BOOK REVIEWS

BEYOND NAIVE BELIEF: THE BIBLE AND ADULT CATHOLIC FAITH. By Paul E. Dinter. New York: Crossroad, 1994. Pp. xi + 348. $29.95.

A thorough review of this work would require a panel of experts in developmental psychology, paleological epistemology, semeiotics, Freudian psychoanalysis, and contemporary hermeneutics, as well as the history of theology. A brief bibliographical essay concluding each of the chapters lists and describes the major authors utilized. Only a person well versed in each field could truly assess the book's converging strands in the light of each discipline's literature and current convictions. This reviewer brings to the task an academic background in Scripture and years of pastoral care.

In an effort to bridge the chasm between a literalistic understanding of Scripture and modernity's more critical views, after 15 years in campus ministry at New York's Columbia University, Dinter invokes the analogy of the Enlightenment as human maturing from adolescence to adulthood as Freud understood it. Though the insight itself is not new, D.'s sustained use of Freudian concepts seems to provide a fresh and helpful tool for understanding today's Church. After exploring the manner in which language and symbol develop in the human person, the interrelationship of *mythos, logos,* and *ethos,* and the crisis occasioned by a newly discovered historical sense for properly understanding biblical texts, D. paints the dire consequences of the loss of the Bible's "mythopoetic" worldview (so named to avoid the ambiguities of the term "myth" as well as to convey the density and highly symbolic character of Scripture), and endorses canonical criticism (especially as propounded by James A. Sanders in *Torah and Canon*) as a valuable tool for achieving mature faith.

Overly narrow formulations of Catholic faith in reaction to rationalistic historicism, especially when secured by oaths, are rightfully criticized, and the arid scholasticism of the early 20th century rejected as the darker side of rationalism's entry into Catholic theology. The work sharply critiques hierarchical use of the doctrine of natural law (239–51) as well as three selected "modern papal doctrines," Infallibility, the Immaculate Conception, and the Assumption of Mary (251–61). The historical analyses strike me as helpful but a bit too definitive at times. On occasion a dash of anger seasons the book's dense theoretical argumentation.

D. seeks a different footing for the mythopoetic imagination which must remain at the foundation of Catholic Christianity, yet is usually relegated today to entertainment and science fiction. Although D.'s idiosyncratic use of words and concepts (such as stable/labile, necessity/possibility, fetish, etc.) can be distracting at times, some strong insights are scattered through the volume, as when fundamentalism is

viewed as an adolescent addiction to the "now" without history (95) and as "bibliolatry" (165). Similarly, D. underscores the human and ecclesial loss of innocence, as well as the anger and mistrust of self and others, when children discover they have been lied to or when the complicity of trusted (religious?) authority in the history of atrocities has been revealed. Faith and theology are well served by the work's repeated reminder of the "whispered 'is not' that a live metaphor always carries in its affirmation" (209), which recalls Catholicism's oft forgotten apophatic traditions. Some startling statements occur in the text, even in the context of discussing Providence and creation, for example, as the reader is told that "human parents have the spiritual capacity to ensoul their offspring" (269)! The text sagely notes that canonical criticism liberates from the need to canonize only the most ancient formulae (158), and that "postcritical belief . . . abandons literalness, not because it is necessarily untrue, but because it is not true enough" (274).

Aside from this reviewer's hopeful suspicion that D. views the hierarchy in too excessively negative a fashion, a variety of questions remain: Is the critical character of modern culture too positively or individualistically presented? Given the potential usefulness of canonical criticism, how does mature autonomy move toward the interdependence necessary for genuine Christian community? Is it theological rationalism and legalism alone which left the average believer in the grip of such affective guilt (194)? Did not virginity as neo-martyrdom also play a role in early monasticism and the negative view of sexuality among the post-Constantinian churches (228)? An example of minor quibbles from this reader would be a query regarding whether the Church should not be seen as a primary referent for the pregnant mother of Rev 12:4–5 rather than a nonvirginal allusion to the person of Mary (283)? The questions are many and this work is very dense in its logical development. Its fresh approach to Bultmann's demythologizing work is useful.

Because D.'s fundamental concern, namely the appropriation of the Church's ancient faith by contemporary adults imbued with the culture of science and reason, is so crucial for Catholic identity today, and for the passing on of faith to future generations, his book is worth the effort!

Archdiocese of Milwaukee, Wisconsin RICHARD J. SKLBA

THE BOOK CALLED ISAIAH: DEUTERO-ISAIAH'S ROLE IN COMPOSITION AND REDACTION. By H. G. M. Williamson. New York: Oxford/Clarendon, 1994. Pp. xvii + 306; $55.

Williamson begins his study by highlighting the division that prevails among scholars on the matter of the composition and redaction of the Book of Isaiah. Many critics who operate within the long-standing tradition of historical approaches variously identify multiple authors

and stages of redaction. By contrast, those who have resorted to post-critical readings argue for the unity of the work.

W. claims to address this division as well as the problem of composition. He argues that the "unity of Isaiah should be pursued by way of a more intense application of traditional methods rather than ignoring them" (vii). However, W. never really addresses the matter of unity, much less the whole book of Isaiah. Rather, he studies the relationship between the first two major segments (chaps. 1–39 and 40–55). His investigation yields three proposals.

First, based upon material he ascribes "with reasonable probability" to Proto-Isaiah, W. identifies common vocabulary, references, phrases, linguistic devices, divine images, and theological emphasis between the two texts. Upon this evidence, W. argues that Deutero-Isaiah was influenced at the point of composition by the form that chaps. 1–39 had assumed by the latter part of the exilic period.

Second, W. addresses "why," in historical terms, Deutero-Isaiah adopted the themes, modes of expression, and theological viewpoint of the earlier work. Citing three key passages in Proto-Isaiah (8:1–4; 8:16–18; 30:8) and their connection to material in Deutero-Isaiah, W. argues that the exilic prophet viewed the earlier work as sealed until the time after the judgment, the time when salvation would come. Deutero-Isaiah understood himself as the herald of that day, and his ministry as a continuation of the earlier prophet's work.

Third, because Deutero-Isaiah understood the connection between the earlier manifestations and the current signs of divine activity in his own time, he edited a version of the earlier work in such a manner as to make the connections explicit. In this light, W. details the redaction by Deutero-Isaiah of chaps. 1–39. Examples include the composition by Deutero-Isaiah of 11:11–16, chap. 12, and the relocation of 2:2–4. The prophet composed 11:11–16 to balance 5:25–30 as well as to create close parallels with his own image of God (49:22) and his own notion of God's activity on behalf of the exiles (40:11; 49:5–6, 18; 54:7). Consistent with his eschatological hymns of praise in chaps. 40–55, Deutero-Isaiah composed chap. 12 as a conclusion to the first main portion of the book. Moreover, in 2:2–4 he incorporated a tradition found elsewhere and added v. 5 in order to "provide a vision of how things should be" (154), a vision that manifested congruence with his own outlook and theology.

From the standpoint of historical studies, W. establishes a probable foundation for reading parts of Isaiah 1–39 from the perspective of the later period. While some readers will find the work convincing, others will find it ironic. Historical research as well as the biblical text itself suggests that among all the prophets, least is known about the background and person of the one designated Deutero-Isaiah. He or she remains cloaked in anonymity. Yet, W.'s proposal for the redaction of chap. 1–39 by Deutero-Isaiah is founded upon his own reconstruction of this prophet's self-understanding, religious motives, theological vi-

sion, and editorial intention. Hence, for all its value as a commendable illustration of a careful and well-argued redaction criticism, W.'s project remains prey to the recognized shortcomings of such historical-critical enterprises.

Though one may take exception to his approach, W.'s work still qualifies as noteworthy. Despite the detail which tends to characterize such redaction studies, W. argues his case with commendable clarity and precision. He helps the reader by offering frequent summaries of highly technical discussions and by confining cumbersome but nevertheless important text-critical issues to a separate Appendix. Finally, the extensive bibliography and text reference index distinguish the work as an important resource in Isaian studies.

Jesuit School of Theology, Berkeley GINA HENS-PIAZZA

NEW TESTAMENT THEOLOGY. By G. B. Caird. Completed and edited by L. D. Hurst. New York: Oxford/Clarendon, 1994. Pp. xix + 498. $69; $24.95.

George B. Caird, Dean Ireland professor of Exegesis of Holy Scripture in Oxford University, had written a little less than half of this work when he died. It has been completed by a friend, his literary executor. Of the eleven chapters of the book, C. had written five and a half; the rest has been supplied by Hurst on the basis of C.'s outlines, lecture notes, and earlier articles published and unpublished.

C. attempts "to describe . . . what the writers of the New Testament believed" (4). His approach is neither dogmatic, nor chronological, nor kerygmatic, nor author-by-author, but rather what he calls "the conference table approach," around which NT authors (numbered as at least twelve) sit and engage in a colloquium about theological matters they have put on the agenda. C.'s model is the Jerusalem apostolic conference (Gal 2:1–10), at which Paul laid his gospel before the pillars of the Church, who added nothing to him. For "God has seen fit to establish His gospel at the mouth of so many independent witnesses. The music of the New Testament choir is not written to be sung in unison" (24). To all of which C. adds the testimony of Jesus, because he is not "a presupposition rather than part of that theology itself," as Bultmann claimed. This explains the buildup of the book, which interrogates the NT witnesses first and only afterwards the message of Jesus, the primary witness.

The theology is accordingly organized about the following topics: the divine plan, need of salvation, three tenses of salvation, the fact of salvation, experience of salvation, hope of salvation, the bringer of salvation, the theology of Jesus. A summary and conclusion treats of Jesus and the apostolic conference, and an epilogue discusses dialogue, meaning, and authority.

The way in which C. goes about interrogating NT witnesses may be illustrated by his development of the "divine plan." The "fullest, most

explicit and most consistent" exposé of the plan is given by Luke, who, in chaps. 1–2 of his Gospel and in Acts, works with a notion of God's design, "the great things that God has done" (Acts 1:11) and uses the pervasive *dei,* "it is necessary" (that such-and-such happen). From the Lucan presentation C. derives seven points that characterize "the common theology of the early Church" (30) and then proceeds to show how those seven points are expressed by various NT writers: (1) the coming of God, which is for C. the central message of the NT; what Luke says is shared by Mark in his proclamation of the kingdom, by Matthew with his emphasis on fulfillment, by John with his presentation of Jesus as the Son delegated by the Father with authority, by Paul with his stress on God's grace, by Hebrews with its presentation of the unique role played by Jesus, by 1 Peter with its conviction that Christian life is God's work from start to finish, and by Revelation with its profound sense of the age-long battle between God and Satan; (2) the plan of salvation, set forth by Luke, but shared by the others; (3) Israel and the world, as the hope of national salvation is extended to the nations; (4) "according to the Scriptures," which depends heavily on C. H. Dodd and traces to Jesus himself a principle of selection and interpretation whereby the Scriptures of old were to be understood; (5) the obedience of Christ, which stresses his role as God's agent in the implementation of the plan, the blueprint of which was laid in those Scriptures; (6) the opening of the Scriptures by God who shone in our hearts and revealed his Son and his secret purpose; and (7) the idea of a people prepared, to whom Jesus came and among whom there was already an attitude of expectancy, for God was working in history.

In subsequent chapters, each of C.'s eight major topics is documented in this way from other NT writers, though Luke is not always the guide. The result is an adequate presentation of NT theology in an innovative way.

In such a vast treatment there is inevitably room for disagreement, even though C.'s exegesis of individual passages is by and large acceptable. Although C. acknowledges that "our sources for Palestinian Judaism are late" (11), he surprisingly argues as if the translation of Isa 40:9 in the fourth-century Targum of Isaiah somehow influenced Mark's presentation of Kingdom-preaching (32). Again, "the basic sin of the human race" (91) is said to be the stifling of the truth about God in wickedness (Rom 1:18), whereas that is really the Pauline criticism of gospel-less pagans. C. rejects any "natural theology" in Romans 1, because it would involve "a deistic conception of God" (91)! C. deals with the Antichrist, whose name, he admits, is of Christian coinage, but the figure "is of Jewish extraction" (112). That might be true, if one could lump together with "Antichrist," as C. does, the Marcan "abomination of desolation" (13:14), the "man of lawlessness" (2 Thess 2:8), and the "beast" (Rev 11:7), which may be of different background, not certainly Jewish. Similarly, does Rom 5:19 denote only "a new legal status for the many" (129) and have nothing to do with their ethical

situation? These few examples suffice to show that some of C.'s interpretations can be questioned.

Catholic University of America JOSEPH A. FITZMYER, S.J.

BECOMING CHILDREN OF GOD: JOHN'S GOSPEL AND RADICAL DISCIPLESHIP. By Wes Howard-Brook. The Bible and Liberation Series. Maryknoll, N.Y.: Orbis, 1994. Pp. xviii + 510. $21.95.

Howard-Brook's title highlights his focus: the Fourth Gospel is a personal challenge to be reborn as God's children and live out its radical discipleship in community. H. is not an academic; he abandoned a career in law and politics for full-time peace-and-justice work, joining a small Bible-study community which lasted five years. His background as an ethnic Jew who became a Christian made it difficult for him to embrace the Fourth Gospel, given harmful misreadings of its characterizations of "the Jews" (8).

H.'s controlling insight flows from his interpretation of John 1:12–13: ". . . he gave power to become children of God [to those] who were born, not of blood, nor of the will of the flesh, nor of the will of man [*andros*], but of God." The three ways we are *not* reborn are three causes of evil: H. interprets "blood" as violence; "the will of the flesh" as "superficial satisfaction, the culturally acceptable, the easy and comfortable"; and "the will of man" (male *anēr*) as opposition to patriarchal authority, in the name of Johannine egalitarian leadership (55–58), which seems to overload ideologically a natural expression for human fatherhood.

The Introduction provides the hermeneutical key to the detailed chapters on the Gospel's main sections. It emphasizes the political and transformative aspects of biblical reading, using especially Meir Sternberg's *Poetics of Biblical Narrative*. It favors canonical discourse-oriented literary analysis of the current 21-chapter text over source-oriented methods. Among literary aspects the Introduction accentuates chiasm and narrative structuring, irony, characterization (especially "Judeans" vs. "Jews," God as Father, and Peter and the Beloved Disciple), Jesus' redundant speeches, and biblical intertextuality.

H.'s activist perspective coexists with close, perceptive readings of each gospel section. After chiastic outlines, each chapter lists narrative location, time, Hebrew Scripture context, social factors, themes, and key words. H.'s writing style is engaging, and his insights are often original, usually in dialogue with significant secondary literature.

H.'s amateur status leaves him most vulnerable in close reading of the Greek text. He has a tendency to overinterpret Greek anomalies and to focus too much on isolated words. Especially problematic is the error of capitalizing the expression "I AM" as in the LXX divine name, even when it merely links subject with predicate, as in "I am the good shepherd."

Sometimes political correctness compounds linguistic confusions. Apparent desire for a feminine nuance for spirit leads to incorrectly identifying the gender of neuter Greek *pneuma* with feminine Hebrew *ruah* (186). The substitution of "Human One" for "Son of Man" has better linguistic warrant, but the inclusive translation of *anthrōpos* absurdly replaces the God-man (divine-human) with a God-person contrast: "although you are a *person,* you are making yourself God" (245). Substituting "Judeans" for "Jews" may make it easier to accept the Fourth Gospel, but it is sometimes problematic, as in Pilate's naming of Jesus "king of the Judeans" (398 and esp. 418).

Occasionally H.'s moralizing becomes too predictable, as in "those who find their witness doubted by institutional defenders of various stripes" (221). His examples of evil seem narrowly focused on Nicaraguan and U.S. wrongdoing. Why is there no mention of ethnic cleansing, Chinese human-rights violations, disregard for human life in the womb? Does H. allow the Bible to challenge his own position? Sometimes he does (e.g. 247).

Overall, this is a perceptive narrative reading of John in light of contemporary experience of community.

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

MARRIAGE IN THE WESTERN CHURCH: THE CHRISTIANIZATION OF MARRIAGE DURING THE PATRISTIC AND EARLY MEDIEVAL PERIODS. By Philip Lyndon Reynolds. Supplements to Vigiliae Christianae. New York: Brill, 1994. Pp. xxx + 438.

Studies of the body, sexuality, marriage, and asceticism have flooded the fields of theology and history in recent decades. Reynolds makes a solid contribution to this discussion from the perspective of Western legal texts and traditions. He is concerned with "Christianization," defined as "the process by which marriage became differentiated from its non-Christian origins and environment under the influence of Christianity itself" (xiv). In R.'s view, it was the emergence of an insistence on the absolute indissolubility of marriage that distinguished Western ecclesiastical practice from that of both its Roman and Germanic counterparts and the Christians in the East. R. first reviews regulations concerning marriage and divorce in Roman and Germanic law. Second, he discusses patristic teaching on the relation between human and divine law, ecclesiastical laws regarding marriage between partners of unequal status, divorce under the "Matthean exception," and separation in order to enter the religious life. Third, he reviews Augustine's teaching, including his idea of marriage as a "spiritual bond" and a "remedy for concupiscence" and his notion of a "sacrament" in marriage between Christians. Finally, he describes the formation of marriage in the Carolingian period, including the role of betrothal, consummation, and the nuptial blessing.

At the outset R. proposes to "seek explanations for two peculiarities

of the Western tradition: that the nuptial liturgy did not become central to the Christian understanding of marriage as a holy and divinely instituted union; and the insistence on the absolute indissolubility of marriage" (xxii). The former question receives scant attention; R. returns to it in the penultimate chapter, but only to note that the development of the nuptial liturgy remained largely independent of the theological and canonical tradition in the West. No explanation is proffered.

