BOOK REVIEWS

JEWISH WISDOM IN THE HELLENISTIC AGE. By John J. Collins. Old Testament Library. Louisville: Westminster/Knox, 1997. Pp. xii + 275. $35.

Although Collins is especially interested in tracing the effect of Hellenistic philosophy on late Jewish wisdom literature, he prepares the ground carefully by reviewing briefly the nature and history of wisdom writing in Israel. He sees the wisdom tradition as the work of a school rather than that of the clan, and dates its origins back to at least the eighth century B.C.E., the time of Hezekiah (Proverbs 25:1). The addressee is not the nation but the individual, who is called to attentive study of the world and of everyday experience for ethical insight and personal growth. This literature can be considered creation theology.

In Part 1, "Hebrew Wisdom," C. limits his discussion to Ben Sira and the Dead Sea Scrolls, but treats Proverbs, Job, and Qoheleth as necessary background. Ben Sira, writing in Hebrew between 196 and 175, was not against Hellenism, and was even influenced by it, especially Stoicism, though his main concern was to inculcate traditional Jewish values, which included the idea of retribution in this life. C. shows that Ben Sira's equation of wisdom with the Law of Moses presents the Torah as an actualization of natural law, for it is inserted into the larger matrix of the wisdom tradition. Sir 43:27 says of God, "He is all," a Stoic expression with pantheistic overtones, though for Ben Sira God always remained the transcendent Lord of creation (v. 28). C. argues that the "immanence implied in Sir 43:27 should not be dismissed, however. There was always a tendency in the wisdom tradition to see the chain of act and consequence as self-regulated, and to regard the role of the deity as that of midwife" (88).

Especially useful is the chapter on wisdom in the Dead Sea Scrolls. Several fragments treat of wisdom in traditional terms, but 4Q184 goes beyond Proverbs and Sirach in speaking of "everlasting fire" as punishment after death. Its notion of eschatological judgment is influenced by apocalyptic. The most extensive wisdom text at Qumran is 4QSapiential Work A, scattered throughout at least six fragments. It contains practical and theological reflections, and urges the reader to "gaze on the mystery that is to be" (*raz nihyeh*), of which C. writes that "it appears to involve a cosmological and eschatological frame that is quite different from the this-worldly perspective of Sirach" (118). One fragment of this work, 4Q418, describes the judgment, whereby the foolish are destroyed and the righteous inherit "eternal life" (127). It is the only extant Hebrew wisdom text that promises eternal life, a theme central to the Wisdom of Solomon but still absent in Sirach.

In Part 2, "Wisdom in the Hellenistic Diaspora," C. focuses on the Wisdom of Solomon but provides much comparative material, especially Greek philosophy, the works of Philo, and a didactic poem written around

the turn of the century B.C.E./C.E. by Pseudo-Phocylides, a writer who reflects both Hebrew and Greek anthropology.

The Wisdom of Solomon, dated by C. between 30 B.C.E. and 70 C.E., mirrors aspects of Platonic and Stoic philosophy, e.g. the concept of incorruption, *aphtharsia.* Its author has been accused of superficial knowledge of Hellenistic thought, but C., following David Winston, presents a good case that various tensions can be explained by comparison with Middle Platonism. The ethical system of The Wisdom of Solomon is centered on retribution after death. C. accepts the common opinion that the immortality offered the righteous does not conform to Hellenistic philosophy, for it is the result of a life of wisdom and righteousness, and not part of the structure of the human person. But he goes further. He insists that the Wisdom of Solomon denied the death of the righteous. Only the wicked die. C. claims that Wis 2:23–24, "God created man for incorruptibility, and made him an image of its own proper being," sees incorruption or immortality as the point of resemblance between God and creatures and amounts to a denial of death. His admission, however, that in that work there is "considerable ambiguity attached to the concept of death" (188) still leaves the issue unresolved.

C. offers us a fascinating journey through Hellenistic philosophy as it impinges on Hebrew concepts of wisdom. He takes us from retribution in this life to concern about the hereafter, from observation of nature to apocalyptic and finally to philosophical theories about the universe. His judgments are sound and his style effective. This is an important contribution to the study of wisdom literature.

Washington Theological Union, D.C. JOSEPH F. WIMMER, O.S.A.

SOCIAL-SCIENCE COMMENTARY ON THE GOSPEL OF JOHN. By Bruce J. Malina and Richard L. Rohrbaugh. Minneapolis: Fortress, 1998. Pp. x + 326. $19.

Malina and Rohrbaugh have written widely on the application of social-science method to the New Testament. Readers familiar with their previous work may find no surprises in this commentary, written with the authors' students in mind. But those without such familiarity may view it either as a breath of fresh air or as an unsettling reading experience.

Like earlier, historical-critical study, the social-science (or sociolinguistic) approach seeks to discover "[w]hat sort of situation and what set of concerns might adequately explain the scenes presented" in the Gospel (4). The purpose is "to find out what the final author said and meant to say to his audience" (20)—a statement that almost duplicates something E. Haenchen wrote about source criticism nearly 50 years ago.

Where then is the difference? It lies, of course, in the presuppositions. M. and R. would agree with Bultmann that exegesis without presuppositions is impossible but would differ over what presuppositions are appropriate. Bultmann thought that existential analysis provided a hermeneutical key

by means of which texts could be interpreted. M. and R. believe any such key must be sought in the area of social or sociolinguistic analysis.

To begin with, they contend that John's language must be understood as antilanguage, arising from an antisociety. That reflects the fact that the Johannine community has been, or is being, alienated from its parent society, represented by "the Jews," whom they prefer to call "the Judeans." They helpfully and succinctly state the role of John's social situation, which "does not determine his personal genius or the exact form that his work has taken, [but] . . . does determine and define the limits within which he can select features that would make sense to his audience. It also determines the general shape of the patterns of perception available to persons in his group. These perceptions of the author of John are realized and articulated in language, and John's language is antilanguage" (15). The odd characteristics of John's language, its use of new terms for previously existing realities (relexicalization) or its piling up of many terms to represent the same reality or area of concern (overlexicalization), not to mention its highly metaphorical character, are all signs of its nature as antilanguage.

The commentary is divided into "notes" on specific texts, designed to illumine the social and linguistic contexts, and "reading scenarios," longer discussions designed to convey "what a first-century reader would have conjured up from the social system he or she shared with the author" (16). The reading scenarios are wide-ranging and diverse, e.g., antilanguage, antisociety, collectivist personality, honor and shame, Jews/Judeans, Passover, patronage, Son of God and Son of Man, to name only a few. Obviously, they represent both social, cultural patterns of the ancient Mediterranean world and explicit themes of the Gospel.

On the whole I enjoyed and profited from reading the work, though naturally there are some areas of disagreement or reservation. I mention a few points which seem dubious to me, or at least in need of further discussion. Often they involve expositional style. Presumably because the authors bring to the text a methodological agenda based on the social sciences that their intended readers may not share, they not infrequently make sweeping or general statements which must be taken (or rejected) at face value. E.g., underscoring the social embeddedness of human existence in the ancient Mediterranean world (a global reality whose existence as such is not questioned), they assert that "individualism simply did not exist" (88); yet John's "linguistic mode" is said to be "interpersonal" (5), as Jesus converses with individuals who must decide about him. Similarly, "Modern comments about the feelings and emotional states of characters in the biblical stories are simply anachronistic projection of our sensibilities onto them" (166). Does this mean that readers' identification with the characters is illegitimate? If so, a long-standing basis of the Gospel's appeal is put in question. Another blanket assertion is that "[w]hat 'world' never refers to in John is all human beings, the whole human race" (246); but would not that conclusion require a rather torturous exegesis of John 3:16?

It would be reassuring and useful to NT colleagues to see the authors explicitly position themselves in relation to other scholars whose work has

been different but related, e.g. Martyn on antisociety, Meeks on in-group language, Petersen on antilanguage. Such scholars also view Johannine language about God, Jesus, humanity, and community as deeply conditioned by John's social setting. For such approaches, and particularly now for M. and R., the apparently theological character of John's language remains a question and challenge.

Duke University Divinity School D. MOODY SMITH

GALATIANS: A NEW TRANSLATION WITH INTRODUCTION AND COMMENTARY. By J. Louis Martyn. Anchor Bible. New York: Doubleday, 1998. Pp. xxiv + 614. $39.95.

Martyn's commentary follows other respectable commentaries on Galatians, such as those of Schlier, Mussner, Betz, Fitzmyer, and Longenecker. In his Preface, he expresses special debt to Schlier and Mussner. M.'s line-for-line comments on the epistle are supported by discussions on 52 special topics which are numbered as separate sections; it is in these sections that serious dialogue with the text and its interpreters is conducted.

M. conjectures that Paul wrote a second letter to the Galatians, now lost, that called for a collection in support of the Jerusalem church. He considers the collection the key element for the dating of Galatians, following in this regard the John Knox group. He asserts that Paul wrote Galatians before 1 and 2 Corinthians, although, strangely, 1 Corinthians shows no trace of the Galatian debate.

M. discusses possible anti-Judaic statements in 1:13–16, 3:19–20, 3:28, 4:21–5:1, and cites a number of Jewish authors on this issue. In agreement with the Jewish scholar D. A. Boyarin (*Paul and the Politics of Identity*), he asserts that Paul here does not speak against Judaism, but rather about the cosmic antinomy between "God's apocalyptic act in Christ and religious tradition" (37). The issue Paul addresses is internal to the Church, and the term "Jew" refers throughout to a Jewish Christian, although M. admits that the letter has been used in history as an anti-Judaic statement.

In order to interpret Galatians properly, M. invites us to join the Galatian congregation and listen to Paul with "Galatian ears." That means to understand what the "teachers," Paul's opponents in Galatia, were saying about Paul, why the Galatians were swayed by them, and why Paul wrote as he did to the Galatians and their teachers. This is good advice.

Paul's theology, M. insists, is apocalyptic. He finds evidence of this in 1:4, which speaks of "the present evil age." The term *apokalyptō,* "to reveal," is associated with coming, which M. interprets as invading. According to Paul, God has invaded the present evil world by sending Christ and his Spirit into it. With this, God has brought war into this world against the powers that rule in it, including the Law. This offers a new interpretation of the function of the Law in this world.

However, the term "apocalyptic," as M. uses it here, is no longer the

traditional Jewish apocalyptic, but contains Paul's theology and Christology. The cross, for instance, is a new element in the traditional context.

In the area of justification by faith, which is central to the epistle, M.'s exegesis contains a major paradigm shift. He avoids using the established term "justification," speaking instead of "rectification." And, in agreement with R. B. Hays, he understands *pistis Christou* as the faith(fullness) *of* Jesus, not the faith of the believer *in* Jesus Christ. Accordingly, it is the faith(fulness) of Christ, manifested in his death, that God chose to use as the means of our rectification. Of course, M. does not say that Christ himself was justified by faith, but only that God accepted Christ's faith-(fullness) in order to rectify the world. It is the faith(fullness) of Christ, then, that we share by our faith, and that rectifies us in Christ.

But a note of caution is called for. In Galatians and Romans, sharing in faith is associated with Abraham, not with Jesus. Paul speaks of being blessed "with Abraham, who believed" (Gal 3:9), never of being blessed or rectified with Christ, who believed. And he speaks of "the one who shares the faith of Abraham," who is "the Father of us all" (Rom 4:16), but not of one who shares the faith of Christ. Against M.'s interpretation speak also the frequent catechetical formulas asserting Christ's death and Resurrection (1 Thess 4:14; 5:9–10; 2 Cor 4:14; Gal 1:1,4; Rom 1:3–4; 4:25). None of them mention the faith of Christ. Rather, all of them present Christ's death and Resurrection for acceptance by faith. Paul points to Christ's death (Rom 3:24) and to Christ's Resurrection (Rom 4:25) as the means of our justification.

M. has good things to say about the Law and daily life in the Church (Gal 5:16–26). He believes Paul does not give a list of things to be avoided or to be followed, but lists the effects of the flesh and of the Spirit. A community that is led by the Spirit bears the marks of the Spirit, as indicated by the list. But those who went back to the Law have abandoned the Spirit and are on their own; they can be rectified only by keeping the commandments of the Law.

This commentary is challenging and highly recommended, although, in my opinion, M.'s interpretation of rectification is questionable and raises some serious christological issues.

Regis College, Toronto JOSEPH PLEVNIK, S.J.

JUST JAMES: THE BROTHER OF JESUS IN HISTORY AND TRADITION. By John Painter. Columbia: University of South Carolina, 1997. Pp. 326. $34.95.

Painter divides his study of the James referred to as the "brother of the Lord" (e.g., in Galatians 1:19), or "James the less," into three sections: (1) New Testament evidence for the role of James and the family of Jesus in the early church; (2) later church traditions about the martyrdom of James, James as the first of a line of Hebrew bishops in Jerusalem, and James as recipient of esoteric teaching from Jesus; and (3) written traditions stemming from James, the epistle attributed to him in the New Testament, and

the Jewish-Christian special source of Matthew's Gospel. In the last category, P. rightly debunks the widely publicized theories of Eisenman which claim that the Qumran scrolls reflect the Zealot form of Jewish messianism associated with James.

P. also challenges the claim that because one can find evidence of Hellenistic culture in Palestine, James should be considered the author of the NT epistle that bears his name—most recently argued by Luke Johnson in his Anchor Bible commentary. Instead, he adopts the position that James, and the Jewish Christian movement which he led, formulated the traditional material found in the epistle and in sections of Matthew, especially the Sermon on the Mount.

This position provides more striking evidence that Jewish Christianity was a more significant factor in first-century churches than most historians have believed. Along with P.'s opening argument that the traditions about James preserved in the NT mask his role as the dominant leader of a Jewish Christianity in Jerusalem, this book cries out for a wholesale rewriting of early church history. Of course, most Catholics will be brought up short by P.'s argument that James was the biological sibling of Jesus. But no fair-minded person can deny the evidence that Jerome invented the notorious view that the "brothers and sisters of Jesus" (e.g., in Mark 6:3) are cousins. Whether they are later children of Mary, as P. thinks, or step-siblings from an earlier marriage by Joseph, as older Catholic tradition held, remains debatable.

P.'s analysis of the traditions about James's martyrdom shows how complex was the formation of legends about James as a righteous martyr. What P. never quite explains is how a Galilean carpenter's son with no known affiliation to a party of the pious ones gained such a reputation. P. presumes that the reputation is based in historical reality, given the Josephus version of the martyrdom. Eisenman's misguided Qumran/Zealot reconstructions at least face the historical problem. How could the historical James become what his brother was not? This question is merely an example of the kind of fill-in query that this bold rethinking of early church history demands of its readers.

