

Although the authors would like to steer bioethics away from dilemmas, they necessarily address the ethical propriety of problematic medical determinations. They engage the standard concerns of the conflict of principles, the determination of a patient's competence and consent to or refusal of treatment, confidentiality, paternalism and its justification, and euthanasia. Each of these concerns is resolved by an appeal to common morality: reducing harms to those who are protected by the system (both patients and professionals); providing rules that prohibit the harms associated with killing, causing pain, disabling, depriving of freedom, and depriving of pleasure; encouraging the ideals that would lead to the prevention of these harms. A pivotal chapter considers maladies, rather than diseases, that place individuals at increased risk of suffering harm; this term rightly transcends institutional insistence on disease markers for treatment protocols. Cases are presented to demonstrate competency by "understanding and appreciation" for rational decision making and to justify paternalism by "best interest/benefit" for the patient. The chapter on euthanasia shifts discussion to patient requests and refusals, with preferences for palliative-care options.

This return to fundamentals is an ambitious project, but a common morality does not finally convince. All things being equal, behavioral guidelines focus on the avoidance or reduction of harm. The authors admit to deontological intrinsicist determinations "grounded in the universal features of human nature (vulnerability, fallibility, the desire to avoid harm)" (61), while offering a relativistic consequentialism in the application of rules by rational persons. A public system of morality that does not attend to the theoretical foundations of its premises threatens those people whose voices, though common, are yet unheard in the public arena which these authors presume to be objectively normative.

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M. J. IOZZIO

## SHORTER NOTICES

**JOSHUA: A COMMENTARY.** By Richard D. Nelson. Old Testament Library. Louisville: Westminster/Knox, 1997. Pp. xviii + 310. \$40.

Nelson's new and challenging commentary on Joshua enhances the excellent Old Testament Library series. N. attends more to discerning layers of the biblical text than to reconstructing Israelite history on the basis of the text. He mentions historical, archeological, and sociological issues related to the text, but always asks what we can also learn from compari-

son of a very early Old Greek form of the text with its later Massoretic revision.

For example, N.'s commentary on the Jericho conquest in Joshua 6 contrasts an earlier and shorter text, focused on the divine-warrior motif and a miraculous conquest, with the later revised and expanded text that heightens the "cultic flavor" by a narrative "staged with the trappings of a liturgical procession" (90). In this and other cases he exposes the narrative perspective of the text, contributing a

new understanding of this book. His approach highlights the workings of the text (in synchronic analysis) and the revisions of the text manifest in the versions (in diachronic analysis) as witness to continuing theological appropriation of Joshua. N. is generally more concerned with the history of composition than with the history of the events described.

N.'s writing is concise, the scholarship he consults is broad, the presentation of alternative positions is clear and courteous, and he keeps the theological concerns of the text in focus. The volume includes a helpful introduction, bibliography, and index of biblical and ancient texts. Especially recommended for students and professors in the field of Bible and for others concerned about the theological development of traditions within biblical texts.

JOHN C. ENDRES, S.J.  
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REVELATION RESTORED: DIVINE WRIT AND CRITICAL RESPONSES. By David Weiss Halivni. *Radical Traditions: Theology in a Postcritical Key*. Boulder: Westview, 1997. Pp. xxiii + 114. \$24.

Addressing very traditional or orthodox Jews, Halivni tries to reconcile the traditional rabbinic account of Torah (the Pentateuch) divinely revealed to Moses on Sinai with critical biblical analysis which finds literary evidence for development, the uses of sources, difficulties, and contradictions in Scripture. Since traditional Torah was revealed once for all, as a perfect text (in his terms, "immaculate"), H. attributes the "defects" in the now "maculate" text to its transmission by sinful, idolatrous Israel from Moses to Ezra, who substantially shaped the text as we have it.

This "myth" of the origin of Torah derives from rabbinic texts that were written centuries later and that most critical scholars treat with great skepticism as historical sources. For example, a late Talmudic saying claims that if the Torah had not been given to Moses, it would have been given to Ezra (b. Sanhedrin 21b). On

the basis of this H. claims that "academically, this statement can be used as evidence of Ezra's important role in bringing the canon of scriptures to Israel" (82). Almost no contemporary critical scholar would agree.

The Dead Sea Scrolls have illuminated the development of the canon and biblical text traditions. Historical and literary research into Second Temple and early rabbinic Judaism has uncovered a very complex development of Jewish literature. H. ignores these advances, even though he has contributed to the elucidation of Talmudic development. The "revelation restored" here is an apologetic, pastorally soothing version of the premodern Jewish view of Torah, not the postcritical, imaginative "depth history" which Peter Ochs, the series editor, seeks (xv-xvi).

ANTHONY J. SALDARINI  
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FIRST CORINTHIANS. By Richard B. Hays. *Interpretation: A Bible Commentary for Teaching and Preaching*. Louisville: Westminster/Knox, 1997. Pp. xiv + 299.

Hays comes to this work after having written a stunning study of Paul's biblical hermeneutics, *Echoes of Scripture in the Letters of Paul* (1989), and an exploration of *The Moral Vision of the New Testament* (1996). Those prior works bear fruit in this commentary on 1 Corinthians. His exegesis is particularly sensitive to Paul's ecclesiological and christological reading of the Jewish Scriptures, especially in their Greek version. And when he interprets Paul's treatments of the "laundry list" of pastoral problems, he carefully illustrates how the Apostle's exhortation to appropriate Christian behavior implies a "conversion of the imagination."

Conscious that in reading this letter of Paul we are "reading other people's mail," H. is careful always to illuminate—with the help of linguistics, archeology, and allied literature—the original context of the document. Though the format is not strictly line-by-line, he treats every passage in detail, referring where helpful to the

Greek text and the history of interpretation.

