

other political differences flow. However, it is harder to accept L.'s assertions that conservatives are usually unaware of the coherence of their own system of beliefs, and that the nature and significance of conservatism remain opaque even to most conservatives themselves.

L.'s analysis is vulnerable to the usual perils that accompany any employment of ideal types in cultural analysis: the constant risks of over-simplification, of over-drawing dichotomies and neglecting variations and middle positions which mix the operative models. Most of these objections are adequately anticipated by caveats and explanations within the text, although these present the drawback of making this volume longer and more compendious than it should be. Despite the occasional inclusion of some cumbersome schemas and terms from the field of cognitive science, this volume is accessible to a fairly general audience, including most undergraduates.

Perhaps the weakest aspect of L.'s treatment of American political culture is a tendency to neglect or flatten out the role of religion in creating and sustaining the systems of political values prevalent in our remarkably religious society. Except for a brief discussion of biblical fundamentalism, practically no attention is paid to the role of religious authority or the correlation of religious identity and political beliefs. Nevertheless, religious social ethicists will find this book valuable for the original and insightful clues it provides toward understanding the conceptual roots of the dominant American attitudes toward fairness, criminal justice, education, and the legitimate role of government in society.

Weston Jesuit School of Theology

THOMAS J. MASSARO, S.J.

SHORTER NOTICES

NOAH'S FLOOD: THE GENESIS STORY IN WESTERN THOUGHT. By Norman Cohn. New Haven: Yale University, 1996. Pp. 176. \$25.

Cohn presents the story of the flood from the Book of Genesis and the history of its exegesis. He contrasts the hope-filled insights of the Priestly editors with earlier pessimistic Mesopotamian versions. He then draws a profile of early Christian typologies and allegories and cites examples of Jewish (and Christian) haggadah, in which endless details about the ark's structure or the animals were added to the biblical data. Such hypothetical explanations continued into the 18th century.

Even pioneers in research attributed the dispersion of fossils to the flood, since they could not imagine

the upward movement of ancient seabeds. The key missing concept was that of time. Most thinkers agreed with James Usher that the world was only as old as humanity, 6000 years or so. Investigators classifying mountains or matching strata on cliffs on each side of a valley kept assuming that only the flood could have caused the newer mountains or the erosion of the valley itself. C. breaks the reader's adventure at this point, providing a bibliography of the process by which people learned that the earth is over four billion years old (147, n. 15). He quotes early questioners of the earth's true age, who postulated that the forces that move mountains are so slow that one flood could not have caused such large events.

The diminution of the flood's impor-

tance drew a rebuttal by Richard Kirwan in his *Geological Essays*. He was in effect a pioneer of fundamentalism, in that his arguments are apologiae based on Usher's chronology. Two mainly British schools followed. The first accepted the great antiquity of the earth by having the six "days" of creation correspond to eons, followed by a cataclysmic flood. Another geological factor not yet understood was the movement of glaciers in past ice ages, which disturbed the earth's surface more than any flood could have. The second group, starting with Granville Penn, held that there can be no biblical error. From this descended contemporary fundamentalists, who speak of creation science, flood geology, and ark remnants on Mount Ararat.

C. gives us a clear, well-documented review of the astounding advances made in the earth sciences. Moreover, he shows us the beauty and power of the story of Noah, which is not limited by the exegetical trends of any one time or school.

WILLIAM T. MILLER, S.J.
Mount Angel Seminary, Oregon

THE ICONOGRAPHY OF JOB THROUGH THE CENTURIES: ARTISTS AS BIBLICAL INTERPRETERS. By Samuel Terrien. University Park, Pa.: Penn State, 1997. Pp. 308. \$65.00.

This remarkable book fits into three categories. It is a book of art, containing 150 reprints of illustrations, most in black and white but many in brilliant colors. It is a book of biblical theology that traces the history of the interpretation of the Book of Job. It is a book of hermeneutics that demonstrates the role played by contemporary context in understanding theology. The critique, which is done more with an eye to the interpretation of the biblical themes represented in the art rather than to artistic style and detail, is written by a scholar renowned for his own study of this enigmatic biblical book.

The iconography included in the collection, taken from frescoes, manuscripts, and mosaics, spans the period from the third century to modern

times. Along with Blake's famous engravings are works from Bellini and Chagall, representations from Patmos, Chartres, and Pamplona. Each depiction demonstrates the respective artist's unique struggle with the biblical subject. It also reveals something about the age that produced it. The enduring interest in the subject and the variety in its representation is evidence that Job is indeed a "man for all seasons."

Terrien's commentary demonstrates not only his profound grasp of the biblical subject and its possibilities for interpretation, but also the scope of his knowledge of history and the stamp that history leaves on the artifacts that survive it. He reads the art with the same insight with which he reads the biblical text, conscious of the human drama depicted there. The collection sketches the face of human suffering through the ages. T.'s reflections help us to understand some of the causes of that suffering, and to marvel at the human spirit that has refused to be crushed by it.

DIANNE BERGANT, C.S.A.
Catholic Theol. Union, Chicago

THE UNHOLY IN HOLY SCRIPTURE: THE DARK SIDE OF THE BIBLE. By Gerd Lüdemann. Translated from the German with an appendix by John Bowden. Louisville: Westminster/Knox, 1997. Pp. xxiii + 167. \$14.

This book is a disappointment. While written apparently with the current situation of the Protestant Church in Germany in mind, in many respects it reads better as an 18th-century Enlightenment tract against Christianity. In fact, Lüdemann acknowledges the debt his critique owes to the Enlightenment, even as he charges contemporary theology with failing to apply its principles to its use of the Bible. In L.'s view, that use is marked by a precritical and highly selective reading of the Bible, one motivated by a partisanship and deceit (28) that has nothing to do with academic scholarship.

