of texts.

PAMELA KIRK
*St. John's University, N.Y.*

DISCOURSES OF MARTYRDOM IN ENGLISH LITERATURE, 1563–1694. By John R. Knott. New York: Cambridge University, 1993. Pp. xv + 278. $59.95.

Concerning the saints and martyrs, St. Teresa of Avila supposedly remarked to Christ that it was no wonder he had so few friends, considering how he treated the ones he had. Nowhere is this friendship more tested in English history than in the persecutions of the faithful (however defined) during the 16th and 17th centuries. Knott takes the accounts of the Protestant martyrs, not only in Foxe's *Acts and Monuments* but elsewhere (such as John Bale) to demonstrate what I am tempted to call a rhetoric of righteousness. These accounts looked to Scripture, the Fathers, and accounts of Roman persecution to form a conscious recreation of sanctity for themselves.

For Foxe's martyrs, the "text" of martyrdom was both written and performed. Thus at their deaths martyrs might kiss the stake as a symbolic cross, and Foxe consciously makes their deaths into an *imitatio Christi*. "Bloody Bonner" and his Catholic cohorts are seen not as paternalistic prelates protecting the Church, but as raging beasts like the Roman Emperors. Unfortunately for the Church of England, this rhetorical genie was impossible to get back into the bottle. The discourse of persecution developed by Foxe was appropriated by puritans and separatists like Milton, Bunyan, and the Quaker George Fox, all of whom Knott competently discusses, with "bloody Bonner' replaced by Laud or, after the Restoration, the local magistrates who examined nonconformists.

Knott is one of those sound scholars at home both with historians of the Reformation as well as with Renaissance literary critics. His book should interest those historians for whom lit-

erary texts of the Reformation are useful evidence as well as those literary critics interested in the rhetoric of religion or the creation of reformation "texts" both written and executed. It is a pleasure to read a literary critic so historically informed.

J. F. R. DAY
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PREACHING IN THE LAST DAYS: THE THEME OF THE "TWO WITNESSES" IN THE 16TH AND 17TH CENTURIES. By Rodney L. Petersen. New York: Oxford University, 1993. Pp. xii + 318. $49.95.

A thorough, scholarly history of the theological treatment of the "two witnesses" who appear in Revelation 11: 3–13. Petersen traces the interpretation of this thorny passage in the early Fathers, the Middle Ages, and particularly among Protestant theologians of the 16th and 17th centuries, guiding us through "the development of a matrix for reading [the] text, steps of self-understanding as related to that text, and an account of the wider social perception of its meaning and implications for the arena of ecclesial and political action" (3).

Of course the passage is apocalyptic and invokes not only Christian but also Jewish perspectives. The two witnesses have traditionally been viewed as prophets who preach at the end of time against the Antichrist, or beast, the very incarnation of evil, a force very much at work in Hebrew literature in opposition to the promises of the Messiah and his kingdom. "For many who would be called Protestants, this was the reality they felt they experienced as they looked to a Church that they believed had lost both its doctrinal accuracy and its moral purity" (8).

P.'s study is directed to theologians and readers acquainted with the history of exegesis. Abundant notes appear at the end of each chapter and are complemented by a 35-page select bibliography of works in several languages. Yet for all its scholarly apparatus, the book is eminently clear and readable. Reproductions of medieval illuminations and reformation woodcuts enliven P.'s narrative.

MASON I. LOWANCE, JR.
*Univ. of Massachusetts, Amherst*

THE ROMAN CATHOLICS. By Patrick W. Carey. Denominations in America. Westport, Conn.: Greenwood, 1993. Pp. 377. $55.

A century ago, between the years 1893 and 1897, appeared a prestigious series of 13 volumes that came to be known as the American Church History Series. Greenwood Press has looked to those long-ago tomes as a precedent for their contemporary set of studies under the title Denominations in America.

Carey's volume on the Roman Catholics is divided into two major sections. The first is a 140-page narrative account of Catholicism in what is now the U.S. from its Spanish nativity to its gangly complexity at the end of the 20th century. This summary of American Catholic history is superb in its comprehensiveness and detail. The telling of this long and intricate story is evenly paced and evenhanded. C. not only writes engagingly, but he is strikingly fair to all sides in the many controversies that have convulsed Catholicism in America. He is especially agile in walking the reader through the intellectual, theological, and political minefields of the postconciliar Church.