P. argues the case for his views carefully with due attention to contrary views. He suggests that the legends of James's martyrdom and his prominence as leader in the Jerusalem community were eclipsed by the later prominence of stories about the virginity of Mary (and Joseph). Mary, the virgin, eclipsed Mary as part of the family of Jesus (as in Mark 3:31–35). In part this development mirrors trends in the NT itself. P. points out that traditions such as Mark 3:31–35 and John 7:1–9 draw what appears to be an unhistorical picture of Jesus' family as his opponents. Perhaps the most challenging theological question this raises for us today lies in the area of Jewish-Christian relations. Has Christianity inherited a systematically biased account of its own origins? One in which its most prominent Jewish voices were erased? Why and how did that happen?

P. does not answer these questions, but he raises them through careful

historical analysis of sources. This book is not to be missed by any serious student of Christian origins.

Boston College PHEME PERKINS

THE BURDEN OF THE FLESH: FASTING AND SEXUALITY IN EARLY CHRISTIANITY. By Teresa M. Shaw. Minneapolis: Fortress, 1998. Pp. xi + 298.

That Christian authors of late antiquity considered eating and sex interdependent may surprise readers who have not followed contemporary discussions of ancient asceticism. Yet the sources Shaw examines believed that eating directly affects "the condition of the body and its humors [and thus] changes the activity of the soul" (56). Control of the body was not considered an end in itself but a primary way to strengthen the ruling principle of the soul. "Christian formation and self-definition" were "displayed in the body and its activities" (52). Cautioning against projecting a modern tendency "to see body and soul as two distinct and unrelated or even conflicting spheres of activity," S. sketches "a more complicated and dynamic picture of their relationship" (29).

S. explores Greco-Roman medical theories of physiology, sexuality, and diet in order to understand patristic views of ascetic fasting. She draws upon sources from the seventh century B.C.E. to the seventh century C.E., including medical treatises, philosophical writings, Christian homilies, and ascetical writings. S. supplies an excellent correction of historical theologians' frequent assumption that Christian doctrines explain food practices and attitudes toward sex. By the time she discusses Basil of Ancyra, Gregory of Nyssa, Jerome, and John Cassian's views of ascetical fasting, her reader understands the continuity of their teachings with the reigning medical and philosophical assumptions of their day.

The dietary regime advocated by Clement of Alexandria is fairly typical of his predecessors and contemporaries: "a light and dry diet is good for the soul; heavy and moist foods and drinks, especially meat and wine, obscure and 'corporify' the soul, make it heavy and dull, and lead to evil thoughts" (51)! St. Anthony's diet of bread, salt, and water was eaten once a day in small amounts. Sometimes ascetic diets included "fruits, fish, and gruels made from soaked or cooked legumes, grains, and cereals" (13). On the other hand, some foods were believed to generate excessive semen; Galen lists bulbs, chickpeas, beans, octopus, and (curiously) pinecones. Foods prohibiting the production of semen include lettuce, melon, black mulberry, and cucumber (58). In general, "excessive nutrition" was thought to be the source of increased sexual desire.

In short, fasting was understood to slow the bodily processes leading to sexual desire. S. is alert to studies that replicate ancient food regimes in order to assess the claims and complaints of the historical people nourished, or undernourished, by them. A major study at the University of Minnesota in 1944–45 confirmed that subjects of a study of food deprivation documented both physiological and psychological effects and showed

that "sexual feeling and expression . . . were virtually extinguished in all but a few of the subjects" (126).

S.'s dexterous use of modern critical theories gives her some useful and interesting interpretive ballast. Respectful of her texts' own agenda, such 20th-century theorists as Elaine Scarry, Pierre Bordieu, and Bryan Turner offer insights that S. uses without allowing them to lead her sources. A chapter on fasting and the female body, e.g., explores the "relationship between the physical effects of food deprivation, the theological understanding of embodiment and gender, and the ideal of virginity." Though fasting was a regular and important part of both male and female asceticism, S.'s (exclusively male) sources reveal emphatic injunctions on all women, not just ascetic women, "to fast always" (22). The rationale for why women should fast is complex, including reduction of women's sexual desires and repression of a procreative body, as well as diminishing her attractiveness to would-be male ascetics. S. finds, not surprisingly, that in literature written by men and addressed to women, "the metaphor of marriage to Christ becomes a rhetorical tool . . . to control and confine female religious behavior" (248–49).

S. is a fluent writer, and her text makes for fascinating reading. Alert to questions of gender, she is less attentive to other variables more difficult to identify in her sources. Were fasting practices associated with class? Presumably, fasting had to be intentional rather than involuntary in order to be praiseworthy. Was it, then, specifically an asceticism of the wealthy (as Jerome's examples tend to indicate)? Can any cautious suggestions be made about the relationship of fasting and social authority (such as Caroline Walker Bynum described for medieval women)? What claims were made for fasting in relation, not only to sexual desire, but to the more general goals of asceticism in the context of Christian life? Thus S. answers an important range of questions and generates even more questions that she does not address. But that is the mark of a good piece of scholarship, namely, that it both builds on scholarly conversation and inspires yet more.

Graduate Theological Union, Berkeley MARGARET R. MILES

WOMEN IN THE DAYS OF THE CATHEDRALS. By Régine Pernoud. Translated and adapted by Anne Côté-Harriss. San Francisco: Ignatius, 1998. Pp. 266. $15.95.

A French medievalist and archival historian, Pernoud argues that in the period between the end of classical antiquity and the beginning of the 14th century, women exercised greater personal, political, and economic liberties than at any time prior to the 20th century. Writing from a Catholic perspective, she identifies as a key factor in women's higher status the liberating influence of Christianity, while tracing the causes of their declining position to the revival and enforcement of classical Roman family law, together with exclusion of women from education in the nascent universities.

In a three-part survey history intended primarily for the nonspecialist, she describes the status of women in early European society from the 6th to the 14th centuries, demonstrating through examples from chronicles and archival records the extent of their influence and independence. Part 1 identifies the consecrated virgin and the nun as representatives of a new type of woman, and explores the impact of Christian women, both celibate and married, on aspects of public and private life in the feudal era. Through recourse to a wide range of historical evidence, P. documents women's leadership in the emergence of new institutions such as the convent, the hospital, and the travellers' hostel, together with the Christianization and gradual moral transformation of northern barbarian societies. One chapter focuses on Queen Clotilda of France, whose influence secured her husband's conversion to Catholic Christianity. Another chapter takes its theme from the life and work of Dhuoda, the Carolingian matron whose *Manual for My Son* draws equally upon the classical liberal arts and the Bible for its instructions in character development and good morals. To these famous examples, P. brings supporting evidence from the historical record to show how women participated and often led the way in book production, care of the sick, education of children, and the organization of schools. The picture that emerges is surprisingly modern: lay women as well as nuns copied books and taught children, and P. notes that "there are several examples of women's monasteries where little boys as well as little girls went to school" (61).

In Part 2, comprising the bulk of her study, P. focuses on Fontevrault, a double monastery headed by women, and its relationship with several culturally and politically powerful women of the French and English royal families, including Eleanor of Aquitaine. Here, the reader is treated to a series of lively, gossipy vignettes of daily life in aristocratic households of the Crusader age, featuring notable scandals, love affairs, and political intrigue. Commendably balanced in her approach, P. does not neglect to mention women of the lower classes, and she uses a variety of archival and literary evidence to build a careful account about conditions of domestic life, as well as about participation by women in professions and trades. In sharp contrast to modern popular images of medieval squalor and brutality, she documents a women's world of domestic order, cleanliness, and tranquillity, where no well-equipped household was complete without "first the bathing vat, then the bench and the dining table" (77), as well as other implements of women's work.

Part 3 consists of two brief chapters exploring the beginnings of late medieval misogyny. Here P. examines Christine de Pisan's campaign against Jean de Meun and the antifeminist masters of the University of Paris, and then sketches brief portraits of Catherine of Siena and Joan of Arc as seen by their contemporaries. Perhaps the least effective segment in P.'s work, this part weakly supports her thesis, and adds little to her brilliant portrayal of women's lives and influence upon society in early medieval Europe.

Originally published in French, the text has been adapted for a general

audience into smooth, readable English, although occasional minor infelicities may be noticed by the specialist. P.'s study assembles a wealth of detailed, often surprising information about women's place in early medieval society. It would make an excellent textbook for undergraduate or seminary courses in medieval history or women's studies, and will appeal to anyone interested in the early history of European Christian culture.

Marquette University, Milwaukee WANDA ZEMLER-CIZEWSKI

POWER AND PURITY: CATHAR HERESY IN MEDIEVAL ITALY. By Carol Lansing. New York: Oxford University, 1998. Pp. 267. $45.

In this study of Catharism in 13th-century Orvieto, Lansing develops the argument that "the struggle over the Cathar faith was at the heart of a set of crucial and interrelated changes in 13th-century Italian towns, the creation of independent civic authority and institutions in association with the restructuring of Catholic orthodoxy and authority and the narrowing of gender roles" (5). Historical and methodological considerations determined the choice of Orvieto as testing ground for the argument. A fortress city, Orvieto appealed to popes such as Innocent III and Boniface VIII who sought to expand the power of the papacy; at the same time it was a vital intellectual and artistic center, with notable scholars, mathematicians, sculptors, and architects among its residents. The methodological factor is the assumption that analysis of Orvietan Catharism will lead to comparisons with other towns and eventually yield understanding about the religious phenomenon throughout medieval Italy.

The argument is well served by a carefully documented examination of the network of social, political, and economic structures that governed the city. The research on Cathar families clarifies their standing in the community; they were linked by horizontal ties of family and profession rather than by vertical dependence; many families were leaders in the movement for political and economic change; they were heavily represented in certain professions: treasurers, guild priors, bankers, and artisans. These findings are significant in proving that the Cathars were intimately engaged in city affairs even though they did not hold to Catholic orthodoxy. Not only did their religious beliefs and practices not foreclose to them an active civic and professional life, but they could work to their advantage: their perfects won praise as exemplars of Christian piety and purity because in their detachment from worldliness they upheld the civic ideal of putting the common good before selfish interests.

In a society that respected Cathars there was little support for the Dominican Inquisition that by 1239 was operating in Orvieto. By the second half of the century, however, popular attitudes were changing under increasing efforts by the Church to brand the Cathars as heretics and create an atmosphere of intolerance toward them. In this aspect the book convincingly illustrates that religious intolerance was a learned attitude, promoted for the sake of undergirding orthodoxy.

The analysis of Catharism in Orvieto is especially strong in the matter of gender roles and authority. The explanation of differences in attitude toward sex, marriage, and the role of women between Catharism and Catholicism makes evident how and why the Church tightened legislation on marriage and underscored the sanctity of the body. L. sees the process of condemning heretical practice as bringing forth new definitions of authority and gender that profoundly diminished the arena of women's activity.

Lucid writing and scrupulous documentation lend credence to the argument that ultimately Catharism was defined and condemned as heresy as a means for the Church to ensure and extend its political, religious, social, and economic power. In identifying and explaining the specifics of this effort throughout the 13th century in Orvieto and by translating the meaning of heresy into the language of power, the book is a persuasive reminder that understanding religious phenomena requires solid contextualization. Historians, social scientists, and scholars of religion will benefit from this splendid book.

California State University, Sacramento MARY E. GILES

UNE AUTRE CONNAISSANCE DE DIEU: LE DISCERNEMENT CHEZ IGNACE DE LOYOLA. By Sylvie Robert. Cogitatio Fidei. Paris: Cerf, 1997. Pp. 604. Fr. 290.

Robert's central thesis is that the rules for discernment in the *Spiritual Exercises* of Ignatius Loyola and the process of discernment which they shape open up within a context of faith a particular way of knowing God as creator and source of all that is created. Her book is an examination of the theology that informs the rules for discernment and more broadly the *Exercises* as a whole. Since much of this theology is implicit, this book is also a study of what lies behind the texts. The rules are seen as the center of a series of concentric circles which embrace the book of the *Exercises,* other writings of Ignatius and the early Jesuits, the life of Ignatius, and the wider historical context in which the texts were written. All of these interrelated elements are skillfully used to shed light on Ignatius's understanding of discernment.

After establishing what she considers to be the best text of the rules for discernment and a cogent chronology of their composition, R. presents a balanced, informed explanation of Ignatian discernment. Discernment was vital for Ignatius; it was the heart of Christian living. In everyday choices lies the possibility of moving: either toward well-being and creative fullness of life in God, under the influence of the "good spirit," or alternatively toward illusion and death, under the influence of "the enemy of our human nature." The course to be taken is discovered by reflecting on inner experiences that occur in response to people and events. The fundamental principle is to follow and act upon true "consolation" and to resist "desolation," because the former indicates a right relation between creature and creator whereas the latter represents the delusions of "the enemy." Ignatian discernment, therefore, means understanding inner experiences as the

basis for giving shape and direction to life. The rules for discernment offer a framework to guide this process. This and the participation of an *accompagnateur* give an ecclesial dimension and sanction to personal discernment.

On the basis of her outline of Ignatian discernment R. then argues, in my view persuasively, that in the mind of Ignatius discernment offers a way of knowledge of God. The tradition Ignatius inherited taught that God may be known within a context of faith in two ways: by contemplative union and by concepts. Discernment is of course a process of discursive reasoning involving concepts. However, it has as its object, not God but a created reality, the felt movements in the soul. Here God is known indirectly, by means of that which is not God. R. claims, however, that in the mind of Ignatius discernment is itself a form of union with God and leads to a simple, intuitive vision of God in immediacy and communion. Such knowing is possible because God presents God's self to be known. It is not opposed to conceptual understanding. On the contrary, it is the use of all a person's natural faculties in the activity of discernment which opens up the way to the intuitive, contemplative vision. Moreover, for Ignatius, creation is the privileged place for knowing God. To focus on created reality in discernment, therefore, is both to be aware of a relationship between creation and creator and at the same time to distinguish God from all that is created—to know God as radically different. Hence discernment involves union with and awareness of God as the radically other creator and source of all that is created. This knowledge of God gives shape and direction to life. Later R. examines further Ignatius's understanding of the relationship between these two ways of knowing and the relative value he placed on each.