Theology's failure to take seriously the results of historical-critical research arises out of its continuing

commitment to outmoded creeds and to the Bible as the "good news of God's mercy to *all* human beings" (26). Thus L. focuses on the dark and suppressed aspects of the Bible, recapitulating Old Testament texts containing God's command to exterminate the Canaanites or examining New Testament passages which are anti-Jewish. In each case, L. aims to show how confessional theology bends and obscures the fact of brutal violence in order to maintain its belief in the Bible as the inspired Word of God. Yet the only hope for a genuinely responsible theology lies, he insists, in a return to the historical Jesus, a purely human Jesus, a "Reform Jew" (130), whose own picture of God is indeed one of mercy and not one of vengeance.

As deserving as theology may be of criticism for its sometimes highly selective use of the Bible, it is difficult to see in all of this how L. himself has advanced beyond a typical Enlightenment critique. His own historicist, if not rationalist, "solution" to contemporary theology's credibility problem has been simply to eliminate the problem.

ROBERT A. DI VITO
Loyola University, Chicago

AWKWARD REVERENCE: READING THE NEW TESTAMENT TODAY. By Paul Q. Beeching. New York: Continuum, 1997. Pp. v + 246. \$24.95.

A man of letters whose many essays have been published widely, Beeching took up the study of Greek at age 50 after volunteering to teach a course on the New Testament as Literature at his state university. Suddenly he was faced with teaching texts he associated primarily with his Catholic upbringing in the 1930s. What he developed in the process is what he calls reading biblical texts "sensibly," without having "to carry the immense load of belief and commitment and guilt with which they once were burdened" (1). This book shares the fruits of that labor.

B. offers six chapters of "reading sensibly" each of the four Gospels, Paul's letters, and the later canonical writings. A beguiling feature is how

B. reveals himself as a modern U.S. reader of the text—one who is not afraid to ask questions for which he does not always have good answers. Nor is he afraid to question the wisdom or rightness of the truth claim of a text. For example, he ends his discussion of Matthew's Gospel by suggesting that "it might be useful to Christian readers to pause at this point to ask themselves how much of this core they still believe" (83). His brisk review of selected items in 1 Timothy, 2 Timothy, and Titus concludes simply: "The Pastorals are not nice" (218).

Like many adult lay readers who encounter modern biblical criticism, B. is somewhat resentful that the results of NT scholarship over the last two centuries have had so little influence on how the Bible is interpreted, especially by church ministers and teachers. Every page of this finely written book challenges biblical scholars and theologians to deal more directly with questions regarding the meaning, truth, and value of NT texts.

KAREN A. BARTA
Seattle University

READING ACTS: A LITERARY AND THEOLOGICAL COMMENTARY ON THE ACTS OF THE APOSTLES. By Charles H. Talbert. Reading the New Testament. New York: Crossroad, 1997. Pp. xiii + 269. \$24.95.

Talbert has already contributed volumes on Luke, John, and the Corinthian Letters to the Reading the New Testament series. The present commentary on Acts easily achieves the series's stated purpose of presenting current scholarship "in popular form that is accessible" to students and educated laity (ix). T. writes well. He is able to incorporate a remarkable amount of technical material without sacrificing clarity and continuity. Scholars and nonspecialists alike will appreciate this work.

T. demonstrates that Acts, read in its precanonical context (i.e., as part of the two-volume work we now call Luke-Acts) is "a narrative of fulfillment" (3; cf. Luke 1:1). The narrative

of Luke-Acts is a working out of the divine plan, an attempt to show how Jesus the messianic king accomplishes God's mission and how the messianic people continue God's program—and philosophy—between ascension and parousia. As such, Acts is a succession narrative. When read canonically Acts becomes the bridge between the Gospels and the Epistles. Acts reads as a life, not of one individual but of a people. Christians are a distinctive people called into existence by Jesus the Messiah and empowered by God's Spirit after Pentecost.

The commentary falls into some 20 discreet units. The text is not treated verse by verse, but in large blocks of coherent material. The approach is effective, maintaining the visibility of themes. Two appendixes treat the historicity of Acts and aspects of biography in Mediterranean antiquity.

CRAIG A. EVANS

Trinity Western Univ., B.C.

MARY MAGDALENE: BEYOND THE MYTH. By Esther de Boer. Translated from the Dutch by John Bowden. Harrisburg, Pa.: Trinity International, 1997. Pp. ix + 147. \$15.

De Boer offers significant new insights into the real Mary Magdalene in a very readable, well-documented work which focuses on the first 400 years of pertinent Christian texts and traditions. To establish a context she first sketches the New Testament portraits of Mary Magdalene, underscoring the ambivalence of Matthew and Luke. Then she marshals testimony from the Fathers and finally turns her attention to the key text, the Gospel of Mary, discovered in 1896 but not published in translation until 1955.

Since only nine out of nineteen pages of the Gospel of Mary have survived, one may wonder whether any valid conclusions can be drawn from it. De Boer examines the commentaries of Till, Pasquier, and Tardieu before making her own case. Quite convincingly she shows why the text probably dates from 100 to 150 and

then argues that, contrary to popular belief, this gospel is not a Gnostic work at all. If Gnostics preserved and praised it in the third to fifth centuries, it was because it contained in germ ideas that became important to Gnostics. Essentially, however, the content of the pluriform Christian spirituality of the early second century provides sufficient explanation for the teaching of this text.

The author of the document possibly used a Stoic framework to clarify to non-Jews the meaning of the Human One but goes far beyond Stoic doctrine by insisting that one needs more than simply a life lived in accord with Nature. One needs the Human One's law of love and redemption. The document also reveals the developing current of misogyny in the early Church as men asked whether they needed to listen to women. This shows that in the early second century there were women with something to say who did not assume they had to keep silent. I highly recommend this book, for it exemplifies an excellent methodology for dealing with ancient texts.

SONYA A. QUITSLUND, *Emeritus*
George Washington University, D.C.