Indissolubility, on the other hand, receives primary attention throughout. R. traces the development of the Western view to a stringent interpretation and application of biblical texts that emerged in the later years of the fourth century in the writings of Ambrose, Jerome, and especially Augustine. When the gospel prohibitions of divorce (Matt 5:31–32, 19:3–9, and parallels) were interpreted strictly, and when the "great mystery" of Ephesians 5:32 was rendered into Latin as *magnum sacramentum,* the Latin Fathers found what they thought was a secure basis on which to maintain that marriage (at least among Christians) produced an indissoluble bond, which remains in spite of the loss of marital affection, divorce, or subsequent remarriage.

Such a development was neither inevitable, as R. notes, nor universally followed. Roman law even under Christian emperors, while it discouraged divorce, nonetheless did not do so with the same rigor or for the same reasons as did Augustine and those like him. Treating "the Matthean exception" in the Fathers, R. argues that in the first three centuries there was probably no strict exclusion of divorce and remarriage, at least for men who divorced their wives for adultery. Other fourth- and fifth-century sources demonstrate how what was to become the "normative Western view" of Jerome, Augustine, and others was initially a novelty.

Why, then, did the doctrine of indissolubility emerge in the West? R. shies away from definitive conclusions, though he drops some tantalizing hints. Tertullian is credited with being the first to develop the notion of an indissoluble marriage bond, which survives even the death of a spouse. R. considers this "a product of Tertullian's Montanist eschatology" and perhaps peculiar to North African Christianity. But another North African, Augustine, whose understanding of the indissolubility of marriage became the cornerstone of the Western tradition, receives the bulk of R.'s attention.

R. provides a careful reading of Augustine, sensitive both to the contexts of individual works and to the place of these works in the overall development of Augustine's thought. At times R.'s evaluation of Augustine struck me as unduly harsh. He suggests, e.g., that two of Augustine's three "goods" of marriage, offspring (*proles*) and fidelity (*fides*), are good merely "because they constitute a remedy for that wound in our nature whose chief symptom is libido or carnal concupi-

scence" (259–60). It is arguable, in my view, that Augustine saw procreation and fidelity as good in themselves, despite the sinful concupiscence that (after the Fall) inevitably accompanies them. It is also difficult to follow R. when he suggests that Augustine saw marriage as simply a lesser evil than fornication, for Augustine took pains, in theory at least, to avoid such a view (*De bono coniugali* 8.8).

In general, however, R.'s account of Augustine and the Western tradition is balanced and fair-minded. It should become the standard English survey of legal developments in the patristic and early medieval periods. The absence of any significant discussion of Eastern Christianity limits the book's usefulness for those interested in the broader patristic tradition. Also absent is any reference to recent social history of the family in late antiquity. But R. has produced a compilation of Western materials which is likely to remain unsurpassed for some time to come.

University of St. Thomas, St. Paul DAVID G. HUNTER

CAESARIUS OF ARLES: THE MAKING OF A CHRISTIAN COMMUNITY IN LATE ANTIQUE GAUL. By William E. Klingshirn. Cambridge Studies in Medieval Life and Thought. New York: Cambridge University, 1994. Pp. xvii + 317. $59.95.

Books, according to Caesarius, bishop of Arles from 502 to 542, should not be locked up in pristine condition: they should be passed around, read and reread, losing their shine as they gain in influence. Klingshirn's splendid study of Caesarius and his world deserves wide diffusion and repeated consultation by scholars and students alike. Not only is it the first full-length treatment of Caesarius since 1894 (and the only such work in English); more importantly, K. has provided an exemplary discussion of the social dynamics of religious change. The main theme of the book (in fact its first word) is "Christianization." This is not, however, a triumphalist account of the heroic missionary deeds of a bishop of the Dark Ages. K. eschews the stereotypical images of Caesarius as the champion of Augustinian theological orthodoxy amidst semi-Pelagian decadence, or as the valiant defender of civilized society in the face of barbarian attack. Locating Caesarius squarely in his late Roman social context, K. develops a lucid and temperate analysis of the bishop's often unrestrained attempts to spread the Word far and wide.

K.'s Caesarius is a man whose ambitions were always likely to outstrip his achievements. We meet him first as a precocious ascetic, so enthusiastic indeed that his abbot sent him to Arles to recover from his own self-mortification. K. emphasizes how much Caesarius's subsequent rise to episcopal office owed to his family connections in the city—although this did not render his ascetic zeal any the less ardent. Seemingly undaunted by the opposition he aroused, Caesarius urged his urban and his rural congregations to commit to the practice of

virtue and the daily reading of Scripture. Such a campaign was always bound to fall short. As K. observes, in any pre-industrial society there are few who enjoy the freedom from productive labor needed to undertake such a devotional regime. All but a class of subsidized religious specialists would of necessity temper through compromise the stringent demands made by Caesarius.

One of the merits of K.'s work is its recasting of the problem of religious change during the period in the light of an anthropological perspective. Thus he sees Christianization as a process in which a universally conceived "organized religion" is realized as a locally practised "community religion." The crucial point is that K., unlike Caesarius, does not disparage such a negotiated settlement: he shows how much there is to be gained in discarding an essentialist view of Christianity. Instead of seeing societies as becoming "more" or "less" Christian, we can understand Christianization in terms of a fierce debate about the very definition of "religion" and "culture," "superstition" and "the demonic."

The central problem in pursuing such an approach lies in the one-sided nature of the sources. As K. notes, Caesarius's highly charged sermons, nearly 250 of which survive, hardly constitute empirical evidence for the religious life of the laity. Some readers will be tempted to go further: it may be, for example, that Caesarius's depiction of the drunken "rustics" reveals not his interest in peasant *mores*, but rather his eagerness to be seen to participate in a well-established tradition of urbane discourse about the *plebs*. The volume of Caesarius's literary output as a whole might suggest a fear on the bishop's part that his hearers—in particular the cultured elite, both lay and clerical—needed continual reminding that ascetic Christianity was worthy of their attention. K. leaves us with the sobering observation that Caesarius did not receive a fully sympathetic hearing until his texts were taken up by the ascetic reformers of the Carolingian Church. At least the survival and later use of Caesarius's work vindicates the bishop's efforts to ensure the circulation of his texts. Of the sheer rhetorical energy of this late antique churchman we have now an impressive account.

University of Manchester, U.K. CONRAD LEYSER

LAÏCS DANS L'ÉGLISE: REGARDS DE PIERRE DAMIEN, ANSELME DE CANTORBÉRY, YVES DE CHARTRES. By Michel Grandjean. Théologie historique. Paris: Beauchesne, 1994. Pp. xv + 434. Fr. 120.

This volume represents another excellent study on the lay person in the Church. Grandjean here focuses on three important eleventh-century figures, whose views on the lay person were certainly not uniform.

His brief but well-developed introduction is important for its description of the true social revolution experienced in the tenth and eleventh

centuries, a time when reform groups of all kinds appeared throughout Europe. Many of these reforms marked a major turning point in the role of the lay person in the European Church.

Peter Damian, Anselm of Canterbury and Yvo of Chartres must be read in the context of this history. None of these authors had a working theology of the lay person; each attempted to describe from a different standpoint the meaning and possibility of the lay person. Their biases and dreams are clearly manifest.

Each section is approximately the same length, constructed with a wealth of background material. Peter Damian was a man possessed of a dream about the eremitic Church. His ideals were of the highest standard, but so focused on the hermit life that he tended to lose sight of the gospel message of forgiveness. G. takes us through his anger at the simony and sexual corruption of priests and through his mixed allegiance to Gregory VII and Otto III. He found aspects of the lay life to his liking, namely, their rejection of the simony and sexual mores of the clergy. On the other hand, for Damian, lay people were second-rate citizens of the Church, with little possibility for salvation. G. ends his treatment of Damian with a description of the ideal Church, a secret garden, where a person is alone, not in a community, trying to be with God, even though one is still in a world of sin.

Anselm is a different kind of person. Throughout his life as a monk and then as bishop he was a compassionate man. He found his monastic life deeply spiritual, and at the same time he had a great concern for the humble. Rightfully, G. disallows that there were two Anselms; one the monk and the other the bishop. He maintains that both before and after 1093 Anselm was seeking the meaning of Church. For Anselm, there was an order in the church: cleric, monk, and lay; and he struggled to present a "dynamic comprehension of a progress which should lead each person, no matter where he or she was, towards the highest perfection" (289).

Yves represents a man who carefully read the Gospels and found therein a God of mercy. He realized that many lay people, particularly those in power, were not gospel-people, and he spoke out strongly against them. On the other hand, Yves was a person who reached out to the poor, encouraging them to realize their vocation to be spiritual people.

Here are three wonderful windows on the way certain individuals considered lay people in the eleventh century. A small item might have helped this reading, namely, mention of the ongoing struggle between papacy and emperor. This struggle so engrossed the church leadership of that period that a real concern for the discipleship of the people of God became almost a secondary matter. Anselm and Yves represent, in their own way, exceptions to this overriding power struggle. Still, I found this volume very stimulating and well written.

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KENAN B. OSBORNE, O.F.M.

THE GROWTH OF MYSTICISM: GREGORY THE GREAT THROUGH THE 12TH CENTURY. By Bernard McGinn. The Presence of God: A History of Western Christian Mysticism 2. New York: Crossroad, 1994. Pp. xv + 630. $59.95.

Volume 2 of a projected four-volume synoptic history of the Western Christian mystical tradition evinces McGinn's awesome historical and theological erudition, pellucid prose, and skillful use of illustrative quotations in expounding the historical context and mystical doctrine of both famous and lesser-known authors from the sixth to the twelfth century. His meaty tome—180 pages of footnotes—captures not only the mind but also the heart of the Christian mystics as uncompromising lovers of God and neighbor. I find M.'s critical reverence for the mystical tradition both cogent and refreshing.

I have never read better material on Gregory the Great, John Scottus Eriugena, Bernard of Clairvaux, William of St. Thierry, and Richard and Hugh of St. Victor. M. also creatively retrieves the "sometimes pedestrian" texts of Autpert, Smaragdus, Rabanus Maurus, Odio, John of Fécamp, Guerric of Igny, Isaac of Stella, Gilbert of Hoyland, Baldwin and John of Ford, Guigo I and II, and others, and insists correctly that the foundation of all later Western mysticism cannot be understood unless these works have been studied and appreciated.

Texts (not "experience") which focus on how believers attain the transformative immediate consciousness of God in this life and their place in the tradition are M.'s primary focus. But he seems to agree with the many mystical writers in this volume who stress the limits of a merely academic or theoretical grasp of these texts and who maintain that personal experience is necessary to understand them.

Mysticism, to M., is an element within a broader concrete religious tradition of prayer and practice nourished by Scripture and liturgy to foster awareness of whatever direct forms of divine presence are available to us in this life. In fact, he shows convincingly that even the hermits knew they uttered words common to the whole Church and that their contemplation was rooted in a communal history of salvation. Thus, mysticism in these centuries not only remained firmly rooted in the Church's corporate life but also more often encouraged commitment to and provided support for the institutional and social fabric of the Church than called it into question. (M.'s fascinating presentation of Joachim of Fiore's new form of corporate social mysticism of an apocalyptic kind must be emphasized.) One also finds in these centuries no essential dividing line between liturgical prayer and personal appropriation by way of *lectio divina,* meditation, and contemplation. The chapters on Gregory the Great and Bernard of Clairvaux demonstrate conclusively that genuine mysticism often coexists with the so-called "real" world of power and politics.

M. gives irrefutable evidence that mysticism and biblical exegesis remained inseparable throughout these centuries and that the very act

of biblical exegesis could be mystically transformative. Many mystics of this period considered the perfect Christian the one who knew how to read Scripture. Numerous mystics, in receiving the infusion of the loving-knowledge of God, also received a penetrating understanding of Scripture. Rupert of Deutz, e.g., averred that "when we read or understand Scripture aren't we seeing God face to face? Truly, the vision of God which will be made perfect at some day is already begun here through Sacred Scripture"; and he defended his often controversial exegesis by appealing to the charism given him in mystical visions.

M. locates Aelred of Rievaulx's originality in the way he expounded how human spiritual friendship prepares us for direct contact with God in this life. To those who find homosexual undertones in Aelred's passionate language concerning male friends, M. replies that Aelred's sexual orientation is irrelevant to his primary intention of showing how graced discerning affection in Christ can raise friendship to the level of a spiritual friendship that leads to God. More to the point, Aelred bemoaned the sins of his youth and vigorously castigated illicit sexual behavior.

M. describes mystical knowledge as a saving, transformative, connatural, interpersonal knowledge of God, which results from love between two friends or lovers. It focuses not on what but on who is known. This suprarational, supradiscursive knowledge does not destroy the distinction between knowledge and love, but involves their interpenetration. As Bernard says: "If you are holy, you have known and understood."

This volume also demonstrates that *epektasis,* a graced straining toward God (Phil 3:13), is one of the most constant features of the Christian mystical tradition. One can never get enough of God or exhaust God's presence. Pure Love satisfies without surfeiting, even in the beatific vision. The role of unending yearning in different forms of satiating union reveals the deepest mystery of both theology and anthropology.

In the excellent section on scholasticism, M. argues that the monastic *credo ut experiar* and the scholastic *credo ut intelligam* expressed different emphases—not divergent goals. Some of the great monastic authors attempted a deeper understanding of the truths of the faith; the great scholastics agreed that "scientific" theology was useless unless it served greater love of God and neighbor. Thus, the great scholastics never disagreed with the basic agenda of monastic theology, but took up issues that did not concern the monks. The interior questioning of faith's intelligibility via the *quaestio* ultimately focused on a deeper understanding of the biblical text and better *preaching.* In fact, the medieval period was more an era of the symbol than of dialectic. The symbol expressed a reality which reason could not attain and which reason, ever afterward, could not conceptualize. M.'s brilliant exposition of the Victorines shows clearly that these scholastics at-

tempted to integrate all forms of knowledge in the service of a divine wisdom leading to mystical experience.

I have already praised M.'s first volume as an extraordinary achievement (*TS* 53 [1992] 552–54). I believe this second volume has surpassed the first.

Boston College HARVEY D. EGAN, S.J.

THE HETERODOX HEGEL. By Cyril O'Regan. SUNY Series in Hegelian Studies. Albany: State University of New York, 1994. Pp. xv + 517. $24.95.

Kant thought the test of a philosophical method was not just the capacity to refute opponents, but the capacity to provide a genetic account of the logic and the motives of their positions. In this way, he argued, it would be possible to understand previous thinkers better even than they had understood themselves. Kant's contention presumes a certain development in the history of philosophy, the progressive attainment of higher critical viewpoints, esp. in second-order modes of reflection. O'Regan's immensely learned and immensely difficult interpretation of Hegel's ontotheology constructs a metatheory of Hegelian religious and speculative discourse very much in this spirit.

The premise of the text is the profound agreement between Hegel's philosophical and religious conceptions of the nature of divine being as process and becoming. God is story, plot, and narrative of his own autogenesis, exemplified in the theologoumenon of the Trinity. The Christian Trinity, which tells the story of how divine being achieves concrete subjectivity by means of temporal self-manifestation, exhibits the four structural modes of all good narrative: opening to becoming, closing of becoming, anticipating the event of becoming, and recollecting the event of becoming. Hegel's systematic use of these narrative devices reveals both his profound sympathy with the Christian (i.e. Lutheran) tradition, and his radical transformation of its normative ontotheology.

To clarify further Hegel's reformulation of the tradition, O. distinguishes the "Immanent Trinity," corresponding to the universal or logical sphere of the Idea (the "Father"), from the "Inclusive Trinity," corresponding to the "Son" and "Spirit," which constitutes itself through temporal becoming and includes the Immanent Trinity within its narrative development. Hence, the lifeless and abstract Trinity, much like the inchoate subject of *Bildungsroman,* achieves concrete selfhood through temporal process and conflict: revelation is theogenesis. The crucial point for the success of O.'s argument is that the Immanent Trinity itself, because of its own ontological lack of personality, be thought to initiate the narrative modes of anticipation and opening to finite becoming. Yet, a God who can be actual only by becoming temporally and finitely determinate clashes with the theistic conception of a God whose transcendence expresses the unchanging perfection of eternal being. In addressing the central topic of how He-

gel came to this radical revision of the tradition, O. devotes considerable scholarly effort to tracing the "Hegelian swerve" to its historical roots in the mystical tradition in general, and in Gnosticism and apocalyptic pneumatology in particular, all by way of the heterodox theosophy of Jacob Boehme.

In Part 2, O. analyzes Hegel's reformulation of the three trinitarian spheres. (1) The first correction occurs in respect to the traditional understanding of the substantive union of "persons" in the Trinity. By conceiving intradivine being as a dynamic relation of moments, Hegel sought to free the Immanent Trinity of "personality," based on an inadequate substance metaphysics, and thus to explicate its ontological openness to, and need of, finitude. (2) In respect to the second narrative sphere of the Son, Hegel's emendation has two aspects: (a) not only is creation a Christological activity, but it is also a manifestation of and from the immanent sphere (and not *ex nihilo*); (b) similarly, salvation narrates the death of God on the cross, the agonic center of a *deus patibilis,* who is the kenotic agent of the event. (3) The third narrative sphere represents the fulness of the spirit in a community where God is both self-knowing and self-conscious. In this context, the treatment of correspondence between Eckhart's conception of mystical union as gnoseological union and Hegel's conception of the philosophical identity of the divine and human, although brief, is extremely well done.