C.'s second part, a series of concise encyclopedia-style biographical sketches of major figures in American Catholic history, covers some 170 pages. All the major players are here, as well as a judicious cross section of lesser-known luminaries. The diversity across the lines of race, gender, laity, religious and clerics is remarkable.

Each section is painstakingly documented. The volume concludes with a comprehensive and very current bibliographical essay, followed by a useful chronology and index. College students, scholars, thoughtful readers, and serious libraries alike will welcome this volume as an insightful—though costly—resource.

CLYDE F. CREWS
*Bellarmine College, Louisville*

CHRISTIAN FAITH IN DARK TIMES: THEOLOGICAL CONFLICTS IN THE SHADOW OF HITLER. By Jack Forstman. Louisville: Westminster/Knox, 1992. Pp. 261. $23.

Forstman studies six leading Protestant German theologians from the end of the First World War to the early years of Hitler's rule. His central question is whether Christian faith, properly understood, has within it the capacity to recognize the demonic and the strength of character to say "no." From the examples of Barth, Bultmann, and Tillich (all opponents of National Socialism), one can answer in the affirmative. Yet doubts are raised as one ponders the works of Althaus, Gogarten, Hirsch, and other theologians.

In one way or another each of the latter sees autonomous individualism as the antithesis of faith, as the rejection of the lordship of Christ, and individualism is best overcome by immersion into a people (*Volk*). Faith leads one to accept as manifestations of the lordship of Christ the "orders of creation"—the family, the people, and the state. The state preserves and enhances the life of the *Volk* by the exercise of lordship, i.e. by authority and coercion. This in general was the theological basis which led so many to support the principles of National Socialism and herald the rise of Hitler. By 1937 Althaus and Gogarten evidently recognized their mistake. But Hirsch, whom F. calls "arguably the most brilliant theologian in that time," supported the Third Reich to the end, and even after the war he never publicly renounced his position.

F. guides the reader through the various controversies in which all six theologians were engaged and which rarely saw any two in agreement. This method provides us with the book's value and its limitations. In the space of one paradigmatic eight-page chapter, e.g., F. gives a summary of books about Jesus written by Bultmann and Hirsch, a review of Bultmann's book by Hirsch, Bultmann's lengthy response to Hirsch, and finally Hirsch's response to Bultmann. There is an excellent chapter on the affair of Günther Dehn and another on the Barmen Declaration and the Ansbacher Counsel. These theological controversies may be too intramural and too narrowly defined for the average reader, but F.'s work can be of great help to those working in the history of modern theology.

DONALD J. MOORE, S.J.
*Fordham University*

THE CATHOLIC CHURCH IN HAITI: POLITICAL AND SOCIAL CHANGE. By Anne Greene. East Lansing: Michigan State University, 1993. Pp. 312.

Greene presents a historical analysis of the role of the Church in the overthrow of Jean-Claude Duvalier along with a brief overview of the Haitian Church from the colonial period to the present.

Her opening chapters survey church-state issues in Latin America and Haiti, including the long battle surrounding the Concordat of 1860. The core of the book covers the reign of Duvalier (1971–1986). During this period a new concept of mission, involving outreach to rural Haitians and away from the urban, mulatto elite, was reinforced by Catholic social thought, liberation theology, a native clergy, a vibrant youth move-

ment, and the growth of Basic Christian Communities. This new pastoral plan put the Church on a collision course with the government. G. documents the seminal role played by the Haitian Conference of Religious (CHR) and the importance of John Paul II's 1983 visit. The Pope's cry that "things must change" electrified Haitians and almost electrocuted Baby Doc. The Episcopal Conference endorsed programs in peasant organization, literacy, and rural development. Church groups sprang into action and mobilized the rural masses. G. does an excellent job in pointing out the focal part played by Radio Soleil, the Catholic station. It was the cement holding the various efforts together. G. is enthusiastic in her praise of "priests, . . . nuns, development, literacy, and media workers . . . who had taken to heart the papal injunctions and conference messages to work with the poor. . . . Many of them repeatedly risked their lives on behalf of justice for the poor."