The "Reflections for Teachers and Preachers" that punctuate the exegesis at appropriate moments and comprise about a quarter of the book, are little masterpieces of application. Thanks to H.'s rich recovery of the first-century Corinthian cultural, social, and religious contexts, he is able to draw convincing analogies between the issues Paul was addressing and the challenges that face Christian disciples in late 20th-century North America. In the process, Paul's vision becomes more pastorally pertinent than many might expect. For teachers and preachers, this may well be the best commentary on 1 Corinthians available in English.

DENNIS HAMM, S.J.  
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ANCIENT RHETORICAL THEORY AND PAUL. By R. Dean Anderson, Jr. Contributions to Biblical Exegesis and Theology. Louvain: Kok Pharos, 1996. Pp. 315. Fr.b. 1180.

Anderson's study challenges those who analyze Pauline, and indeed all New Testament texts with the help of categories and norms of classical rhetoric to reassess their methodological presuppositions and interpretive practices. Finding some fault with almost every recent study, he accepts M. M. Mitchell's "five important mandates for rhetorical criticism" (229) which stress the strictly historical nature of the criticism and expect rhetorical analysis to be appropriate to the text, to its overall context, and to contemporary usage of the rhetorical forms. A. finds particular fault with the approach of rhetorical-criticism pioneer G. A. Kennedy for its insufficient attention to the historical setting of the texts and rhetorical parallels. He also faults those who break up Pauline letters into "mini speeches" onto which they force rhetorical definitions, structures, and figures. Rhetorical studies of Galatians, Romans, and 1 Corinthians reveal their methodological shortcomings.

A. reviews the principal classical

rhetorical treatises and helpfully demonstrates why some can be applied to the NT writings while others (e.g. Aristotle) cannot. He supplies indices of ancient works, modern authors, Greek and Latin rhetorical terms, and a select glossary of Greek rhetorical terms. He also offers his own comparatively understated rhetorical analyses of Galatians and Romans, which do not attempt to make those letters or parts of those letters conform to specific rhetorical forms but reveal the rhetorical tropes which advance the flow of thought.

A.'s work will provoke a helpful re-assessment of the application of classical rhetoric to the NT. His skepticism about how much Paul might have studied and consciously applied classical rhetoric fits the direct literary evidence cited but might underestimate the awareness and use of rhetorical form in the first-century world. While he correctly rejects breaking up the Pauline letters into "mini speeches," his caution ought not to impede the discovery of the way rhetorical patterns (and not just individual tropes) shape the argument and flow of thought in the sections of Paul's letters as he moves from topic to topic, especially when these can be shown to be consistent with contemporary practice.

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TO LIBERATE AND REDEEM: MORAL REFLECTIONS ON THE BIBLICAL NARRATIVE. By Edward LeRoy Long, Jr. Cleveland: Pilgrim, 1997. Pp. xiii + 263. \$18.95.

Long provides an overview of the entire biblical narrative with remarks about contemporary issues evoked serially by the unfolding story. Scripture informs applications via concepts shaped by biblical events, most notably oppression/liberation from the exodus and sin/redemption from the exile. As in his well-known surveys of Christian ethics, L. draws upon a range of sources reaching back to Harry Emerson Fosdick and extending to James Gus-

tafson, Walter Harrelson, and Bruce Birch.

L. briefly suggests moral implications of the biblical materials for several current issues such as nonviolence, ecological concerns, natural morality, and church organization. He argues that liberation from Egypt, the rubric of "overtly imposed oppression" (17), does not extend to all forms of human suffering and disablement. The "particularity of liberation" is complemented by the prophets' "particularity of obligation" (64) based on the covenant relation to the God of Israel. This is one instance of L.'s "hermeneutics of tension" (231) that acknowledges the Bible's contrasts: freedom from oppression and the need for law, charismatic prophets, and established monarchs, etc. Two-thirds of the treatment is devoted to the Old Testament. Its themes structure L.'s reading of the New Testament, under a mainstream-Protestant focus on law and gospel.

This work will be useful for study groups since it encompasses the whole Bible in readable fashion and provides basic information about context, genre, and theology. It reflects a more intuitive illumination of contemporary issues by biblical themes than will satisfy scholars. Scholars are likely to ask precisely how the Bible "informs" these reflections, what controls there are to the analogies he draws other than L.'s evident good sense, and whether prudent navigation of the Bible's dialectical tensions can sufficiently capture the urgency and power of the call to discipleship.

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"BAPTISMA UNUM IN SANCTA ECCLESIA": A THEOLOGICAL APPRAISAL OF THE BAPTISMAL CONTROVERSY IN THE WORK AND WRITINGS OF CYPRIAN OF CARTHAGE. By J. Jayakiran Sebastian. *Wissenschaftliche Beiträge aus Europäischen Hochschulen*. Hamburg: Verlag an der Lotbek, 1997. Pp. 207.

This doctoral dissertation by a presbyter of the Church of South In-

dia attempts to cull wisdom from patristics for ecumenical relations today, particularly within his own native India. Sebastian offers an impressively researched analysis of Cyprian's Letters 69-75, those letters that provide the only direct evidence of Cyprian's conflict with Pope Stephen over the North African practice of (re)baptizing converts from schismatic and heretical sects. S. places the letters expertly in their life situations and gives a helpful comparison of previously offered chronologies. He also analyzes, as context to the controversy, the views of Tertullian, Augustine, and Eusebius on the same question.