FROM DEATH TO REBIRTH: RITUAL AND CONVERSION IN ANTIQUITY. By Thomas M. Finn. New York: Paulist, 1997. Pp. v + 286. \$19.95.

Finn's synthesis on conversion from the time of Alexander to Augustine, in Greco-Roman paganism, philosophical schools, Judaism, and Christianity, aims to correct Arthur Darby Nock's classic, *Conversion*. F.'s definition of religion as "that system of activities and beliefs directed toward that which is perceived to be of sacred value and transforming power" (12) extends the possibility of conversion to and within not only Judaism and Christianity but also paganism (*pace* Nock). Unfortunately, what F.'s devotion of most chapters to specific individuals or texts gains in vividness it loses in critical use of some documents, like the *Golden Ass* or *Joseph and Asenath*. F. tries, with mixed suc-

cess, to supplement his primary expertise in patristics and the history of the catechuminate by referring to secondary literature and by consulting experts in Judaism and Greco-Roman religion.

For this New Testament specialist, F.'s most problematic section is Chapter 6, with its hypothetical historical reconstructions that beg controverted questions about the relationship between the Baptist, "his disciple" Jesus, and the Johannine community (104). Sometimes these attempted reconstructions impugn crucial NT doctrines. Especially offensive for Christian believers are F.'s hypothetical "conversions" of John the Baptist and Jesus, which totally ignore the central emphasis in writers like Paul on the sinlessness of Jesus (hence in no need for conversion), which result in a "historical" Jesus perhaps needing to change his previously evil artisan collaboration with oppressive systems (138-39).

In sum, F.'s book is significant but does not fully supplant Nock's *Conversion*. His main thesis, that "conversion in Greco-Roman religion, whether Pagan, Jewish, or Christian, was an extended ritual process that combined teaching and symbolic enactment" (9), not surprisingly is convincing primarily for his church order and catechuminate sources (including Qumran). However his ritual perspective provides important correctives to Nock's classic.

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

ST. AUGUSTINE'S DILEMMA: GRACE AND ETERNAL LAW IN THE MAJOR WORKS OF AUGUSTINE OF HIPPO. By Dennis R. Creswell. Studies in Church History. New York: Lang, 1997. Pp. xv + 159. \$40.

Augustine's later works on grace, Creswell notes, have been somewhat neglected by recent studies of his thought. Convinced that Calvin's doctrine of double predestination is found in these works, C. sets out to discover how Augustine came to this

doctrine. His initial conclusion is that there is a conflict between Augustine's Neoplatonic doctrine of God's immutable will, including the eternal moral law, and grace as a purely gratuitous gift. C. formed the hypothesis that the doctrine of double predestination might be the key that allowed Augustine to solve his dilemma by making the gratuitous divine election take place in God's eternal decree.

In order to verify his hypothesis, C. surveys Augustine's thought on eternal law and divine grace in his major writings from immediately after his conversion up to his last, unfinished work against Julian. The scope of C.'s project is far too vast for a convincing determination of the question in a small volume. Despite his initial claim that Augustine in his later works held the Calvinist doctrine of double predestination, C. does not state with precision what he takes that doctrine to imply, and he seems unaware of important distinctions, such as that between positive and negative predestination and reprobation.

There are several factual errors, e.g., that Julian's works were "written mostly in Jerusalem" (96), that Pelagius was tried by "eighteen bishops in Diospolis" (97), and that Julian wrote a long reply to Augustine's *Contra Julianum* to which Augustine replied with his *Opus imperfectum contra Julianum* (125).

ROLAND J. TESKE, S.J.
Marquette University, Milwaukee

MADE IN GOD'S IMAGE? EVE AND ADAM IN THE GENESIS MOSAICS AT SAN MARCO, VENICE. By Penny Howell Jolly. Berkeley: University of California, 1997. Pp. xiii + 142, with 34 b/w illustrations. \$45.

Jolly argues that the San Marco Genesis mosaics present an "independent and legible text" that effectively revises and nuances the established tale of the first humans' creation, fall, and expulsion from Eden (6). Original viewers, "verbally illiterate but visually literate," would have read the

mosaics as a strong statement denying Eve "her visual affinity with the Creator and Adam," and communicating that she is not in the image of God (7). A careful and thorough examination of the visual conventions (such as the use of profile depiction to represent evil) through which this misogynistic message was presented provides support for Jolly's argument.

The ultimate weight of the message, however, was not about a mythical narrative set in a fictional past, but a contemporary warning to the male citizens of 13th-century Venice "not to forget that the mundane world is full of sinful women with powers not to be underestimated" (66). Noting the irony of Eve's visual and narrative centrality to the saga of creation and fall, J. nevertheless finds the significance of the figural Eve to be that she, "like the animals (named by Adam), is a creature to be mastered" (44). Pivotal to the story, Eve is little more than a strategy for Adam's salvation. The Genesis cycle ends with a depiction of Adam toiling while Eve, a kind of "Queen of Misrule," is enthroned and idle.

J. does not examine the social arrangements to which this intensified misogynistic message related. She does incorporate historical and roughly contemporary theological writings to support her interpretation, but the strength of the book lies in her skill in identifying visual clues to representations of Eve. She provides a detailed local investigation of a well-established motif in medieval art and the history of Christianity, namely, a startling discrepancy in the salvation histories of women and men: "With the help of the new Adam, [Adam] will regain his initial perfection. Eve's story is more complex. . . . Fashioned initially from Adam's rib, she has become the thorn in his side, ever ready to exert her power over him and cause him further pain. Essentially unchanged from her prelapsarian self, Eve is still ruled by pride, disobedience, and her carnal nature" (88).