While the book addresses an important and timely subject, some gaps and inaccuracies cause it to be a disappointment. E.g., two final chapters which discuss the post-Duvalier period and briefly, the Aristide presidency appear, unfortunately, to be quick add-ons with glaring omissions. Further, some discussion of the distinction between the hierarchy and the local church, including the Ti Legliz is needed. Episcopal statements did provide cover for church workers, but it was clearly the local church, both clerical and lay, which led the way in the overthrown of Baby Doc. As G. indicates, the Bishops and the Nuncio might well have been reluctant followers (290 n.). G. also contends that "the rural sector did not participate in the overthrow of President Duvalier." Nothing could be further from the truth; it was precisely the church-related rural groups, linked up by Radio Soleil, that rallied the cities to action.

In spite of these criticisms, however, G.'s work has the merit of calling attention to the courageous actions of Haiti's people and to the high point in Haitian church history.

JOHN P. HOGAN
*Peace Corps, Washington, D.C.*

SIMONE WEIL ET EDITH STEIN: MALHEUR ET SOUFFRANCE. By Jean-François Thomas, S.J. Preface de M. Gustave Thibon. Série "Ouvertures." Namur: Culture et Vérité, 1992, Pp. 218. Fr.b. 1033.

A solid contribution to the growing body of studies probing Weil's meaning for us today. Thomas joins philosophers and theologians who recognize that the extraordinary witness of Simone Weil is only part of the story, and that serious scholarly engagement with her writings is in order. T. focuses upon the enigmatic shape of Weil's ruminations about suffering. He performs a close reading of her texts, juxtaposing another woman philosopher, German phenomenologist and spiritual thinker Edith Stein, alongside of Weil.

T. explores five aspects of the significance of affliction and suffering in the writings of the two women, who were not only contemporaries but shared the tragedy of Nazi anti-Semitism and early death. He sensitively develops a position which demonstrates how both women moved to a spiritual Christianity from their respective Jewish origins and offers some evidence for their differences with respect to the understanding of God's love and the human reality of anguish, abandonment, and pain. Stein is approached as a controversial partner, most certainly not secondary to Weil but not in focus as the latter is for this analysis. Throughout, T. weaves in material from the writing of Wiesel to enrich his work, which

explicitly rejects a notion of suffering apart from the grasp of an incohate mystery. Even so, T. does not neglect the powerful discernment that Weil gives to her writing, coloring the language of suffering and developing highly nuanced theological and philosophical arguments about the human condition in the face of oppression and cruelty. The volume moves the reader through an intricate pathway leading to the final section on "ultimate discovery." It is an effective approach and provides useful references to the published works of both women.

Although I appreciate T.'s scope and method, there are some problems with the content. T. indicates that Weil's spirituality proves pessimistic, and that she does not have the transformational hope infused in the writing and life of Edith Stein, who was to join the Carmelite order and fervently engage her spiritual beliefs on a daily basis. The comparison seems unfair, carrying forward the stereotype of Weil as a melancholic but brilliant thinker. Had T. worked as closely with Weil's last writings, especially *The Need for Roots,* I think he would have discovered the importance of human sociability and the Weilian position regarding "intermediary" structures which ground a very hopeful spirituality.

CLARE B. FISCHER
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*Berkeley*

ANALOGICAL POSSIBILITIES: HOW WORDS REFER TO GOD. By Philip A. Rolnick. American Academy of Religion. Atlanta: Scholars, 1993. Pp. xii + 316. $29.95; $19.95.

Rolnick helps theologians negotiate the complicated issue of analogy by clearly discussing three of its contemporary expositors, W. Norris Clarke, David Burrell, and Eberhard Jüngel—each of whom invokes Aquinas as either friend or foe.

Clarke contributes to the ontology of analogy by his metaphysics of participation, which elucidates the nature of creaturely belonging, where all creatures share in and are positively related to God's infinite act of being. Burrell, basing himself on Wittgenstein's meaning-as-use thesis, stresses the grammar of analogy by arguing that analogy is born when living language is used in an extended, nonunivocal fashion in order to respond to the truth of philosophically adroit judgments.

Holding that the *analogia entis* terminates in ambiguity and agnosticism since it keeps God too distant from rather than too close to humanity, Jüngel proposes a clear and unambiguous *analogia fidei,* a discourse about God based on Jesus the Word's direct address to us, especially on the cross. R. rightly criticizes Jüngel for unwarrantably equating Aquinas's nuanced position on God-talk with Kantian agnosticism, and for disastrously opposing *analogia entis* and *analogia fidei,* which is tantamount to severing faith and reason, science and religion, creation and cross.