S.'s overall interpretation of the historical conflict is rightly guided by Cyprian's own theological vision regarding authority, unity, and salvation. S. strongly agrees with Cyprian's insistence that each bishop "in the administration of the Church" (Letter 72:3) is accountable to Christ alone (Letters 69:17; 73:26), at the same time recognizing Cyprian's dilemma in the face of Stephen's threatened excommunication (Letter 74:8), which would leave him outside the unity of the Church, for him the only source of salvation (Letter 73:21). However, although he provides a valuable technical study of the controversy, S. concludes in contrast to both Cyprian and Stephen that, since "issues of doctrine, faith, and practice" throughout the history of the Church "are in a process of flux" (163), faith cannot "be codified and categorized" (169). "What then emerges 'officially' [in any controversy] is to be seen as one among many competing perspectives" (170). Accordingly, S. views the past as a kind of "kaleidoscope," offering no assurances, but only "possibilities of new insights . . . to sustain life on the way" (188).

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CHRISTIANITY AND PAGANISM IN THE FOURTH TO EIGHTH CENTURIES. By

Ramsay MacMullen. New Haven: Yale University, 1997. Pp. vi + 282. \$30.

This book has a misleading title since M. has little interest in the early Medieval West; Boniface is mentioned once, Willibrord not at all. MacMullen concentrates instead on the later Roman Empire, contending that Christianity did not overcome paganism as much as merge with it. Many factors caused this, most prominently the vast extent of the empire and consequent diversity of tribal and local customs, which met people's daily needs. Christianity replaced paganism only when the people believed it would do for them what paganism had done. This was especially true of healing, primarily physical but also psychological. People flocked to the shrines of Asclepius and others; could the Christian god, or more likely, the Christian saints, fill those shoes?

M. believes that the rural 90% of the empire's population saw no real need to change, but the urbanized, educated emperors and bishops saw paganism as a threat and so embarked on persecutions which ranged in severity from cutting down a sacred tree to executing recalcitrant pagans. But even in urban congregations some people identified themselves as Christians yet continued to take part in pagan rituals and festivals (people particularly missed festivals when the bishops banned them). Gradually the Christians adopted some pagan customs and reworked others, just in time for the largely illiterate populations of the early Middle Ages.

This volume, like much recent church history, deals little with theology, which certainly motivated the bishops. One might disagree with that theology, which often held paganism in contempt, but the bishops genuinely feared paganism's threat to the immortal souls of their congregations. More than just power was at stake. Yet M. makes his case by covering a wide range of material to show that paganism represented less a threat than a cultural filter through

which Christianity reached the common people.

JOSEPH F. KELLY  
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MARIE-MADELEINE DANS LA LITTÉRATURE DU MOYEN ÂGE. By Elisabeth Pinto-Mathieu. Paris: Beauchesne, 1997. Pp. xiv + 306. Fr. 240.

Pinto-Mathieu's book is one of several works on Mary Magdalene which have appeared in recent years. Its focus is more specific than most of these, concentrating on the figure of the Magdalene in works from the medieval period. Arrangement is by type of text—ecclesiastical writings, hagiographical works in prose or poetry, passion plays, and other forms of liturgical drama. Within each section, discussion centers on the evolution of thought regarding the saint evident in the selected texts. An overview of the development of the medieval Magdalene cult is included in the introduction.

Many of the works chosen for discussion are not well known. In particular, the sermons, hymns, and prayers to the saint analyzed in the first section have received little extended scholarly attention. The study provides a welcome complement to the earlier work by Helen Garth on the same topic, *Saint Mary Magdalene in Medieval Literature* (Baltimore: Johns Hopkins Press, 1950). The bibliography is selective and draws heavily on French writings. An iconographical supplement provides examples of ways in which Mary Magdalene has been portrayed artistically, although this aspect is not considered in the text. An index would have proven helpful.

The work is an abridgement of a doctoral thesis completed at the Sorbonne in 1992, and the style of writing reflects a careful and well-documented scholarly approach. This book will be of particular interest to medieval specialists. However, the abundance of untranslated quotations in Latin, Provençal, and Middle German is likely to limit its useful-

ness to the more general reader interested in the saint.

DIANE E. PETERS  
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THE HOLY SPIRIT: MEDIEVAL, ROMAN CATHOLIC AND REFORMATION TRADITIONS. By Stanley M. Burgess. Peabody, Mass.: Hendrickson, 1997. Pp. 252.

This is the final volume of a trilogy on the Holy Spirit. In volume 1 Burgess examined the role of the Spirit in the early Church, and in volume 2 he discussed the prominence of the life giving Spirit in Eastern Christian tradition. Volume 3 offers an overview of pneumatology from the sixth century to the Reformation. B. briefly reviews the *filioque* controversy as well as the role of the Holy Spirit within trinitarian theology. The dynamics of the Spirit in individual and communal Christian life evokes discussion of the spiritual gifts as reflected in the Pauline corpus.

Methodologically, B. proceeds by first dividing the vast array of material into time segments: early and high Middle Ages, the Reformation, both Protestant and Catholic. Second, he selects individuals, women and men, who provide a window into the theological reflection in each period. Thus B. has produced a compendium of writers on the Holy Spirit and the Spirit's gifts. Selectively he offers a sufficient variety among theological and mystical writers to reveal the forces that have shaped pneumatology in the Christian West. Besides citing mainline Christian theologians, he draws upon mystics, prophetic women writers, apocalyptic visionaries, and some extreme dualists in forging the landscape of Christian tradition.

B. introduces each writer with a brief overview of his or her life and works and then summarizes the content of each one's writing. Thus the book comes as a handy summary of material for someone beginning the study of pneumatology. Prominent figures are covered, e.g., Richard of St. Victor, Bonaventure, and Thomas Aquinas, as well as Hildegard of Bin-

gen, Catherine of Siena, and Julian of Norwich. Luther, Zwingli, and Calvin represent the Protestant Reformed tradition, and Ignatius of Loyola and John of the Cross are among the representatives of the Catholic Reformation. B. has a penchant for selecting writers who comment upon the spiritual gifts (charisma) and who probe the experiential as expressed in visions, ecstasy, and the miraculous. Although more attention might have been given to the Spirit's role in the sacramental life of the Catholic Church as well as to the issue of tension between the institutional and the charismatic, B. is to be commended for his herculean diligence in research.