MARGARET R. MILES
Graduate Theol. Union, Berkeley

NICHOLAS OF CUSA: SELECTED SPIRITUAL WRITINGS. Translated from the Latin by H. Lawrence Bond. Classics of Western Spirituality. New York: Paulist, 1997. Pp. xxi + 362. \$34.95; \$24.95.

Nonspecialists will welcome this first English collection of the essential mystical writings of the all-but-forgotten, enigmatic 15th-century genius, Nicholas of Cusa. Bond's limpid translation, introductory essay, and glossary of key Cusan terms will aid readers to appreciate both the depth and the evolution of the mystical dimension of N.'s thought.

In his most famous treatise, *On Learned Ignorance*, N. claims that his two most significant concepts—learned ignorance and the coincidence of opposites—came not from learning but from a "celestial gift" which led him to "embrace incomprehensibles incomprehensibly." That "God is known to God alone" grounds this dark, yet learned and holy ignorance—an ignorance both experiential and speculative. The "coincidence" of Christ's two natures is both the criterion and the model for iconographic theology.

The treatise *On the Hidden God* celebrates God's utter simplicity and incomprehensibility. The more contemplative work *On Seeking God* underscores an ignorance illuminated from within by God's knowing within us. N. exhorts his reader not to know but to seek God. The devotional classic *On the Vision of God* discusses "the wall of paradise," the contradiction beyond contradiction over and above which the unveiled God exists. In this treatise N. speaks of theology as a vision through union which must precede theology as discourse. Its evocative function rouses and kindles the person to receive God's presence.

The most controversial work, *On the Summit of Contemplation*, presents a theology beyond negation, affirmation, and even the coincidence of opposites. The essay contends that the highest contemplation is of Possibility Itself (an infelicitous divine name?) and its appearances (Christ being the perfect appearance)

through which one *easily* sees God everywhere.

HARVEY D. EGAN, S.J.
Boston College

LANDMARKING: CITY, CHURCH, AND JESUIT URBAN STRATEGY. By Thomas M. Lucas, S.J. Chicago: Loyola Press, 1997. Pp. xiii + 245. \$34.95.

Lucas makes much of that old Jesuit saying which states that "Ignatius loved great cities" (v). Ignatius's preference for large cities, however, was solely the result of his apostolic vision: the larger the city, the greater the number of souls that could be brought to Christ. L.'s central chapters deal specifically with Jesuit urban strategy.

The earlier chapters are introductory. One of them gives an outline of Ignatius's life prior to his arrival in Rome in 1537. This outline, however, is done with so fleeting a pen that the accuracy of some historical details has been disregarded. When Ignatius entered Rome in late 1537, his thoughts were not on settling there—though L. states that "Ignatius settled definitively in Rome in 1537" (32). Rome became the Jesuits' base of operations only when their hoped-for Jerusalem trip proved impossible and when Paul III, in the autumn of 1538, accepted their services, saying that "Italy is a good and true Jerusalem" (90).

Of great interest is the story of how Ignatius acquired the Church of Our Lady of the Way and surrounding property in order to build a fitting church and a suitable residence for his men. At the request of the pope, Jesuits soon traveled to other cities and foreign lands, always settling in large cities, because it was there that the greatest good could be done for souls. Jesuit urban strategy is always linked with the apostolate. There is an engaging chapter on letter writing, which was Ignatius's way of preserving unity among his dispersed brethren. The volume is beautifully illustrated with engravings and contemporary maps indicating the site of

Jesuit operations in various European cities.

JOSEPH N. TYLEND, S.J.
Georgetown University, D.C.

RELIGION AND THE ENLIGHTENMENT: FROM DESCARTES TO KANT. By James M. Byrne. Louisville: Westminster/Knox, 1997. Pp. xiii + 253.

Byrne here offers a very adequate overview of some of the major issues and people in the area of the relationship between religion and the Enlightenment during the 17th and 18th centuries. Readers will learn that the relation between the ideals of the Enlightenment and some of the core values of religion at the time involved a complicated interweaving of forces in many ways beyond the control of the participants. There were reasons why the Enlightenment emerged and religion struggled (sometimes awkwardly) against a movement that seemed to undermine all that was important to social and spiritual stability. On the other hand, the Enlightenment itself involved a mix of religious thinkers and materialists, revolutionaries and aristocracy. It too had to debate its self-image and the effect that its evolving principles would have on morality and government. Readers will see all this in helpful perspective, and will come away with a good introduction to a few monumental influences from various sides of the religion/Enlightenment issue, including Descartes, Pascal, Rousseau, and Kant.

B. does not give us an in-depth history of what was going on in the various churches and evangelical movements that might have been affected by the new science and cult of reason. Instead, he describes the roots of the Enlightenment as a philosophical movement and then discusses the issues that it presented to key religious ideas, such as belief in the existence of God and the authority that religion held in a post-Aristotelian intellectual milieu. B. takes pains to present a very balanced appraisal of the ideals of Enlightenment over against the continuing power of faith in any age.

This is not a book that celebrates

the dawn of modern thinking to the detriment of priestcraft and superstition, nor does it give in to the recent fashion of depicting the Enlightenment as a superficial worship of reason. Fair to both sides, B. describes the relentless forces of reason and religion in a changing and often tragic world. He lets the reader decide how to feel about it. In an age such as today, when ideology and historical revision often seem to speak more loudly in education than a search after truth, this book should be welcome to students. It is also a good primer for anyone who cares about philosophy and religion, and wants to enter the world of this fascinating era that formed the basis of so much that we take for granted intellectually and spiritually today.

MARK F. WILMS
Salem Lutheran Church
Wakefield, Nebraska

BLAISE PASCAL: REASONS OF THE HEART. By Marvin R. O'Connell. Library of Religious Biography. Grand Rapids: Eerdmans, 1997. Pp. xxi + 210. \$16.00.

O'Connell's volume augments a series of original biographical works that seek to provide readers with scholarly yet accessible accounts of the lives of important figures who have had a significant impact upon Anglo-American religious experience and thought. He presents a delightfully readable and critically informative introduction to the life and times of Pascal.