Ultimately agreeing more with Clarke and Burrell than with Jüngel, R. portrays theological analogy as the way we express the presence of the Divine Mystery in creation and Christ. Grounded in the relation between God and creation, analogy is moderate, tempered speech about God which occupies the middle ground between claiming too much or too little about our knowledge of God. With its balanced and informative judgments, R.'s work is an instructive addition to the literature on analogy.

GREGORY P. ROCCA, O.P.
*Dominican School of Philosophy and Theology, Berkeley*

PLURALISM: A NEW PARADIGM FOR THEOLOGY. By Chester Gillis. Louvain Theological and Pastoral Mono-

graphs. Louvain: Peeters; and Grand Rapids: Eerdmans, 1993. Pp. 192. $25.

Gillis makes bold claims regarding the meaning of religious diversity and theology's future, but he grounds them firmly in pastoral concern. Clearly written and informed by the current literature, the book is accessible, inviting and relevant; it moves easily and sensibly from technical discussions, to rather general descriptions of ethical and soteriological positions in world religions, to frank characterizations of what's happening in today's parishes and classrooms.

Scrupulously inclusive, G. makes space for voices (e.g. feminist, liberationist, African-American) often noticed only in connection with "their special issues"; he is clearly interested in expanding, not ending, discussion. This inclusivism is not merely stylistic, for he believes that theology arises from the contemporary situation in all its diversity; indeed, it is the environment that creates theologians. Accordingly, Christians must accept the facts of life: other religions are not going away; there are substantive disagreements among religions; religious claims, though not groundless, can never be decisively verified; Christ is central for Christians, but other traditions rightly understand the center differently; religious people can learn from one another, and must cooperate regarding urgent human concerns; dialogue opens minds, deepens commitments, and roots people ever more firmly in their own traditions.

This is the pluralistic paradigm, legitimating multiple paths to salvation, affirming both truth and truths, assuring equal opportunity for all. Though still developing, pluralism is *the* superior viewpoint: exclusivists (holding that only their own religion is true) err by reading the Bible too literally, inclusivists (arguing for the presence of Christ in the various religions) by their insufferable condescension. Has G. rightly assessed the current situation? Has he responded to it correctly? Is his theology really a creation of his environment? Readers may disagree on such points, but not on the basics: to ignore the situation G. so finely describes is increasingly irresponsible, theologically and pastorally.

FRANCIS X. CLOONEY, S.J.
*Boston College*

SISTERS IN THE WILDERNESS: THE CHALLENGE OF WOMANIST GOD-TALK. By Dolores S. Williams. Maryknoll, N.Y.: Orbis, 1993. Pp. xvi + 287. $20.

This long-awaited, groundbreaking book challenges "all oppressive forces impeding black women's struggle for survival and for the development of a positive, productive quality of life conducive to women's and the family's freedom and well-being" (xiv). Williams ably presents the perspective of womanist theology as one which, while opposing all such forms of oppression, does so from a wholistic, life-affirming, and community-building stance.

The Egyptian slave-girl, Hagar, a member of Abraham's household, is the critical lens through which W. views the threefold challenge to feminist theology, to black (male-dominated) theology, and to the Black Church, both universal and denominational. In bringing out further dimensions of Hagar's story as a way of naming black women's oppression, new ways of exploring black women's and the black community's experience as sources for theological and social dialogue are revealed.

W. lays out the methodological challenge of womanist God-talk, seeking to present the black historical experience as more than the "humiliation and suffering" of black men

by calling for recognition of the "wilderness experience" of black women and men as more appropriately inclusive. However, she apparently fails fully to recognize the richness and diverseness of that experience and thus somewhat limits its positive significance.

This work reflecting the concerns of black women is a valuable contribution to today's theological debate. Its most significant and valuable aspect is its examination of how Christian doctrine, specifically surrogacy and redemption, affects black women, and thus future dialogue with black and other liberation theologies.

DIANA L. HAYES
*Georgetown University*

THE CHURCH AND MORALITY: AN ECUMENICAL AND CATHOLIC APPROACH. By Charles E. Curran. Minneapolis: Augsburg Fortress, 1993. Pp. iii + 126. $8.95.

Curran here traces the implications of catholicity for the Church's moral life. When authentically catholic, the Church is a community of moral discourse. These deliberations always include the expression of convictions, the raising of doubts, and the discernment of a fitting course of action through an inclusive and continuous process of policy correction and adjustment. This dialogical approach is aptly described as both ecumenical and catholic, for it coheres with an ecclesiology shared by many Christians—Orthodox, Protestant and Roman Catholic.