Despite what is unarguably an interpretative *tour de force,* I have serious problems both with O.'s general style of argumentation, and with specific attempts at demonstrating the thesis. First, it seems unwise to ignore clear indications of Hegel's own philosophical development, in the roughly 20 years separating his Jena essays from the late Berlin works, by using the early *Phenomenology of Spirit* as a gloss on the later logical and religious texts. Second, I find the manner in which O. argues for the narrative essence of the Immanent Trinity unpersuasive. For instance, in arguing *against* "Hegel's avowal of the sufficiency of the divine," O. relies more than once (115, 175) upon a particular interpretation by Albert Chapelle, supposedly ascribing lack to the Immanent Trinity. Yet, after consulting the source, it seems to me that Chapelle predicates "lack" of the moment of the Father within the Immanent Trinity, and not of the entire divinity. In fact, Chapelle rightly emphasizes (along with Hegel) the freedom of the divine act of creation, a position hard to reconcile with the hypothesis of divine neediness. In the same context, but now arguing against the Neoplatonic thesis of creation as diffusion of the Good, O. asserts that "Hegel seems to have placed *eros* at the heart of the divine" (176). Yet, without O.'s establishing this claim, we soon read, "The general upshot of this is that need and/or eros characterizes the divine even on the level of the 'Immanent Trinity' . . . " (187).

O. also seems guilty of consistently confusing the logical sphere with the Immanent Trinity. In the *Encyclopaedia* (¶187), Hegel clearly iden-

tifies the logical sphere with philosophical science. If this is the case, then it would be more prudent to argue that religious narrative could well be the historical condition for the emergence of philosophy, without concluding that narrative must also determine the Idea's being. Another Hegelian text that is difficult to square with the thesis is *Encyclopaedia* (¶242). There Hegel states that the sense of an "end" in the Idea is merely the "disappearing of the illusion" (*Schein*) of a beginning and of a result. The Idea, rather, is its own totality. In the last part of the book, O. does attempt to demonstrate how the Idea, even as a totality, can be both deficient in the mode of anticipation, and complete in the mode of recollection. Yet, the tortuous progression of the argument impresses as being both overdetermined and excessively subtle. What is lost in the detail and in the erudition is precisely that element which made Hegel a great and original philosopher, and not merely the crucible of heterodox currents.

Gregorian University, Rome TERRANCE G. WALSH, S.J.

THE CONSOLATION OF RHETORIC: JOHN HENRY NEWMAN AND THE REALISM OF PERSONALIST THOUGHT. By David M. Whalen. San Francisco: Catholic Scholars, 1994. Pp. xi + 257. $39.95.

This revised doctoral dissertation offers an interesting study on the role of rhetoric in Newman's thought. Whalen explains that to understand N. as a rhetorician involves a view of rhetoric that transcends technique and trope and emphasizes personal and experiential thought. His argument is built upon an examination of the intellectual antecedents in patristic, medieval, and renaissance writings of rhetorical and nonrhetorical discourse. And the analysis of N. deals with his two most philosophical works, the *Grammar of Assent* (1870) and the earlier unfinished *Philosophical Notebook* (2 vols., not published until 1969–70).

Whalen's argument disagrees with the leading work on the rhetorical nature of N.'s thought, Walter Jost's *Rhetorical Thought in John Henry Newman* (1989). While they both explain that N.'s habit of mind is primarily rhetorical, Whalen considers Jost's association of N. with 20th-century epistemic rhetoricians as a form of moderate relativism. In contrast, Whalen claims N. employs rhetorical modes of cognition that focus upon objective reality and the attainability of truth based on Aristotelian and Thomistic schema of practical wisdom and judgment (while recognizing that N. was not very familiar with Thomistic thought). Rejecting Jost's view that N.'s perception of reality was necessarily interpretative, Whalen describes N.'s thought as rhetorical realism insofar as it uses cumulative probabilities to arrive at truth in the realm of certitude.

However, a fundamental ambiguity remains unresolved. Whalen's argument of rhetorical *realism* requires certitude to be indefectible, dealing with an objective truth that corresponds with concrete reality,

just as N. held. Yet N. also explained that certitude can change legitimately, presumably because "it is proved *interpretative*" (*Grammar* 323). For Newman it is only as a general rule that certitude does not fail (ibid. 221), and so he wrote: "it is possible, then, without disloyalty to our convictions, to examine their [i.e. the complex assents of certitude] grounds, even though in the event they are to fail under the examination, for we have no suspicion of this failure" (ibid. 194). Whalen's brief explanation of the failure of certitudes based only on corrupted faculties (224 n. 30) does not adequately address this threat to his central thesis.

Moreover, it is unclear how Whalen's description of rhetoric clarifies or develops N.'s thought. Whalen tends merely to explain N.'s thought and to describe it as rhetorical reasoning, discourse, or persuasion without explaining what contribution is made by the nomenclature of rhetoric. If probable reasoning is the key to N.'s rhetoric as a mode of persuasion and cognition, it would be interesting to explain the relation between rhetoric's experiential, personal, and practical nature and the objective truth claims that rhetorical realism justifies (Whalen's central thesis). Unfortunately, Whalen adds no new explanation of the epistemological relation between probability and certitude than already appears in the abundant literature on N. Nonetheless, his well-written book presents a clear summary and valuable introduction to N.'s epistemology. Finally, the lack of gender sensitivity in his vocabulary is somewhat irksome, and the bibliography is limited; but there is a useful index.

Saint Louis University GERARD MAGILL

PATTERN OF REDEMPTION: THE THEOLOGY OF HANS URS VON BALTHASAR. By Edward T. Oakes. New York: Continuum, 1994. Pp. xii + 334. $29.50.

In the last five years a number of books about von Balthasar have appeared. E.g., David Schindler edited a very informative collection of essays, *Hans Urs von Balthasar: His Life and Work* (Ignatius, 1991), and John O'Donnell's *Hans Urs von Balthasar* (Liturgical, 1992) is an excellent, compact introduction to the basic themes and contours of B.'s work. Oakes's book is on a larger scale than anything else in English. Like many others, Oakes is concerned to promote the reception of B.'s theology, not only among professional theologians, but also among students and general readers. He provides a dense and detailed exposition, arguing and illustrating through extensive citations (amounting to one-third to one-half the total text).

Part 1 is devoted to an examination of critical philosophical, theological, and spiritual influences. Parts 2–4 treat of the great trilogy that may be considered B.'s *magnum opus: Herrlichkeit, Theodramatik,* and *Theologik*. Here Oakes follows the same course as Medard Kehl in his well-known introductory essay in *The Von Balthasar*

Reader (Crossroad, 1982), but he gives us considerably more valuable material.

Encounters with Przywara, Barth, Goethe, de Lubac, and von Speyr all had determinative effects upon B. Oakes is right to stress the importance of the concept of the analogy of being (Przywara) in B.'s thought. This is closely related to the *critical* way B. read the Fathers, as Löser has shown in his excellent study *Im Geiste des Origenes* (Frankfurt: Josef Knecht, 1976). Oakes even finds a "startlingly antipatristic polemic" (109) in B.'s theology. This is an exaggeration (which, perhaps, relies too heavily on one small essay of B.'s), although Oakes does well to point out the nuanced appropriation of the patristic heritage which forms so much of B.'s vision. The chapter on Barth communicates well the fundamental underlying sympathies of the two men and why they stand apart from current correlational approaches to theology. Of particular import is the chapter "Goethe, Nietzsche and the Encounter with German Idealism." Oakes has pointed out the crux of B.'s suspicion of the "turn to the subject"—especially in the light of the tragedy of modern German culture—and how he found in the morphology of Goethe an inspiration for a new object-oriented approach for theology. This, of course, leads to B.'s groundbreaking theological aesthetics.

Oakes' remaining chapters deal with various aspects of the trilogy, explaining how and why theology can be done first as aesthetics, then as dramatics, and finally as logic. Inasmuch as it both presupposes and concretely embodies the aesthetics, the dramatics (especially the last three volumes) is rightly called the "culmination and capstone" (230) of B.'s work. Here the great Christological, soteriological, trinitarian, and eschtological themes of B.'s writings converge. I found the exposition and commentary accurate and perceptive throughout. The texts excerpted as illustrations are very well chosen.

I found the final chapter ("Last Things") perplexing. It is signalled early on as a critical reckoning with the figure and influence of Adrienne von Speyr. In a few pages Oakes paints an ambivalent but sympathetic portrait of this purported mystic who had such an influence on B.'s life and work. I find the whole phenomenon rather bizarre and had hoped for a rather more serious and sustained critique. Then Oakes launches into B.'s eschatology, an area where B. has made some of his most important and profound contributions. Here is the connection with von Speyr. The lynchpin of B.'s Christology, soteriology, and trinitarian theology is the mystery of Holy Saturday, the descent of Christ into "hell" as the revelation of the depth of God's ever-greater, self-emptying love in solidarity with sinners. According to B., von Speyr was blessed with a mystical experience and knowledge of this "event." Whether or not this was the case is, in my view, utterly superfluous to B.'s argument. Oakes admirably defends B.'s attempts to articulate an orthodox understanding of apokatastasis, at

least as the justified *hope* that we may and must have for the salvation of all.

Most of my difficulties with this book are primarily with B. himself and only secondarily with Oakes. Like many others who have written doctoral dissertations on B. (including this reviewer), Oakes is too sympathetic a critic. There are minor points. He too easily excuses B.'s gender stereotyping. Some readers will be put off by the occasional lack of inclusive language. Oakes assessment of B.'s use of Scripture (Chapter 7) is only a first step in a necessary project for someone else to undertake. But the most serious theological issue is the Trinity. I myself have written far more sympathetically on B.'s trinitarian theology than I would now. B. succumbs here to the very sort of vain speculation in theology that he condemns (140). In my view, Oakes is too quick to defend B.'s rather strong tritheism. He is well aware of the problem; but I wish that, as a critical interpreter, he had not left the final judgment to later generations (242). One of the stranger excesses that B.'s trinitarian speculations manifest (based as they are on the experience of von Speyr) is the whole theory of inner-trinitarian prayer. Such a theory is not simply "daring" (288); it is nonsense. But perhaps this is just a question of judgment.

Oakes knows his B. very well and has a remarkable command over the important secondary literature. This is a very valuable book. I admire its breadth. I think it will prove most helpful not as a *first* introduction to B. (for this I would recommend O'Donnell), but as a more substantive and detailed resource for more advanced students.

Weston Jesuit School of Theology JOHN R. SACHS, S.J.

THE CHURCH OF THE WORD: A COMPARATIVE STUDY OF WORD, CHURCH AND OFFICE IN THE THOUGHT OF KARL RAHNER AND GERHARD EBELING. By John B. Ackley. American University Studies. New York: Peter Lang, 1993. Pp. xviii + 381. $59.95.

Ackley's detailed comparison of the concepts of God's Word and the Church in the thought of Rahner and Ebeling makes an important contribution to ecumenical theology and provides a most instructive case study of the interconnection between hermeneutical presuppositions and theological conclusions. In the end, he proposes that Rahner and Ebeling represent two fundamental, irreducible, but typically Catholic and Lutheran ways of conceiving authority in the Church. Rahner finds the locus of authority centered in the sacramental and juridical character of the episcopal office. Ebeling finds it in "the place where the Word of God produces faith and freedom in the believer" and so resting in the office of the pastor and the proclamation of the gospel (345). But A.'s analysis also demonstrates that their positions do not present the simple choice between a church of sacraments and a church of the Word. Therein lies the primary contribution of the study which

was originally this Lutheran theologian's dissertation at Catholic University under the direction of Avery Dulles and Francis Fiorenza. The point-by-point comparison, typical of the genre, is a bit tedious at times, but sorting out their positions that way enables A. to demonstrate considerable and surprising convergences between them. It also enables him to show convincingly that their disagreements can be traced back to their different hermeneutical starting points.

In his conclusion, A. argues that these differences reflect a basic tension present in the Christian tradition from the beginning. He proposes consequently that their positions should be regarded as complementary rather than contradictory. In light of this and of the substantial convergence in their theologies, he suggests that not only *could* these two different systems of authority exist together in a reunited Church of the future, but that they "*should* exist together because each church tradition needs the critical, theological perspective of the other in order to avoid their own inherent weaknesses" (363).

A. may well be right about the irreducibility and complementarity of these positions, but this too is perhaps a case where the conclusion reflects something of its hermeneutical and methodological point of departure. He shows convincingly that "the concepts of 'Word' and 'Church' in Rahner and Ebeling are both similar and dissimilar in almost every aspect that characterizes the Word of God and its relation to the Church" (291). There are fundamental differences in their starting points, questions, ontologies, the logic and methodologies which follow from these, the resulting conceptions and the eventual conclusions. Rahner's conception of the "word" as "realsymbol" and Ebeling's conception of it as "personal address' result in different conceptual worlds. A.'s method of comparative exposition and analysis is quite appropriate for displaying the contours of such fundamentally different paradigms, but this sort of comparison does not seriously question the paradigms themselves, their starting points, or the role of confessional loyalties. Nor does it rigorously probe the paradigms to see if there is the possibility for either convergence at a deeper level or an alternate paradigm that could comprehend the disagreements which appear to require the tension between a "word-authenticating ministry" and "ministry-authenticating word." A. admits that his "attempt to compare their different ontological starting points obviously oversimplifies the matter by neglecting the complexities of their positions" (296 n. 6). Attending very closely to those complexities surely offers the only real hope for discovering if, or how, what is affirmed in the one's conceptual space might be gotten at perhaps in a very different way in the other's. Laying out something of that would give a more comprehensive picture of their positions and enable us better to assess A.'s concluding proposal. That would have required, however, an additional and very different volume. Within the scope of this challenging project, A.'s presentation of their complex positions, particularly

his "short formula" summaries and comparisons in the concluding chapters, is remarkable: succinct, balanced and illuminating.

Marquette University, Milwaukee ROBERT MASSON

THE ASSURANCE OF THINGS HOPED FOR: A THEOLOGY OF CHRISTIAN FAITH. By Avery Dulles, S.J. New York: Oxford University, 1994. Pp. xii + 299. $35.

The Enlightenment was fascinated with facts, objectivity, and verifiability. This focus explains why many theologians of the 19th and 20th centuries opted to investigate the theme of revelation rather than the theme of faith. Apologetics demanded a substantiation of the fact that God had spoken either through prophesies fulfilled or miracles performed and a subsequent analysis of the content of this divine revelation. Faith was simply our obedient response, our acceptance of revelation. The theology of revelation simply overshadowed the theology of faith.

Dulles is correct in his claim that Vatican II demanded an "updated theology of faith" (4) which would be more experiential, biblical, historically conscious, and ecumenical. The 19th- and early-20th-century Catholic and Protestant traditions did not offer a theology of faith sufficient for our contemporary pluralistic and sometimes relativistic world. D.'s present work is an effort to provide a text which would outline a theologically more adequate understanding of faith: "This book will achieve its principle aim if it can help its readers to gain a sense of what the finest thinkers of the past and present have had to say about faith, thus equipping them to grapple with their own questions and to play their part in the unending quest whereby faith seeks to understand no less a thing than faith itself" (5).

D. examines three major subjects: biblical foundations and historical theology, systematic exposition of faith, and special questions. He clearly wishes to build his theology of faith on the shoulders of giants. More than half the text is dedicated to a historical exposition of earlier theologians and theological traditions. D.'s effort frequently reminds the reader of Roger Aubert's magisterial work on faith completed in 1945. However, D. extends his historical overview to include post-World War II developments, especially the work of Rahner, von Balthasar, Lonergan, liberation theology, and the theology of hope.

The asset of the historical section lies in its comprehensiveness. It is clearly the best and most complete historical overview of the theology of faith in Christian thought presently available in English. D. has filled an embarrassing gap in English theological literature. Unfortunately, the propensity to list name after name can be overwhelming. Perhaps depth suffers for breadth. The theological giants of the tradition, Augustine, Aquinas, Luther, etc., will require more attention and supplemental reading in seminary and graduate school courses on faith. Likewise, D.'s presentation of faith in Scripture is somewhat

brief, merely eleven pages. In many ways, faith in Paul and John provide a paradigmatic structure mirrored across the tradition, a structure which is evident in D.'s own systematic exposition of faith. Additionally, a stronger emphasis on faith in Scripture can draw the tradition closer to the primacy of the living experience of faith, less enraptured with its necessary, but secondary, philosophical grounding and exposition.

The systematic exposition of faith is vintage Dulles. He commences by offering seven models of faith ranging from the propositional to the personalistic. Without questioning in general the value of models, their use on the topic of faith might yield less results and prove less fruitful than in their application to other theological themes. E.g., D. correctly lists both Rahner and Lonergan in the transcendental model of faith. However, both could (should) be listed as representatives of the personalistic model. In the end, faith is a personal response to the experience of a personal God and, perhaps, herein all models implode.

D. proceeds to examine the tradition's classical claims and issues on the theme of faith: its nature and object, its reasonableness, its supernatural character, faith and freedom, faith and certainty, and the obscurity of faith. His treatment is rich in its synthetic power, drawing from the wide diversity and depth of the theological tradition to construct a persuasive theological and systematic exposition. In terms of his earlier models, I would locate D.'s own theology of faith as falling in the transcendental model. His systematic view appears little influenced by narrative/story models of faith.

The final section presents certain "special questions" associated with faith: the baptism of children, the increase or loss of faith, the psychological development of faith, faith and salvation, etc. Herein he clearly articulates the heart of the debate or tension and offers a balanced, moderate response.