R. believes that, Ignatian discernment offers a form of Christian living particularly suited to the modern world. It brings into harmony aspects of life often separated or seen as mutually hostile: contemplation and action, intellect and affectivity, theology and spirituality, the personal and the ecclesial. It values the world and everyday activity as the place of God's presence. Moreover, it locates human wholeness theologically in a right ordering of the relationship between creator and creature. It is a simple operation that espouses the human desire for happiness and well-being and allows God to be known in a way that both respects humanity and allows God to be God. Throughout her book R. is impressive in her understanding, clarity, historical sensitivity, cogent argument, and thorough scholarship. She has made an important and original contribution to Ignatian studies.

Heythrop College, London DAVID LONSDALE

THE GOD OF SPINOZA: A PHILOSOPHICAL STUDY. By Richard Mason. New York: Cambridge University, 1997. Pp. xiv + 272. $54.95.

This is a study of Spinoza's principal philosophical positions seen through his views concerning the existence and nature of God. Mason filters his interpretation of Spinoza through a general tripartite division, the

first devoted to the God of the philosophers, the second to the traditional Jewish conception of God, and the third to the distinctive elements of Spinoza's own system. A brief introduction provides historical background on Spinoza's life and writings.

The three chapters of Part 1 are devoted respectively to God's existence, God's action, and the problem of skepticism. In seeking to avoid a pantheistic reading of Spinoza's "God or Nature," M. attempts a compromise between Curley's view of God as totality and Donagan's view of God as wholly imminent. Perhaps the weakness of these chapters lies in the fact that, in attempting to strike a middle road between conflicting interpretations, M. often succeeds only in leaving the reader with little sense of the precise direction of his own interpretation.

The closing chapter of the first part deals with possible reasons why Spinoza refused to treat skepticism as a serious problem, and M. finds his attitude, particularly with respect to skepticism about sense perception, "both too brief and too dogmatic" (95). He speaks of the "naturalization" of the notion of God in the closing pages, but his conclusions appear empty if naturalized knowledge itself is not provided with some epistemic charter beyond the assumption that doubt is not justified.

Part 2 contains chapters devoted to final causality, hope and fear, the meaning of revelation, and history. These chapters put M. face to face with one of the central problems in any integral interpretation of Spinoza: that of interpreting the sense of the many remarks in the *Tractatus theologico-politicus* which appear to be in conflict with claims made in the *Ethics.* One chapter attempts to clarify both the epistemic status of religious belief for Spinoza, and the notion of divine revelation. Here M. tries to steer a middle course between Strauss's esotericism and Yovel's demythologizing reading. In the third chapter he concludes (against Yovel) that the "place of God in history is not to be seen only in materialist terms, translated into physical law" (179). M. seems to want to base this claim on the actual infinity of attributes in Spinoza, so that there are an infinity of systematic views of God-Nature which are not based on the attribute of extension (so not physicalistic); but he offers little detail to support the general argument.

Part 3 is again divided into four chapters: choosing a religion, the figure of Christ, understanding eternity, and a closing chapter which is really a conclusion to the entire book, "Why Spinoza?" M. argues that Spinoza's thinking on the choice of a religion is a confusing one, and that his proposed separation (in the *Tractatus theologico-politicus*) between faith and philosophy was "a good deal less distinct that it was announced to be" (199). His penultimate chapter, on eternity, confronts the standard dilemma which the vast literature on this problem faces: an interpretation consistent with the earlier parts of the *Ethics* but which is trivial, or a nontrivial interpretation which contradicts the first four parts of the *Ethics.* While the options are carefully and schematically reviewed, it is not clear what position emerges from confronting the dilemma.

So, to conclude as M. does, why Spinoza? M.'s reasons are several and they are all worth consideration. Spinoza faced honestly the conflict be-

tween the new science and religious belief (few of his 17th-century contemporaries did, and the situation appears little changed today). He also viewed epistemology as at best a subsidiary enterprise, and so avoided the extremes of skepticism and unrelenting rationalism.

Marquette University, Milwaukee LEE C. RICE

THE CHARACTER OF GOD: RECOVERING THE LOST LITERARY POWER OF AMERICAN PROTESTANTISM. By Thomas E. Jenkins. New York: Oxford University, 1997. Pp. x + 272. $45.

This is not a typical religion-and-literature study, but an inquiry into the impact of literary style on characterizations of God by American Protestant theologians. Learned, wide-ranging, and copiously endnoted, it includes detailed analyses of William Ellery Channing, Edwards Amasa Park, Charles Hodge, A. A. Hodge, Henry Ward Beecher, Harriet Beecher Stowe, W. G. T. Shedd, James Henley Thornwell, George Griffin, Samuel J. Baird, Horace Bushnell, Theodore Munger, Amos Wilder, Walter Rauschenbusch, Reinhold Niebuhr, J. Gresham Machen, Carl F. H. Henry, Harvey Cox, and Martin Luther King, Jr. In depicting God's literary character in the above authors, Jenkins views the whole development of American Protestant thought from a unique vantage point. Consequently the book will be of special interest to those who research or teach the history of American theology. Moreover, special attention is given to the doctrine of the atonement in the 19th century, and to political theology in the 20th century.

At the outset J. asks why, or rather how, the God of American theology has become so *boring.* His general argument is that most theologians have depicted God as "an emotionally singular character, having one predominant feeling, such as a serene benevolence, holiness, or tender sympathy" (3). The "neoclassical" literary style (in Channing, Park, and the two Hodges) characterized God as inalterably benevolent, i.e., as exhibiting a serene love purged of all irrationality, passion, and jealousy. The "sentimental" style (Beecher and Stowe) portrayed an altruistic God who, while more expressive than the "neoclassical" deity, was largely confined to a "tearful sympathy" for others. Yet a wholly predictable God is hardly more engaging than (in my analogy) a suburban accountant who tabulates by day, dines on meatloaf every evening, and falls asleep on the couch each night at 8 P.M.

J. calls for theologians to abandon the insipid God fostered by "neoclassical" and "sentimental" literary styles, and to embrace a "romantic" style with its acceptance of emotional ambivalence in God, contradictory feelings, and simultaneous attraction and repulsion. He sees unfulfilled promise in such 19th-century figures as Bushnell, Shedd, Thornwell, Griffin, and Baird, who experimented with romantic portrayals of God but found few admirers or imitators in later generations. Especially in their discussions of

the atonement, these romantics dramatized the tensions between God's love for sinners and aversion to sin, and the Father's love for the Son and simultaneous intention for the Son to suffer on the cross. Ironically, in J.'s exposition the liberals who rejected traditional notions of atonement are less relevant than the Calvinist stalwart W. G. T. Shedd with his "bewildering and awesome mixture of love and anger in God" (91).

As the atonement ceased to be a live issue in the 1800s, theologians introduced a revised neoclassical deity that undergirds the processes of social transformation (social gospel, secularization, civil rights, etc.). J. is most scathing in his treatment of 20th-century theologians. Most were amateurish in their political commentary and mistaken in their prognostications, harping endlessly about an impending social "crisis" that never quite materialized. Moreover God became increasing marginal to theological discourse. "The very vagueness of the liberal God became its recommendation" (188). He blasts conservatives like Carl Henry no less than the others who devoted themselves to discovering religious meanings in yesterday's newspaper headlines.

J. wants theologians to return to their distinctive subject, namely God, and believes that the robust romanticism of the 19th century can generate theological narratives that captivate. The book seems tacitly indebted to the "Yale school" of theology with its concern for biblical narrative and its declension in the modern era. While it can be read and appreciated as a straightforward historical study, its guiding question is the *theological* issue of how properly to portray God. J. may even have discovered a new mode of theological reasoning, an *argumentum a Deo tedioso ad Deum fascinantem!* Nonetheless one wonders about the use of esthetic categories to judge the adequacy of theological constructions. Is the ascription of romantic ambivalence to God a requirement of the Christian message per se, or is it a desideratum of the 20th-century temperament that seeks characters (both human and divine) that are complex, involved, and even divided against themselves? If the latter, then might not a romantic portrayal of God bring the gospel into a kind of cultural captivity—a captivity that Hans Frei and George Lindbeck have energetically sought to escape?

Regarding ambivalence in God, there are further questions: Is divine ambivalence confined to the occasion of atonement, or is it rather a perduring trait in God's character? Does it imply that God's disposition toward creatures can change suddenly and unaccountably, in contrast to the reliably benevolent "neoclassical" deity and the inexhaustibly sympathetic "sentimental" deity? If so, then is the religious sense of reliance on God imperiled by a complex, interesting, but possibly fickle deity? Or is our insecurity the price that must be paid to insure that God remains—as God must be—an *interesting* character? To put it differently: Can God be both interesting and reliable, or are these two traits at odds with one another (as sometimes with our friends and lovers)? These are among the intriguing theological questions posed by J.'s exceptional book.

Saint Louis University MICHAEL J. MCCLYMOND

AMERICAN INDIAN CATHOLICS 2: THE PATHS OF KATERI'S KIN. By Christopher Vecsey. Notre Dame: University of Notre Dame, 1997. Pp. xvi + 392. $40.

The pattern of this volume is similar to that of the first in this projected series of three. It follows a historical-development model, beginning with the early missions in North America, continuing on to describe relations between the native converts and the missionaries, and ending with discussions of the situation of the native Catholics during our own era. This volume covers a much more vast area than the American southwest and California, as in volume 1. Here V. scans a great expanse of the center of the continent that begins in the area of "New France" in the eastern part of Canada and what is now northeastern U.S. and continues across the Canadian prairies and the northwest U.S. He also dips southward in the center of the continent to cover the little discussed history of the tribes along the Gulf Coast. V. has actually visited all the areas about which he writes.

Perhaps the greatest virtue of V.'s methodology in the two volumes thus far has been the rule of strict narrative discipline that he has imposed on himself. Normally, one does not speak of a "diachronic" (historically developing) phenomenological method or *epoché,* since that method usually confines itself to a synchronic or stable image. Yet V. can be said to have constructed a kind of historical phenomenology by creating vivid images of both past and present without, as far as is humanly possible, recording his own biases. This is a rare gift in any field, but all the more so in a field so fraught with tension and conflict. The result is an overall picture of historical, cultural, and religious dynamism, aided by a generous collection of maps and illustrations, in addition to a lengthy bibliography and index.

V. begins with the first French missions into Acadia and the present Quebec and Ontario, as well as upstate New York. He studies the mission policies of the Jesuits of the 17th century and the native responses to these. Section 2 enters more into detail on the missions among the eastern Iroquoian tribes, the Algonkians, and the Muskogeans of the American southeast. This section reveals a wide variety of histories and present conditions, tracing the persistent conflict between the Iroquoian Mohawks of Akwasasne and Kahnawake and their Jesuit mentors, from the earliest missions into the present, where conflict is still more the rule than the exception. However, V. also devotes considerable detail to the history of the Mohawk-Algonquin woman Blessed Kateri Tekakwitha and to present devotion to her among all of these peoples. The situation among the east coast Algonkian people of the Maritime provinces and Maine, while perhaps not as conflictual, presents an equally melancholy portrait of native Catholic life. However, both the past and the present church life of the Houma and Choctaw of the southeast seem considerably less conflictual and discouraging.

Section 3 deals with the central Algonkian tribes, especially the Ojibways and their close linguistic kin, the Potawatomis, whose history has spanned

some two centuries of uprooting and forced movement between the Great Lakes and Kansas. As in his other studies, V. has traveled to all of these areas and interviewed, observed, and taken copious notes. He extends his careful narrative method to a description of current church efforts to revitalize both faith and culture and to initiate reformed methods of ministry.

Section 4 treats of the western area of the continent in both Canada and the U.S., dealing with the policies and practices of the Canadian Oblates and the Jesuits who missionized the northwest U.S. Both Oblates and Jesuits present a paradoxical picture of cultural and religious arrogance combined with many original and creative ways of conveying the gospel to native people. Again, V.'s mode of presentation shows that he appreciates that missionaries, like all the rest of us, were persons of their time. He records some vivid descriptions and interviews among current missionaries that display them as capable of learning from past mistakes and of implementing enlightened methods of renewal.

What might one say by way of constructive criticism of a work that needs no negative comments save on a few small details? Historically and culturally, the study might have been rendered even more potent by attention to the tribes of the high plains of the U.S., especially the many Siouan tribes of the Dakotas, the Cheyenne, and the Arapaho-Gros Ventres. It was these tribes especially that projected the romantic 19th-century image of the "Indian" that was adopted and exploited by Hollywood, and who have suffered the most tragic devastation in the wake of the destruction of the "buffalo culture." The fact that they have been so extensively touched by Catholicism, have often fought with it, and are currently attempting to renew and "inculturate" their practice of it would present a dramatic addition to V.'s overall portrayal. The coexistence of the Church with native ritual is perhaps more evident among these groups than among any others outside the southwest. However, one cannot do everything, and V. has done enough as it is to create a powerful story.

This entire series is a must for both scholars and "ordinary readers" alike, written as it is in such accessible prose. Theologians, hopefully, and especially theologians arising from the ranks of indigenous peoples, will certainly feel the challenge of creating a fresh hermeneutical method for interpreting the data V. records and for developing an inculturated theology and Church.

Regis College, Toronto CARL F. STARKLOFF, S.J.

SYSTEMATIC THEOLOGY 3. By Wolfhart Pannenberg. Translated from the German by Geoffrey W. Bromiley. Grand Rapids: Eerdmans; and Edinburgh: T. & T. Clark, 1998. Pp. xvi + 713. $49.

It has been remarked that J. S. Bach's greatness as a composer lay not in stylistic novelty (his music was considered old-fashioned even during his lifetime), but in his ability to master the best elements of the various musical traditions he inherited and to bring them to a new integration and

depth. Something analogous may be said of Pannenberg's systematics. Like Bach's music, it is innovative, but within a classical framework: it looks to the greats of the remote and recent Christian past for its primary inspiration. As Bach integrated different national musical genres and idioms, so P. attains new theological perspectives by bringing together voices from various Christian eras and confessions. He engages neither in facile harmonization nor in acontextual juxtaposition, but in a careful dialectic producing a contrapuntal unity sometimes reminiscent of a grand fugue.

Having examined the claim for historical divine self-revelation on which the trinitarian notion of God is based (Vol. 1), and explored it in relation to the creation and reconciliation of the world through Christ (Vol. 2), in this third and final volume of his systematics P. turns his attention to the realization of God's salvific plan through the Spirit: in proleptic form by individual and communal union with Christ in the Church, and eschatologically in the final establishment of God's universal rule or Kingdom.