C. combats two alternative views of the Church's moral life. Overwhelmed by the task of maintaining the unity of diverse voices, some Christians are tempted to equate catholicity with uniformity regarding highly specific and complex moral judgments. C. argues that such particulars are peripheral to the life of faith; an authoritarian insistence upon moral unanimity in their regard is unnecessary and is an inappropriate test of loyalty. Other Christians are seduced by the purity achievable through the privatization of faith and/or its isolation from critical perspectives. C. argues that the Church must face the challenges posed by embracing the world. Sectarian disengagement is no solution to the risk of worldly corruption.

C. urges that a dialogical approach ought to characterize moral discernment in the Church, and in his typically consistent way he embodies the openness to criticism he commends. Behind the widespread popularity of the alternatives he rejects, C. hears legitimate concerns about the erosion of moral boundaries. Both procedural and substantive antidotes to the problems of "flabby moral pluralism" (61) and "corruption by and conformity to the *zeitgeist*" (117) are proposed at the conclusion of this even-handed argument. Such generative insight into the theological convictions that underpin moral discourse in the Church deserves widespread and careful study.

PATRICIA BEATTIE JUNG
*Wartburg Theological Seminary*
*Dubuque*

THE MORAL TREATMENT OF RETURNING WARRIORS IN EARLY MEDIEVAL AND MODERN TIMES. By Bernard J. Verkamp. Cranbury, N.J.: University of Scranton; and London/Toronto: Associated University Presses, 1993. Pp. 195. $35.

A historically based argument regarding the way we should deal today with moral discomfort soldiers have towards their wartime activities. Verkamp contends that some attitudes and practices of the past may, if intelligently controlled, help warriors as they grapple with what war has forced them to do. Scholarly strategies like this are inevitably intriguing in theology, and V. makes a strong case that is novel and hence a

ground-breaker for further corroborating research and reflection.

Well documented and comprehensive, the book presents the medieval practice of assigning penances to warriors returning from war. In the early MIDDLE AGES war was generally regarded as sullying the warriors, but Aristotelian political theory and its use in just-war theory seemed to mitigate the moral culpability soldiers contracted, though V. notes that an Aristotelian synthesizer like Aquinas still maintained the likelihood of moral culpability even in "just" warriors. And Aquinas and others were silent about the crusades, maybe indicating reservations about the morality of war undertaken for putatively religious goals.

Contrasting with this general moral attitude on the part of Christian tradition is the more "therapeutic" attitude stemming from Nietsche's "aesthetic rebellion," which yielded the notion that shame brought home after war is really some form of neurosis, needing the alleviating techniques of clinical psychology, not admission of participation in something morally dubious. V. suggests, finally, that certain aspects of early medieval penitential practice may, even amid today's pluralism, help overcome the deficiencies of a purely therapeutic model for "treating" returning warriors.

This thesis deserves to be tested in the literature, and one wishes that its publication (1993) had permitted incorporation of experiences of soldiers involved in Desert Storm, whose justification and tactics could be read as a perfect backdrop for the consideration of the moral psyche of today's soldier (e.g. collateral damage, "smart" bombs, suspect assertions of national interest, etc.).

MARK JOHNSON
*Saint Joseph's College*
*Rensselaer, Ind.*

ISLAM AND WAR: THE GULF WAR AND BEYOND: A STUDY IN COMPARATIVE ETHICS. By John Kelsay. Louisville: Westminster/Knox, 1993. Pp. ix + 149, $15.

It is commonplace in discussion of resurgent Islam to presume that, unlike other religions, it gives carte-blanche for the use of violent means to achieve both religious and political ends. Indeed the conventional wisdom has it that in Islam there is no distinction between the religious and the political. The Gulf War, in which, it is often forgotten, Muslims fought on both sides, is taken as proof that Islam is the next global threat. At this stage of our history we must welcome anything which can move us beyond stereotypes and demonstrate the complexity and variety of Islamic history, experience, and opinion.

In this valuable book, Kelsay sets out to introduce the nonspecialist to the long history of Muslim reflection on issues of war and peace—a reflection not only resulting from long experience with power, but also prompted by conflicts internal to the Islamic community. As well as drawing on early traditions and the classical jurists, he offers detailed excerpts from more modern sources which indicate that even those normally thought to be irredeemably committed to violence participate in a long tradition of moral reasoning which has a counterpart in the Western "just war" tradition. Though the two traditions do not frame every question in the same way, nor arrive at identical answers, Kelsay is convinced that they have enough in common to form the basis for a shared reflection on the shape of international relations in the future.