JOHN F. RUSSELL, O. Carm.  
*Seton Hall University, N.J.*

L'ETICA DEL RINASCIMENTO: TRA PLATONE E ARISTOTELE. By Antonio Poppi. *Il Pensiero e la Storia*. Naples: Città del Sole, 1997. Pp. 303. L. 40,000.

In spite the well-known role of Platonism in Renaissance philosophy, there is no system of ethics based on Plato. Most Platonists of the Renaissance were interested in questions of metaphysics and cosmology. They did not concern themselves with moral problems but reduced all ethical questions to the task of achieving the contemplative life. This collection of Poppi's previously published papers shows that the influence of Aristotle did not end with the Renaissance but remained dominant until at least the mid-17th century. With the diffusion of Bruni's translation of the Nicomachean Ethics, it became central to the curriculum of Northern European universities. But, as P. points out, that did not minimize the influence of Aristotle in the professional universities of Italy. Francesco Piccolomini's *Universa philosophia de moribus*, which provided a comprehensive treatment of ethical themes, professed a certain eclecticism, but Aristotle remained the primary source.

For P. the rising interest in the ancient schools during the Renaissance hampered the development of moral philosophy, especially when com-

pared to either the medieval or modern periods. Not only were philosophers debating the merits of the ancients, they were also trying to reconcile these positions with the Christian faith. As a result, they tended to be eclectic in their choice of material, often without any appreciation for just how differently various philosophical interests would construe the moral enterprise. Illustrative of such cross-fertilization was the concern with human freedom, fate, and divine providence. While many humanists championed human freedom over stellar and magical influences, Pietro Pomponazzi opted for Stoic determinism and denied human freedom in order to affirm divine providence. Not only did these debates become markedly theological in post-Tridentine theology, but with Cassirer, P. sees in them the beginning of the modern materialistic-mechanistic conception of reality in which humanity's place is peripheral.

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SOR JUANA INÉS DE LA CRUZ: RELIGION, ART, AND FEMINISM. By Pamela Kirk. New York: Continuum, 1998. Pp. 180. \$34.50.

In approaching Sor Juana as a late-17th-century religious writer, Kirk eschews traditional theological categories for themes attractive to today's theologians: evangelization, the empowering figure of Mary, and concerns for the poor. These themes inform the chronological assessment of the religious writings, beginning with the *Allegorical Neptune* and closing with villancicos composed for the feast of Catherine of Alexandria. Among the intervening works the *Athenagoric Letter* and the *Response to Sor Philotea de la Cruz* receive major attention.

According to K., Sor Juana challenged "standard notions of post-Tridentine theology" (51) in regarding pagans and Christians as equal and making theology subject to compassion. She remodeled Mary for Mexican culture in reconsidering the attributes of obedience, humility, and

virginity in fresh light; e.g., she saw Mary's virginity as a matter of independence rather than sexual abstinence.

The voice of the feminist theologian is unmistakable in the chapters on the *Response*, as K. shows Sor Juana claiming not only authorship of her written statements but the authority to interpret them and defending herself as a writer against the Christian conventions of autobiography, theological methodology, and textual interpretations. These chapters reveal K.'s strength as a theologian in her ability to set Sor Juana both within a tradition and outside of it; a general conclusion is that the nun was faithful to her religious tradition while at the same time asserting "ownership of it as a woman" (150).

Even though the book might have benefited from an explicit thematic rather than chronological structure, the study will be helpful to readers trained primarily in history and literature and to theologians not acquainted with the astute mind and sharp spirit of Sor Juana Inés de la Cruz.

MARY E. GILES

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NEWMAN AND CONVERSION. Edited by Ian Ker. Edinburgh: T. & T. Clark; Notre Dame: University of Notre Dame, 1997. Pp. v + 153. \$18.

This slender, interdisciplinary volume demonstrates how refreshing some of the scholarship on John Henry Newman may be. The book emerged from a 1995 conference at Oxford University commemorating the sesquicentennial of N.'s conversion to Roman Catholicism in 1845. Eight essays address N.'s relationship to it from a variety of perspectives: religious history, theology, philosophy, and classics.

The postconversion, Catholic Newman receives the most attention. The significant texts that deal broadly with conversion, such as *Apologia pro Vita Sua*, *An Essay on the Development of Christian Doctrine*, and *Grammar of Assent*, receive frequent

mention. N.'s status as Vatican II's "invisible peritus" is evident throughout the book, but this is used more as a beginning than an uncritical conclusion. The originality appears in how the texts are read anew by the different disciplines. Philosophical essays incorporate Kierkegaard and Wittgenstein in order to examine what might be called the "decision" to convert and how that decision is justified rationally. The transformations of N.'s religious life provide theological insights to developmental patterns in ecclesiology, debates over claims for Christianity's soteriological exclusivity, and the essential role conversion itself plays in the Christian message. The most stimulating contribution comes from Ronald Begley, who draws attention to the Virgilian imagery of metal working by which N. characterized the struggle between conscience and religious authority.

Ker has succeeded in his desire that this book would interpret conversion as broadly as possible. Just as interpretations of "conversion" have shifted from a singular event to a cumulative process, so also have N.'s writings on it created an intellectual framework capable of addressing a variety of contemporary, and even future, issues concerning religion and the intellectual life. The volume makes an innovative and manageable contribution to Newman studies and theological reflection.