P.'s long involvement in inter-Christian ecumenical dialogue is evident in his treatment of the Church and the sacraments. His discussion of historically controverted issues is balanced, with a sympathetic exposition of all sides. He not only points out former mutual misunderstandings of language and context, but also shows how the issues themselves have changed in light of contemporary philosophical and biblical studies. P.'s carefully nuanced formulations point hopefully toward the possibility of future doctrinal agreements, even on such difficult topics as ordination, marriage, and the notion of "apostolic succession." On the other hand, he gives a powerful and cogent summary of objections to an "infallible" teaching office, to the Roman papacy's assertion of universal jurisdictional primacy, and to the claim that both are based on divine right. P.'s attitude toward the hierarchical magisterium (past and present) is exemplified by the extensive use he makes of it: as a significant theological source and conversation partner, rather than as an authority demanding the assent of faith.

While P.'s ecclesiology is strong on inter-Christian dialogue, it is almost completely lacking in ecumenism in the wider sense of the term. The lack of consideration of God's salvific self-revelation outside the Christian Church is a significant weakness, for the question itself challenges fundamental presuppositions of a christocentric and bibliocentric theology like P.'s.

Given P.'s usually conscientious attention to the history of theology, it is curious that the chapter on eschatology has no treatment of the notion of "beatific vision"—a theme that is important not only historically, but also for its connection with the development of contemporary Roman Catholic theologies of grace. In fact, P. seems more concerned with the purifying (and sometimes annihilating) fire of judgment than with the joy of God's presence.

This is probably due, at least in part, to the dominance of the notion of God's "rule" in P.'s theology. P.'s acceptance of such biblical concepts without serious critique leads, at times, to the impression of a kind of "positivism of revelation." P. insists that the truth of God's self-revelation, as contained in the Scriptures, can be finally manifest only at the eschaton. Yet he fails to draw out the full implications of the provisional and meta-

phorical nature of that revelation, especially the possibility of other revelations that are complementary to it (and not necessarily opposed, as he seems to presume). In principle, P.'s theology should be open to such developments. In tension with his affirmation of the definitiveness of the Christian revelation and his emphasis on "election" stand several leading themes that recur throughout his work: Luther's idea of the "ecstatic" character of faith, the proleptic nature of the Christ event, and the provisional quality of the Church as a sign. In short, P.'s theology provides rich resources for going beyond his actual accomplishment—as Bach's music, while remaining unmistakably Baroque, provides the foundation and inspiration for vastly different music even today.

Scholars and students should be grateful for an English edition of the culminating work of such a significant theologian. Unfortunately, there are some flaws. The rendering into English sometimes fails to sort out clearly the meaning of P.'s convoluted sentences, and there are many ambiguities and some mistakes in the translation. This volume is also marred by numerous errors of a typographical nature. Most are small and easily recognizable, but others are more serious and might constitute pitfalls for the unwary ("fifteenth" century for "fifth," missing quotation marks, change of a date). Like false notes in a performance of Bach, these cannot obscure the power of the work as a whole; but they are jarring. Those who need to read P.'s text closely would be well advised to have a copy of the German close to hand.

Fordham University, New York RICHARD VILADESAU

THE GOD/MAN/WORLD TRIANGLE: A DIALOGUE BETWEEN SCIENCE AND RELIGION. By Robert Crawford. New York: St. Martin's, 1997. Pp. vii + 233. $55.

Crawford addresses an issue that is of growing interest: as a result of the theoretical natural science of the 19th and 20th century, the relationships affecting humankind, the world, and God have changed significantly. C. contributes his vision of that changed relationship to the current dialogue between theoretical natural science and theology. Wisely he locates his contribution within the dialogue of the past three centuries concerning an inductive, scientific approach to the presence of God, rather than in the deductive, rationalist approach of prior centuries.

The inductive approach has indeed raised serious questions about the traces of God by inductive methods. The data of physical nature led Isaac Newton in the early-18th century to discover the will of the creator in the design of the creation. However by the late-18th century that same data, inductively studied, permitted Pierre Laplace to conclude that God was no longer a necessary hypothesis; the world could be studied as a mechanism that is inductively comprehended.

Then the revolutionary inductive hypothesis of Charles Darwin late in the 19th century led to the reactionary, evolutionary vision that there was

no evidence of beneficial design of any kind. The Victorian world reeled at Darwin's vision that the world had evolved by pure chance. God had apparently slipped out of the worldview of Europe's intellectuals.

C. documents well that history of the seeming withdrawal of scientists from finding inductive evidence of God in their range of descriptions of the world. He documents as well the series of late-19th-century scientists who argued in tandem with Darwin that all of the world's phenomena could be described without reference to a deity. He also reveals, however, that the inductive self-confidence of the physical sciences was badly shaken by the development of relativity physics and quantum physics at the start of the 20th century. Subatomic particles came to be understood as dancing in and out of existence. The photon can be confirmed to behave both as a wave and as a particle. Further there is a definite limit, Planck's constant, that separates human knowing from the objective knowledge of the position and the velocity of a particle. The great quantum physicist Niels Bohr insisted that the world is beyond the comprehension of physics, beyond even the limits of imagination of physicists. Furthermore the development of psychology led the physical sciences to conclude that the human mind is much more than a collection of physical elements, much more than atoms and molecules.

C.'s treatment of the inductive history of the physical sciences is effectively documented. His interpretations are soundly argued. However, his writing style leans toward the severe; at times readers must stop in order to ask themselves how the argument fits together.

The second part of the book presents the vision of God that can be found in the world's great religions—Hinduism, Buddhism, Sikhism, Judaism, Christianity, and Islam. In certain sections C. sprinkles comments that indicate how 20th-century science can confirm the religious visions of God. The reader wonders why he had not done a great deal more to integrate the first two parts of the book.

C.'s last three chapters address the issues raised by the first two parts, namely, what models of God are appropriate to the 20th century, whether God exists, and what kind of a model of God one might now formulate. Here he implies, but does not assert, that there is room for a model of God within the community of 20th-century scientists. However that model, like the model of the atoms, of the photon, or of the spontaneous creation of particles needs to remain quite tentative and probable at best. The reader is led to conclude that C. has inductively derived the conclusion that there is indeed a God, though the identity of that God eludes any definite identification.

Those who are interested in the relationship between 20th-century physical science and religious faith will find this book well worth reading. It does not break new ground, but does contribute a number of interesting postulates, hypotheses, and suggestions. And C.'s extension of the range of the physical sciences to include psychology, sociology, and paleontology expands the forum of the dialogue between religious faith and the sciences.

Canisius College, Buffalo, N.Y. DANIEL LIDERBACH, S.J.

FIDELITY WITH PLAUSIBILITY: MODEST CHRISTOLOGIES IN THE TWENTIETH CENTURY. By Wesley J. Wildman. Albany: State University of New York, 1998. Pp. xxii + 441. $21.95.

Few issues are clamoring for the attention of christologists these days as much as the traditional claim of Jesus Christ's peerlessness in the revelation of God and the salvation of humanity. A confluence of factors is responsible for this surge of interest in reexamining the standard construal of Christ's unique and decisive role in the self-communication of God to the order of creation. Among these pressing elements, four stand out: the widespread acknowledgement of religious pluralism and the accompanying imperative of interreligious dialogue; a harvest of fruitful results gathered from the various quests for the historical Jesus and analyses of early Christian literature; a number of recent cosmological discoveries which underscore the mind-boggling vastness and sheer randomness of the universe; and the current sway of hermeneutical perspectives that insist on the contextuality and relativity of all truth claims.

Wildman here advances a bold assertion on this issue of Christ's revelatory and salvific significance. Using two familiar criteria for assessing theological adequacy (fidelity to the Word of God, and credibility for the intended audience), W. contends that the only viable christologies today are those that renounce the exhaustiveness of the Christ symbol. In other words, only "modest" christologies which explicitly reject the singular, universal significance of Jesus can flourish in a world permeated by historical consciousness in all its forms. W. presents his case against the "absolutist principle" of interpreting Jesus in a diffuse running commentary, primarily on the pioneering work of Ernst Troeltsch and the christological projects of John Hick and John Cobb, but secondarily on the christologies of a host of other scholars.

In a nutshell, W. argues that the "absolutist principle" lacks verification from the bulk of the New Testament writings, and rests shakily on the metaphysical improbability of the universal (divine being and activity) lavishing itself once and for all on a particular historical figure (Jesus of Nazareth). His prosecutorial remarks against christological "absolutism" include an indictment on charges of everything from hermeneutical extravagance and scientific naïveté to perpetuating interreligious insensitivity and abetting ethical travesties like anti-Semitism, violence against women, and ecological abuses.

Disclosing himself to be ecumenical and eclectic in his christological tastes, W. is resolute in his sweeping critique of the "absolutist principle." For example, he approves both of Rahner's undergirding transcendental anthropology and of Pannenberg's historical and proleptic angles on the Resurrection. Nevertheless, the christologies of these two giants are deemed deficient because they uphold Jesus Christ as the final and definitive self-expression of God. Furthermore, W. evidently regards both inspirational christologies (Jesus as a religious genius who inspires and thereby transforms others) and incarnational christologies (Jesus as a symbol of

God among us) as passable as long as they are modest in their claims about the significance of Jesus for human beings and the cosmos. Authors like Rosemary Radford Ruether and Paul Knitter pass W.'s litmus test. Barth and Schillebeeckx do not.

There are some notable strengths to W.'s volume. He clearly demonstrates that the two eschatological characteristics of the Christ symbol (uniqueness and universality) can no longer be assumed or uncritically accepted. W. also amply documents the considerable fault lines underneath the "absolutist principle." In a world in which most of our fellow citizens are not Christian, and many truth seekers are skeptical of the extraordinary faith claims of the Church of Christ, W. reminds Christians that we must present in word and deed a believable Jesus. Otherwise, naming Jesus alone as Emmanuel and Savior could result in impressions of Christian imperialism, cosmic myopia, a narcissitic anthropocentrism and, ultimately, an irrelevant and untenable Christian faith.

Still, W.'s report of the demise of the "absolutist principle" is exaggerated on at least four fronts. First, there is explicit biblical evidence on the definitiveness of Christ that can neither be ignored nor easily modified (Acts 4:12; Hebrews 7:25–27; 1 Timothy 2:3–6). Second, W.'s assertion that a "silent coup" (162) in the first millennium brought an unwarranted "absolutist" spin on the two-nature christology of Chalcedon is strained and remains unsubstantiated. Third, W. is mute on innumerable classic texts in the tradition which affirm the full and incomparable self-communication of God in Jesus Christ. These liturgical, spiritual, theological, and magisterial texts teach unequivocally that Christians look, not for another Incarnation, but for the glorious return of Jesus Christ. Finally, W. gives the impression that the Incarnation and divinity of Jesus are matters that are resolvable by the triad of historical-critical method, history-of-religions research, and interreligious dialogue. Surely, these three contribute to a proper theological understanding of Jesus Christ. But Catholics and other Christians believe that Jesus' unique and final mediatorship of saving grace is a datum of revelation that is to be received in faith, grasped with the assistance of reason, and articulated with intelligibility in every era. W.'s book nudges christologists to get busy.

St. John's Seminary, Brighton, Mass PAUL E. RITT

MOTHER CHURCH: ECCLESIOLOGY AND ECUMENISM. By Carl E. Braaten. Minneapolis: Fortress, 1998. Pp. ix + 164. $16.

Braaten, long active in ecumenical affairs, notes that there is a certain malaise in the churches about ecumenism, yet he is convinced "that the ecumenical movement and its aim of church unity are too important to be put on the back burner" (5). His main thesis is a call for a renewal of the doctrine of the Church, especially among his Lutheran colleagues, but also across denominational lines; he believes that "[t]he ecclesiology of com-

munion opens up the greatest possibilities for reciprocal acceptance among the churches" (8).

Since some of the chapters were published as journal articles earlier, there is a certain amount of repetition, but some themes are constant. For example, that the Protestant churches are like a government in exile, and that separation from the full catholic tradition is an interim condition. B. asks, with Paul Tillich, whether we are at the end of the Protestant era, and whether Protestantism could "be incorporated into the Roman Catholic Church, working as the leaven of reform within the church" (19). He argues for a renewal of the episcopacy and papacy as historically important structures of the Church catholic whose functions are still needed. The fact that they have been abused in history does not argue for their elimination but for their reform.

B. also argues that the starting point for the Church's self-definition should be the kingdom of God. This also provides the eschatological horizon against which the Church's mission in the world should be understood. He cites the contributions of Tillich, Pannenberg, and Moltmann to the recovery of the symbol of the kingdom of God, but, surprisingly, says nothing about the contribution of the Latin American liberation theologians for whom this symbol is so central.

B. believes that both Protestants and Catholics are suffering a crisis of authority induced basically by historical consciousness. It is the authority of the Scriptures, creeds, and confessions which is at stake for Protestants, whereas for Roman Catholics it is the pre-Vatican II, neo-Scholastic, hierarchical model of authority. The solution is a recovery of the perennial paradigm of authority in the Church, the trinitarian paradigm, emphasizing the activity of the Spirit: "The Holy Spirit is the *sine qua non* of recovering true authority in the church" (78). The crisis of authority is also manifested in the way theology is being done. Experience (by which B. means personal, individual experience) has become the dominant category in theology, and rationalist Enlightenment presuppositions are the ultimate authority in exegesis as exemplified in the third quest for the historical Jesus. Theology must always be done in and for the Church; hence "Lutherans worldwide are bringing back the teaching office of bishops" (97).

B.'s appreciation of the full catholic tradition and his passion for the ecumenical unity of the Church come through on every page. His clarion call for the continuing renewal and reform of the Church and its structures needs to be heard not only by B.'s fellow Lutherans but by Roman Catholics as well.

Jesuit School of Theology, Berkeley T. HOWLAND SANKS, S.J.

LA QUESTION DE LA TRADITION DANS LA THÉOLOGIE CATHOLIQUE CONTEMPORAINE. By Jean-Georges Boeglin. Cogitatio Fidei. Paris: Cerf, 1998. Pp. 472. Fr. 250.

This helpful study of theologies of tradition has its origin in Boeglin's doctoral dissertation for the Theology Faculty of Strasbourg. B. begins with

the origins of tradition as a theological problem in the writings of the 16th-century reformers and in the polemical response of the Council of Trent. This starting point allows B. to place tradition as a distinct theological category within 16th-century polemics over against *sola scriptura.* His treatment of both the Reformers and Trent is clear and nuanced.