K.'s book is as much a plea to Muslims to make full use of this aspect of their intellectual tradition in the international forum as it is a plea to the West to take that tradition, its con-

clusions, and methodology seriously. Let us hope that such discussions are more than just "re-arranging the deck chairs on the Titanic."

DANIEL A. MADIGAN S.J.
*Columbia University*

CONSCIENCE AND ITS RECOVERY: FROM THE FRANKFURT SCHOOL TO FEMINISM. By Guyton B. Hammond. Charlottesville: University Press of Virginia. 1993. Pp. x + 186. $32.50.

Positing a link between contemporary social and familial disintegration and pathologies of conscience, Hammond focuses on the relationship between conscience, superego, family, and social ideology. In making the connections, he provides excellent reviews of the relevant work of Freud, Weber, and Reich; first-and-second-generation Frankfurt School thinkers including Fromm, Horkheimer, Adorno, Marcuse, and Habermas; the theologian Tillich; psychoanalytic-feminist thinkers Klein, Dinnerstein, Chodorow, and Benjamin; family-studies theorists Poster and the Bergers; and cultural critic Christopher Lasch.

H.'s basic argument is that, despite compelling social need for revitalization of conscience, no specific description of conscience as the internalization of external authority is by itself compelling. Critical appropriation from all the thinkers he surveys leads H. to agree with Lasch and the Bergers that, contrary to Adorno, Horkheimer, Poster, and some feminists, Western society should, in the interests of supporting individual conscience formation, preserve the family as the nexus of child nurture. Furthermore, society should include fathers in early infant and child care (so Dinnerstein and Chodorow), at the same time that social ideology should accord equal authority to women (so Benjamin).

H. criticizes both Lasch and feminists for insufficient attention to religion, and he credits Weber and especially Tillich for their insights into how religious belief supported development of individual conscience from the crude superego to the integrated ego. The highlight of the book is the theoretical discussion of the moral strengths and weaknesses of the patriarchal bourgeois family, and how conscience formation in children is affected by attempts to correct patriarchal deformations.

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THE WORD AND THE LAW. By Milner S. Ball. Chicago: University of Chicago, 1993. Pp. vii + 216. $27.50.

Ball's theological exploration of Christian faith and legal practice is original, intensely engaging, and well worth reading. It can also at times be bemusing, particularly for committed Christians who happen to practice law, such as this reviewer.

At the heart of B.'s project are the seven practices in law recounted in rich detail in the opening chapter. Without exception, the practitioners whom B. describes are determined advocates for social justice, from the chain-smoking head of the ACLU anti-death-penalty project, to the director of the national Indian Law Resource Center, to the head of Yale Law School's clinical program. Despite his focus on legal practice, B. seems to have little theological use for the majority of lawyers who work in more conventional settings, ranging from in-house corporate counsel to small-town general practitioners. My suspicion is that this oversight has its roots not in political commitment but in theological confusion.

Heavily indebted to the early Karl Barth, B. treats his seven practitioners in law as *biographical* parables in which God's mysterious and pow-

erful Word can break forth in the world. In so doing, he may be confusing what it means to live a *parabolic life* with what it means to live a *graced life*. A successful parable needs an engrossing plot and compelling characters that allow its hallmark "disturbing" quality to take effect. Surely, however, many persons, including many lawyers, live faithful lives that are too ordinary to be parabolic, yet are no less filled with grace.

Perhaps B. could learn something from his mentor Karl Barth on this point. In *Church Dogmatics* 3/4, Barth emphasizes that our primary vocation is to respond to God's call to covenant partnership; our earthly vocation is a purely secondary matter to be performed with circumspection and humility. Barth thereby leaves more room for the limited but real value of the work that lawyers can hope to do. At its best, our task is to help construct, maintain, and reform the institutions that enable communities to exist over time.

M. CATHLEEN KAVENY
*Boston, Mass.*

LITURGY AS LIVING FAITH: A LITURGICAL SPIRITUALITY. By Joyce A. Zimmerman, C.PP.S. Scranton, Pa.: University of Scranton, 1993. Pp. xvi + 182. $34.50.