The theological community, especially those members teaching in seminaries and graduate schools, is clearly indebted to D. for providing a clear, accurate, and readable text on the theology of faith. It is to be hoped that his efforts will encourage others to build on his work and to take up the additional challenges of continuing the conversation with the voices of contemporary culture which speak against faith, such as the relativists, deconstructionists, and individualists.

Duquesne University, Pittsburgh GEORGE S. WORGUL, JR.

CRITICS ON TRIAL: AN INTRODUCTION TO THE CATHOLIC MODERNIST CRISIS. By Marvin R. O'Connell. Washington: Catholic University of America, 1994. Pp. xiii + 394. $59.95; $24.95.

With this impressive, comprehensive study, O'Connell goes a long way toward filling a gap lamented for years by scholars of Roman Catholic Modernism. At least two reasons account for the delay of such

a study: the inhospitable scholarly climate created by Pius X's anti-modernist measures and the intrinsic difficulty of writing the history of a highly complex phenomenon that, misunderstood and vilified from the start, was anything but the clear and ordered movement imagined by those who defined and condemned it. Vatican II's blessing on freedom of inquiry has changed all that.

Nothing helps understanding so much as hearing a story from beginning to end, and here is where this book eminently succeeds. The full cast of characters and their interactions are all here, major and minor, "modernists" and "fellow travelers" as well as their opponents. O. demonstrates masterful control of printed sources, and his flair for setting scenes, providing social contexts, and describing ideological polarities lets readers see the real force of controverted issues.

Solid as this book is, however, and destined for wide readership, it leaves much open to argument. O. gamely struggles to remain fair and objective, but he regularly veers toward a traditionalist reading and strays into unsupported judgments, often through descriptive qualifiers; he describes d'Hulst, e.g., as "lazy" and "arrogant" (130), Loisy as a man "not . . . easily 'touched' by any human gesture" (133), Le Roy as "self-righteous" (301), Tyrrell and Laberthonnière as intellectually pretentious (318), to cite a few. And his undisclosed criterion of discernment regarding which of Tyrrell's autobiographical memories to accept as authentic and which to reject leaves him open to suspicion of bias.

Further. O.'s frequently negative scan of the "modernists" suggests a lack of empathy for their cause—described by von Hügel as the ongoing effort to express and interpret the deposit of faith according to the best and most abiding elements of recent scholarship—or at least a lack of feeling for the struggles of honest Catholic intellectuals at that fractious juncture in history. He asserts, e.g., that Loisy's "whole purpose was to drive a wedge between theology and history" and charges him with mendacity for claiming otherwise (127). A more sympathetic reading could see Loisy as arguing that it was in fact ahistorical scholasticism that had long since implanted the wedge, and that he was simply trying to remove it by his account of doctrinal development.

O.'s lack of empathy also pokes through in his discrediting of Tyrrell's critique of scholasticism on the grounds that his admitted desultory scholarly habits as a child must have carried through his adult years, so that he could hardly have mastered, as he claimed, the system he indicted. In fact, Tyrrell spent seven full years (not O.'s six) out in the country with nothing to do but master that system—a challenge, yes, but hardly insurmountable for someone of Tyrrell's gifts. His appointment to the Jesuit philosophate just three years after ordination suggests he succeeded admirably. Besides, compared to the obscurantist Neo-Scholastics, the system of Thomas Aquinas, who claimed to be writing introductory texts for students, is quite simple. Nor did Tyrrell end up "contemptuous or hostile" toward the *Summa*

(123), but toward what Thomas's second- and third-rate commentators had done to it, and toward the papal mandate to make Thomism an exclusive system for Catholic teaching. O. also lumps together all the modernists as "unable or unwilling to distinguish between . . . the monumental achievement of Aquinas and the frequently trivial applications of it in the manuals" (344). But this, among others, was precisely Tyrrell's complaint.

Credibility is also strained by the assertion that Pius X, in condemning modernism, "could never have spoken otherwise, unless he was prepared to jettison the whole Catholic tradition" (344). Does O. actually approve binding Catholicism to some one philosophy? "Modernists" rejected that notion, particularly with respect to Scholasticism, arguing that its ahistoricality could seriously impair the stewardship of a revelation so historically grounded.

O.'s assertion that epistemology was "the central quarrel of the Modernist crisis" (344) can stand, but only if linked more explicitly to the issues of the historical conditionedness of human knowing and thus to the necessity of historical method. After all, it was the Roman party's classicist mentality and naive realism that led it on the one hand to ignore the implications of Christianity's historical embeddedness and on the other to bind Catholicism to philosophy.

The further claim that Pius X "intended his strictures to apply primarily to the church in Italy and France" (355) also needs qualification. True, the hottest spots were France and Italy. But Pius was keenly aware of the exploding power of the press and how rapidly the "contagion" (his word) could spread. No, he fully intended his encyclical to be a measure for the universal church. And despite the German bishops' disingenuous claims—enabled by *Pascendi*'s fanciful construct—to be a modernism-free zone, can anyone seriously doubt that Rome, given a suitable political relationship with Germany, would have moved its heavy artillery directly on to German soil and done to her scholars there what she did elsewhere?

A final quibble on footnoting: bulking references at the end of rather indefinable sections makes it nearly impossible to track them down; some references are lacking altogether, and others unhelpfully refer the reader back to entire chapters. With some tempering of judgment and more careful editing (typos abound), this book could have joined the ranks of the truly great. Even as is, however, it is an exceptionally helpful and delightful guide.

Creighton University, Omaha DAVID G. SCHULTENOVER, S.J.

GOD THE SPIRIT. By Michael Welker. Translated from the German by J. F. Hoffmeyer. Minneapolis: Fortress, 1994. Pp. xvi + 360.

Welker honors the richness and diversity of pneumatological experience with a fully realized theology of the Holy Spirit. He calls his evangelical and thoroughly biblical approach to the topic "realistic theology," i.e., theology that attends to the differences found in expe-

rience and eschews efforts to blunt those differences in favor of formal concepts. He finds most theologies of the Spirit vulnerable to the tendency "to jump immediately to 'the whole' [and thus remain] . . . stuck in the realm of the numinous, in the conjuration of merely mystical experience, and in global moral appeals" (x). In contrast, W.'s "realistic theology" has "the goal of acquiring clarity concerning those traits that are characteristic and unavoidable for the appearance of God's reality and God's power in the midst of the structural patterns of human life" (xi).

W. charges that the tradition about the Spirit has tended to subordinate those biblical texts that are definitive about the Spirit to those that emphasize the unclarity of the experience of the Spirit. However, he finds the biblical account of the Spirit pointing to clearly observable phenomena, from the early call for the establishment of justice, mercy, and knowledge of God in the messianic texts of Isaiah, to the concrete details of the Pentecost community described in Acts. For example, W. contrasts the lying spirit of the kingdom of Ahab with the Spirit discerned by the prophet Micah and reprises this contrast when he emphasizes Käsemann's refusal to "analyze away" New Testament accounts of demonic possession and the concrete effect of the name of Jesus in the face of such possession. He then draws a contemporary parallel in his own distinction between the Holy Spirit and the spirit of the Western world. This latter, "lying" spirit ignores the particularities of concretion, resulting in "a world that is integrated in a largely fictional manner by mass media and by conventional forms of being religious" (32). For W., the Spirit is not a mysterious, transempirical unifier, but a concrete and "public person."

Barth and Whitehead figure prominently in this work, and their effect is seen in W.'s rejection of metaphysics, the "I-Thou" model of dialogical personalism, and the "social moralism" that runs from Kant to liberation theology. Recapitulating Barth's theocentrism, W. insists that "the Babylonian captivity of piety and of theological reflection will fall away only when the very contents that they are attempting to comprehend do away with them" (49). In particular, the rejection of the ontology of Aquinas and his heirs in favor of the concepts of concrescence and force fields results in a rethinking of the Spirit's personhood. Key here is that the person of the Spirit is real in its relationally complex concretion, and active precisely in that concretion: "the Spirit is a force field that constitutes public force fields," structures into which people are drawn and from which issue the gifts of the Spirit, "forbid[ding] every form of essentially individualizing, privatizing, and irrationalizing faith" (242). W. argues that the abstraction of the thinking self in Aristotle and its universalization in Hegel do not capture the self-effacement of the Holy Spirit, whose selflessness does not imply unclarity but liberation from a false and abstract self-centeredness. W. thus describes the Spirit's public personhood by appeal to Niklas Luhmann's concept of a "domain of resonance" (313).

This is an important contribution to constructive theology. W.'s empirical approach to a fully biblical theology not only casts new light on the study of the Spirit but also raises provocative questions about the starting points found in contemporary systematic theologies. By way of clarification, one might ask how W. allows for the transcendence of this very public and concrete Spirit, particularly in his assertion that the Spirit brings the gift of the "clear knowledge of God" (41, 175, but also 218). While W. questions whether Karl Rahner, for example, too easily gives the Spirit over to the spirit of the Western world, one could inquire in return whether there is not some sleight of hand in his simultaneous insistence that the Spirit's gift of the knowledge of God emerges always in the concrete and his insistence that this Spirit is clearly discernable from its opposite.

For W., the Spirit is not an isolated actor sanctifying individual human lives. In a powerful alliance of the evangelical tradition and the critical perspective of postmodernity, the Spirit's work as the forgiveness of sin emerges in diverse physical locations, cultural movements and public witnesses that reinforce one another to produce genuinely new and redemptive structures. These life-giving interconnections are nothing other than the "pouring out" of the Spirit on all flesh, flesh in all its concrete frailty: old and young, men and women, slave and free. W.'s study serves its subject well.

Fairfield University, Connecticut NANCY A. DALLAVALLE

JESUS IN THE POWER OF THE SPIRIT. By C. S. Song. Minneapolis: Fortress, 1994. Pp. 335.

Song, an evangelically oriented Chinese theologian, attempts to free his readers from the legacy of Karl Barth by mounting a theology of non-Christian religions. This means moving from an exclusivist theology, in which Christian revelation is opposed to the cultures and religions of non-Christians, to an inclusivist theology in which the saving grace of Christ is recognized outside the institutional boundaries of Christianity. The work under review is the third of a trilogy of works on the person and message of Jesus, a sequel to *Jesus, the Crucified People* (1989), and *Jesus and the Reign of God* (1993).

S. offers meditations on passages from the Christian Scriptures and other texts (Christian and non-Christian). The style is sermonic. The first half of the book is devoted to the Christian's freedom from the law, the need for Christians to "cross the frontier" of doctrinal and cultural differences in order to discover the "open truth" of the Holy Spirit and some very general comments on cultures as semantic systems. The second half pleads for what is in effect an inclusivist theology of non-Christian religions.

Karl Rahner, the Christian thinker most associated with theological inclusivism, affirms the universality of grace based on a transcultural theological anthropology. S. might be expected to look to the genius of

Confucianism, the universal humanism of China, as a basis for his theological inclusivism. Instead, he looks to the New Testament for the warrants needed to affirm the work of the Holy Spirit among non-Christian peoples. In this regard, S. sticks close to his desk and never goes to sea: his use of non-Christian materials never manages to pose much of a threat to his biblically rooted theological convictions. This is an affliction common to other inclusivist theologies, including those proceeding from Rahner's "anonymous Christianity."

Thus S.'s work is noteworthy not only because it struggles to find biblical foundations for an inclusivist theology, but also because it serves to underscore the failures of this theology. If Barth's exclusivism has happily fallen out of favor, neither do inclusivist theologies offer adequate models for dealing responsibly and creatively with religious diversity. Nor do I believe that pluralist strategies such as John Hick's are any more adequate. S. believes that the encounter with Asians and their cultures will assist in the renewal of Christianity's biblical faith in Jesus. Doubtless, there is great truth in this claim. S. also demonstrates that the foundations for an indigenous Asian Christianity are to be found in exigencies which spring from deep within Christianity itself. This too is an important truth. But in encountering non-Christians, theologians should not look on Asian cultures only as opportunities to discover in new ways the most fundamental truths of their own faith. In Asia, Christians are discovering truths that will require a significant revision of their most basic teachings. It is fidelity to the truth, not the presuppositions of inclusivists or even pluralists, that provides the basis for creative encounter between believers.

Loyola Marymount University, L.A. JAMES L. FREDERICKS

COMMUNION OF THE SAINTS: FOUNDATION, NATURE, AND STRUCTURE OF THE CHURCH. By Miguel M. Garijo-Guembe. Translated from the German by Patrick Madigan, S.J. Collegeville: Glazier/Liturgical, 1994. Pp. 266. $16.95.

This study of the Church is written within the context of ecumenical dialogue. The setting for this dialogue is framed by the tension between a pneumatological and Christological approach to the nature of the Church. Garijo-Guembe argues that a genuinely catholic vision of the Church requires that the two must be grasped together. The ecumenical reality is that Roman Catholic theology emphasizes a Christological interpretation and stresses the significance of the Church as institution and its offices; and Protestant theology stresses the pneumatological dimension. The Orthodox preference is for a synthesis of the two. With this framework in mind, G. proceeds to bring Orthodox and Protestant (specifically Lutheran) viewpoints to bear on Roman Catholic positions. His study indicates where a fuller ecumenical conversation might better articulate the nature of the Church and its mission.

G. employs three lenses of inquiry. Part 1 of his study is devoted to exegetical study of New Testament foundations and models of the Church. He establishes that leadership by the apostles in the early communities did not exclude a certain coresponsibility of the communion for the life of the Church. This matrix sets the tone for the development of his discussion of the nature of the Church in Part 2. G. gives special attention to the connection between the Eucharist and the Church, and between the churches and the Church of Christ. Finally he brings to bear the significance of the community and its bond for the normative direction in the Church when he studies the structures of the Church in Part 3. Within this context he draws on key formulations of Vatican II, as well as offering theological reflection on the legitimation of primacy and a conception of primacy within the framework of collegiality. Here he incorporates Lutheran and Orthodox reaction to questions of the validity of orders, apostolic succession, and our understanding of *sensus fidelium*. He concludes with a brief treatment of the Church and its mission.

G. maintains the authenticity of Church offices within a communio ecclesiology. He sees them as ways the early community acted to conserve apostolic inheritance and teaching, similar to the construction of the canon. He maintains that communio is the bond of unity between bishops and the faithful (with presbyters as coworkers in this responsibility), the bishops with one another, the faithful with one another, which is effective and simultaneously manifest through the Eucharistic communio. Here lies its normative character. He also develops the role of the papacy from the perspective of service for the unity of the Church, and from the starting point of the local churches. However he questions whether certain aspects of church structures could be adapted for the future in order to better serve ecumenical concerns.

E.g., he examines theological opinion regarding the episcopal and presbyterial leadership structure. While affirming the characteristic function of the presbyter as coworker with the bishop (*Presbyterorum ordinis* no. 7), he recalls isolated instances where papal permission was given to the presbyter to ordain. While cautioning against a magical interpretation of ordination, he affirms it as an act of a hierarchically structured community through which an entire community acts through its presiders. Valid ordination requires both its pneumatological element and the fact it should be carried out according to institutional norms. Here, however, we see the tension between Christological and pneumatological approaches played out around a normative issue. He remarks that if prayer through the community is taken into account, "then perhaps one could extract a positive evaluation concerning the Reformation ordination, although this ordination was bestowed outside the valid norms of the Church" (176).

How, though, would the above principle provide a paradigm through which internal Roman Catholic issues surrounding ordination would

be resolved in the global church? Here may be an area which requires more development by the author.

While this discussion is not brought to a conclusion, it typifies the waters G. enters. For if the pneumatological element of the nature of the Church is given more weight in one's theological synthesis, how does one retrieve the institutional element so that communio maintains a normative role, which both includes and excludes?

The generally balanced treatment of the subject matter will lead the reader down this road of inquiry. G.'s study focuses on the foundation, nature, and structure of the Church. It addresses but does not develop as deeply questions surrounding the unique role of the laity, the meaning of secularity, and its role in designating functions of church life and the nature of religious life within an evolving church context. In some sections, the translation from the German leaves one without the nuances or sharpness of the original language. The book, however, is a clearly-written and engaging study which offers the reader not only a rich analysis of the contemporary Church from a communio perspective, but also a broad international and ecumenical bibliography which addresses key points of debate.

Niagara University, New York JUDITH A. MERKLE, S.N.D.deN.

THE CHURCH AND THE CHURCHES: TOWARD AN ECUMENICAL ECCLESIOLOGY. By G. R. Evans. New York: Cambridge University, 1994. Pp. xvi + 329. $59.95.

Well known as a distinguished medievalist, Evans has also been deeply involved in the ecumenical movement as an Anglican theologian. The present study is consecrated to one of the major problems that stand in the way of an ecumenical ecclesiology: Given the sociological fact that all formal structures have a "tendency to solidify" (ix), the prospect of an eventual reunion of churches is a source of anxiety for all those who cherish their ecclesial institutions. But as the churches come nearer to the possibility of reunion, choices will be inescapable regarding at least three areas: "the nature of the unity we seek," "the place of diversity in a future united Church," and the common structures that will be needed "to think and act as a single 'body' of Christ" (x).

E. examines these problems in their contemporary setting, yet also—and this is the main originality of her book—in the light of many past events in the Church's history, as at various times questions that were somewhat similar to ours were asked and answered. The Introduction outlines the perspective. While new theologies and new structures may eventually be needed and new points of view are constantly required to face changing situations, there must be a recognizable continuity not only of the Christian message and of the forms of Christian life, but also in the structure of the Church as an institution at the service of the gospel. How does one reconcile change

and continuity, diversity and unity, liberty and authority? The Church functions at two levels, since it is actively engaged in this world while being also the eschatological, heavenly community of the saints. E. makes the point that the conjunction of these two levels requires thinking of the actual structures of all existing church institutions as provisional—certainly in the perspective of the Kingdom of God, and in all likelihood in that of the reunited Church that is to come.