The rest of Part 1 traces the development of various theologies of tradition during the post-Tridentine period. B. stumbles only with the Modernists, where his summary of Loisy is far too brief and borders on caricature. He does offer a careful analysis of the 20th-century studies by Geiselmann, Lennerz, Lengsfeld, and Ratzinger, all of which sought to assess the real and lasting theological import of the Tridentine decree. The first part concludes with a brief but helpful survey of the principal Protestant and Orthodox contributions prior to Vatican II. Part 2 is dedicated to the textual history of Vatican II's *Dei Verbum.* B. stresses the importance of the Secretariat for Christian Unity's contributions, along with the work of Rahner and Congar, to the formation of the final text of the first two chapters. B.'s commentary on *Dei Verbum* is competent but rarely goes beyond what might be found in the standard commentaries on Vatican II. More helpful is his survey of the non-Catholic Christian responses to the work of the council.

Part 3, which constitutes B.'s constructive contribution to the topic, suggests that a dogmatic model of tradition is in fact giving way to a hermeneutical model. Drawing on the contributions of Claude Geffré and Pierre Gisel, B. presents tradition as the Church's historical reinterpretation of the living word of God. This has implications for the place of dogma within tradition. Dogma can never be separated from biblical exegesis and historical analysis, for dogma is in fact "ecclesialized exegesis" (317). This perspective is further informed by the conviction that the reinterpretation of the living word of God is demanded in view of the eschatological plentitude of truth.

B. then turns to consider the liturgical contextualization tradition under three aspects: the liturgical "actualization" of the Word, the liturgy as anamnetic, and the eschatological character of the liturgy. I found this material particularly rich, since B. persuasively demonstrates the necessity of an adequate pneumatology and eucharistic ecclesiology for a theology of tradition. The liturgy is more than the mere expression of dogmatic faith. Rather all dogmatic pronouncements flow out of a "liturgical matrix" in the sense that dogma pertains to the economy of salvation and it is that economy which is made present sacramentally in the liturgy (364).

B.'s theology of tradition also attends to the category of human experience and explores the importance of seeing in the contemporary human situation, as engaged by the believer, the occasion for a new encounter with God's Word and therefore a new transmission of tradition. Tradition degenerates whenever it is viewed as simply the static repetition of previous understandings. The related notions of discipleship, reception, and the *sensus fidelium* are central to a theology of tradition, because they articulate the present work of the whole people of God in the transmission of the

faith. B. follows political and liberation theologians like Metz, Schillebeeckx, Boff, and Segundo in privileging the human experience of liberation as a unique moment in the manifestation of a living tradition, but I do not believe he makes the case (and one can be made) for *why* we should privilege such experiences.

Finally B. considers tradition from the perspective of the work of evangelization and the inculturation of the gospel message which is rooted in the doctrine of the Incarnation. He makes an important connection when he links inculturation to the ecclesial notion of "reception." This section could have been strengthened, however, by considering important work done on these topics by North American theologians such as Schreiter, Bevans, and Espin.

While the earlier parts are competently done, B.'s distinctive contributions emerge in this final part. B. is to be commended for countering certain Western tendencies by keeping the eschatological and liturgical character of tradition in the forefront. A further strength of the volume is its ecumenical scope. B. is very fair to the concerns of the 16th-century Reformers, and attends not only to major non-Catholic figures such as Barth and Cullmann, but also to less well-known but original thinkers such as Jean-Louis Leuba from the Reformed tradition, the 19th-century Russian Orthodox theologian Vladimir Soloviev, and contemporary Orthodox theologian Boris Bobrinskoy. He also offers an informative comparison of Vatican II's *Dei Verbum* with the Report on Scripture and Tradition by the Faith and Order Commission which met in Montreal in 1963.

B.'s volume will prove to be a helpful reference work for historical considerations of a theology of tradition while at the same time making a significant contribution to contemporary theological discussion of the topic.

University of St. Thomas, Houston RICHARD R. GAILLARDETZ

CHRISTIAN LITURGY: CATHOLIC AND EVANGELICAL. By Frank C. Senn. Minneapolis: Fortress. 1997. Pp. xix + 747. $45.

Given the proliferation of modern liturgies as well as contemporary scholarship, writing a comprehensive textbook on Christian worship is a daunting task, especially for a single author. Senn has more than succeeded in the effort. In addition to providing a most competent historical survey of the liturgy in all of its forms he has concentrated on the development of the evangelical (Lutheran) tradition. In this regard his work in a worthy and timely successor to Luther D. Reed's classic study, *The Lutheran Liturgy.*

S. brings a number of strengths to this study. In the first place, he is unabashedly committed to a balanced catholic and evangelical perspective to the Church and its worship. Second, he is most conversant with recent ecumenical developments in both the history of liturgy and liturgical-sacramental theology. Third, he employs a wide-ranging comparative method similar to that of comparative linguistics. Fourth, his style is clear

and engaging and he frequently provides readable outlines of the liturgies he surveys.

Perhaps the major strength of this textbook is S.'s determination to place liturgical developments in their cultural context. He does this with particular thoroughness from the Reformation period forward. Part of this contextualization is his close attention to the role that music and architecture play in Christian worship. In fact, I know of no other book which so thoroughly integrates the development of music in the liturgy.

The text is very much founded on an appreciative reading of the Roman Catholic reform of the liturgy in Vatican II's *Constitution on the Sacred Liturgy,* though not without a critical understanding of the ambivalences of that text, and of the subsequent liturgical reform in all the mainline churches. It is also firmly grounded in a trinitarian theology of the liturgy as well as the conviction that all liturgical study begins with a critical reading of liturgical history. S. is well informed with regard to issues in liturgical theology and at several points summarizes questions of real presence, sacrifice, and anamnesis very well. He inclines toward a theology of "mysterypresence" (Odo Casel) as well as a fundamental shape to the eucharistic liturgy (Gregory Dix). The result is an attempt at a balance between a catholic substance to Christian worship and an evangelical insistence on participation by a priestly people. He also seeks a balance between liturgy understood as God's service to the people and the people's service to God, which represents a traditional Lutheran understanding of *Gottesdienst* (worship, service).

One inevitably has cautions and disagreements with a book of this scope and length. S.'s treatment of the origins of the eucharistic prayer would benefit from the historical-critical work done by Joseph Heinemann (*Prayer in the Talmud*) as well as from the recent work of Enrico Mazza (*The Origins of the Eucharistic Prayer*). At one point he focuses exclusively on the Jewish *birkat-ha-mazon* (blessing at the end of the meal) as the origin of eucharistic prayer, all the while eschewing a search for a single original prayer (*Ur-anaphora*). Later he mentions the work of Cesare Giraudo (*La struttura letteraria della preghiera eucaristica*) which suggests the Israelite *todah* (thanksgiving) prayer form as an origin for Christian eucharistic prayers. S. also shows no awareness of the recent critique by A. Gerhards of Jungmann's thesis that prayer to Jesus is a result of post-Nicene anti-Arianism. As thorough as his review of liturgical history is, he pays little attention to Roman Catholic attempts at reform during the period of the Enlightenment (e.g. the Synod of Pistoia). He misleads in stating that "in Protestant and Roman Catholic practice, Holy Communion at a nuptial Eucharist is open to all who are eligible to receive the sacrament" (667).

More substantively, I would disagree with S.'s title, "Medieval Liturgical Deteriorization," for his chapter on the history of medieval liturgy. It betrays a questionable approach to liturgical history, once fashionable among liturgical historians such as Jungmann and Theodor Klauser, but now challenged by social historians such as Eamon Duffy and John Bossy. In fact,

S. is far more attentive to the social-historical context in the latter part of the book than he is at the beginning.

Yet S. has provided a most valuable text for all students of the liturgy. He does not shy away from evaluative comments (e.g., on the value of liturgy as a symbol of identity as well as a monument of a people's culture and religious tradition). He makes a persuasive case for a very positive estimation of the Swedish Lutheran Liturgy as representative of the balance he seeks in worship. He also provides some very insightful analogies, as when he claims that both a confirmation service in 19th-century Berlin and the famous camp meeting at Cane Ridge, Kentucky in 1801 are very similar in their aim of exciting an emotional response from worshipers (562).

The final two chapters provide the most food for thought. S. offers an excellent summary of the state of liturgical revision and renewal while at the same time making a shrewd critique of both inculturation and feminism in Christian worship. The final chapter, "Postmodern Liturgy," is a plea for retaining objectivity and tradition in worship against the tide of postmodern cynicism and the popularity of worship understood as entertainment. S. agrees with Harold Bloom that American religion represents a post-Christian situation that tends to make a gnostic and individualized phenomenon of a fundamentally communal faith. In my opinion, S. is correct in finding this situation unsatisfactory for mainline Christian faith.

If I had to recommend a one-volume ecumenical study of the liturgy, it would be this work, which will remain a valuable *vade mecum* for students from any number of traditions for the generation to come.

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

AFTER WRITING: ON THE LITURGICAL CONSUMMATION OF PHILOSOPHY. By Catherine Pickstock. Malden, Mass.: Blackwell, 1998. Pp. xv + 292. $64.95

Pickstock locates her work within a "radical orthodoxy" that has become increasingly prominent through the efforts of Jean-Luc Marion, Aidan Nichols, and others. In response to postmodernism, these writers seek to retrieve classical but "unfashionable" truths of the Catholic tradition. As a rule, they seem unhappy with the postconciliar theology and its liturgical practice, though this feeling may not always be directly voiced.

P.'s title refers to (and ultimately challenges) Derrida's axiom that writing, not speech, discloses language. P.'s methodology takes its starting point from Derrida's analysis of Plato's *Phaedrus* with its apparent suspicion of writing. Part 1 attempts to refute Derrida's axiom by reading Plato as favoring orality and, indeed, discerning a doxological tone in language. Her examination of late medieval theology, liturgy, and social practice points to the early modern hegemony of space, writing, vacuous subjectivity, and necrophilia. Part 2 offers a detailed analysis of the Roman rite as an example of the medieval success in implementing the Platonic doxological character of meaning as well as a call for the revaluing of sign and its corollary, a defense of Aquinas's description of transubstantiation.

P. takes issue with Derrida's deconstruction of Plato's *Phaedrus* in an intriguing and perceptive way. She argues that Plato is principally concerned with the distinction between doxology and nondoxology. Plato's "liturgical poetry," the praise of the gods, involves participation and, as a way of life, provides an ultimate ethic. Thus Socrates would exile Homer not because he contemns poetry but to avoid the separation of language from doxology. In the Socratic city, all are involved in a "perpetual renewal of a particular mode of life, dialectic in character, sustained through acts of liturgy, which thus ensures that subjectivity remains open and in the character of gift" (46). P. argues her case against Derrida with logic and insight.

With the advent of Ramism and Cartesianism, epistemology triumphs over metaphysics, and a growing spatialization and immanentism redefines reality: "the systemic exaltation of writing over speech has ensured within Western history the spatial obliteration of time, which in seeking to secure an absolutely immune subjectivity, has instead denied any life to the human subject whatsoever" (118). P. describes this spatially immanent and aliturgical life as a necropolis. This cult of necrophilia, she argues, is inaugurated with Scotus's univocity of being, his formal distinction, his tendency to put the knowable before the known, and its ultimate corollary: Christ's Body as present in the Eucharist in a most unusual way, "in the manner of a corpse" (134).

Voluntarism, another Scotistic legacy, also favored a political corollary, the rise of the nation-state in which power becomes an independent reality. P. discerns a reciprocal causality between these theological shifts and historical events that resulted in an historical decline of the liturgical order. In a brief examination of late medieval marriage, charity, the increasing influence of canon law, and the ecclesial and sacramental understanding of the "body of Christ," the results of spatialization and distantiation can be viewed. Not everyone reads Scotus in these ways nor assigns liturgical decline to these reasons but P. seems convinced that she has proved her case.

The analysis of the Roman rite, especially the Canon, while a comparatively small part of the book, is its centerpiece. In response to the negative critiques of the rite by liturgists, P. accuses them of missing the oral provenance of the rite and the theological struggle which it articulates. The tools for her analysis are provided by her previous discussions of spatialization, distantiation, and immanentist language. The analysis itself is not a semiotic one but a philosophical meditation on the text which reveals the "impossibility" of liturgy. This "impossibility" is founded on "the occurrence of the impossible through Christological mediation" (178). Ultimately, P. argues, it is the liturgical mediation of identity that restores the postmodern subject.

Within her own categories, P. is always logical, sometimes brilliant, and usually interesting. But I have some serious reservations about the whole enterprise. First, her reading, against the Vatican II reformers, of the historical deterioration of the eucharistic liturgy would be seriously challenged by most scholars. While acknowledging this trend to have been

"incipiently present" in the early medieval period, she believes that it was primarily a development of the late medieval period. Nor did Vatican II, as she claims, fail to take into account the cultural assumptions implicit in the Roman Canon. Having been a participant in Dom Botte's seminar on the Roman Canon, I can testify to his own and his colleagues' keen awareness of such assumptions. Other glib statements, e.g., on the character of Hippolytus's *Apostolic Tradition,* are equally disturbing.

My second reservation concerns P.'s central argument about spatialization that dominates a ritual order to the detriment of meaning and sign. Even if one grants her analysis of historical examples of this threat, its application to the Roman Canon strikes me as particularly inappropriate and ultimately unfruitful. While she constantly insists on the oral provenance of this prayer, she misses the improvisatory origins of that orality which respects the historical and cultural specificity of the praying community and combines the prayer's doxological and pastoral purposes.

Finally, P.'s jargon-filled prose borders at times on the incomprehensible. Much of what is said could have been expressed more simply and directly.

St. Bonaventure University, New York REGIS DUFFY, O.F.M.

BY THE RENEWING OF YOUR MINDS: THE PASTORAL FUNCTION OF CHRISTIAN DOCTRINE. Ellen T. Charry, New York: Oxford University, 1997. Pp. xiv + 264. $45.

Charry decries the trend, traced to the Enlightenment, to view Christian doctrines as simply speculative, divorcing them from pastoral practice or implication. She believes Christian doctrine is indeed meant to lead Christians to knowledge of God, but that knowledge is properly construed as "sapience," i.e. "engaged knowledge that emotionally connects the knower to the known" (4), in this case God, and thus is meant to "effect salutary human transformation" (15) and promote human excellence. Christianity is a kind of "therapy" (11), and theology at its best is "practiced" as a "treatment" which advances what C. dubs the "aretegenic" or "excellence-begetting" function of doctrine. Doctrines such as the Trinity seem irrelevant to Christian life because their aretegenic function has been occluded by theologies which have lost their orientation to sapience.