JEFFREY MARLETT

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THE ECUMENICAL MOVEMENT: AN ANTHOLOGY OF KEY TEXTS AND VOICES. Edited by Michael Kinnamon and Brian E. Cope. Geneva: World Council of Churches; Grand Rapids: Eerdmans, 1997. Pp. xiv + 548. \$30.

Kinnamon and Cope have filled a lacuna in the field of ecumenical studies with this anthology of seminal 20th-century ecumenical texts and voices. Previous anthologies have detailed the historical development of specific ecumenical working groups, such as Faith and Order, but no other anthology has compiled such a broad selection of texts from the ecumenical

movement and presented them as an organic whole.

The editors assert that the ecumenical movement constitutes a living "vision" ordered toward Christian communion in service, fellowship, witness, and renewal. Thus each of the chapters reflects some dimension of this vision (e.g., "The Unity of the Church: Toward a Common Definition" or "Ecumenical Social Thought: Towards Solidarity in Humanity's Struggles"). The bulk of each chapter consists of significant portions of key ecumenical statements. Each chapter also contains individual reflections in the form of addresses, sermons, etc., offering a personalized and sometimes refreshingly honest perspective on an ecumenical text or issue. These reflections testify to the passion of individual participants within the ecumenical movement and illustrate the diversity of ecumenical work throughout the 20th century—witness, for example, Madeleine Barot's "Considerations of the Need for a Theology of the Place of Women in the Church," or Wesley Ariarajah's "Dear Ranjith."

The editors provide justification for a thematic ordering of this anthology; however, this approach often separates the proceedings of a particular conference into different chapters. For example, selections from the Fourth World Conference on Faith and Order at Montreal (1963) are presented in Chapters 3 and 10, but the addresses of Ernst Käsemann and Raymond Brown at the same conference are placed in Chapter 2. Read in this way one may not appreciate the continuity (or discontinuity) of a particular document or conference. The editors supply a chronological listing of documents in an appendix to facilitate a historical survey (although page numbers would be of great help here). An index of authors and titles would greatly supplement the subject index.

This is a remarkable resource which undergraduate and graduate teachers will appreciate as a supplementary text for contemporary theology classes. Ecumenical committees

and church groups will also find this anthology valuable for study.

DANIEL MCFEE

*Marquette University, Milwaukee*

IN TEN THOUSAND PLACES: DOGMA IN A PLURALISTIC CHURCH. By Paul G. Crowley. New York: Crossroad, 1997. Pp. xix + 154. \$19.95.

This slim volume addresses the question of how dogma—understood as doctrine but also in a broader, more confessional sense—can function as an instrument of unity in the life of the contemporary, pluralistic Church. Crowley opts for a “communion” model of catholicity over a “universalist” one and so reframes his question: How can a consensus be formed among local churches that will permit legitimate inculturation with its attendant pluralism while safeguarding the worldwide unity of faith?

Indispensable to the successful role of dogma as an instrument of unity are its three functions: faithful expression of the self-same truth of revelation, mediation of the faith to a catholic Church constituted of local churches, and susceptibility of ongoing local interpretation and application (34).

C. draws on three sources for help in addressing his question: Newman’s understanding of the organic development of revelation as idea; Rahner’s notion of God’s self-communication in transcendental revelation to the subjectivity of the Church and its symbolic, categorical mediations; and Gadamer’s discussion of hermeneutical experience and the role of the interpreted classic in the living, dialogical processes of tradition. C. is persuasive that this threefold approach serves, in outline fashion, to ground dogma in its unifying role in the life of the Church. His essay ends with a brief discussion of the ancient “rule of faith” as a possible “foundational criterion” that, in conjunction with dogma’s three functions, can help the Church avoid relativism and chaos in the midst of pluralism.

This theoretical treatment in its rich compactness might well surpass

the powers of some of C.’s intended audience, the “general reader” who seeks an introduction to the issues (xix). Case studies illustrating C.’s argument would have been very helpful, and one hopes that he will employ them if he undertakes an ampler treatment of the topic.

BRIAN O. McDERMOTT, S.J.

*Weston Jesuit School of Theology*

WHAT EVIL MEANS TO US. By C. Fred Alford. Ithaca, N.Y.: Cornell University, 1997. Pp. xi + 185. \$22.50.

This book is based on interviews Alford conducted with a wide range of people, including incarcerated criminals. A. administered a written questionnaire to each, and then spoke with the informants about their answers. The book is A.’s interpretation of his informants’ responses. A. sees evil as issuing from dread, even though most of the people in his study did not use the word. By dread A. refers to a fear of self-dissolution in the act of living. This is an interesting twist, distinguishing A. from Rank and Becker who prefer the causal primacy of the fear of death in explaining human acts of malevolence. For A., evil is both the expression of, and the attempt to escape, this dread. Evil is manifest most clearly in a motivation to inflict dread on another.

Most of his informants, like A. himself, see evil as ubiquitous: “Above all, evil is. Everywhere” (63). “The whole truth is that there is evil all around us” (64–65). “Evil is everywhere, and everyday” (141). And, as A. points out, most people cite the evening news as “the number one source of . . . examples of evil” (87).

I cannot agree that evil predominates in human actions. Of the billions of human acts (performed by billions of human actors) in any day of the world, the overwhelming majority of these acts are benign. It is true that evil is part of the way of the world every day of the world, but it is nowhere near the largest part, as A. (or the evening news) would seem to suggest. Evil is rare, though with disproportionate effects. Still, A. makes many intriguing connections between

evil as understood in classic literature and evil as recognized in popular culture. Anyone interested in the anatomy of human destructiveness would do well to consult this book.

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THE RESURRECTION AND THE ICON. By Michel Quenot. Translated from the French by Michael Breck. Crestwood, N.Y.: St. Vladimir's, 1997. Pp. x + 264. \$29.95.