The first two chapters examine the fundamental question: Is the Church primarily local or universal? Chapter 1, the longest of the book, focuses the discussion of ecclesiology on institutional questions. Other attempts to explore an ecumenical ecclesiology, including my own (*The Church, Community of Salvation,* 1992), have paid more attention to the spiritual and internal dimension of the Church: As the communion of the faithful with God through Christ in the Holy Spirit, the Church is God-given, permanent, and unfailing. As a sociological institution and organization, it is man-made and unavoidably provisional. The joining of the two perspectives, notably in Orthodox and in Catholic theology, is at the source of the ecumenical dilemma.

The topics of the next chapters follow smoothly from the first: How is an organization identified as a Church? The churches as they exist today do not understand their ecclesiality in the same way, and few of them have a consistent theology on the recognition of other bodies as being somehow ecclesial. This affects the perspective of reunion. So do the aspects of church life that are examined subsequently: unity and diversity, order and restoration to order, and the process of decision making. In each of these areas the traditional ways of the churches teach us lessons that are of value for the future, even though these ways may have to be abandoned in the forms in which they are familiar to us. Finally, E. discusses the notion of the Church as communion, that has recently emerged as the major topic of ecumenical conversation in ecclesiology.

A few critical points may be mentioned. The assertion that "Orthodox do not accept Roman Catholic sacraments" (225) is in need of considerable nuances, at least in regard to Russian Orthodox theology. Vatican I's "*non ex consensu ecclesiae*" is not properly rendered as "the Pope has an authority that does not derive from the consensus of a council" (268): At this point Vatican I does not refer to the consensus of a council, but to "the consensus of the Church." Vatican II's "*subsistit in*" does not refer to "the see of Rome, in which the Church of Christ subsists" (311), but to "the Catholic Church, in which . . ."

But these are minor blemishes in an important work. Evans's thorough knowledge of history and her familiarity with the present ecumenical scene combine to make an invaluable contribution to ecumenical ecclesiology.

Marquette University, Milwaukee GEORGE H. TAVARD

EUCHARISTIC PRESENCE: A STUDY IN THE THEOLOGY OF DISCLOSURE. By Robert Sokolowski. Washington: Catholic University of America, 1994. Pp. vii + 247. $24.95; $14.95.

One of the signs of the richness of the theology of the Eucharist is the number of books written on the subject. Sokolowski, a professor of philosophy at the Catholic University of America, attempts to treat the Eucharist from the point of view of a phenomenological philosophy and theology. He calls his approach a "theology of disclosure" or "theology of manifestation," seeking to supplement the approaches of historical (positive) and systematic (speculative) theology. Employing the method of Husserl, he relies heavily on the work of Dom Anscar Vonier and Hans Urs von Balthasar.

S.'s theology of the Eucharist is framed within a more comprehensive theological understanding that insists on the difference between God and the world and the significance of this difference for the Christian understanding of the human person and for redemption. Thus, broader theological reflections are to be found throughout the book. The consideration of the Eucharist begins with a dynamic understanding of Christian sacrifice—presenting the Passion of Christ by means of Jesus' anticipation of the Cross at the Last Supper. In this way S. reverses the older (scholastic) approach which began with eucharistic presence as such and moved to dealing with eucharistic sacrifice.

Much of the argument of the book hinges on a phenomenological interpretation of the institution narrative as a grammatical change of tenses, persons, and the use of quotation in the eucharistic prayer. Here the distinctive role of the priest acting *in persona Christi* and "lending" his voice and hands to Christ comes to the fore. S. insists on this representation because only God can offer sacrifice to God. The means of this sacrifice are the bread and wine which represent the embodiment of the action at Calvary. By attending to the Eucharist as an action S. relativizes adoration of Christ in the reserved sacrament. Interestingly enough he avoids the terminology of transsubstantiation altogether.

Without employing the currently popular and technical vocabulary of *anamnesis,* S. deals with the question of time and the Eucharist by pointing to it as a real re-enactment of Creation (via the Passover) and as a pre-enactment of the Cross and the eschaton. Thus the Eucharist unites a number of "enchainments" with the past and the future. In the end result, for S., the Eucharist is the Christian's way of seeing the world differently because of the recognition of God's saving act in Christ. And so, faith, hope, and charity are "exercised in a concentrated way in the celebration of the eucharist" (233).

This work has a number of strengths as far as a contemporary theology of the Eucharist is concerned. It focusses on the action (sacrifice) of the Eucharist and in particular the gestural actions of the priest, instead of rendering eucharistic presence by means of an analysis of

static gifts. It contextualizes the Eucharist within a broader framework of Christian theology with an appropriate emphasis on the activity of God in the sacramental celebration. Finally, it links creation and the eschaton as the temporal terms of the Eucharist and thus represents a comprehensive approach to the place of this sacrament in Christian life.

On the other hand, the work has a number of weaknesses. By concentrating on the institution narrative, S. avoids dealing with the larger context of the eucharistic action (presentation of gifts, fraction, and especially communion) which constitute the larger context for the community's participation in the eucharistic sacrifice. This is particularly significant because S.'s approach fails to make much of communion, which is the culmination of the eucharistic action. Failure to pay attention to communion also lessens the ethical imperative of the Eucharist. Moreover, S. easily dismisses the question of the inclusion of the institution narrative in the eucharistic prayer, an issue that has been addressed extensively by Louis Ligier and Edward Kilmartin. Second, the Eucharist is not contextualized within the ministry of the earthly Jesus. No attention is paid to the Johannine bread-of-life discourse, to the multiplication stories, or to the Emmaus story. The resurrection of Christ is little attended to since so much emphasis is put on the redemptive act of the Cross. Very little attention is paid to the (much neglected) role of the Holy Spirit and consequently to the ecclesiological foundations for sacramental activity. Finally, no work on the Eucharist today should fail to deal with the ecumenical discussions represented by documents like the World Council of Churches' *Baptism, Eucharist and Ministry,* as well as the numerous bilateral conversations of the Christian churches.

Jesuit School of Theology, Berkeley JOHN F. BALDOVIN, S.J.

RIGHT PRACTICAL REASON: ARISTOTLE, ACTION, AND PRUDENCE IN AQUINAS. By Daniel Westberg. Oxford Theological Monographs. New York: Oxford/Clarendon, 1994. Pp. xii + 283. $47.50.

Westberg makes a convincing argument that Aquinas's understanding of right practical reasoning is not a concrete corollary to abstract reasoning; rather both practical and theoretic reasoning are distinguishable by their purposes: the former seeks to do; the latter, to know (4). Prudence is bent on action: it is not thinking about action, but actually planning it (218). For Aquinas, action is not a remainder concept consequent to practical reasoning; it is its identifying character. In Part 1, W. restores the strong teleological identity to Aquinas's description of right practical reasoning, while capturing the evident Aristotelian influence and illuminating the reader with rich insights about the "operative syllogism" as a logic distinctive to practical reasoning.

Part 3 furthers a contemporary understanding of Aquinas's practical epistemology. Here W. builds on the insight of Servais Pinckaers that reason and the will are not two distinct faculties but two different kinds of potencies. W. applies this to the structure of moral reasoning and completely overthrows the dominant twelve-step analysis that first appeared in Billuart's *Summa Sancti Thomae hodiernis academiarum moribus accommodata* (Paris, 1876). Every student who has labored through Thomistic commentaries knows that famous chart which accorded six separate, but coordinated steps to reason and the will and should appreciate W.'s far superior four-step description (intention-deliberation-decision-execution), which incorporates cognitional and volitional components into each. Aside from overemphasizing the distinctively rational function of decision at the expense of an adequate discussion of deliberation, this third part, which W. considers his most original contribution, will become the seminal work for any future investigations into Aquinas's epistemology.

The remaining two parts are not as satisfying. In particular, Part 2 treats Aquinas's psychology. There W. attacks the claims of Lottin, Riesenhuber, and others that Aquinas shifted his position regarding reason and the will. W. sees no shift. Certainly W. is right to say that in the specified willed action, reason and the will are not separable potencies; here he offers an important corrective, though others who followed Lottin had already arrived at the same position. W. mentions (57) but fails sufficiently to investigate the "infinite regress" question as they did. In his later writings (e.g. *De malo 6* and the *Prima Secundae*) Aquinas asked whether the will moves itself without being first moved by a specified object. This regress question is important because through it Aquinas provided a new distinction between the will's movements according to exercise and to specification. W. misses this and sees both movements as always coordinated. But in the will's first movement of itself, the will and reason are distinguishable, and one can ask with Aquinas whether the will wills itself to will. Aquinas deliberated over this, only briefly, but acknowledged that prior to an intended action the will moves itself and reason. This seems to be a formal, i.e. nonspecified, exercise of the will that occurs prior to any specification. Maritain noted this and commented that after making the distinction, Aquinas basically concerned himself only with specified movements of the will. As W. overlooks this shift, he wrongly describes Aquinas's treatment of the will's self-movement as being a specified movement (76–77), contends that the will needs to be "activated" by a specifiable object (245, 253), and insists that anyone who endorses this later shift is trying to make Aquinas a voluntarist. Indeed, W.'s voluntarist charges, which are extensive, are equally excessive; similarly, his dependence on Pinckaers for his understanding of Ockham and Scotus is a poor decision. For 20 years

Pinckaers has attributed the decline of moral reasoning to these two thinkers.

In Part 4, W. investigates whatever rectifies practical reasoning. Here his material on the virtues as the correct ordering of human powers is outstanding and his understanding of law and prudence is particularly important. But when he describes charity and sin, W.'s philosophical interests obscure any appreciation of distinctively theological concepts. Charity and prudence are not comparable: grace is intrinsic to the former. Describing sin as disorder is simply no longer adequate.

These reservations aside, this is a very important book. To any student of Aquinas, W. presents a strong bibliography, restores the distinctiveness of prudence, has restructured our understanding of the process of moral reasoning, and highlighted the importance of decision not as a simple act of the will, but rather as the act of a rational agent.

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

THEOLOGY, IDEOLOGY AND LIBERATION: TOWARDS A LIBERATIVE THEOLOGY. By Peter Scott. New York: Cambridge University, 1994. Pp. xiv + 272. $59.95.

The Marxist challenge to religion evoked a significant Christian response in the 1960s and 1970s, influencing Christian-Marxist dialogues, political theology in Europe, and liberation theology in Latin America. Scott believes that any truly liberative theology must still begin with Marxist arguments against religion (he takes as a given the fundamental correctness of Marx's analysis of society). Theology must address especially Marx's critique of Christianity as an ideology that often justifies, or obfuscates, dysfunctional relations in society. With this in mind, S. seeks to develop a Christian theology that will be truly liberating in practice and nonideological in its discourse.

S.'s opening chapters spell out the Marxist critiques of ideology and of hegemony, noting that theological thinking has too often taken on ideological forms and succumbed to the pressures of dominant hegemonies. In order to break away from these, theology must recognize its own social location and engage itself in liberative activity. If it locates itself too close to society, theology will be reactionary; if too distant, it will be utopian.

Marx viewed religion as centered in God; hence it denied to humans their own powers of transforming society. Some theologians have tried to counter this objection by presenting God as acting in human history (even as a "suffering God") with humans as cocreators and coparticipants in shaping the world. S. believes this approach still leaves humans and God competing for space in the center. A de-centered theology is needed.

S. opts for a concept of God developed by David Burrell in his reconstruction of Aquinas's natural theology: God is simple and unchange-

able, an unknowable mystery. We cannot, from this conception, speak of God as an agent ("the biggest thing around") acting on the world. This does not, on the other hand, leave us with a Deist God absent from the world. God is creator (a creator *ex nihilo*); God gives existence, and God's very presence and abundance can be viewed as an "openness" to the world. This openness-presence creates possibilities, but the realization of these possibilities rests entirely in human hands. Human acceptance of this responsibility, however, calls for conversion. This view of God eliminates, then, the problem of determining how much God and humans contribute respectively to change; hence it answers the Marxist critique about humans relying, even in part, on God.

S. then develops his own perspectives on key doctrines of Christian faith. The Trinity reminds us of community, but theology should not strive (as does Leonardo Boff) to envision a model for human society based on the Trinity. What relations in society should be must come from the primacy of society itself, recognizing as Marx did the intimation of genuine relations within the contradictions of existing society. Jesus represents a God-like, free response in obedience to the presence of God. The Resurrection, says S., shows God creating an event through which people are offered new possibilities that meet their deepest desires for community, extending even to life beyond death. It invites a new mode of living together, of transforming society.

S.'s work contains much that is original, especially in developing a liberationist perspective from Aquinas's concept of God. In my judgment, however, he greatly underestimates the contributions that Latin American theologians, especially Segundo, have made in analyzing "social location" and the negative influences of ideology.

S. is a gifted thinker with a very clear grasp of Marxism and the challenges it presents, but his work seems addressed primarily to an "in house" group of theologians (Denys Turner, Terry Eagleton, Alistair Kee, and to some extent Nicholas Lash) who accept his governing assumptions about Marxism. This may limit the book's appeal, as may his heavily deductive mode of argumentation in place of a more biblical theology that many readers have come to expect in theology texts. This mode of theology also raises the serious question whether S.'s concept of God can be reconciled with the God of faith revealed in Scripture.

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

PLURALITY AND CHRISTIAN ETHICS. By Ian S. Markham. New Studies in Christian Ethics. New York: Cambridge University, 1994. Pp. xiv + 225. $49.95.

Markham holds that "Christian ethics and theological vision have something distinctive and rational to say which goes beyond the contentions of secular plurality" (x). In discussing the theological chal-

lenge of plurality and secularism in modern societies, he contrasts two concrete approaches: the so-called Christendom Group in Great Britain, and the "public philosophy" of Richard John Neuhaus in America. In framing his analysis of these two principal exemplars, as well as other authors treated more briefly, M. insists that Christian ethics give proper attention not only to the theological dimension, but also to the "cultural" and "practical" modes of enquiry as well. He rightly notes that often one or another of these aspects is overlooked or underdeveloped in Christian ethics.

Following an initial section outlining the issues and methodological considerations in grappling with pluralism and secularism, M. examines the "traditional European" response, which he describes as a "rejection of modernity, and the call for the establishment of a Christian society" (4), exemplified by the ill-fated attempts of the British Christendom Group to come to terms with this plurality. M. knows these theologians well, and it seems here that familiarity has bred a certain amount of contempt, as he is quite critical of the group's theological efforts, especially its failure to deal with religious intolerance which had partially fostered the very growth of secularism.

Turning to the U.S., M. invokes the memory of de Tocqueville and mentions that he, M., spent a summer here at Neuhaus's Institute on Religion and Public Life in New York. One might have hoped, though, that M. had stayed longer and travelled a bit more widely, as his selection of Neuhaus (who provides the book's dust-jacket effusive encomium) as the positive theological countermodel of tolerance and pluralism will certainly raise a few academic eyebrows on this side of the Atlantic. M.'s interpretation of Neuhaus is rather uncritical, to say the least, and certainly it could be counterargued that Neuhaus's own polemical style hinders true dialogue with any who are not already squarely in his theological and political camp. M.'s own reading of the American historical and cultural situation is somewhat skewed and superficial, and at times imprecise and inaccurate (e.g., he confuses H. Richard Niebuhr with his son Richard). America, according to M.'s version, was for all practical purposes discovered only in 1607 by the Jamestown settlers, and its society was almost entirely developed by British colonists. Thus M. fails to appreciate the multicultural richness that was in fact the major ingredient in producing the very pluralism that he extols. M. tends to speak with the self-assurance of a tourist, rather than with the more nuanced reflective questioning of a long-term expatriate.

Perhaps M. has tried to do too much in this first book, but the best part for this reader was the final section which rehearsed and reevaluated the philosophical debate occasioned by the work of Alasdair MacIntyre, as well as his philosophical reflections on the positive values of tolerance and pluralism. Also, M.'s exposition of the theologians connected with the British Christendom Group will be helpful to

American readers, even though the strongly critiqued ideology of that group does not seem to be radically different from the editorial positions advanced by Neuhaus in *First Things* as well as many of his other writings. So a question remains as to the real nature and degree of difference in these two approaches, as well as a persistent impression that M. is simply too harsh on the British Christendom Group and too naive about the American Neuhaus.

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

ELEVATIONS: THE HEIGHT OF THE GOOD IN ROSENZWEIG AND LEVINAS. By Richard A. Cohen. Chicago: University of Chicago, 1994. Pp. xvii + 342. $44; $17.95.

Cohen's collection of essays analyzes the philosophies of Franz Rosenzweig and Emmanuel Levinas, focussing upon the originality of their transcendental ethics. C. studies the "height" represented by their moral vision, a height which is simultaneously the all-too-present neighbor and the invisible G-d. He contextualizes their thought, situating them in the broader currents of contemporary philosophy, especially the schools of Husserl and Heidegger, and devoting particular attention to their theological framework within the Jewish legal and mystical tradition.