To recall the pastoral implications of doctrine is a salutary development, and C.'s readings of selected theologians from Paul to Calvin successfully do just that. Perhaps her most dramatic example is her treatment of Athansius's "homoousios" as motivated by a concern for the aretegenic function of the doctrine: "If the Son were not the very ordered goodness of God but became the Son at a point in time, he could not . . . provide us with the standard of human excellence" (99) in the "unity that obtains between Father and Son" (147). Augustine's *De Trinitate* is also scrutinized for aretegenic intention as a "handbook for spiritual healing" (132), intended to help us become our best selves by knowing God (147). Calvin is C.'s parade example, since he explicitly characterizes his goal in the *Institutes* as

"to transmit certain rudiments by which those . . . touched with any zeal for religion might be shaped to true godliness" (199).

Sometimes it is difficult to follow C. as she uses her own terminology. There seems to be significant slippage, e.g., in the meaning of the word "sapience" from the definition quoted above to its use in expressions like the "sapience of God" (144) or simply "sapience" as contrasted to Augustine's "scientia" (146). In both cases "sapientia" is meant, and the latter case is particularly confusing since, if "sapience" is a sort of knowledge, Augustine's "scientia" certainly qualifies, and should not be contrasted with it. Especially since faith falls under *scientia* for Augustine, his contrast of "scientia" and "sapientia" is not the same as C.'s contrast between "faith" and "sapience." This is a starker contrast than Augustine's, for whom faith is a kind of purgative knowledge binding the knower to God, and "sapientia" an understanding of faith available in a limited way to a few but not perfected for anyone until Jesus hands the kingdom over to God the Father. To tender too stark a contrast between faith on the one hand and "sapience" as the knowledge which "saves" us on the other hand is to slip into the "Protestant" dichotomy between faith and reason which C. wishes to avoid (128), but the result is not so much Protestant as it is gnosticizing throughout. We frequently find the assertion that it is "knowledge" which saves (she refers to the "soteriological power of knowing the divine qualities" [128] and states that "knowing God is the key to moral transformation" [201]). Thus despite the concern for the pastoral function of doctrine, the aretegenic reading of doctrines tends ironically (and unintentionally) towards a gnosticizing elitism, for there are not many who can lay claim to the sort of contemplative knowledge of God which is here said to be the basis for salvation. It is one thing to say that such knowledge of God is ultimate beatitude, but quite another to say that it is salvation (126).

C. also has a worrying tendency to belittle medieval theology, apart from the figures she studies in detail (Anselm, Thomas, and Julian). Medieval theologians, "atonement driven" (125), focussed obsessively on the "wrath of God" (235) and "could barely stand under the weight of their sins" (231). No evidence is offered for these assertions, nor for the charge that Benedict (and unspecified "medieval devotionalism") is the culprit, apart from a one-page discussion of the *Rule's* ladder of humility as leading to self-hatred (omitting that at the top of the *Rule's* ladder one finds the "perfect love of God which casts out fear").

Finally, it is not completely clear what the neologism "aretegenic" adds to our understanding of the function of doctrine. If by that term is meant the way in which all doctrine in an orthodox system hangs together, so that the more speculative aspects safeguard and entail appropriate moral doctrines, then one hardly needed a new word for it. On the other hand, a stronger reading of the term in the sense that all proper doctrines have as their main function the promotion of virtue, risks the reduction of doctrine to therapy ("theo-therapy" [215]) and to the trivializing conclusion that "God is good for us" (232). This reduction ultimately reinforces the very Kantian dualism and subjectivism C. meant to avoid: doctrines have truth

only insofar as they can be seen to have good moral effect. In the end, this is a thought-provoking book, but we must await C.'s next book for more precise refinement of the ideas she fruitfully experiments with in this one.

University of Notre Dame JOHN C. CAVADINI

PARAPSYCHOLOGY, PHILOSOPHY, AND SPIRITUALITY: A POSTMODERN EXPLORATION. By David Ray Griffin. SUNY Series in Constructive Postmodern Thought. Albany: State University of New York, 1997. Pp. xiv + 339. $19.95.

Griffin edits the series to which this volume belongs, and has edited or co-edited eight other volumes in the same series. In introducing the series he repudiates what he calls "deconstructive postmodernism" for its "anti-worldview." Sounding for the moment not unlike John Paul II's latest encyclical, G. denounces philosophy which "deconstructs or eliminates the ingredients necessary for a worldview, such as god, self, purpose, meaning, a real world, and truth as correspondence." "Constructive postmodernism," on the contrary, "wishes to salvage a positive meaning not only for the notions of the human self, historical meaning, and truth as correspondence, which were central to modernity, but also for premodern notions of a divine reality, cosmic meaning, and an enchanted nature." Thus the presumption is that the history of (Western, at least) thought is a record of intellectual and spiritual progress, which can be preserved and further advanced by adopting resources hitherto deliberately excluded—such as parapsychology.

G. equates "parapsychology" with "psychical research" but understands it to include more than laboratory-controlled study of the "paranormal." The subject matter includes the traditional three categories of alleged phenomena: extrasensory perception, psychokinesis (psychically caused mechanical effects), and out-of-body conditions (usually communications with the dead or "near-death" experiences). The book tries to disarm prejudice about its subject matter by citing an impressive number of thoroughly scientific authorities who viewed it with the utmost seriousness, and recalling the impeccable methodology of certain experimental programs in this field. The opening of my own mind to parapsychology was occasioned by reading accounts of the scrupulously controlled experiments on extrasensory perception carried out over many years by Rhine at Duke University.

G. discusses at some length why much of the public mind seems closed to parapsychology. Mostly he blames it on a modern scientific worldview that excludes causality without contact, maintaining that even scientific findings which appear to conflict with that restriction tend to be reformulated into conformity with it. More originally, he also blames a Christian interpretation of miracles that would appear to allow only supernatural explanations of paranormal phenomena. He wishes to make room for understanding "miracle workers" as, at least sometimes, competent practitioners of telepathy and telekinesis. Although this offers a reasonable objec-

tion to certain kinds of miracle validation, mainly associated with Catholic canonizations, theological support for such procedures is clearly waning as miracles are reinterpreted in ways that have little to do with suspending any "laws of nature." At the same time, the desupernaturalization of paranormal phenomena might render them simply irrelevant as evidence of special divine (or, for that matter, diabolical) intervention.

Having already described credibly reported recurrent paranormal occurrences, and cited reputable scholars who credited them, G. devotes about half the book to five distinct categories pertinent to spirituality: mediumistic messages supposedly from the dead; "possession" phenomena in which subjects' memories, dispositions and skills seem to be replaced by other, very different ones; suggestions of reincarnation by remembering past lives; "apparitions"; and "out-of-body" experiences. Examples are chosen for their adequacy and reliability. Rival explanations are carefully criticized. G. argues that the best evidence supports belief in life after death and the effective separability of mind from body.

What all this has to do with spirituality becomes explicit, but not altogether clear, in the final chapter. G. notes that spirituality is sometimes contrasted with religion, sometimes favorably and sometimes unfavorably, depending on which term connotes dogmatic or ideological rigidity, of which he clearly disapproves. He does not say precisely what he means by it in a favorable sense, but does outline the philosophy underlying his own spirituality. It involves a rejection of religious "supernaturalism" in favor of religious "naturalism." The god of this religion is not "utterly other," nor personally and omnipotently intervening in a universe he created, nor a bestower of post-mortem rewards and punishments. G. identifies his system as "panentheism" and invokes a number of Whiteheadian premises in it support. It is not identifiable with any specific religious tradition, but is obviously more at home in a Buddhist or Hindu mental environment than in that of Western monotheisms. Its rejection of any radical disjunction between matter and spirit is consistent with G.'s interpretation of paranormal phenomena. His system is not, however, in any rigorous sense implied by that interpretation, and the capacity of Christian theology to accommodate angelology and demonology suggests its capacity to accommodate the paranormal if persuaded of its validity. The reader is left to conclude that, if one fancies the same sort of spirituality as G., G.'s account of the paranormal is very congenial. But one cannot conclude that accepting G.'s well-argued account of the paranormal leads compellingly to adopting his spirituality. G. expresses, passionately but tersely, his personal conviction that prevailing worldviews, and notably that of traditional Christian eschatology, hold ominous consequences for humanity's future, and that his own worldview with its spirituality offers the best alternative. But, he concludes, "I have only stated my belief; an argument for all this will have to wait for a subsequent book." So it will. Meanwhile, reading this book may dispel some prejudices and counteract some misinformation about parapsychology, and draw attention to its bearing on "postmodern" spirituality. It may also encourage some reappraisal of efforts, like those of the Jesuit

Herbert Thurston, to find a home for paranormal phenomena within traditional Christian orthodoxy.

University of Iowa, Iowa City JAMES GAFFNEY

FROM SACRAMENT TO CONTRACT: MARRIAGE, RELIGION AND LAW IN THE WESTERN TRADITION. By John Witte, Jr. Louisville: Westminster/Knox, 1997. Pp. xii + 315.

This is the rarest of books these days, one that delivers what the cover blurb promises. It is an informed, penetrating, and critical study of five Western models of marriage—Catholic, Lutheran, Calvinist, Anglican, and Enlightenment—and of the impact they have had on domestic law and organization in the past millennium. It is filled with eminently readable scholarship. Anyone wishing in years to come to speak intelligently of marriage in the West will have to consult Witte's book.

The Catholic model of marriage is clearly the oldest of the five models, though it gets shorter shrift than any of the Protestant models. This Catholic model, from the mid-twelfth century onward, approaches marriage as a natural, contractual, and sacramental reality. It is a natural reality, created by God to enable men and women to cooperate in procreation; it is a contractual reality, brought into being by the free consent of the contracting parties; when properly contracted and consummated, it is a sacramental reality in which the union between the spouses symbolizes the union between Christ and his Church. The emergence of natural and contractual marriage to be also sacramental was a slow process, due largely to the Catholic ambivalence towards sexuality and therefore marriage. That ambivalence led the Church to a two-tiered spirituality; those who were married were spiritually inferior to those who were celibate. Only the latter were and are deemed worthy of the Church's orders and offices.

Out of this Catholic model developed the other three religious models. Protestants retained the naturalist perspective, marriage as an institution for procreation and the mutual support of the spouses. They retained also the contractual perspective rooted in free consent. They rejected, however, any suggestion that marriage is a sacrament and that it is subordinate to celibacy. The Lutheran tradition developed the idea of marriage as a social estate of the earthly kingdom and rejected any suggestion that it is a sacred estate of the heavenly kingdom. The Calvinist tradition developed the idea that it is a covenant of the entire community—the couple who swore their consent before each other and before God; their parents who, as God's lieutenants, gave their consent to the marriage; two witnesses who witnessed the marriage, a minister who blessed it, and a magistrate who registered and protected it. The Anglican tradition developed the idea of marriage as a little commonwealth appointed by God to foster the mutual love, service, and security of the spouses and their children and to teach Christian ways to the larger commonwealths of church and society. The Enlightenment rejected all these religious models. Marriage is not a sac-

rament, nor a covenant, nor a social service to the greater commonwealth. It is a voluntary bargain struck between two individuals who want to come together in intimate association. Couples should be able to make their own marital beds, and lie or not lie in them as only they see fit.

That is the grand movement of marriage in the West traced by this brilliant book, a movement that gives it its name, from sacrament to contract. The movement progresses or regresses, depending on your perspective, from a broad perspective that gives priority to theological and social structures to a narrow one that gives priority to private choice and contractual strictures. It is a movement in which religious beliefs, religious and civil laws, and marital organizations have been interwoven, interrelated, and interpreted in the West for a thousand years. If Cicero is correct that those who do not understand their history remain forever children, and I believe he is, then W. has placed us all in his debt. This is, however, not a book to be read only by historians and antiquarians. It illuminates our collective heritage of religion, law, and marital structure. It should be obligatory reading for students, theorists, and politicians who would improve the present situation of marriage and family, and for those who would make their marriages productive in both society and church.

Creighton University, Omaha MICHAEL G. LAWLER

FROM CULTURE WARS TO COMMON GROUND: RELIGION AND THE AMERICAN FAMILY DEBATE. By Don S. Browning, Bonnie Miller-McLemore, Pamela Couture, K. Brynoll Lyon, and Robert Franklin. Louisville: Westminster/Knox, 1997. Pp. xi + 399.

This is a path-breaking study, innovative in methodology and substance. In his seminal methodological book, *A Fundamental Practical Theology* (Fortress, 1991), Browning argued that, in a sense, all theology needs to be practical, needs to constitute reflection on the lived praxis of the Church. But practical theology, in the technical sense, involves an interdisciplinary study that combines hermeneutic social science, ethics, and systematics. Practical theology adds to ethics a concern not just with the normative as an ideal but with strategies about how it is to be enacted, institutionalized, and supported. In this new book, what was earlier set forth as a methodological ideal-type gets exemplified concretely around reflection on pastoral counseling and care for families within the Church. The authors have backgrounds in pastoral psychology. Here they generate their own hermeneutical social science. They conducted national surveys of attitudes toward marriage among the general population and among family therapists. They engaged in in-depth interviews with modal family members from varying religious groups.

The book includes a profound cultural analysis of the contemporary American family debate and "the crisis" in the family due to absent fathers, out-of-wedlock births, a culture of divorce, changing patterns of parenting, and two-member wage earners. The voices of Liberal Protestants, Catho-

lics, pro-life Conservative Protestants, the black churches, economists, psychologists, and feminists contribute to the dialogue. Evidence is assessed to show that not only the ethos of families around care, acceptance, communication skills (as liberals tend to stress) but the form of the family makes a difference. Children raised in intact, monogamous, heterosexual marriages tend to do better in life, in work, and in their psychological stability. Thus, what the authors call "the intact, mother-father, egalitarian, public-private family" is seen to be consistent with Christian values. Prima facie it deserves public privileging in church and society.

Although splendidly written in available prose, the book is long, learned, multi-disciplinary and contains a tight argument. Ethicists will appreciate the way the authors (all of them Protestant) attempt a very creative retrieval of Aquinas's mode of arguing about the family. This combines a biological concern for the asymetry between men and women in their procreative strategies. It moves from evolutionary biological concerns (how "nature" roots family forms) to the properly ethical. Then the ethical is wedded to a theological understanding of love as a norm. At the ethical level, the authors side with feminists who argue for equality among the partners. At the theological level, they reread the household codes of the Bible to see them as tentative but inconsistently achieved moves toward equal regard in marriage; in the context of the surrounding Greco-Roman culture, those codes were significant breakthroughs toward equality.