Many works have recently appeared delving into Orthodox iconography, but the publication of this English translation of Quenot's French text is a great service. The book is not for the scholar searching for critical insights into the development or meaning of iconography. Rather the book is an interplay of image (beautiful color icons are liberally reproduced), scriptural texts, liturgy, and patristic quotations. The text does not analyze this interplay but demonstrates it. Q., as an Orthodox, is true to his statement that "Orthodoxy does not dissect, it does not analyze; it contemplates the mystery" (46). He poetically paints the image of Orthodoxy's holistic approach: it is interrelated, self-supporting, and self-verifying. Probing analysis by the nonbeliever or cynic has no place here; the book is not for them.

Q. believes that Orthodoxy is built upon the mystery of the Resurrection. One comes to an appreciation of the icon not by understanding the "art" but by appropriating in one's heart and life the victory of the Resurrection. Herein, for Q., lies the dilemma of the contemporary Christian: "Few of them refer to the Resurrection, relegating it to the past, to being a mere accessory" (14). For Q. resurrection is the root metaphor that explains all icons, liturgical feasts, and, of course, the celebration of the Eucharist.

Nonetheless, the work has some significant flaws: the language is not inclusive, Q.'s discussion of numbers (92), the dating of Christmas (125), and his penchant for sweeping denunciations of the "West" are all problematic. Detail is not Q.'s strength, but he

does give us a beautiful sampling of contemporary Orthodox reflection on the centrality of the Resurrection and iconography.

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Saskatoon*

WORLD CHRISTIANITY AND MARXISM. By Denis R. Janz. New York: Oxford University, 1998. Pp. viii + 188. \$35.

Janz has written a gem of a book, one that recounts the history of encounters between Marxism and Christianity in eight very different contexts and countries. J. argues that encounters with Marxism influenced and defined 20th-century Christianity more than any other events or movements. This claim historians may well dispute. The challenge of an increasingly secularized culture in the U.S. and Western Europe, or Christianity's change from a predominantly First World religion to greater presence in Third World countries, provide contending views. But Marxism has certainly provided a profound challenge to Christianity.

In the opening chapters J. provides an accurate account of the Marxist "assault" on religion and of the Christian world's reaction. The book's special value, however, lies in its subsequent chapters studying the history of encounters in the U.S.S.R., the U.S., Poland, Nicaragua, Albania, Cuba, and China. Some readers may dispute some of J.'s evaluations of the encounters. He sees Marxism as having many positive features which he believes Christianity has absorbed in itself and often faults Christian responses. He spells out Communism's effort to eliminate religion in the U.S.S.R., but criticizes the bitter opposition by the Orthodox Church to real freedom of religion and its clinging to wealth. He almost glorifies China, quoting an historian who claims China is the only truly Christian nation, thanks to its social changes, and despite its absolute rejection of religion. He strongly sides with the "patriotic" church as opposed to those who resisted Communism.

Still he does strive to present different perspectives; in dealing with Poland he gives a very favorable account of the Church.

The book offers an ambitious yet very successful recounting of the history of encounters in each country. I read every page with great interest.

ARTHUR F. MCGOVERN, S.J.  
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THE PHILOSOPHY OF SEX AND LOVE: AN INTRODUCTION. By Alan Soble. Paragon Issues in Philosophy. St. Paul, Minn.: Paragon House, 1998. Pp. xxxiv + 278. \$16.95.

It might seem that everyone knows not only what sex and love are, but also how they are related to marriage and procreation. However, the nonsense written on these topics belies such suppositions. In this textbook, Soble, who for almost two decades has been a leader in philosophical work on sex and love, critiques some of the silly, strained, and strange views put forth by major authors on these areas. From his critique, it becomes clear that careful reflection on these basic elements of human life is very difficult.

Better at posing objections than in proposing new theories, S. shows how even what counts as sexual is obscure. He thereby problematizes normative claims concerning pornography, prostitution, pedophilia, heterosexuality, and homosexual activity. S. not only critiques both naturalistic ethicists and social constructionists, but also shows how the criteria of Kantian respect and Utilitarian harm fail to produce a plausible sexual ethic. Next, S. demonstrates how carelessly philosophers and theologians have described love. He presents major thinkers who disagree on basic features such as whether love is value-related, exclusive, unique, constant, reciprocal, or unitive. As a consequence, any connections these authors make between love and sex and marriage are not well argued. Similarly, writers diverge on the differences of the sexes in both love and marriage.

S. has read widely from Plato and

Aquinas to Paul VI and John Paul II. Taking snippets from these and other sources such as feminist philosophy and sociobiology, he sews them together into a quizzical quiltwork. Though his reading is not always careful and his arguments not always compelling, his clear writing, colorful examples, and challenging arguments recommend this book not only to students but also to individuals and institutions that presume they understand sex and love.

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

FAMILY, AMERICAN AND CHRISTIAN. By Michael G. Lawler. Chicago: Loyola Press, 1998. Pp. xvii + 211. \$24.95.

Lawler is one of the best known and best published Catholic authors writing on marriage and family. His latest book is directed to an audience of lay Christians who want to know what today's Church has to offer them as they struggle to form strong families.

L. begins by discussing current American family values and practices, using a wealth of statistics which allow the reader to get a basic grasp of "the situation." He sees the situation as grim (especially because of excessive individualism and a high divorce rate), and this judgment sets up the second part of the book, in which he lays out an alternative vision provided by Catholic theology. This is the strongest section of the book. L. has a gift for explaining the heart of Catholic tradition in accessible language. The brief, less effective conclusion is an attempt at correlation between the American and Christian visions, and here L. claims that Christian values of care and self-sacrifice are what Americans say they believe in (but do not always practice), thus the tradition provides a crucial way out of the current morass.