O. makes no pretense to original scholarship. Based upon previously published materials and original sources, he presents a detailed chronological narrative of Pascal's life and times in which he discusses those events and influences essential for understanding Pascal's life and thought. He skillfully immerses the reader in the controversially vibrant age of France's *grand siècle* where an emergent revival of an Augustinian-inspired form of faith vied against the dynamic rationalism of the savants and the moral laxity of the French Church. He explores Pascal's life with

an eye to helping the reader understand how personal, familial, social, political, and religious influences shaped his character and vision of faith. His detailed discussion of the *Provincial Letters* proves the fruitfulness of his approach.

O.'s tone throughout the book is critically sympathetic toward Pascal and the company of Port-Royal. His treatment of the theological dimension of the controversy is substantial. Nevertheless, a deeper understanding of the implications of the Jansenist doctrine of grace and human freedom for Catholic orthodoxy must be supplemented from other sources. O.'s volume whets one's appetite for learning more of Pascal and the resurgence of piety in 17th-century France and his "Note on the Sources" offers a helpful guide for further study. The book would serve as an excellent text for an appropriate undergraduate or graduate course in either history or theology.

DENNIS J. MARSHALL
Wheeling Jesuit University, W.V.

LOUIS MASSIGNON: THE CRUCIBLE OF COMPASSION. By Mary Louise Gude. Notre Dame: University of Notre Dame, 1996. Pp. xii + 283. \$34.95.

Gude offers a well-documented biography of the very significant and controversial Orientalist, Louis Massignon (1883-1962). Drawing on an extensive collection of primary sources, including published material as well as private correspondence, she shows that Massignon was a critical figure in the development of the Roman Catholic approach to Islam in the years preceding Vatican II.

Massignon is known primarily for his work on the Muslim mystic Hallaj, and in turn, the Christian dialogue with Islam, but here G. shows that this is but one of many areas of his interest, scholarship, and influence. She carefully demonstrates how his study of Hallaj led to his Catholic conversion, which later in his life led to ordination. Yet her main thesis is that Massignon was single-minded in his application of what he termed *l'hospitalité sacrée*, or "the accep-

tance, the transfer to ourselves of the sufferings of others" (86). She masterfully follows the thread of this term through the fabric of Massignon's life, and its intersection with friends and others who served as his mentors: Hallaj, Charles de Foucauld, Abraham, Salman Pak, Francis of Assisi, and Gandhi. It was the latter who, according to Massignon himself, especially taught him how to integrate a radical mystical faith with the struggle for political and social justice.

G. also succeeds in showing the reader the controversies surrounding Massignon's positions, his personal stubbornness and drivenness, his alienation of colleagues, his life-long preoccupation with the relationship between France and Algeria, and his misunderstood stance regarding the state of Israel and the need for a Palestinian homeland. Massignon lived during a time when relations between the East and West were extremely fluid and volatile, and he himself, while a public figure, remained personally enigmatic.

This is a highly readable book about a fascinating and significant cultural figure, and the tumultuous time in which he lived.

L. MICHAEL SPATH
Saint Louis University

THEOLOGIANS OF A NEW WORLD ORDER: REINHOLD NIEBUHR AND THE CHRISTIAN REALISTS 1920-1948. By Heather A. Warren. *Religion in America*. New York: Oxford University, 1997. Pp. 199. \$37.

Persons who think of theologians working alone in their studies, relating to other theologians mainly by reading their works, can correct their impression at least partly by reading this book. Warren narrates the story of the confluence and cooperation of a remarkable group of American Protestant scholars, rising to maturity in the years following World War I, nurtured to trans-denominational cooperation through participation in YMCA and the Student Volunteer Movement, critical of the optimism

and immanence of liberal theology while embracing its scientific methods and social concern.

These younger theologians—among them the Niebuhr brothers, Robert Calhoun, John Bennett, Henry P. Van Dusen, and Georgia Harkness—organized themselves into what they called the Theological Discussion Group, and met regularly to formulate a consensus biblical theology for interpreting the international crisis and defining an international role for the Church and the churches. Out of their common work came ideational preparation and organizational impetus for the 1937 Oxford World Conference on Life and Work and the World Council of Churches, and the reshaping of American Protestant thinking about the relationship of theology to politics. Reinhold Niebuhr's prominence in the sub-title is not matched in the book, which is not about Niebuhr but about the group of which he was a member. Van Dusen, Bennett, Samuel McCrae Cavert, and John Foster Dulles receive at least as much attention as Niebuhr, if not more. Niebuhr was, nevertheless, the principal architect of the Christian realist theology that broadly defined their consensus.

Warren has made a fine contribution to our understanding of these theologians, their times, their contributions, and the development of the ecumenical movement. The book is thoroughly researched, well written, nuanced in its perceptions and arguments. As she (a musician herself) indicates, it is contrapuntal—a weaving together of accompanying themes— theological, institutional, political—at times harmonious, at times dissonant.

THEODORE R. WEBER, *Emeritus*
Emory University, Atlanta

FOUNDATIONAL THEOLOGY 2: FAITH IN GOD THROUGH JESUS CHRIST. By M. John Farrelly, O.S.B. *Theology and Life*. Collegeville: Glazier/Liturgical, 1997. Pp. 350. \$29.95.

This is the second volume of a trilogy. The first volume (1992) concen-

trated on belief in God; the projected third volume will "evaluate the Christian norm of faith and the nature of theology" (10). This second volume is devoted to "the meaning and grounds of our Christian faith in God through Jesus Christ" (7). Here Farrelly traces the history of the development of the key concepts of revelation, faith, and salvation from the New Testament (and the historical Jesus) to the present day, thereby fitting himself to offer a critical evaluation of Vatican II's teaching about them. The task is accomplished with the aid of a broad scholarship that is critically open to the new. F. surveys a wide field. In the process he gives more detail than some instructors may deem necessary for first-year theology students, the intended readership, but the book is clearly written and F. adheres to his essential project.