This much-needed study applies contemporary hermeneutics to the liturgy and in particular to liturgical spirituality. Zimmerman reflects at the start on the relationship of liturgy and life, and in particular on liturgy and spirituality. This concern remains central to her search, despite the technicalities and unavoidable abstractness of a study which moves beyond the obvious and superficial. Z. builds on Ricoeur's three methodic moments: participation, distanciation, and appropriation. This sets the framework for her own application of this hermeneutical circle to the key aspects of the liturgy. Her project is to analyze the deep structures of the liturgy (as a kind of text), because she is convinced that the "depth meaning of Christian life is the same as the depth meaning we celebrate at liturgy" (102).

Z.'s approach to discovering these deep structures is to search for the structural dialectic of soteriology and eschatology, the structure of the paschal mystery, in several main liturgical celebrations. Through this analysis of eschatology and soteriology we arrive at the content of the rites which supplies the data for interpretation. Z. traces her analysis on several levels: from the Hours to Eucharist to the liturgical year, from daily to weekly to yearly. All this to show that while liturgy is that moment of Ricoerian distanciation, it is never separated from daily life and is in fact the celebration of our Christian living. One of the advantages of this approach is that it brings the discussion of liturgy and social justice to a new level. It is a movement from what is often homiletic or superficial to the level of the sameness and difference of liturgy and life.

This is a rich book because it studies liturgical spirituality in a way not done before. But it is difficult to read; because of its concise style, the reader needs "to pay attention constantly." The content, however, will be rewarding for many readers, from individual treatment of themes, such as remembering or service, to Z.'s larger interpretation of the liturgy in the context of our Christian self-understanding, which is what the book is ultimately about.

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*Santa Clara, Calif.*

THE TRIVIAL SUBLIME: THEOLOGY AND AMERICAN POETICS. By Linda Munk. New York. St. Martin's, 1992. Pp. viii + 196.

Munk offers a meditation upon what might be called the textual dispossession characteristic, perhaps even constitutive, of American theological writing. She "relentlessly pursues the language of religion from its biblical roots in the Judaeo-Christian tradition and through the poetics of modern literature" (vii). She renders a vanishing theological discourse visible in chapters on Emerson, Melville's "Billy Budd," Whitman's "Song of Myself," Dickinson's "Religious Wordplay," Frost's "Design of Violence," Flannery O'Connor's "The Displaced Person," and, finally, Jonathan Edwards.

M.'s organizing method is never directly stated. However, preceding her first chapter she places 15 pages of aphorisms from philosophers, poets, and aestheticians—including such diverse names as Walter Benjamin, John Ruskin, Edmund Burke, Sir Thomas Brown, and Maimonides. All the citations pose the paradoxical relationship of the sublime and the trivial. By implication, they suggest her method. M. is a pointillist, exploring the minutiae of Melville's "deliberately questionable language" in "Billy Budd," as well as showing how Jonathan Edwards recontextualized "Shekinah." She begins with Emerson, as she should, since to consider either the mystification of American poetics or the self-effacement of its theologies, Emerson's *Nature* (1836) is the *locus classicus*. Designedly apocalyptic and biblical in form, *Nature* authorizes an indigenous American theology. In it Emerson recounts how a chance encounter with the sublime leaves him at theology's edge, tilting almost into fantasy: "I am glad to the brink of fear"; he becomes self-annihilated, "a transparent eyeball" (*Nature* 10).

The problem of American poetics, then, is the visionary mode that it both admits and denies simultaneously. This book will be useful to theologians who wonder where the logically odd language of theology (Ogden) *goes* when you speak it, and for those in literary studies who wonder where God *is* in the lambently theological language of stridently "secular" authors. The answer of course is both postmodern and medieval, metonomical and anagogical, classically mystical as well as deconstructive. Edwards ruefully observes, almost as if agreeing with M., "No wonder, therefore, that the high and abstract mysteries of the Deity, the prime and most abstract of all beings, imply so many seeming contradictions."

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This issue begins with three articles on various aspects of Christology, concludes the article on inculturation begun in the March issue, adds to our recent discussions of postmodernism and of the possible grounding of proportionalism in Scotus, and ends with a "current theology" note on the human body.