The lack of space given to developing the argument means that many questions remain unanswered. E.g., if we are doing ethics via correlation, does the Church have anything to learn from American family values? Is an emphasis on self-sacrifice prob-

lematic, especially for women? Is Catholic thinking on the family really capable of transforming American culture, if our own deeply held values are not? Still, lay Christians who are seeking a way into recent theological thinking on family might do well to begin with this book.

JULIE H. RUBIO  
*California State University  
 Long Beach*

FRAGMENTATION AND CONSENSUS: COMMUNITARIAN AND CASUIST BIOETHICS. By Mark G. Kuczewski. Washington: Georgetown University, 1997. Pp. xi + 177. \$55.

Ethics is back—and once again it is the practical sort put forth by Aristotle. This book is not unlike Kuczewski's earlier work against communitarian criticisms of casuistry, but here he goes further to argue that casuistry and communitarianism work well together to offset the splitting (fragmentation) of fact and value prevalent in post-Enlightenment ethics. K. notes that casuistry and communitarianism emphasize practical reasoning (Aristotle's *phronesis*) and the importance of the person and that both conceive ethics as an "objective practical science" (13).

K. notes that when the two are used in isolation, communitarianism tends to overemphasize the world of values and casuistry tends to dissolve the world of values into the realm of facts. When used together, however, communitarianism stresses the social aspect of the person. Moreover, communitarianism reveals the particular theory that undergirds casuistry and thereby challenges the casuist to explain the decision-making procedures being used to resolve dilemmas. For its part, casuistry provides communitarianism with the content and deliberative activity that it needs to arrive at its long-sought notion of "shared common understanding." In addition, casuistry's emphasis on the particular rather than abstractions (theories) allows communitarianism to sidestep its tendency to rely on whole tradition views and *telos*-based justifications rooted in questionable theo-

ries of the person. Together, communitarianism and casuistry remind us of the deficiencies of the liberal democratic view of the person and the fact that we cannot merely lay down principles to resolve all of our moral problems. This is especially pertinent, as K. points out, to the realm of bioethics, where a "communitarian casuistry" that works from cases to generalities and a communitarian notion of the person can be invaluable.

While this well-crafted book will certainly appeal to bioethicists, it will also be of interest to those concerned with casuistry, communitarianism, and metaethics.

MARTIN CALKINS, S.J.  
*Santa Clara University, Calif.*

THE DEATH PENALTY: AN HISTORICAL AND THEOLOGICAL SURVEY. By James J. Megivern. New York: Paulist, 1997. Pp. xiv + 641. \$29.95.

Megivern gives us a generous and passionate account of the development of Catholic reflection and teaching on capital punishment. His extensive research makes available much important material, both medieval and contemporary, some of it little known, which should broaden and deepen the discussion of a somewhat isolated area of ethical study. In discussing the medieval period, M. insists that the Church's acceptance of capital punishment for heretics was decisive in leading the Church away from the early Christian rejection of violence into an overly broad acceptance of capital punishment as a right of the state and to a more militarized, violent approach to the diffusion of Christianity. In treating the debates over capital punishment during the Enlightenment and in the 19th-century, he is careful to separate issues raised by the anti-Christian aspects of the Enlightenment from issues directly bearing on capital punishment.

With regard to the death penalty, M. is a convinced abolitionist, a view which he reiterates on nearly every page. The many writers discussed are assessed primarily in terms of their

approximation to the correct, i.e. abolitionist, position (which I share). But even for a convinced opponent of capital punishment, this becomes wearisome, and in the long run it diminishes the credibility of M.'s interpretation of the debate. The problem is not easy to resolve, for most of the arguments on both sides are comparatively short and simple. In the absence of a more sophisticated moral epistemology than M. offers, the temptation is to impugn the theological competence of one's adversaries or their ability to grasp the clear Christian message. M.'s inability to achieve a point of view beyond the polarization of the current debate is particularly manifest in his year-by-year account of developments relevant to the death penalty in the U.S., which covers a good quarter of his book. E.g., he never adverts to the irony of the fact that in the U.S. most agitation for the death penalty comes from the political right, which is normally unyielding in its suspicion of government activity yet affirms the government's right to take the lives of citizens. M. shows both wide learning and passionate conviction in a good but currently unsuccessful cause.

JOHN LANGAN, S.J.  
*Georgetown University, D.C.*

INTERPRETING THE FREE EXERCISE OF RELIGION: THE CONSTITUTION AND AMERICAN PLURALISM. By Bette Novit Evans. Chapel Hill: University of North Carolina, 1998. Pp. 294. \$45; \$17.95.

The tensions inherent in the first amendment to the U.S. Constitution which forbids the establishment of religion but guarantees its free exercise, have generated over 40 Supreme Court decisions in the last 40 years. Evans has surveyed the decisional law, added some jurisprudence and philosophy, and produced a volume which will be essential reading for students of church-state relations in the U.S.

E. reviews the prevailing constitutional theories about religious liberty in the U.S. and offers her own interpretation, which she calls a "plural-

ist" resolution. Not everyone will agree that the "pluralist" formula solves the major problems in the conceptualization of religious freedom. And E. seems to concede the point. She admits that she has offered "no bright-line solution to the free exercise conflicts" (146). But she defends her "pluralist" theory by claiming that "the very untidiness of the principle is its strength" (246).

Through no fault of the author parts of this book are already obsolete because of the Supreme Court's decision in June 1997 that declared unconstitutional the Religious Freedom Restoration Act passed by the Congress in 1993.

Governments in America have a right and sometimes a duty to create or enforce certain moral values. How lenient should the government or its courts be when these values are rejected by groups like the Amish, the Hasidim, or some native American religious groups? E.'s book argues for a pluralist vision that would allow space for individuals or groups who oppose restrictions that the vast majority of citizens accept.