Different readers will doubtlessly glean different insights from this book. But for some, F.'s location in the ill-fated Joachim of Fiore of the dawning of a historical consciousness combined with a change of orientation from the past to the future—features that became characteristic of modern thought—will assume central importance. F.'s endorsement of the philosophical and theological contribution of Blondel will be welcomed by many as a viable alternative to some other hermeneutical systems currently in favor.

In the execution of so ambitious a task some criticism is to be expected. For this reader, the maximalist stance adopted toward the historicity of the words and actions of Jesus as recorded in the Gospels (e.g. the Son of Man sayings and the miracles) appear somewhat self-defeating in a work of foundational theology. Further, the persistent criticism of the early Rahner (e.g. 34, 187, 313) will strike some as ill founded. F. contrasts his view of the futurity of the apocalyptic kingdom with that of Rahner (280–81), but he runs the risk of remythologizing this important concept, whereas Rahner avoids this danger without compromising the value that F. seeks to preserve. However, these are relatively minor blem-

ishes in a solid contribution to textbook literature for beginners in theology.

DAVID COFFEY
Catholic Institute of Sydney

THE END OF THE WORLD? A NEW LOOK AT AN OLD BELIEF. By Reginald Stackhouse. New York: Paulist, 1997. Pp. viii + 136. \$11.95.

Does it really make a difference whether we believe that, in some mysterious way, the future belongs to Christ? Arguing that it does indeed make a difference, Stackhouse first examines the biblical warrant for such a belief. After that he examines three distinct ways of interpreting the biblical material. His aim is to show that the Christian understanding of hope for the future is more than a mere psychological support system for people suffering under oppression.

In discussing the major theologians who have reflected on this over the centuries, S. argues that, while human beings might derive their will to press on in an agonizing history from other sources, in fact most people do not. He argues also that while this vision of a future can function to inspire believers to become involved in the transformation of the world even now, religion in other forms might lead to a more passive attitude in the believer. This, in fact, has been the case in some forms of Christianity. It seems to be the case also in other religious traditions. S. hopes to have shown that what one believes about the future does, indeed, make a difference for one's experience of life even in the present.

This is a remarkably clear, uncluttered presentation of an abundance of material from the history of Christianity down to the present. The book is very useful for college and seminary courses on eschatology as well as for a wider adult audience of people who may be interested in making their way through the millennial speculations of the present moment of history.

ZACHARY HAYES, O.F.M.
Catholic Theol. Union, Chicago

THE NEW CATHOLICITY: THEOLOGY BETWEEN THE GLOBAL AND THE LOCAL. By Robert J. Schreiter, C.P.P.S., Maryknoll, N.Y.: Orbis, 1997. Pp. viii + 140. \$18.

This continuation and sequel to Schreiter's *Constructing Local Theologies* shows the same emphasis on semiotic keys and social-science insights. In the pluralistic context of postcolonial, post-Cold War, Afro-Asian theological reactions to westernization, the "new" catholicity between local and global cultures is a universalizing "flow" across boundaries that is not "totalizing" (i.e. suppressing differences). Universalizing requires general cross-cultural attention to specific intercultural differences. Christianity proposes morally powerful holism attuned to particular cultures, not impersonal deconstructive critiques inhibiting action. S.'s preferred cultural flow is liberation theology.

A strong first chapter explores the nuances of these and related ideas. Chapter 2 addresses their hermeneutic presuppositions in the tradition of Ricoeur. To communicate, speakers must be satisfied that their message is the same while aware that differing codes leave hearers feeling violated (33). Through dialogue we discern the integrity of a message which transforms both parties. The truth is in the narratives of living communities seeking reconciliation through catholicity (43). S. defends syncretism when reconfiguring cultural signifiers, but his theological criteria remain vague. Faith "is about conversion," yet "many involved in inculturation would hold that Christ is already somehow present" in other cultures (34). S. rightly stresses that conversion is of both speakers and hearers (43-4). Acknowledging "the relative incommensurability of cultures" (45), he still declares that "one must posit a certain commensurability" for communication to be possible (128). How these conclusions translate into middle axioms for postmodern missionaries remains unclear.

Most rules are negative, e.g. "don't dominate or homogenize." Reconcilia-

tion comes through the paschal mystery. Christianity offers a master narrative to end master narratives, since resurrection entails judgment and the end of the status quo ante (59-60). Strong when describing the contemporary situation, S.'s work leaves such seminal ideas undeveloped.

PETER SLATER
General Theol. Seminary, N.Y.C.

ARBEIT UND MENSCHENWURDE: KONTINUITÄT UND WANDEL IM VERSTANDNIS DER MENSCHLICHEN ARBEIT IN DEN KIRCHLICHEN LEHRSCHREIBEN VON *RE-RUM NOVARUM* BIS *CENTESIMUS ANNUS*. By Peter Knorn. Erfurter Theologische Studien. Leipzig: Benno, 1996. Pp. xxv + 237. DM48.

This workmanlike study of the understanding of labor and employee relations in the leading magisterial documents since *Rerum novarum* comes into its own only with the three social encyclicals of Pope John Paul II. *Laborem exercens* (1981) is the only papal encyclical devoted entirely to the issue. Knorn, as an "East German," perhaps understands John Paul II better in some respects than the West Germans who are his scholarly authorities. His procedure is to delineate the specific character of each encyclical; in regard to the question of labor, he then compares it with previous papal and conciliar teaching (neglecting however *Octogesima adveniens* of 1971).