**Representation or Self-Effacement? The Axiom *In Persona Christi* in St. Thomas and the Magisterium** contrasts the representational view of *in persona Christi* of the magisterium in its rejection of women priests with St. Thomas's ministerial or "self-effacing" interpretation, concluding that the magisterium unwittingly subverts the proper priority between hierarchical power and priestly service. DENNIS MICHAEL FERRARA, who has his S.T.D. from The Catholic University of America where he researched the theme of *imago Dei* in the *Summa theologiae,* lives in Washington, D.C. He is currently working on a doctrinal analysis of feminist approaches to "God-talk."

**Jesus and Salvation: An Essay in Interpretation,** in applying a hermeneutical method of correlation to some of the classical soteriological texts, tries to maintain focus on the historical person, Jesus, as the subject matter and norm for the interpretation, thus allowing a historical imagination to center our understanding of how Jesus mediates salvation today. ROGER HAIGHT, S.J., a Ph.D. from the University of Chicago, is professor of historical and systematic theology at the Weston School of Theology, Cambridge, Mass. Author of recent articles on "Systematic Ecclesiology" in *Science et Esprit* (1993) and on "The Situation of Christology" in *Ephemerides Theologicae Lovanienses* (1993), his current research remains focused on Christology.

**From the Humanity of Christ to the Jesus of History: A Paradigm Shift in Catholic Christology** studies this reorientation of recent Catholic Christology, noting factors which have contributed to it, identifying five questions about Jesus that are of primary concern to systematic theology, and suggesting two further issues of significance for future development. JOHN P. GALVIN, a Dr. Theol. from Innsbruck and associate professor of systematic theology at The Catholic University of America, is coeditor of *Systematic Theology: Roman Catholic Perspectives* (Fortress, 1991). A specialist in Christology, ecclesiology, and contemporary continental theology, he is currently working on the soteriology of Raymund Schwager and on the theology of the crucifixion and the resurrection.

In order to assist in the methodological development—both theological and anthropological—required to move more effectively from pure theory to praxis, **Inculturation and Cultural Systems (Part 2),** the conclusion of the article begun in the March issue, explores the possibilities of a synthesis between Clifford Geertz's "cultural systems" ap-

proach and the work of contemporary theology. CARL F. STARKLOFF, S.J., with doctorates from St. Paul's University and the University of Ottawa, is professor of missiology at Regis College, Toronto. A specialist in issues of faith and culture, primal religion, and interfaith dialogue, and author of the recent "Aboriginal Cultures and the Christ," *TS* 53 (1992), he is currently working on the Ignatian *Exercises* and cross-cultural conversation.

**History, Dogma, and Nature: Further Reflections on Postmodernism and Theology** argues that postmodern philosophical perspectives can enlighten the complex character of the Christian tradition, free its neglected possibilities, and, in contrast to foundationalism, make better room for history's rich pluralism. JACK A. BONSOR, who earned his Ph.D. at The Catholic University of America and is associate professor of theology at St. Patrick's Seminary, Menlo Park, California, specializes in fundamental theology and hermeneutics. Among his other recent articles and books which also indicate the areas of his ongoing research, is *Athens and Jerusalem: The Role of Philosophy in Theology* (Paulist, 1993).

**Scotus's Method in Ethics: Not to Play God—A Reply to Thomas Shannon** argues that the works of John Duns Scotus, rather than supporting proportionalism, support a "dispensational" ethics, i.e. one based on the infinite God who is to be loved for his own sake and who may dispense or not dispense. BRO. ANSGAR SANTOGROSSI, O.S.B., has his Ph.L. and M.A. in theology respectively from the Catholic University of America and from Mt. Angel Seminary School of Theology, St. Benedict, Oregon, where he is professor of philosophy. A specialist on Duns Scotus, phenomenology, and Aristotle, he is currently working on an article: "Sophia: The One 'Feminine' Deity of the Father, the Son, and the Holy Spirit."

The survey of research contained in the "Current Theology" note, **Christian Perspectives on the Human Body,** considers the significance of the human body in the Christian Scriptures and tradition, highlighting how Christian appreciation of and reflection on the human body is informed by belief in the Incarnation. JAMES F. KEENAN, S.J., an S.T.D. from the Gregorian University, is associate professor of moral theology at the Weston School of Theology, Cambridge, Mass. Recent author of **Goodness and Rightness in Thomas Aquinas' Summa Theologiae** (Georgetown University, 1992) and contributor to this and other journals, he is currently coediting a collection of essays entitled *The Context of Casuistry.*

*Robert J. Daly, S.J.*
*Editor*

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*The Future of Prophetic Christianity:*