In treating Rosenzweig, C. concentrates upon *The Star of the Redemption* (1921). Rosenzweig distinguishes between the "character" and the "soul" of the human person. The "character" represents the person's fleeting self-identity, while the "soul" represents a deeper, invisible identity turned toward eternity. The soul emerges within a logic of love. "The personality, which lives lost in its purely social roles, is stunned one day to find its deeper character. . . . Through the miracle or revelation of love the character is reconditioned by its soul, authentically, that is, lovingly and ethically engaged in dialogue with others: to hear the other and to speak to the other in turn" (65). In this movement of alterity, Judaism and Christianity play complementary roles. Inwardly focused, Judaism patiently witnesses the eternity of G-d. Outwardly positioned, Christianity engages in a missionary enterprise to bring all Gentile nations into the loving revelation of the one G-d. At the term of this redemptive history, both religions yield to the kingdom of G-d where ecstatic mercy and justice finally reign.

In treating Levinas, C. studies his insistence upon the primacy of ethics over metaphysics and epistemology. "Two basic moves characterize his thought, one negative or critical and the other positive. Negatively, he opposes the primacy which philosophy quite naturally accords to ontological and epistemological interests, the hegemony to which it raises the quest for truth. Positively, he proposes the higher priorities of ethics, the obligations and responsibilities that one person has for another person encountered face-to-face and that ultimately each person has for all humanity" (121). The moral agent's overtures to

the demands of the other open the agent to the mystery of G-d. "Thus to care for one's neighbor more than oneself, to take on responsibility for the other, ethics, and to take on the other's responsibilities, justice, is to enter into a *sacred* rather than ontological or epistemological history" (158).

In a remarkable chapter, "The Face of Truth and Jewish Mysticism," C. interprets one of the more baffling accents of both philosophers' discourse: the insistence upon the human face as the *locus* of moral obligation and divine revelation. C. ably demonstrates how this moral-theological reading of the face reflects a long tradition of Jewish mystical speculation upon the human face as the *imago Dei* par excellence. Three stages are identified: ancient (Shi'ur Qumah); medieval (Zohar/Kaballah); modern (Volozhin). Like the Kaballah, Rosenzweig conceives the face of G-d as G-d's external moral qualities and the human face as the summons to imitate God in love toward the neighbor. Like the 19th-century rabbi Volozhin, Levinas reverses the divine-human dialectic of the face. It is now through mercy in face-to-face encounters with the other that one moves into union with the hidden G-d. The human face, the immediate presence of the irreducible other person, imposes itself as the ground for ecstatic movement toward the other who is neighbor and G-d.

Despite his careful exposition of both authors and his illuminating efforts to interpret them in terms of Jewish culture, C.'s account is less convincing in two areas: their relationship to modernity and to orthodox Judaism.

C. repeatedly praises these philosophers for their break with modernity, with its Heideggerian focus upon ontology or its Cartesian/Husserlian emphasis upon epistemology. By developing an ethics of ecstatic alterity, both transcend the simultaneous tendencies toward system and subjectivity which characterize modernity and its sequels. However, each maintains his own brand of modernity. Rosenzweig's triad of Judaism, Christianity, and Messianic Kingdom clearly echoes Hegel's systematization of history—despite Cohen's demurrals. Levinas's conception of justice as "equal treatment before the law" (126) appears closer to Locke than to Chronicles.

Related to the issue of the philosophers' modernity is their problematic relationship to orthodox Judaism. Rosenzweig's vision of the missions of Judaism and Christianity finds little reception among historic Jewish communities. Their traditional beliefs concerning God's revelation and the contours of salvific history provide little berth for Rosenzweig's concept of Jewish-Christian complementarity. Similarly, Levinas brilliantly employs the categories of traditional Judaism, but the meaning he ascribes to these categories often voids Jewish specificity. E.g., in his treatment of election, "Levinas does not deny the idea of election, for example, but in his hands it becomes the individual's election to moral agency" (130). A theological concept, proper to one nation, becomes a moral concept proper to all humanity. As C. rightly

contends, one of the distinctive traits of the philosophies of Rosenzweig and Levinas is their emphasis upon the primacy of moral action. However, their conception of religion as a propadeutic to morality is a quintessential Enlightenment project intelligible to Jefferson or Rousseau. While C. masterfully traces the Jewish culture which informs this ethics of alterity, its tendency to reduce the religious to the moral poses a greater obstacle to aligning this ethics with traditional Judaism than C. suggests.

Fordham University, N.Y.C. JOHN J. CONLEY, S.J.

PERMISSIBLE KILLING: THE SELF-DEFENCE JUSTIFICATION OF HOMICIDE. By Suzanne Uniacke. Cambridge Studies in Philosophy and Law. New York: Cambridge University, 1994. Pp. ix + 244. $49.95.

The late twentieth century still finds legal philosophers addressing the long-debated issue of whether the grounds of self-defense can justify one human being's taking the life of another. Uniacke has made an important contribution to this debate. Even though U. displays familiarity with the traditional literature examining this question, she spends more time investigating the modern and contemporary treatment.

While she analyzes both the philosophical arguments as well as the practical implications of how others have justified or condemned the self-defense argument, U. helps her reader better to see the relationship and conflict among the positivist, utilitarian, and naturalist arguments for and against the self-defense justification. Although she insists that she is not an advocate of natural law, her analysis reflects more than an occasional sympathetic glance toward contemporary natural-law authors. However, U. is not satisfied with the past's understanding of the self-defense justification, and she launches her own expedition on the moral foundation underlying the self-defense justification.

In doing so, U. is adept at appropriating the method of George Fletcher who examines defenses to crimes through moral evaluation of both the acts and the agent. Her investigation is characterized by moral analysis of the homicide itself as well as the perspective of the agent who commits the homicide. Thus, an important component of U.'s method is the coexistence of objective and agent-perspectival justification. Since the objective and subjective permeate her study, she brings new light to the discussion of expected topics of necessity, proportionality, and double effect.

One of the refreshing elements that U. employs is her systematic reexamination of hypotheticals from both objective and subjective perspectives. Her appreciation of the tension that exists between the two presents insights into subtleties that should be carefully considered prior to determining whether a particular homicide is justifiable or not under the theory of self-defense. Because of her facility to explore the

nuances as well as the major points, she recognizes the moral options which confront both the objective observer and the agent.

One area which U. prepares the reader to investigate but does not herself address is the circumstance in which two innocent agents encounter one another as the unintentional aggressor of each other. While U. presents the conflict and the moral issues surrounding it, she does not guide the reader through resolution of the difficult issue: Is each agent morally justified in taking the other's life to protect one's self?

This question is often presented in the debate about the (im)morality of abortion (a topic which U. incidentally brings into her discussion). This question becomes poignant in her final chapter, "Self-defence and the Right to Life." Are both the mother and the child she carries entitled to view the other as an aggressor against whom deadly force may be morally justified? I do not think so, and I do not believe U. thinks so either. Yet the question emerges from her scholarly treatment of the self-defense justification of homicide. Must one of the two innocents have to forfeit his or her life because the other views him or her as an aggressor? This is not an easy question to answer, but it is one that the contemporary world engages at an increasingly frequent rate. Perhaps the solution is to press for alternatives to any homicide which, by itself, may be morally justifiable. The fact that U. concludes with the admonition that the positive right of self-defense is not "absolute" may be the seed needed for U., or her readers, to address, and even answer this question.

Gonzaga University, Spokane ROBERT J. ARAUJO, S.J.

RELIGIOUS IMAGINATION AND THE BODY: A FEMINIST ANALYSIS. By Paula M. Cooey. New York: Oxford University, 1994. Pp. vii + 184. $24.95.

In this relatively short but intellectually weighty book, Cooey presents a novel and thought-provoking approach to the relationship between the body as "site" of physicality and the body as "sign" of social construction. C.'s originality and scholarship are evident throughout the book but particularly in her decision not to eliminate the tension between the components of the two metaphors that are at the base of her premise. She successfully maneuvers the polarities of particularity and universality, nature and culture, and essentialism and cultural determinism. She presents an integrated view of personhood in which the human subject, specifically through a gendered body, accepts certain cultural and religious symbols, resists or rejects others, and generates new, more appropriate symbols. C. refers to this process as "mapping."

C. provides examples of how this "mapping" occurs by analyzing characters from the writings of Alicia Partnoy, Paule Marshall, and Toni Morrison and subjects from the paintings of Frida Kahlo.

Through careful examination of these characters and subjects, she demonstrates how the "process of communicating and reflecting upon women's experiences of oppression and liberation provides the starting point for personal and social change" (30). It is through these writers' and artists' verbal and visual interpretations of the pain and pleasure of their subjects that we are able to come to a better appreciation of the reciprocal relationship between the body which experiences these sensations and the imagination's ability to create the religious symbolism which transfigures this pain and pleasure and in turn recreates the subject. C. states that she has expanded the work initiated by Elaine Scarry in *The Body in Pain,* and it is easy to see the connection, especially in regard to Scarry's description of the imagination, although C. adds the dimension of gendered body.

Two elements that pervade C.'s work are the relational dimension of personal growth and the dynamics of the tension between opposing cultural symbols. The body, as presented by C., is not a static artifact but rather a lived entity that is constantly evolving. The body is not separated from subjectivity but is the sum of a person's experience or the precise medium through which subjectivity occurs. There is no subjectivity apart from sentience. Moreover it is through the constant interaction between the body as cultural artifact and the body as creator of culture that change and growth occur. C. believes this change and growth always take place within a relationship to others. The self is never totally isolated from nor removed from a historical perspective. It is through resistance and creative responses to others, through discursive practices, that we come to recognize that we are not just selves but selves in relationship. Our personal transformation always has social implications.

One might wish that C. had developed her religious symbolism a bit more; nevertheless, she successfully answered what she referred to as the central question of her book: What is the relationship between an imaging subject and the body in the context of religious life and practices (109)? Although C.'s work has significance for many areas of religious studies, it is especially valuable for contemporary feminist moralists who are attempting to incorporate particularity into moral theory without descending into relativism.

St. John's University, Jamaica, N.Y. MARILYN MARTONE

SHORTER NOTICES

THE ORIGINS OF THE BIBLE: RETHINKING CANON HISTORY. By John W. Miller. New York: Paulist, 1994. Pp. vi + 250. $18.95.

Into this small book Miller packs a great deal of historical information on how the Hebrew Scriptures became a part of the Jewish, and later Christian, Bible. It is primarily a work of Old Testament scholarship, concentrating on the dynamics by which the sacred texts of the OT were brought

together as we have them today. For many years it was thought that the Hebrew Scriptures were in a state of flux until the canonical issue was settled definitively at the Rabbinic assembly which met at Jamnia (Jabneh) in A.D. 90. But this position now appears to be an hypothesis without foundation; M. can assert, on the basis of his research, that the Hebrew Scriptures, as found in Jewish bibles today, were accepted as normative by the beginning of the second century B.C.

But what of the more remote background? Beginning with the existence of rival priestly houses going back to the time of David and Solomon, M. demonstrates that the theologies of these contending priestly houses were not incompatible despite their different emphases. At the heart of Zadokite theology were the unconditional oaths to Abraham, David, and Zion, while Levitic theology stressed the conditional covenant with Yahweh mediated by Moses. In a brilliant synthesis of this and other ongoing tensions within the Jewish community M. notes that "during the two centuries following the Ezra-Nehemiah reforms a remarkable thing happened: the spiritual wealth of rival priesthoods at war with one another for centuries was at last appropriated and combined in a manner that left the most essential legacies, traditions and truths of each intact for the enrichment of the other" (160).

This rigorously argued historical study reminds us again of the danger in treating biblical books or passages in isolation from the discerning of Israel or the Church. M. has made a valuable contribution to a discussion which insistently points to the indispensable role of the Spirit-led community in determining and accepting God's word.

FRED L. MORIARTY, S.J.
Boston College

AN INTRODUCTION TO NEW TESTAMENT CHRISTOLOGY. By Raymond E. Brown, S.S. New York: Paulist, 1994. Pp. xii + 226. $9.95.

Written with a pastoral interest to introduce nonscholars to basic issues in biblical Christology, this volume has a degree of sophistication which will make it challenging for those without a good background in biblical studies. B. traces the development of Christology from Jesus' self-evaluation through the interpretations of Jesus in the New Testament up to the doctrinal evaluations of Nicea and Chalcedon. Indeed, B.'s concern to show the connection between the NT and later Christological doctrine makes this book more than a biblical Christology; it would be most useful in the study of the development of doctrine.

Using both Catholic conservative and liberal approaches as foils, B. strikes a middle course, stressing continuity between the Jesus of history and the Christ of faith, while also acknowledging the demands of historical criticism. B.'s command of NT scholarship and his ability to synthesize it concisely are evident in the excellent overviews he offers of scholarly opinion. While B. generally accepts the majority position of scholars, he does not hesitate to offer his own view in disputed questions, such as the origin of the Son of Man sayings and of the tendency to address Christ as God. His suggestion of the liturgical origin of the title "God" is a helpful contribution in overcoming the polemical opposition between Bible and tradition, as it points to the way biblical doctrine grows out of the living tradition of faith.

Brown does not intend to give an exhaustive account of biblical Christology; apart from a brief treatment of John, he does not deal with individual Christologies in the NT. Yet he accomplishes admirably what he sets out to do, namely, to trace the complex process which led to the evaluations of Jesus found in the NT and in later church doctrine.

PAUL J. LANGSFELD
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ST. PAUL VERSUS ST. PETER: A TALE OF TWO MISSIONS. By Michael Goulder. Louisville: Westminster/Knox, 1994. Pp. xxi + 196. $15.95.

The early Church developed in a rather complex manner. The days in

which Christians had an idyllic view of Jesus establishing his Church upon the apostles with clearly marked authority and responsibilities with all living in peaceful accord, filled with evangelistic spirit, lie in the past. The period that saw the advent of Christianity may not have been more complex than Christianity today, but it surely was far from tranquil. Most people have become aware of the problems in the relationship between Jewish/Christians, Gentile/Christians and Jews during this period as well as the problems with Rome. Many, however, do not appreciate the difficulties within early Christianity.

G. addresses some of these problems by his theory of two missions in early Christianity: Paul led the more liberal one and Peter the more conservative; the missions had two different and often opposed approaches to the Jesus tradition. G. aligns the evangelists in these battles: "Mark looks like a Pauline, hostile toward Jesus' family who ran the Jerusalem mission in his time. . . . Matthew . . . if anything seems sympathetic to the Jerusalem leadership. Luke is an irenic character friendly to both sides. As for John, he is an ultra Pauline" (14–15). G. here offers a comprehensive analysis of the two-mission theory which he has been presenting for many years.

One who has grown up on historical criticism will find no fault with some of the more general approaches G. offers, but will have grave difficulty with some particulars. With regard to eschatology, e.g., G. believes the Petrines were those who talked a great deal about its arrival and the Paulines, those who held a future eschatology. In the Pauline camp were John and Mark, and "at heart, Luke was with Paul, his old hero" (44). I think the textual evidence shows just the opposite. And many readers will remain unconvinced by G.'s theory in general. Early Christianity flourished in a most complex manner, and it cannot be easily divided into two neat approaches. The two-mission theory surely has some elements of truth, but it cannot, in my opinion, be the key which solves Christian origins.

JOHN F. O'GRADY
Barry University, Florida

SEEK THE WELFARE OF THE CITY: CHRISTIANS AS BENEFACTORS AND CITIZENS. By Bruce W. Winter. First-Century Christians in the Graeco-Roman World. Grand Rapids: Eerdmans; and Carlisle: Pater Noster, 1994. Pp. x + 245. $19.

This inaugural volume in a new series is a study of first-century Christian *politeia*. Four previously published chapters join with six unpublished essays to demonstrate Winter's contention that early Christians were actively engaged in Graeco-Roman social and political institutions. The book's thesis is that Jer 29:7, "Seek the welfare of the city," was paradigmatic for early Christians, encouraging them to become benefactors and citizens where they lived.

As laudable as W.'s project is, insufficient exegesis renders it highly speculative. Furthermore, one might even question the interpretation of Jer 29:7 upon which his thesis rests. Does it matter that the injunction to seek the welfare of the city appears in the Masoretic Text, but is translated "Seek the welfare of the land" in the Septuagint? Is it significant that the original setting of the exhortation appears to be self-interested on Jeremiah's part, aimed at helping post-exilic Jews to preserve themselves under the Babylonian regime? Why is Jer 29:7 not explicitly quoted in the New Testament and perhaps only once alluded to in 1 Tim 2:2? How can such a text really be paradigmatic for early Christians? Regarding the claim about Christians as benefactors, is there any real evidence for this apart from the possible example of Erastus in Corinth?

Valuable in this book is W.'s study of *politeia* in the ancient Graeco-Roman city, which sheds light on the intersecting social worlds in which Christians lived. The jury is still out, however, on the question of how actively engaged first-century Chris-

tians were in civic life. If further clarity on this question is to be had, the evidence for it will have to be more closely tied to the text of the New Testament itself.

ALAN C. MITCHELL, S.J.
Georgetown University, D.C.

PROPHETS AND EMPERORS: HUMAN AND DIVINE AUTHORITY FROM AUGUSTUS TO THEODOSIUS. By David Potter. Revealing Antiquity. Cambridge, Mass.: Harvard University, 1994. Pp. x + 281. $45.

The prophets of this book are almost exclusively pagan, the oracles of Apollo at Delphi and elsewhere, the Sibylline and the Chaldean Oracles and, in short, the multifarious ways in which people who lived in the Roman Empire, especially in the first four centuries of our era, believed that the gods spoke to them.