The clever reader can be spared a good deal of repetition by starting with the detailed concluding summary. For those interested in a careful commentary on the encyclicals' approaches to the anthropologically central phenomenon of the work human beings engage in, this book provides a reliable and not uncritical guide. Its broader significance, however, may lie in its treatment of John Paul's personal development of Catholic social teaching. From K.'s detailed observations one can assess with greater clarity this pope's own way of emphasizing personalist perspectives that combine the subjective and the social, for instance, and his peculiar conflation of biblical-theological with philosoph-

ical reflection. The work is rounded off with brief hints that Catholic social teaching should now be ready to approach the problems of world-wide competition and its effects on workers at the level of the kind of economic policies that the World Trade Organization is trying to establish.

PAUL MISNER
Marquette University, Milwaukee

WHAT GOD HAS JOINED TOGETHER: THE ANNULMENT CRISIS IN AMERICAN CATHOLICISM. By Robert H. Vasoli. New York: Oxford University, 1998. Pp. xii + 52. \$25.

Vatican II reasserted a biblical vision of Christian matrimony: it is a covenant that is the symbol of the relationship of Yahweh with his people, or that of Christ with his Church. Such an approach, traditional and new, called for changes in canon law, especially in matters concerning the validity of marriages. Fifteen years have passed since the new norms were promulgated; the time is ripe for a balanced evaluation of their effectiveness. Such a critical work has its own stringent demands: a thorough knowledge of sacramental theology, expertise in canon law, and of course, a capacity for alert and detached investigation into the application of the norms. It is not a mean task, hardly possible for one person.

This is the task, however, that Vasoli, retired associate professor of sociology at Notre Dame University, has undertaken single handed for the U.S. His "study" (from the point of view of behavioral sciences, he states) can be described only as a failure by any scientific criteria. Its literary form is that of an indictment. He focuses on the tribunals and their work, but he makes no effort to gather all the data, good and bad, so that a fair judgment can be formed. Much of his evidence from cases and conversations is anecdotal and not referenced; he pays attention to facts and figures only as far as they bolster his accusations. His style is repetitious and full of sarcasm. He demonstrates a steady lack of sympathy toward the post-Vatican II Church. Ultimately, he

pronounces a sweeping indictment: "Just as Henry Ford's genius led to mass manufacture of the Model-T, America's theologians and canonists fashioned an assembly line of their own to mass-produce decrees of nullity" (109). If V. is right, there must be a group of unnamed co-conspirators, namely the local bishops; every single tribunal works under their direct supervision.

Yes, the new matrimonial law and the operation of the courts the world over (not only in the U.S.) ought to be evaluated; Vatican II mandated an ongoing reformation of all human institutions in the Church. No, V.'s way is not the correct and responsible way of doing it. The present reviewer, a graduate of Oxford University, is embarrassed to report that this book—so deprived of scholarly and literary qualities—was published by Oxford University Press.

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REFLECTIONS ON SOCIOLOGY AND THEOLOGY. By David Martin. New York: Oxford University, 1997. Pp. viii + 256. \$60.

Martin here gathers 14 lucid essays, some written for professional sociologists, some for lay audiences. He insists that sociology, since it studies the human, must as a matter of scientific integrity include the moral vocabularies and intentions of its subjects and their collectivities—importantly their churches. His complementary approach is spectacularly displayed in his analysis of the doctrine of the Virgin Birth as a crystallization of Christianity's aspiration toward universalism and its need for celibates who can evocatively "carry" a nontribal, human-family discourse.

M. views the religious resources of Christianity as potentially but permanently culturally "explosive" in their "cross and common meal" imagery which, when authentically retrieved and applied, must always relativize and sometimes conflict with the tribal, an analogous term for M. Much in M.'s analyses stem from this clash between Christianity's univer-

salistic "theo-logic" and its enveloping tribal "socio-logics." This clash of logics is related to M.'s highly favorable analyses of "sects," which he characterizes as experiments in the equality and interiority that show the continuing vitality of the originating Christian experience. Correspondingly, M.'s analysis of ecumenism is bleak and without enthusiasm. His sympathies are with the dilemmas of adaptation and resistance faced by the historic confessional churches.

M. offers a plausible, indeed persuasive, sociological sketch of incremental (but reversible) reform as a process whereby fragments from the "explosive" repertoire of Christian themes—such as nonviolence—find their way into the social mix of politics and social movements. But in this sacred-secular mix the religious fragments are inevitably distorted and detached from the larger discipline and eschatological hope characteristic of Christianity. M. vigorously displays this broad thesis in his analysis of the 1960s peace movements. More generally, he finds the churches' social impact in secularized Europe and England only weakly reinforces a "social work, welfare state" mentality, while in the U.S., because of its more competitive religious pluralism, he finds a more lively presence and more direct effects through religious lobbying and even mentions the "consistent life ethic" associated with the late Cardinal Bernardin.

JAMES R. KELLY
Fordham University, New York

IMAGES FOR CHANGE: THE TRANSFORMATION OF SOCIETY. By Rosemary Luling Haughton. New York: Paulist, 1997. Pp. x + 197. \$19.95.

Employing the image of a house, Haughton explores how we might reimagine the possibilities of the structures of our lives and the ways they can and cannot be altered without great harm to the inhabitants. Drawing on the work of Lucien Kroll, the Belgian architect, she reflects on successful efforts to rebuild old buildings for very different purposes, efforts in which both continuity and change re-

ceive their due. This is not a practical book, but a work of the engaged imagination. It explores the roles of real and symbolic foundations, the function of windows, of entrances and exits, of returns to the dark, chthonic places (the "downstairs") whence life emerges. The overarching theme is hospitality as spiritual stance and moral criterion of very particular choices about how to live responsible lives on a threatened planet.