ROBERT F. DRINAN, S.J.  
*Georgetown University, D.C.*

THE DISSENT OF THE GOVERNED: A MEDITATION ON LAW, RELIGION, AND LOYALTY. By Stephen L. Carter. Cambridge, Mass.: Harvard University, 1998. Pp. xi + 167. \$19.95.

I suspect John Courtney Murray would enjoy this book. In this expanded version of the Massey Lectures at Harvard in 1995, Carter celebrates reasoned dissent and urges the need for "public moral dialogue" (98). Choosing examples from familiar conflicts between religion and law, he argues cogently that those in control of government today too often delegitimize the perspectives of groups, particularly religious communities, who strive to promote an alternative vision to the secular bias dominating politics, the media, and the courts. He identifies the chief villain as "liberal constitutionalism" (19), the view that an omniscient central government should foster a ho-

mogenized national community with uniform values and equal rights for all.

But what about the rights of dissenters? Even disobedience can contribute to moral progress, C. insists, as Martin Luther King and the civil rights protests demonstrated. Ignoring the religious principles underlying that movement, secular liberals embraced King and his followers. Yet they reject out of hand the arguments of anti-abortion and voucher advocates. C. wants religious values brought into policy discussions, but finds the witness most convincing when shown in speech and example rather than in electoral politics.

While not choosing sides in the voucher debate, C. argues that if the government provides monies for private education, religious freedom demands that it include church-related schools as well. Indeed, C. reserves his most withering critique for the Supreme Court's failure sufficiently to accommodate religious belief; and his review of recent church-state cases makes particularly interesting reading. To continue a civil polity of indifference or hostility toward religious values, he warns, threatens to transform dissent into disaffection. This gracefully written book should prove useful for anyone interested in a civil argument over contemporary public affairs.

THOMAS E. BUCKLEY, S.J.

*Jesuit School of Theol., Berkeley*

THE (MAGIC) KINGDOM OF GOD: CHRISTIANITY AND GLOBAL CULTURE INDUSTRIES. By Michael Budde. Boulder: Westview, 1997. Pp. viii + 177. \$35.

As Budde acknowledges from the outset, his most vocal critics will say this work is not rigorous enough in either theology or political economy. However, the book's weakness is also its value; its interdisciplinarity provides insight into the problem of evangelization of modern culture. Granting that the Church's influence in the postmodern world is primarily cultural, B. explores how the Church is affected by the more dominant dechristianizing forces of "global culture industries" (capitalism, advertis-

ing, music, entertainment, television, publishing, news, etc.). B. provides a constellation of recent studies to explain current trends of megacorporations toward global integration, deregulation, and emergence as supervisors of "every aspect of American (and increasingly worldwide) public expression" (30). He then goes on to argue that these industries subtly influence what people value, consider normal, innovative, erotic and repulsive, spreading Western consumerist values that stimulate demand for private consumption at the expense of public goods, and even taint the very concept of development in what constitutes a good and meaningful life by co-opting the cultural language on which religion depends.

B. contends that the overriding motive for these industries (and even in some respects democracy) is commercial and stems from their dependence on advertising. B.'s case of the global threat to the Church of these industries is a bit overstated. Most TV stations in Europe and Japan are state owned and not dependent on commercialism. Their citizens do not watch a fraction of the TV Americans do, nor do they so easily succumb to imported cultural agendas. Witness the difference between Christmas in the U.S. and in Europe. B. leaves untouched the deeper issue of American culture of individualism driving these industries' message.

B. believes the Church is like the magician's apprentice when it attempts to use the media. When B. argues for a "passionate," even radical commitment to Jesus in what he terms "tight ecclesiology" as the solution to this ubiquitous threat, he returns to the separate society abandoned by Vatican II for a Church as leaven. Such deficiencies can be bridged by any reader with a background in theology and do not detract from the book's stimulating approach.

TERENCE MCGOLDRICK

*University of San Diego, Calif.*

MEDIA ETHICS: A PHILOSOPHICAL APPROACH. By Matthew Kieran. Westport, Conn.: Praeger, 1997. Pp. lx + 168. \$55.

Though the 20th century's most prominent American journalist, Walter Lippmann, was well respected as both pundit and philosopher, academic scholars, particularly philosophers and theologians, have been slow to recognize journalists as their kin. But Kieran, lecturer in philosophy at the University of Leeds, has mastered recent both British and American media history, subjected the behavior of the major media to painstaking analysis, and come up with a series of practical ethical guidelines based on both fundamental moral principles and the day-to-day demands and standards of the news business.

The case studies are familiar classics to media critics, but K.'s analyses cast them in fresh perspective. In 1988, a woman waiting at a New York airport learned from journalists that Pan American Flight 103 had exploded over Lockerbie, Scotland. It was her daughter's flight, she collapsed in hysterical grief, camera crews caught the scene, and CNN broadcasted the sight immediately in

London, reporters set up a sting operation: they bribed members of Parliament to raise questions in debate, in order to prove that the Peers can be bribed to raise questions in debate.

K.'s governing principle is that journalism is the Fourth Estate. A democracy cannot operate effectively without the media's unfettered freedom to tell the public what it needs to know. This also calls for aggressive investigative reporting, when mere passive reporting would harm the public good. But journalists must also entertain; otherwise who would notice?

Meanwhile, K. wisely illuminates a series of complex problems—including privacy, lies, sex, violence, and censorship—without either falling back on dogmatic absolutism or flopping into wishy-washy relativism. He has seen the "hot" movies (like *Good Fellas* and *Natural Born Killers*) and scoured the literature; he knows what he's talking about.

RAYMOND A. SCHROTH, S J.  
Fordham University, New York

## BOOKS RECEIVED

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