Divinely inspired oracles, sacred writings, astrological forecasts, examination of sacrificial animals, interpretation of dreams, magical and occult practices, all played a major role in the daily lives of people around the Mediterranean. Potter makes good use of specific examples in studying the nature and practice of polytheistic prophecy. The purpose of such prophecy, he makes clear, was not so much, as we might think, to foretell the future, but rather to bring to mind, and sometimes to justify, significant events of the past. Oracular pronouncements and prophetic writings, moreover, provided an unchallenged means by which the emperor could convey his messages to the general public. The early Christians, who had grown up in a world full of prophetic expectations, made use of collections such as the Sibylline Oracles for their own ends, and eventually effected a complete transformation of the pagan prophetic tradition.

The book is based solidly upon the original sources, which are cited in extensive endnotes; it includes a good index and several pertinent illustrations. P. combines thorough research with clear writing to offer a view into a world of divine inspiration and utterance which we can scarcely conceive of today, and yet it was the world in which our own Christian tradition first took shape.

GEORGE T. DENNIS, S.J.
Catholic University of America

LANGUAGE AND LOVE: INTRODUCING AUGUSTINE'S RELIGIOUS THOUGHT THROUGH THE *CONFESSIONS* STORY. By William Mallard. University Park: Pennsylvania State University, 1994. Pp. xi + 252. $35; $16.95.

In *Language and Love* three books struggle for a footing: the *Confessions* as the matrix and almost the précis of Augustine's theology, its text as revealing his mind, and pleas *passim* for the value of his thought today.

Augustine chose language as "the entranceway to his life's story" (12), and Mallard's use of "language worlds" as a hermeneutical key provides interesting textual insights. He argues effectively that before developing a language "true and right for God" (12), Augustine had lived within "a divided horizon . . . the separation of God and language about God from [that of] the vast ordering of the world" (23). Much is made of Augustine's parents' ambitions, but one wonders whether they can bear the negative weight M. puts upon them. Monica is presented deftly: her possessiveness, relentlessness, and the increasing conflation of physical mother and church. Augustine had to break free of her domesticated God, and, refound, Monica's God "turns out to be significantly other than Monica's version of him" (67).

Negatively: the style is often colloquial and the translations sometimes tendentious. M.'s references are infrequently to Augustinian scholarship of the past 15 years; to have engaged some of it would have improved his book. The claims for Augustine's relevance today are somewhat excessive. Did the *rationes seminales* really "anticipate the . . . theory of the [DNA] genetic code" (90)? More seriously, the degree to which Augustine's retrospection was colored by his late 390s present is frequently overlooked, and M. uncritically ascribes positions to the earlier Augustine which he did

not hold. To say, e.g., that in 386 Augustine was able *intellectually* to accept the Incarnation is to ignore later texts which explicitly contradict this. Despite these criticisms, however, this is a book which offers the reader of the *Confessions* new and challenging *blics* on Augustine's thought.

JOANNE MCWILLIAM
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N.Y.C.

JEWISH AND CHRISTIAN MYSTICISM: AN INTRODUCTION. By Dan Cohn-Sherbok and Lavinia Cohn-Sherbok. New York: Continuum, 1994. Pp. viii + 186. $22.50.

Motivated by concern that the general populace is unaware of the respective mystical literatures of Judaism and Christianity, the Cohn-Sherboks have compiled an introductory survey of the lives and ideas of over 70 major mystical figures from the two faiths. Intended for the lay reader, the book condenses information found in the standard works of the major scholars in each field.

The main text of the book is divided into two sections, one treating Jewish mysticism and the other treating Christian mysticism. Each of these is further divided into subsections by chronological periods: Late Antiquity, Medieval, Post-Medieval, Early Modern, and Modern. While all the major mystical trends in each faith are covered, each mystical figure is treated, on average, in approximately three-fourths of one page, including brief biographical information. The two sections are written independently of one another. Except for a few brief assertions in their concluding remarks, the authors engage in no comparative analysis between the mysticisms of the two religions.

Although they hope to spur the reader to further inquiry, they provide no citations for the primary sources from which they quote nor for the secondary sources which they utilized. But for the reader fresh to the subject matter, this book provides an initial orientation to the historical development of the mystical tradition in each faith. In addition to the chronological progression, it concisely situates each mystical figure in the various theosophical currents pertaining to each mystical tradition.

MICHAEL RINDNER
Brandeis University

BISHOP EAST OF THE ROCKIES: THE LIFE AND LETTERS OF JOHN BAPTIST MIEGE S.J. By Herman J. Muller, S.J. Chicago: Loyola University, 1994. Pp. xvii + 198. $13.95.

John Baptist Miege was born in 1815 in Savoy, an Alpine province bounded by Switzerland, France, and Italy. After entering the Jesuits and being ordained he volunteered for the Indian missions in North America. After only two years in America he was appointed Vicar Apostolic of the Indian territory, half a million square miles bounded on the South by Oklahoma, on the North by Canada, on the East by Missouri, and on the West by the Rocky Mountains.

At the time of Miege's appointment his territory was occupied mostly by native Americans. His first task was to recruit nuns and priests. His second was to raise money. He made begging trips to Europe and South America to do so. He also attended the first Vatican Council in 1869–70. Miege was generally a man on the move. He was a vigorous giant usually weighing over 250 pounds. He impressed his clergy and the faithful by his zeal and simplicity.

During his 24 years as bishop he saw his territory taken over by white settlers. The Indians were moved south and west. When he retired, his responsibilities were reduced to the present state of Kansas in which there were 55 churches. Miege's next job was spiritual father to the Jesuit seminarians at Woodstock College in Maryland. In 1877 he was sent to be the founding rector-president of Detroit College which, begun at the urgent insistence of Bishop Borgess, is now known as the University of Detroit Mercy. Miege died at Woodstock in his 69th year.

Muller is the historian of the University of Detroit Mercy, and he has written an interesting and straight-

forward biography of its founder based on primary sources. One would like to see more biographies of American Catholic figures written as concisely and presented as handsomely as this one.

THOMAS H. CLANCY, S.J.
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THE CATHOLIC CHURCH AND ANTISEMITISM: POLAND, 1933–1939. By Ronald Modras. Studies in Antisemitism. Langhorne, Pa.: Harwood Academic, 1994. Pp. xvi + 429. $50.

This is a book about Catholicism's struggle with modernity throughout the 20th century as much as it is about the history of interwar antisemitism in Poland. Since we now recognize that Vatican II did not put a decisive cap on the struggle in the way many initially believed, this is a most important volume for scholars, pastoral ministers, or students who wish to deepen their understanding of the Church's struggle against the cultural and political forces unleashed by the Enlightenment.

Overall, the volume is well written, balanced in its assessment of Polish antisemitism and of the rather unique role of Jews in Polish society over the centuries, and attractively printed. Modras demonstrates that no simplistic, sweeping judgments of Polish society regarding antisemitism are possible because of the complexity of Jewish life. At some times and in some ways the situation of Jews was more advanced than in most other European countries. At other times, antisemitism was a strongly present reality, often rooted in religiopolitical nationalism and economic inequality.

The interwar period was a time of intense nationalistic antisemitism. Poland in effect became in the mind of many Catholics a bulwark against the advancing forces of Bolshevism and Liberalism. Jews, at least secular ones (of which there were many in Poland), were considered integral elements of both movements. While there were Catholics who challenged such a mindset regarding the Jews (M. devotes a chapter to them), the Church leadership largely supported the anti-Jewish efforts either by silence or actual endorsement. The Polish Catholic press was especially notorious in this respect. M. rightly concludes that "The church in Poland was not out of step with the church elsewhere in Europe" (398), nor was it out of step with the Vatican. M. enhances our understanding not only of the interwar period, but of present-day developments throughout Europe.

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THE NEO-THOMISTS. By Gerald A. McCool, S.J. Marquette Studies in Philosophy. Milwaukee: Marquette University, 1994. Pp. vi + 166. $20.

McCool chronicles the modern Thomistic movement in much of its complexity. He has not attempted a definitive or even a comprehensive account. He is most familiar with Jesuit contributions, and his somewhat pessimistic conclusion about the future of the movement seems to have been written from the keep of a Jesuit citadel. Yet this does not detract from valuable discussions of Blondel, Bergson, Maritain, the French Dominicans, and Etienne Gilson. The temptation which Josiah Royce feared, namely, that a resurgent Thomism might give way to the Kantian legions and their demand that the epistemological issue be settled first, was indeed experienced by Pierre Rousselot, S.J. and Joseph Maréchal, S.J. Their work gave rise to the movement known as transcendental Thomism, a movement that was to have considerable influence in theological circles and to lesser degree in philosophical ones.

M. is convinced that the organized neo-Thomistic movement came to an end with the advent of the postconciliar philosophies inspired by the Second Vatican Council. The movement's demise undoubtedly coincided with the loss to the Church of many institutions of higher learning formerly thought to be Catholic. Yet its burial may be premature. As the deep-

rooted, tragic state of our culture becomes more widely acknowledged, one can detect a renewed interest in Aquinas. The materialisms which led Leo XIII to recommend St. Thomas have not gone away; if anything they have become more sophisticated and bold. In fact, Christianity is under widespread attack in a way never experienced before in the West. The lesson to be learned from Western intellectual history of the last 200 years is that philosophy can be fought only by philosophy. The perennial philosophy of Aquinas remains an important arsenal for the au courant who are willing to defend the intelligibility of a natural order and its implications for faith and morality.

JUDE P. DOUGHERTY
Catholic University of America

RATIONALITY AND REVELATION IN RAHNER: THE CONTEMPLATIVE DIMENSION. By Christopher F. Schiavone. American University Studies. New York: Peter Lang, 1994. Pp. 316. $47.95.

Schiavone has three purposes in this study of Karl Rahner's thought: to present a view of human rationality which is adequate for modernity and which meets the crisis of Roman Catholicism in the 20th century, to demonstrate that human rationality is naturally open to the possibility of revelation, and to show that such a view of human rationality is appropriated through contemplation and is an invitation to contemplation.

S. accomplishes these tasks well in three movements. First, he gives a clear presentation of the theory of knowledge Rahner develops in his early work. For Rahner the divine is the transcendental horizon of all human acts of knowledge and freedom. Therefore human cognition is not only open to the possibility of revelation but is complemented by it. The second movement looks at the influences on Rahner's thought and finds in Rousselot, Maréchal, Ignatius, and Heidegger both a contemplative method and a view of human rationality which finds its greatest realization in contemplation. Lastly, S. does his most creative work in retrieving that same contemplative dimension in Rahner's mature thought in *Foundations*. He sees contemplation as central to Rahner's method, his theological anthropology, and his theme of the openness of the human to revelation.

S. does a fine job in uncovering the unthematic element of the contemplative in Rahner. What is surprising is that the invitation to contemplation remains on the level of the formal and the transcendental. What remains is to move to the dimension of the categorical and demonstrate how this contemplative nature of the human can be realized for modern humanity when faced with such themes as time, suffering, death, love, and beauty.

MICHAEL B. RASCHKO
Seattle University

ON NAMING THE PRESENT: REFLECTIONS ON GOD, HERMENEUTICS, AND CHURCH. By David Tracy. Maryknoll, N.Y.: Orbis, 1994. Pp. xiii + 146. $16.95.

All twelve essays in this collection have been published previously in various issues of the international journal *Concilium* on whose editorial board Tracy serves. Although published between 1978 and 1995, they are arranged here topically rather than chronologically. They are representative of most of the major themes of T.'s work.

T.'s understanding of theology as the mutually critical correlation of an interpretation of the Christian tradition and an interpretation of the situation is reprised throughout. His concern for the continuing reform of the Church as represented in the *Concilium* movement itself, for ecumenical and interreligious dialogue, and especially his more recent concern for a shift from Eurocentrism to polycentrism is highlighted repeatedly but especially in the title essay. T.'s statement that an adequate Christian theology today requires an understanding of "Christianity in culturally and politically non-Eurocentric ways" and that "only by try-

ing to understand the meaning of the other great religions can a modern Christian achieve an appropriate Christian self-understanding in the late twentieth century" (132) should be a wake-up call for theologians.

One theme that seems more pervasive in this collection than in some of his earlier works is his very positive evaluation of the contribution of the liberation, political, and feminist theologies to the current theological conversation. In some cases, the essays are a clearer and more succinct statement of his position than his more extended treatment of them. E.g., the essay on "The Particularity and Universality of Christian Revelation" is an excellent summary of the main argument in *The Analogical Imagination*. All in all, this collection is a clear, readable overview of the major themes of T.'s theologial project.

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NONFOUNDATIONALISM. By John E. Thiel. Guides to Theological Inquiry. Minneapolis: Fortress, 1994. Pp. xii + 123.

Theil's short book is an excellent introduction to academic methods and movements germane to contemporary theology.

Foundationalist thinkers (Descartes was not the first but may serve as the paradigm) proceed by laying a groundwork of first principles which then serve to validate all further claims to knowledge based thereon. In this sense, such diverse philosophers as British empiricists and German idealists would qualify as foundational thinkers. Christian theology has over the centuries embraced this style of thinking as providing a firm basis for Christian claims to knowledge. Over the past hundred years, however, a number of philosophers have criticized the epistemological assumption that there are, or even logically can be, noninferentially known foundations for knowledge which may ground other epistemic claims. T. treats briefly but perceptively such figures as Peirce, William James, John Dewey, Wittgenstein, Sellars, Quine, and Rorty. Though initially a nonfoundational approach would not seem likely to be of use to Christian theologians, T. shows how several theologians (George Lindbeck, Ronald Thiemann, Kathryn Tanner) find in this style of thinking a necessary antidote to the Pelagian pretensions of much modern theology.

In a final, particularly rich chapter T. details advantages to be gained by both Protestants and Roman Catholics in adopting a nonfoundational approach in their theology. Such an approach is more suited to our pluralistic situation, to a time of ecumenical dialogue within the Christian tradition as well as with the secular meanings of the culture at large. For Christians the real promise of a nonfoundational theology lies in serving as "a heuristic for the responsible practice of the theological task" (107), which continues to be the deriving of understanding of the unfolding historical context of Christian faith.

WILLIAM C. MCFADDEN, S.J.
Georgetown University, D.C.

A REREADING OF THE RENEWED LITURGY. By Adrien Nocent, O.S.B. Translated by Mary M. Misrahi. Collegeville: Liturgical, 1994. Pp. x + 138. $11.95.

Looking at the liturgical reforms of the past quarter-century, Nocent's goal is not to complain, criticize, or "draw up a balance sheet," but "to assess what has been accomplished [and] what may still need to be done." The bulk of his book is devoted to the liturgies of Eucharist and initiation (of adults and children); there are also shorter treatments of sacramental reconciliation and of the ongoing reasons for renewal.

The book's value and strength derive from N.'s thoughtful proposals for improving the postconciliar reforms. For the Eucharist, he suggests that we allow more structural variety in the Liturgy of the Word; that we provide alternatives to the "lectio continua" system of second readings in the Sunday lectionary; that we per-

mit greater freedom of expression in the eucharistic prayers (the words of consecration, the memorial acclamations, the doxology); and that we pay more attention to the *pneumatology* of eucharist (expressed in the *epiclesis*).

For the liturgy of initiation, N. suggests that the baptism of a child should not be reduced to a "magic moment" at Sunday Mass, but should involve a series of ritual and catechetical meetings for parents and their offspring; examples are drawn from historical documents like *Ordo Romanus XI*. He further suggests that the theology and ritual of confirmation should be revised with three basic questions in mind: Is anointing (rather than the more biblical imposition of hands) really the essential "matter" of this sacrament? Does confirmation confer a *priesthood* on the faithful? And if the Spirit is already given in baptism, what is theologically "distinctive" about confirmation?

N.'s rereading of conciliar reforms offers pastoral liturgy at its best—a bold reassessment of ritual practice shaped by theological acumen and sober historical research.

NATHAN D. MITCHELL
University of Notre Dame

LO SPIRITO SANTO E IL MATRIMONIO NELL'INSEGNAMENTO DELLA CHIESA. By Moisés Martínez Peque. Translated from the Spanish by Marco Zappella. Rome: Dehoniane, 1993. Pp. 270. L. 35,000.

The title "The Holy Spirit and Marriage in the Teaching of the Church" is broader and narrower than the content of the book. It is broader because Peque, professor at the Antonianum in Rome, focuses on the doctrine of Vatican Council II and subsequent theological developments only and says little about earlier times. It is narrower because he moves beyond the consideration of "teaching" in a formal sense and takes into account liturgical practices and theological opinions as well.

Within these limits, P. offers documentation on the doctrine of the magisterium as it is found in official publications and a report on the new "rites" of marriage that have been developing in various regions and particular churches ever since the council; they all witness an increased awareness of the presence and operation of the Spirit in the sacrament. After a survey of the ongoing theological reflections, in the most personal part of the book P. singles out and briefly explains three "perspectives" (that is, starting points) for building a more enlightened and comprehensive "pneumatological" theology of marriage: the Spirit of Christ is poured out on the couple to bring into existence a cell of the Church; this "domestic assembly" is grounded in, and nourished by the Spirit received through the sacraments of initiation; the Spirit is permanently present to the couple since God, faithful to his word, has concluded a covenant, *alleanza*, with a man and a woman joined together in matrimony. These ideas are, however, hardly more than pointers in the book. Overall, this is a competent and significant but unfinished study, leaving us desirous of a fuller treatment.

LADISLAS ORSY, S.J.
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EVIL: A HISTORICAL AND THEOLOGICAL PERSPECTIVE. By Hans Schwarz. Translated from the German by Mark W. Worthing. Minneapolis: Fortress, 1995. Pp. xii + 226.