Tracking the complexities of hospitality does not lead H. down sentimental paths. She shows a keen sense of its perils and the need for boundaries, but insists that hospitality, thought through with care and alertness in myriad situations, can serve as an essential norm for human choice, in resistance to the exploitative ways of a world fashioned by modernity. H.'s keen sacramental sensibility and theological imagination serve her well, when, e.g., she notes the many ways in which those who start off being hosts become guests, and vice-versa. How can it be otherwise in a universe in which the divine host of the universe becomes, in the Incarnation of the Word, the guest of humankind?

While the use of fiction is intriguing, the argument would have been strengthened by a larger number of examples from real life.

BRIAN O. McDERMOTT, S.J.
Weston Jesuit School of Theology

COVENANT AND COMMITMENTS: FAITH, FAMILY, AND ECONOMIC LIFE. By Max L. Stackhouse. *The Family, Religion, and Culture*. Louisville: Westminster/Knox, 1997. Pp. viii + 195.

Few public debates today are as muddled and as vapid as the one over "family values," a situation both Stackhouse and the general editors of this series aim to remedy. For S., the proper and fundamental question is whether a "viable ethic for family life" can be constructed within and for a "globalizing [i.e. pluralistic] civil society," marked as it currently is by deep ideological division and a bewildering range of political, economic, and social transformations. Such an account

is at hand, S. argues, in the Christian, and more specifically Reformed understanding of the family as a "covenanted" institution, bound together and to God by ties of mutual fidelity.

Covenant, S. contends, is but theological shorthand for that "normative, onto-theological notion of a right order of things" (42), an idea he employs at the outset in deflecting various Christian critics (e.g., certain feminists, advocates of same-sex marriage) of mainstream church teaching about sex and marriage, and, in the bulk of his essay, against two modern theories of political economy ("liberationist" and "libertarian") whose influence on contemporary accounts of the family he finds equally reductionistic. Though it is an economic reality, and cannot adequately be understood apart from the historical forms of social and political life of which it is both a part and an expression, the family nevertheless manifests (in such everyday activities as gift-giving and sacrifice for future generations) an irreducibly transcendent dimension. Thus, S. concludes, any social theory that attempts to comprehend family life in this context must necessarily be theological.

Unfortunately, that the covenant theology of the Reformed tradition answers to this need is less argued for than asserted. Among other things, such an argument would need to attend, in ways S. does not, to the historical modification, development, and even devolution of the covenant concept itself.

PAUL J. WOJDA
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REDEEMING THE TIME: A POLITICAL THEOLOGY OF THE ENVIRONMENT. By Stephen Bede Scharper. New York: Continuum, 1997. Pp. 240. \$29.95.

The link between religion and environment is not one readily made by the average parishioner. However, an increasing number of Protestant and Catholic theologians have taken up the task, and Scharper provides us with a good map of their insights so that we can "chart a course through this swelling literature" (15). He exam-

ines theological insights from the Gaia theory, process theology, the new cosmology, ecofeminism, and new developments in liberation theology. From his examination, S. raises tough questions: "What is the proper role of the human, from a Christian vantage, in light of the ecological crisis? How has Christianity colluded with destructive Western approaches to nature? Is Christianity itself antithetical to the environment? Are there aspects of the Christian tradition that nurture a responsible environmental ethic? What is the "vocation" of the Christian in light of ecological despoliation?"

While S.'s topological survey is very useful, his own frame of reference is especially valuable. He places human agency at the center of responsibility for environmental devastation and reclamation and links this with the insights of liberation theology with its stress on solidarity and a preferential option for the poor. It is this nexus of a dual concern for the environment and the poor that occasions the "possibility of a political theology of the environment" (18). It also serves as his lens for viewing the typologies.

Poetically, the task for a political theology of the environment is to "encompass the awe inspiring grandeur of a star-strewn sky" and "embrace asthma-ridden children of the South Bronx as fundamental members of the same universe" (191). While S. has given us a useful map for understanding the growing body of theological commentary on the environment, the questions raised are far from resolution. Looming 21st-century ecological challenges invite further theological and moral insight.

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HOUSES OF GOD: REGION, RELIGION, AND ARCHITECTURE IN THE UNITED STATES. By Peter W. Williams. Public Expressions of Religion in America Series. Urbana: University of Illinois, 1997. Pp. xv + 321 + 105 black-and-white figures. \$34.95.

Williams masterfully outlines a

complex subject-matter, the built environment of religion in the 50 states, in a novel way, by geographical-cultural region. His first chapter exemplifies the meeting house and church types in extant historic New England churches. With discerning eye and deft characterizations he then evokes the appearance of the ecclesiastical built landscape of America, paralleling it with telling examples of secular architecture. In a few strokes, he both characterizes a structure as a member of a subspecies and highlights its unique features. Each chapter treats social and religious history, the crucible of regional culture, synchronically and diachronically. W. comments on a representative variety of faith traditions in terms of built environment large or small, complex or simple, expression of folk religiosity or high liturgy. He draws attention to the exotic example that no curious wayfayer would want to miss and values the vernacular expression in its most primitive form as material cultural witness.

We are introduced to most of these buildings as passers-by to whom the door is closed, not as worshippers, and made conscious of the silhouettes which symbolize publicly the external face of a faith community. We do not

have as much opportunity to read the more intimate material ecclesiology: the way communities configure themselves in assembly in order to relate to one another and to their God. Although little space is given to liturgical disposition, W. notes enough that the discerning reader can fill in or hunt further. Occasionally descriptions, such as those of examples of the built religious environment of southern California (269-74), lead into pointed humorous commentary on a religious mentality.

An extensive bibliography completes each chapter and directs the reader to further illustration and information. There are indexes of personal names, and of structures and sites grouped according to faith or communion and then state. The majority of the illustrations show exterior views from archival or famous-photographer sources.

Reading a chapter prior to a conference or a holiday is certain to make one more perceptive and more inquisitive with respect to both urban and rural settings. The book will not prove as helpful to students of liturgical configuration or to those seeking out the latest styles in houses of worship.

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