Social scientists will appreciate the nuance the authors give to claims about a therapeutic society that overly individualizes marriage. They find that family therapists include an ethical dimension in their work and see marriage in terms of the interdependence of its members and as a system; they are not the individualists that Bellah, e.g., claimed them to be. Moreover, since communicative competence, flexibility, and subtlety seem necessary for marriages to succeed, therapy has its own value-added richness to bring to the contemporary family debate.

The metaphor of "common ground" in the title refers to the fact that the authors see great wisdom in contemporary pro-family voices. Pro-family conservatives refuse to privatize marriage; they see its public role. They also see what the authors call "the male problematic." Finally, they privilege the intact, mother-father family. But too often they lack sympathy for or compassionate pastoral care to single-parent families or to gays and lesbians. They fail to champion full equality, or what feminists would call "family justice." They fail to see the public need for government support and policy, e.g., for child care. Finally, evangelical pro-family conservatives too often fail to be bilingual, to address their concerns in a language which is not dependent on revelation. B. and his colleagues root their constructive central sections on ethics as a necessary bridge toward dialogue beyond Christianity with "reason." Some feminists and liberal Protestants, for their part, misread the social scientific evidence when they seem to feel that only ethos and not form of marriage is important. Liberal political philosophers fail to do justice to the public nature of marriage in the family debates. And for all its wisdom on the family (combining a public sense of need for its

support with a strong sense of marriage as an institution), the Catholic voice has still not overcome soft patriarchy.

Final chapters deal with "critical" familism, a practical theology of the family which evokes sin and grace, sacrament and covenant, mutuality, and self-sacrifice. Here again, the authors show a bias toward Catholic understandings of self-sacrifice as necessary but subordinate to mutual love in marriage. They agree with Louis Janssens that self-love is an appropriate form of the *agape* to which we are called. There is a splendid chapter on public-policy implications for a Christian view of intact, equal-regard, public-private marriage. These include strong endorsements of pre-marital training such as Cana conferences.

Pastors, church bureaucrats who engage in policy debates, pastoral psychologists, systematic theologians, and ethicists will all profit from this eminently sensible and compelling book. At times the immense apparatus of learning behind it may threaten to wear readers down as they move through its carefully constructed arguments. Yet fortunately the authors recur frequently to the voices of real people whom they interviewed to put flesh on their theory. The family debates in our culture show no sense of abatement. Churches will need the kind of acumen, expertise, and wisdom this book offers in order to contribute to such debates and offer true pastoral care to their married members.

Loyola Marymount University, L.A. JOHN A. COLEMAN, S.J.

THE FABRIC OF SELF: A THEORY OF ETHICS AND EMOTIONS. By Diane Rothbard Margolis. New Haven: Yale University, 1998. Pp. xi + 207. $30.

Recently on vacation my family splurged and ordered an ice cream concoction called "the kitchen sink." Eight scoops of ice cream smothered in every imaginable sauce and topping, it was a sight to behold and a mess to eat. Margolis's book is the kitchen sink of studies of emotions and the self. The work began as a sociological study of the role of women and men in local political parties and morphed into an elaborate theory of selves and emotions that attempts to explain the inequalities in career advancement that the original study revealed. By M.'s own admission the work is ambitious; it attempts, she says, to offer what Arthur Koestler described as a "social spectroscope," i.e., "an instrument which would enable us to break up patterns of social behaviour as the physicist breaks up a beam of rays" (7).

The instrument of refraction in this case is a typology of views of the self and an analysis of the moral orientation that corresponds to each. Although M. offers six types of selves, only three are what she calls pure types, and these three dominate her theoretical framework. The first is the "exchanger self." Tracing this view back to Hobbes, M. identifies a familiar picture of the self. Competitive, individualistic, machine-like, this view of the self emphasizes disciplined self-creation and consumption. By contrast, the "obligated self" understands the self as one among many. The obligated self finds itself in a system of social obligations that constrain and discipline

it. Finally, the "cosmic self" is a romantic or mystical view of the self. In some forms it stresses renunciation, in some self-realization. In all forms, "the self melds into something universal" (87).

In developing her typology, M. draws heavily on the work of others, and her views of the self can easily be mapped to corresponding positions in well-known works like Bellah and his colleagues' *Habits of the Heart* and Charles Taylor's *Sources of the Self.* But there is also much that is original here. For example, in articulating these three views of the self, M. examines three literary works that she believes illustrate the language and forms that such selves may take: John Galsworthy's *The Forsythe Saga* (the exchanger self), Gloria Naylor's *The Women of Brewster Place* (the obligated self), and Hermann Hesse's *Siddhartha* (the cosmic self). M.'s effort to capture the way different moral orientations, including differing views of the self and differing moral and emotional vocabularies operate simultaneously in one individual is also distinctive.

In addition to her three pure types, M. delineates three mixed types of selves, the "recipricator self," the "called person," and the "civic self," and she connects these three orientations to a discussion of classic studies of gift relationships, including Malinowski's, Titmuss's, and Lewis Hyde's. Finally, because each moral orientation has an underlying emotional vocabulary, M. offers a (social constructivist) theory of emotions, according to which "[t]he constant construction, repair, and destruction of boundaries around each image of the self are what emotions are all about" (133).

Although M. has a tendency to make sweeping and unsubstantiated claims, e.g., that "most of the world's people have not experienced themselves as separate" (5), there is much of interest and value here. Like the sundae I mentioned at the start, M.'s work is rich, even if it is likely to leave readers a little queasy by the end.

John Carroll University, Cleveland PAUL LAURITZEN

SUPER, NATURAL CHRISTIANS: HOW WE SHOULD LOVE NATURE. By Sallie McFague. Minneapolis: Fortress, 1997. Pp. ix + 201. $15.

McFague here continues her series of influential books on religious language and methodology, and deepens her sensitivity toward the ecological crisis and Christian responses. Building on previous works, she stresses that Christians *should* love nature. She argues that Christian teachings imply a moral imperative to care for others, hence by extension an ethical concern for the earth nourished by our experiences of nature.

The book's premise is apparent from the beginning, and the richness, subtleties, historical perspectives, and pertinence of her argument unfold in subsequent chapters. Throughout M. develops a subject-subject model of relationality; a theoretical/theological model within which to understand a love for, and consequently protection of, the natural world. She presents a condensed overview of the influential moments that formed the Western subject-object model of epistemology and relationality. She shows by ex-

amples how this has created the "arrogant, all-seeing and knowing eye" rather than the "loving eye" capable of knowing nature as subject. M. blends together process philosophy, feminist epistemology, and ecological science ("all of which, in different ways, stress both radical individuality and radical unity" [3]) into an alternative epistemological approach that validates knowing the subjectivity of nature. She deconstructs the framework that opposes object/subject, self/other, altruism/self-interest, human/nature, supernatural/natural, and other dualisms pervasive within the Western worldview.

How are we to love nature? We need to begin with particular places—the way we love particular people. We will not develop *biophilia* without experiences of the natural world. A subtle theme is the suppression of the use of sensory faculties (smell, touch, taste, listening) in knowing about our lives, and nonhuman life. M. validates the insights and sensitivities of nature writers and poets, and their awareness of the subjectivity of the natural world. Core to her proposal, and in a similar way as religious biographies, earth narratives and experiences of nature are needed to guide our reflections and ethics on the care of the earth.

M. stresses that Christian faith supports a subject-subject ecological model, and in its truest form, pushes our consciousness toward the needy and rejected other, which now must include nature. She argues that Christian nature spirituality and praxis are extensions of caring for others. It is the category of "other" that she is extending toward nature.

This is the crux, indeed the strength and weakness of the book. M.'s model greatly surpasses that of stewardship, yet falls short of situating human life within the unfolding evolution of nature/cosmos. M. does not address directly the revelatory capacity of the natural world, nature as modes of divine presence, christological quagmires, or the insidiousness of anthropocentrism. The interdisciplinary approach provides a good read of general themes, but it leaves some intellectual queries unanswered. Perhaps a goal of the book is to help us enter into the subjectivity of nature and let other ways of knowing emerge.

The extension of a subject-subject Christian model toward nature could shift attitudes and actions of some Christians, and the book is intended to be accessible to a wide Christian readership. Those unfamiliar with the ecological challenge to Christianity will find this a cogent, persuasive, and straightforward read. Others more familiar may want greater depth. In M.'s gracious style, this work is offered as *a* contribution, *a* model. We are grateful for it and indebted to M. for her insights and commitment to caring for nature.

Saint Paul University, Ottawa HEATHER EATON

ETHICS IN REPRODUCTIVE AND PERINATAL MEDICINE: A NEW FRAMEWORK. By Carson Strong. New Haven: Yale University, 1997. Pp. viii + 247. $30.

This impressive book demonstrates why there has been renewed interest in casuistry in bioethics. Taking up the thorniest issues in reproductive and

perinatal medicine, e.g., genetic testing for disease susceptibility and "therapy" for nondisease characteristics, research on human embryos, court-ordered interventions in pregnancy, and third-party assisted reproduction, Strong shows how the personal and public choices generated by advances in genetic and reproductive medicine call for an inductive, practical, and case-sensitive (although not case-limited) moral framework. By attending to the full range of morally relevant factors in a decision, e.g., personal and social values, professional norms and legal restrictions, and anticipated harms and likely benefits, the *modified casuistic* framework S. develops avoids the ethereal simplicity of some approaches to bioethics. Moreover, it goes a long way in addressing two of the most difficult questions of method in reproductive ethics: how to assign priorities to conflicting values, e.g., between reproductive liberty and duties to offspring, without simply deferring to individual autonomy; and how to join questions of public policy with the realities of clinical decision making.

S. begins with the fundamentals: What is the meaning and scope of a "right to reproduce"? How should we understand the moral status of the human preembryo or embryo? His discussion of the value of reproduction to individuals and the role of reproductive control in efforts to achieve political, social, and economic equality for women anticipates one feature of the modified casuistry he will subsequently develop: for some problems, the prioritization of values takes place in the context of individual cases; for others, the prioritization of values holds across similar cases (72). Because both freedom to procreate and freedom not to procreate serve self-determination, there is a strong presumption in favor of respecting reproductive liberty in cases involving conflicting values, as in situations of maternal-fetal conflict or donor reproduction.

His treatment of the moral status of the human embryo illustrates a second feature and the sense in which this is a *modified* casuistry: morally relevant casuistic factors include the long-range consequences and social implications of policies and practices as well as the overall similarity of the specific case to paradigmatic cases. Normal infants have *conferred* moral status, he argues, based on their high degree of similarity to the paradigm of descriptive persons, i.e. normal healthy adults. Morally relevant similarity here includes "the potential to cause self-consciousness, the potential to become self-conscious, viability, sentience, similarity in appearance to the paradigm, birth and social role" (80). Thus, fetuses that are fairly far along in development should be considered to have a conferred right to life, but not as strong as that of infants; similarly, preembryos and early embryos should not be regarded as possessing a right to life, although there is social value in acknowledging their symbolic value. Those who have already accepted the view that human personhood begins at fertilization are unlikely to find S.'s framework helpful, but he succeeds in giving content to widely shared developmental intuitions regarding the moral status of embryos, as well as a rationale for drawing limits in decisions concerning embryos and fetuses. Thus, e.g., the low degree of similarity of the very

early embryo to the paradigm of descriptive persons justifies embryo research even beyond the accepted 14 days, but not after the point at which the embryo "begins to acquire a more human-like appearance, i.e., the end of the fourth to the sixth week after conception" (129). In the same way, the high degree of similarity of the late-stage fetus justifies forced treatment in at least some cases where intervention is needed to prevent serious harm, despite the importance of reproductive liberty.

S.'s inattention to religious values diminishes the importance of this book for theological ethics and, in places, impoverishes the analysis. In justifying forced blood transfusions for a Jehovah's Witness mother of ten, e.g., no account is taken of the Witness's conviction that one's salvation is thus in jeopardy. A more serious weakness is that it is not always clear how some values hold across cases. E.g., even those who are sympathetic (as I am) with S.'s conclusion that requests for prenatal tests or reproductive interventions for nondisease characteristics should not be honored, will question whether a consequentialist appeal to past eugenics movements is sufficient to justify overriding procreative liberty. Important distinctions between population and individual eugenics and between negative and positive eugenics are glossed over, and the account of the purposes of medicine from which a principled distinction between preventing disease and creating superior children would follow is left undeveloped. Still, this is a challenging, insightful and well-researched book, full of practical wisdom for clinicians and policy makers as well as academics.

University of Notre Dame MAURA A. RYAN

SHORTER NOTICES

MALACHI: A NEW TRANSLATION WITH INTRODUCTION AND COMMENTARY. By Andrew E. Hill. Anchor Bible. New York: Doubleday, 1998. Pp. xliii + 436. $37.95.

Many years of research and careful evaluation of alternative proposals have gone into this outstanding commentary on the last of the Minor Prophets. Few exegetes are as candid as Hill in explaining their interpretative position on sensitive issues. He is a conservative scholar who accepts the divine origin of the Scriptures, is reluctant to emend the Massoretic Text, and prefers to substantiate rather than reconstruct biblical history. His commitment is to authorial intent rather than to a reader-oriented hermeneutic of postmodernism. In a word, he is a believing critic searching for meaning rather than creating it. Textually he does not slavishly follow the MT; divergences in ancient translations of Malachi are cited and, where necessary, fully discussed. But H. follows the wise suggestion of J. Sasson that "commentators serve best when clarifying what lies before them instead of explaining what they imagine to have existed" (11).

Malachi speaks to a critical moment in Israel's religious history. In suggesting a postexilic date around 500 B.C. H. casts a sharp light on the continuity of Malachi's message with the covenantal emphasis of earlier prophets. There is no rupture with the earlier passionate demands for loyalty; Malachi is an angry man who lashed out against a lax and cynical community forgetful of its vocation as the people of Yahweh. The reformer Ezra would come not a moment too soon! H. notes in passing that the terse sentences and abrupt style of Malachi probably indicate a minimal amount of editorial work on the text.

This superb commentary serves not only the general reader; the seasoned scholar will learn much from H.'s painstaking work on the textual, canonical, literary, and other topics appropriate to a commentary. This is conservative scholarship at its rigorous best. It will come as no surprise that the value of this work has been notably enhanced by the encouragement and remarkable editorial skills of the general editor, Noel Freedman.