Schwarz begins with an examination of evil in the light of behavioral research and psychoanalytic perspectives. Here he establishes the recurrent theme that evil extends wherever good is not present in its fullness. Evil is not an inescapable, impersonal fate to which we are helplessly handed over. Although evil surrounds us and influences us, it does not decrease our responsibility for our actions. Subsequently S. follows a historical order, summarizing biblical traditions, then treating philosophical and theological perspectives on the metaphysical, natural, and moral realms of evil in the fashion of a

"what are they saying about" survey. This method reveals how various interpretations are linked and how the significant issues of different eras influence perspectives on evil.

The book is necessarily selective in the perspectives it represents. The social science perspectives are dominated by Freud, Jung, and Fromm. Ernest Becker's theory that the root cause of human evil is our urge to deny our mortality receives only a footnote. Among classic theological figures, Augustine and Luther get the most attention. Noticeably absent is Aquinas, despite current interest in the notion of "intrinsic evil" and its Thomistic understanding. The contemporary perspective is dominated by Barth, Tillich, and Pannenberg. Ricoeur is treated briefly. Happily S. includes the perspectives of liberation theology and feminism, which add an important social dimension to evil that was neglected in the classic treatments.

This book will be most useful for the way it pulls together material from different perspectives on a complex issue. The wave of interest in New Age religion and the occult reveals both a human yearning for powers that promise personal wholeness as well as a virtual addiction to evil. The popularity of these movements makes this book a timely and valuable resource for avoiding any simplistic conclusions about evil and for getting a more comprehensive grasp of its many facets.

RICHARD M. GULA, S.S.
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WEAKNESS OF THE WILL IN MEDIEVAL THOUGHT: FROM AUGUSTINE TO BURIDAN. By Risto Saarinen. Studien und Texte zur Geistesgeschichte des Mittelalters. New York: Brill, 1994. Pp. vii + 207. $77.25.

Akrasia, i.e. acting against one's better judgment, was a perplexing phenomenon for those like Socrates, and mostly for Aristotle, who thought that "no one acts against what he believes is best." Where most people would see "weakness of *will,*" the Socratic tradition saw "ignorance"—the "weakness" of knowledge or reason, rather than will. Even Aristotle, who knew that "clear eyed" *akrasia* occurs, argued that akratic action, unlike vicious action, was not truly chosen by the agent.

Christian theology, by contrast, held persons responsible for *all* their blameworthy actions, attributing an "autonomy" to the will in the face of one's better judgment. Saarinen agrees that since Augustine the Christian view of the human being has been "voluntarist," but he challenges the common opinion that such voluntarism dissolved the puzzle of *akrasia.* S. demonstrates by close textual analysis that medieval Christian thinkers acknowledged the rationality of the will and so found the akratic choice to be philosophically interesting.

For Augustine it was a matter of understanding the nature of "reluctant actions," and the Augustinian concern with grace and free will lies behind the medieval discussions. Although *akrasia* became *incontinentia* in Latin, the great Scholastics like Albert and Thomas understood the difference between Aristotle's and Augustine's concerns. They tried to integrate the Aristotelian conviction that a genuine choice is rational with the Augustinian emphasis on the will's autonomy. S. offers a new reading of Thomas's "two-step" explanation of *akrasia:* first, one's *voluntary,* though not-chosen, turning to a disordered line of reasoning, and second, one's subsequent *choice* and action upon this reasoning, rather than upon the right reasoning of virtue.

S. limits his study to historical examination and retrieves the "individual" and "innovative" insights of medieval thinkers. These insights might be developed further in a contemporary account of Christian moral action, virtue, and weakness of will.

GERALD GLEESON
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NARRATIVE AND THE NATURAL LAW: AN INTERPRETATION OF THOMISTIC ETHICS. By Pamela M. Hall. Notre

Dame: University of Notre Dame, 1994. Pp. vii + 155. $25.95.

In an era in which very long treatises are still written about very fine points in the natural-law tradition, one should not overlook this deceptively thin volume with its apparently sweeping subject matter. Against recent interpretations of natural law offered by Leo Strauss, Henry Jaffa, Martha Nussbaum, E. A. Goerner, and Daniel Mark Nelson, Hall convincingly and concisely argues that the natural law of Thomas Aquinas's *Summa theologica* is not a changeless list of heteronomous rules, but that "the natural law is fitted in its articulations to the exigencies of history" (62).

Drawing upon Alasdair MacIntyre and upon Jean Porter's recent interpretations of Thomas, H. insists that the so-called treatise on natural law can be properly understood only in connection with Thomas's teleological anthropology and his theologies of virtue and of the Old and New Laws. H.'s novel twist is her illumination of the roles of prudence and historical experience in the individual and communal discovery, articulation, and application of the natural law. She closes with a helpful but brief and suggestive discussion of tragic conflict.

H. declines to make a comprehensive case for the contemporary theological, philosophical, and practical possibility of genuinely Thomistic natural law ethics; she also largely steers clear of contemporary theological debates about proportionalism, moral absolutes, foundationalism, moral development, rights, and authority. This is wise insofar as it permits a fairly unobstructed view of Thomas's text. Yet consequently one must work out both the book's presuppositions and its important implications for these debates oneself.

Carefully and clearly argued, with generous references to the *Summa*, the book is useful to scholars but is also an excellent and accessible companion text for graduate students; chaps. 2–4 both serve H.'s argument and make a wonderful introduction to Thomas's ethics.

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CONSCIOUSNESS AND TRANSCENDENCE: THE THEOLOGY OF ERIC VOEGELIN. By Michael P. Morrissey. Notre Dame: University of Notre Dame, 1994. Pp. xiii + 353. $41.95.

The vigorous approaches to theology that have come in the last half century from political philosophy have not been sufficiently noticed by theologians themselves. Morrissey seeks systematically to analyze and place in context one of the most incisive and learned of these approaches, that of Eric Voegelin, whose monumental learning and incisiveness in practically all disciplines including theology is well known and much appreciated. M. seeks further to relate Voegelin to Lonergan as a kind of focal point from within theology in order to suggest Voegelin's relevance to theology.

M. first presents the major theological themes found in Voegelin. He proceeds to show how these themes are themselves contributions to a reformulation of theology itself. In presenting Voegelin's arguments, M. follows a chronological approach, showing how Voegelin himself gradually shifted from a study of primarily political philosophy to that of consciousness and its relation to revelation. Students of Voegelin long ago learned that to comprehend him they must undertake careful study of the new language he employs. At the same time, they must relate this language and the reality it seeks to express to more familiar classical philosophical and theological discussions. Voegelin's rather persistent hostility to the dogmatic formulations of Christianity has made him appear to reject Christianity at certain points. M. performs a most useful service in presenting the terms of Voegelin's arguments and the controversies that have arisen about them.

M. thinks Voegelin has articulated

an overall challenge to modern theology, one arising from philosophy and history. Voegelin does nothing less than re-examine the meaning of the transcendent presence and revelation of God among us. Voegelin's insistence on constantly returning to the original experience of transcendence and his willingness to see God as present in all cultures and times make the task of evaluating him in Christian terms of great delicacy and interest. In many ways one of the great thinkers of the 20th century, Voegelin is most famous for his critique of the political failings of our century. He maintained that the rise of ideology is rooted in the loss of faith in their own revelation among Christians, including theologians. M.'s sympathetic presentation is very useful and cannot but stimulate the need for theologians to reckon with Voegelin.

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SUSTAINING THE COMMON GOOD: A CHRISTIAN PERSPECTIVE ON THE GLOBAL ECONOMY. By John B. Cobb, Jr. Cleveland: Pilgrim, 1994. Pp. xii + 148. $12.95.

This compilation of individual speeches and previously published essays that forms a coherent whole offers a diagnosis of the very troubled global economic situation and an outline for possible solutions. Cobb critiques the accepted models of orthodox economics from a Christian perspective. Although reliance on the orthodox model has lead to impressive gains in efficiency and economic growth, that model is ultimately flawed. Reliance on it promotes laissez-faire, free trade, the mobility of capital, the erosion of human communities, the oppression of the poor, and the violation of the environment and (nonhuman) animal species. In what C. calls the error of "disciplinolatry" (25), economists have failed to look beyond their own disciplinary boundaries to adequately consider these issues and possible solutions.

C. stresses, correctly I am sure, that reliance on greater efficiency and economic growth (the strategy of "economism") will not deliver us from these problems plaguing the global economy. He uses the concept of "subsidiarity" from Catholic social thought and urges that economic rights and responsibilities be decentralized as much as possible. This vision protects the rights of nation states and local communities. Trade protection would be an important tool to preserve the integrity of local communities. However, because C. is suggesting such a total reversal in current trends, it remains somewhat unclear just what replaces the current system.

C. also spends perilously little space justifying his empirical reading of the global situation as a total and "unmitigated disaster" (130), and even less space connecting the observed problems in a causal way with free trade and market economics. His arguments require greater substantiation and probably a much longer book, but he has successfully raised important questions and brainstormed about possible new directions.

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REFORMING THE HEALTH CARE MARKET: AN INTERPRETIVE ECONOMIC HISTORY. By David F. Drake. Washington: Georgetown University, 1994. Pp. vii + 224.

Drake proposes two reasons for current problems in the U.S. health-care system. (1) Over the years, proponents of scientific medicine conspired with hospitals to constrain competition; the unbridled growth and dissemination of medical technology coupled with the unrestricted development of health facilities have created the most costly and inefficient health-care system in the world. (2) Until quite recently, the average American consumer has rarely had to reckon with the real costs of health care, and consequently adopted a passive attitude toward excess cost and decreasing affordability of health services. In other words, the

problems are the result of market failure.

D.'s proposal to "fix" what is wrong begins with an overview of the Clinton reform proposal. Writing before the 103rd Congress rejected the plan, D. provides a postmortem before the fact. The plan is too long, too complex, and too politically compromised to achieve its lofty goals of universal coverage providing access to a basic list of covered benefits. D.'s proposal for reform begins where his critique of the present system ends: with the marketplace. Health-care consumers have to feel the pinch of paying at least something for health services so that they will have a real stake in reigning in costs and containing consumption. Thus D. advocates the creation of a federal health-insurance program which would cover only those costs which the consumer could not bear. Such an approach, he argues, will change consumer behavior to the extent that real competition will return to the health-care marketplace, effectively reigning in costs and producing needed efficiencies.

While D.'s analysis is helpful in understanding the problems, it is incomplete and thus will produce only incomplete solutions. Health care is more than a market phenomenon, and use of health services is determined by other forces. Until a proposal recognizes that the use and consumption of health-care resources is determined as much by personal values, individual beliefs, and cultural mores as it is by consumer awareness of cost, real reform will remain an elusive goal.

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AIDS, GAYS, AND THE AMERICAN CATHOLIC CHURCH. By Richard L. Smith. Cleveland: Pilgrim, 1994. Pp. xiv + 168. $14.95.

Smith believes that although America's hierarchical Catholic Church and the gay/lesbian community desire to alleviate the suffering brought on by AIDS, many differences divide the two groups, and he hopes to help bridge the gap by examining the factors (biases, values, symbols) that shape both groups' views on AIDS.

In analyzing the elements which contribute to the Church's position on AIDS and PWAs (persons with AIDS), S. focuses on the 1987 and 1989 statements of the American bishops. While he finds much to praise, S. faults the bishops and affirms that in prohibiting all homosexual genital behavior and any use of condoms, they have simply used the AIDS epidemic "to reaffirm the traditional sexual ethic" which lays "harsh judgment and condemnation" upon people, especially gays and lesbians (118). S. argues that health concerns should lead us not so much to reject casual sex as to demand "safe" sex (66); he rashly condemns the Church's "no condoms" policy for gays as an "instance of oppressive rigidity and homophobia" (70), but fails to indicate clearly what, if any, are the limits to "safe" sex, saying simply that the goal "is not to become less sexual but rather sexual in new ways that will not jeopardize bodily health, mutual trust between partners, and the common good" (72).

S. is prone to overstatement in two directions. (1) He maintains that Catholicism's traditional sexual ethics has placed many people in "unconscionable danger," thus leaving the Church with no "credible moral voice" in today's AIDS discourse (116), and (2) he affirms that an earlier "ethic of self-gratification and pleasure" has subsided and "is no longer the only central element" in defining life among gays/lesbians (128). Even granting the truth of this latter statement, is this enough? I submit that in envisioning productive dialogue between the Church and gays/lesbians on AIDS, S. may ask too much of the former and not enough of the latter. Both groups may need to focus more on loving relationships that are monogamous and permanent as the only moral locus for sexual ex-

pression, whether for homosexuals or heterosexuals.

VINCENT J. GENOVESI, S.J.
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DIEU ET L'ÉCOLOGIE: ENVIRONMENT, THÉOLOGIE, SPIRITUALITÉ. By René Coste. Paris: Atelier/Ouvrières, 1994. Pp. 272. Fr. 120.

Coste responds to the ecological challenge with a comprehensive overview of Christian/Catholic foundations for an ecological theology. He blends the biblical, systematic, ethical, and spiritual/pastoral disciplines in one approach, concluding that Christianity is replete with resources and inspiration to respond to the social and ecological issues of the contemporary world. C. follows the biblical themes of a Creator God of Love, weaving in insights from conciliar texts, contemporary theologians, scientists and politicians. He affirms that the Christian tradition contains a consistent revelation which acclaims the profound goodness of creation, and an incarnational theology which implies a stewardship role for humanity.

The reader is almost convinced that Christianity is in unity with itself and the contemporary world, and is essentially ecological. "Almost," because C. neglects the contentious debates. E.g., he advocates stewardship without addressing the disputes about biblical interpretations or potential applications for an ecological era. The ethical framework he proposes describes only humanity as the bearer of God's image; others would include all of creation. Although C. accurately links social injustices with ecological ruin, he protests the human abuse but not the domination of the earth's "resources."

C. frequently defends conciliar documents and the hegemonic tradition, which leaves an unusual impression that the Vatican is leading the Church into the ecological era. Perhaps C.'s point is to present a unifying message, encouraging Christians to respond to the ecological crisis and to the severe contemporary problems requiring our attention. From a feminist perspective, the work is weak. C. uses exclusive language throughout, and does not seem cognizant of feminist interpretations of Christianity, or of existing work in feminism, ecology, and theology. Nonetheless, this is a substantial and well-presented reinterpretation of Christian tenets in light of the ecological crisis.

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THE GOD OF PEACE: TOWARD A THEOLOGY OF NONVIOLENCE. By John Dear, S.J. Maryknoll, N.Y.: Orbis, 1994. Pp. xi + 212. $16.95.

Dear considers six levels of violence, from global to personal, and introduces Jesus' gospel of peace as a healing alternative. He then seeks to unite various theological disciplines around the theme of nonviolence. In a Christology of nonviolence, "Jesus reveals his divinity by fulfilling the deepest expression of nonviolence, thus revealing that God is a God of nonviolence" (55). In the Trinity, "God exemplifies a community of love . . . and models what the human community might be if we entered into a similar communion of love" (43). Dear defines violence as a sin against community, and points out that with war, execution, and oppression, we have systematized and institutionalized this sin. The Church fails humanity by not condemning this sin, and fails its Lord with "its sexism, patriarchy, racism, elitism, oppression and sanctioning of war" (109), so that "poor people throughout the world question the [Church's] claim of salvation" (78). D. envisions the faithful Church as "a freelance, global, grassroots movement of resisting communities" (109).

Sometimes D. relies a bit too much on secondary sources, and sometimes he uses one author predominantly for an entire field of inquiry. Some critique is needed as well, e.g., of the fact that many liberation theologians allow for violence. D. could profitably consider nonviolence as a *virtue*. That

would benefit his sacramental/sanctification ethic, and provide him with rich sources of moral reflection.

D.'s best insight comes in his discussion of theodicy, when he shows that God is *not* powerless, but is using nonviolence to overcome the evils of the world; God only appears powerless to those who define power as violent coercion (69). His use of liberation theology to unite the causes of justice and peace is particularly welcome (150). Overall, D.'s work advances nonviolence toward greater theological respectability.

G. SIMON HARAK, S.J.
Fairfield University, Connecticut

THE NEAREST IN AFFECTION: TOWARDS A CHRISTIAN UNDERSTANDING OF ISLAM. By Stuart Brown. Geneva: WCC; and Valley Forge, Pa: Trinity International, 1994. Pp. x + 124. $12.

A reader might surmise from the title that the relations between those "nearest in affection" (Quran 5:28) would be intimate, compassionate, and forgiving. The relations of Muslim and Christian communities addressed in this book have not been affectionate. Muslims and Christians have been at odds since the rise of Islam, and the affection that Brown so ardently desires and is promoting has not been realized. From his interfaith perspective, B. has taken up the task of explaining Islam most sympathetically to the Christians of the West, so the barriers to such an affection will be lowered. To attain his goal, B. offers an introduction to Islam that includes its tenets and traditions, its branches, a discussion of philosophy and theology, and the place of mysticism, law, and politics.

One should not assume that these topics are all equally or evenly treated. E.g., the chapters on the branches of Islam and mysticism are congested with names, trends, and places so that the content of what is brought up becomes less substantive. In the discussion of the branches of Islam, one is told that 75% of the Muslims are Sunni (26), yet one finds just as much discussion of the very small Baha'i sect as of the Sunni majority. B.'s intent to enlighten about Islam is frustrated by his providing as much information as possible in the shortest space with minimal context. The information that he provides is ecumenically useful, even if he tries to finesse the difficult issues, but it is not easily available, since the book has neither an index nor a bibliography for curious and interested readers.

SOLOMON I. SARA, S.J.
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