FRED L. MORIARTY, S.J.
Boston College

MARK. Edited by Thomas C. Oden and Christopher A. Hall. Ancient Christian Commentary on Scripture: New Testament. Downers Grove, Ill.: InterVarsity, 1998. Pp. xxxv + 281.

This volume presents a compilation of the writings of ancient commentators on the Gospel of Mark. Careful investigation of sources, employing traditional and electronic means, permits the incorporation of commentary on almost every verse of Mark, a laudable accomplishment given the paucity of ancient sources specifically dedicated to this gospel. The introduction discusses the program of research and rehearses ancient writings concerning Markan authorship. The textual commentary divides the gospel into pericopes and provides for each pericope a brief overview of salient points in the following commentary and then translations of the ancient commentators arranged by verse. The organization is clear; and the translations, whether newly undertaken or revisions of earlier works, are generally quite good. As a resource "prepared for a general lay audience of nonprofessionals" (xi), this volume presents an extensive collection of ancient commentary and provides an introduction to the methods of ancient biblical exegesis.

Editorial decisions in the selection and presentation of material, however, limit the volume's potential usefulness for both its intended audience and the professional audience it hopes to stimulate. Exclusion of ancient commentary not deemed edifying for common worship or conducive to the task of spiritual formation restricts the diversity of cited materials and imposes on the presentation particular models of spirituality and spiritual formation that may not be applicable or helpful to all its readers. The overviews, designed to track "a reasonably cohesive thread of argument among patristic comments" (xiii), frequently impose rather than reveal inherent cohesiveness in the already restricted selection of texts. Both the selection and presentation inhibit the original purpose of ancient biblical commentary, not only to teach but to challenge. Though this may assist some in the primary intended audience, a professional audience will require a more representative compilation of material.

PAUL DANOVE
Villanova University

RELIGIOUS EXPERIENCE IN EARLIEST CHRISTIANITY: A MISSING DIMENSION IN NEW TESTAMENT STUDIES. By Luke Timothy Johnson. Minneapolis: Fortress, 1998. Pp. viii + 199. $20.

Johnson's important and highly controversial book contends that the normal paradigms for studies of early Christianity overlook the specifically religious character of the New Testament. J. argues for a phenomenological approach to religious experience in early Christianity to fill in these gaps, explains his "phenomenological approach," then provides three case studies to illustrate it: initiation, glossalalia, and shared meals.

As in his previous book, *The Real Jesus,* J. pulls no punches against opposing views, this time in critiquing Jonathan Z. Smith as perhaps the most learned example of the reductionist approach to NT texts that refuses to acknowledge religious experience or even the reality of revelation. J. rejects Smith's skeptical Kantian presuppositions and his reliance in NT studies on marginal "authorities" such as Burton Mack and Graydon Snyder, whose works he subjects to devastating critiques.

J.'s "phenomenological approach," which he distinguishes from philosophical phenomenology or phenomenology

of religion, means simply looking at a phenomenon from many angles (43–44). His case studies focus on early-Christian experiences of religious power (both in "signs" and in internal freedom), which were attributed to the Resurrection of the crucified Jesus. J. makes important arguments that amidst early-Christian diversity was a distinguishing unity of experience and conviction underlying Christian life and growth. He denies that there is positive evidence for any early-Christian movement "that was not shaped by belief in [Jesus'] resurrection" (184).

This is a much-needed corrective both to the tendency to ignore the experiential in much NT historical-criticism and NT theology. But, as J. acknowledges, there remain serious problems with religious experiences which need credal and community discernment to adjudicate between conflicting religious and moral claims based on them. Hopefully, this thoughtful and thought-provoking book will initiate such discussion.

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

"INTO THE NAME OF THE LORD JESUS": BAPTISM IN THE EARLY CHURCH. By Lars Hartman. Studies of the New Testament and Its World. Edinburgh: T. & T. Clark, 1997. Pp. x + 214. £19.95.

Hartman has provided a well-written and easily readable study of the diverse and common views of baptism in the New Testament as well as a brief treatment of baptism in two other early Christian documents, the *Didache* and the *Shepherd of Hermas.* Central to his thesis is that, among the diverse theologies of baptism in the NT, the theological interpretation of baptism as taking place "*into the name* of the Lord Jesus," a "formula" which in grammatical construction is both unbiblical (not in the Septuagint) and un-Greek (contrary to Greek style) is a primary characteristic of them all, and one which predates all other usages and formulae. Accordingly, baptism "into the name of the Lord Jesus" is a technical ritual formula coming from Aramaic-speaking Christianity and "its 'name' referred to an authority behind the rite, who conferred significance on the rite and made the formula meaningful" (45). All other theologies of baptism, as it were, tend to flow from this original formula as the basic reference point of baptism itself and express other implications of what it means to have been baptized "into the name of the Lord Jesus."

H. does not make clear, however, whether this so-called 'formula' ("into [*eis*] the name of the Lord Jesus") or others used in the NT (i.e., "in [*en*] the name of Jesus Christ," or "into [*eis*] the name of the Father, Son, and Holy Spirit"), were actually liturgical formulas recited in the administration of baptism or merely theological interpretations of the meaning of baptism. While it seems certain that H. considers them to have been liturgical formulas, he does not demonstrate to my satisfaction that they actually were. Also, although he spends considerable time on the Pauline (or pre-Pauline, or not-only-Pauline) notion of baptism as death, burial, and resurrection in Christ, he does not give equal treatment to the Johannine notion of baptism as new birth in water and the Holy Spirit or to baptism as "regeneration" in Titus, in spite of the fact that in several early-Christian liturgical traditions it was this emphasis, and not death and resurrection, which was considered primary. Similarly, I find that H. assumes too much from later-known Christian practice with regard to the existence of catechesis and the catechumenate in the NT period.

Nevertheless, this book is an important study and will be read with profit. Scholars and students of the NT, as well as liturgical and sacramental theologians will appreciate this short but detailed summary of all the NT texts on baptism in dialogue with current biblical scholarship, including a balanced discussion of the origins of Christian baptism, a most helpful treatment of Pauline baptismal theology in particular, and a clear defense of the objective, salvific, and sacramental nature of baptism in the NT.

MAXWELL E. JOHNSON
University of Notre Dame

PERPETUA'S PASSION: THE DEATH AND MEMORY OF A YOUNG ROMAN WOMAN. By Joyce E. Salisbury. New York: Routledge, 1997. Pp. 228. $19.95.

Salisbury attempts to put the account of the *Passion of Perpetua* into a broad cultural, intellectual, and religious context. As background or preface to a kind of commentary on the *Passion* itself, she discusses contemporary Roman family life and religion, the social and cultural situation of Carthage, and Christian conversion and martyrdom in the second and third centuries. In addition to setting out the context of the martyrdom account, however, she argues that Perpetua's (and her companions') conversion to Christianity and her willingness to die for her faith were driven by particular motives, among them a religious or spiritual drive which would have been characteristic of a young woman of Perpetua's social status, family relationships (especially with her father), and educational background.

The historical background S. provides is, in itself, very useful, but her move from context to particular conclusions about Perpetua herself seems to go far beyond the data provided by the text of the *Passion.* For instance, following her summary of Roman religious cults seen as particularly attractive to upper class Roman women (e.g. the Good Mother or Isis), S. securely asserts that Perpetua and/or her mother would have been very familiar with, influenced by, and even devotees of those goddesses. Undoubtedly, this kind of claim is an attempt to "flesh out" a character whose biographical data is limited to the single account of her martyrdom.

S. takes much for granted in such moves from broad context to specific assertions, making unqualified and definitive claims in so doing. For instance, she presumes that Tertullian personally would have exhorted Perpetua and her companions to undergo martyrdom, that "as a Carthaginian she was prepared for self-sacrifice" (57), that Felicitas was (in fact) Perpetua's family slave, or that as a typical young women of her social class she would have attended the theater and read particular novels. While all these things might be true, we cannot know any of them with such certainty. The story of Perpetua is endlessly fascinating and the effort to integrate social and intellectual context is laudable. However, despite its usefulness, this book should be viewed as a monograph with an interesting, though very weakly supported thesis.

ROBIN M. JENSEN
Andover Newton Theological School

HERMENEUTICS AND THE RHETORICAL TRADITION: CHAPTERS IN THE ANCIENT LEGACY AND ITS HUMANIST RECEPTION. By Kathy Eden. Yale Studies in Hermeneutics. New Haven: Yale University, 1997. Pp. 128. $20.

Eden's concise and conceptually clear work examines the history of *interpretatio scripti,* the ancient and continuing rhetorical tradition for the interpretation of texts. Starting from the ancient and working through patristic and humanist authors (Aristotle, Cicero, Quintilian, Plutarch, Basil of Caesarea, Augustine, Erasmus, Melanchthon, Flacius Illyricus, Montaigne), E. precisely identifies a consistent and strong strain in this tradition that opposed those advocating that the *verba* or *scripta* in every instance strictly had to mean what they signified. At stake was "the distinction between two kinds of meaning, intention and signification" (94). E. thoughtfully examines the tradition of rhetorical methods of interpretation.

Central to this tradition was the principle of "equity" (*epieikeia* or *aequitas*) taken from the legal forum and institutionalized by the Roman rhetoricians, which gave primary importance to *voluntas*—i.e., what the author, testator, or defendant meant. It preferred "wholeness" for the part, textual and contextual completeness to the particular *verba* or incident. Equity had parallels in the grammatical and rhetorical arts in the notion of decorum and economy, which made possible "accommodation"—again a favoring of the whole (i.e., text and context, or the complete life of an individual) over the part (a *dictum* or a specific act in one's life). Literally, it was "making oneself at home" with a text, accommodating it to the circumstances of one's time.

Christian writers Basil of Caesarea and Augustine of Hippo advanced this hermeneutical tradition by offering a *via media* between the interpretive extremes of "Judaizing" and "Hellenizing," i.e., overly literal and overly allegorical interpretations of Scripture. They also encouraged the study of pagan authors as propaedeutic to the study of Scripture, if one were to understand textual interpretation well and learn "in all cases to read spiritually" (62–63). This is a very fine book, clear, perceptive, accurate, and instructive.

FREDERICK J. MCGINNESS
Smith College, Northampton, Mass.

THE COSMOLOGICAL ARGUMENT. By William L. Rowe. New York: Fordham University, 1998. Pp. xx + 273. $35; $18.

This is a reprint with a new preface of a work that was first published by Princeton University in 1975. To say that the analyses are meticulous and detailed is to engage in considerable understatement. After a clear and enlightening examination of the various forms of the argument in Aquinas and Scotus, Rowe embarks on what is clearly the heart of the book: an examination of the role (or possible role) of the various forms of the principle of sufficient reason, using as his primary text the presentation of the argument in the writing of Samuel Clarke in the 18th century. It is here that R. finds the argument's principal weakness, since he concludes that the principle cannot be known to be true. This leads him to the conclusion that the cosmological argument can at best provide the believer with the comfort of judging belief to be reasonable.

The arguments and analyses place considerable demands on both the attention and the logical sophistication of the reader. There are many places where the text would have benefited from a modest degree of symbolization. And R. expresses justifiable regret in the new preface that he spent so little time in the book looking at the question of whether the being whose existence the cosmological argument intends to prove is indeed God, i.e., the traditional object of worship of Aquinas, Clarke, and others. The final chapter tries to give some motivation to analysis of the argument as a justification for belief in God. His minimalist conclusion is not surprising, but it is also not likely to be particularly disturbing to committed people of faith.

T. MICHAEL MCNULTY, S.J.
Marquette University, Milwaukee

HENRY VIII'S CONSERVATIVE SCHOLAR: BISHOP JOHN STOKESLEY AND THE DIVORCE, ROYAL SUPREMACY AND DOCTRINAL REFORM. By Andrew A. Chibi. Bern: Peter Lang, 1997. Pp. 204. $33.95.

This is a biography of Bishop John Stokesley (1475–1539), an ardent humanist who studied Latin, Greek, and Hebrew in both Oxford and Rome. In 1517 he was named royal confessor to King Henry VIII. A series of benefices followed, climaxed by his appointment as bishop of London in 1530, as a reward for his many services to the king, especially lobbying among European scholars for the legality of his royal master's divorce from Queen Catherine of Aragon. Though he supported the king in this matter, he was firmly opposed to doctrinal novelties in the 1530s, such as the translation of the Bible into English and clerical marriage. Fox credited him with the death of 31 heretics. Others put the number at over 100.

He seems to have been a conscientious pastor of souls and no respecter of persons. He walked a thin line in his various disputes with Thomas Cromwell, but never flinched in defending his rights as a bishop. He was rabidly antimonastic, but then in his day a good number of Catholic bishops were.

This useful biography teaches us that there was more than one religious reformation in England during the 16th century.

THOMAS H. CLANCY S.J.
Jesuit Archives, New Orleans

THE CHRISTIAN DIRECTORY OF ROBERT PERSONS, S.J. Edited by Victor Houliston. Studies in the History of Christian Thought. Boston: Brill, 1998. Pp. ix + 399.

It is fitting that one of the most widely read and frequently published Jesuit books of spirituality should appear in a

modern edition. There were 18 editions published from its first appearance in 1582 down to 1700—not counting the bowdlerized Protestant editions and the many translations into other languages. In Colonial America it was one of the pious books ordered by the Maryland Catholics, and there were at least two more American editions in the 19th century.

The editor, Houliston, is a South African clergyman who teaches at Witwatersrand. He is an acknowledged expert on this spiritual classic and handles topics like text, authorship, references, and literary influences well. He gives us a list of Catholic editions to 1673 and of 55 Protestant editions from 1584 to 1640. There is a full schedule of scholarly apparatus, including scriptural, patristic, and classical indices, to name but a few. Questions of authorship, literary influences, and differences in various editions are answered with expertise.

H. does not explore the fascinating life of this spiritual classic once it was translated into German under the title *Guldenes Kleinod der Kinder Gottes* in 1612. Its author was known as "Southom." It went through 16 editions before 1743. Thus Persons' book must be counted one of the most widely read spiritual books of the early modern period. It is rare to have a scholarly edition of a popular spiritual book. We can thank the editor for his long labor of love.

THOMAS H. CLANCY, S.J.
Jesuit Archives, New Orleans

THE RADICAL RHETORIC OF THE ENGLISH DEISTS: THE DISCOURSE OF SKEPTICISM, 1680–1750. By James A. Herrick. Columbia: University of South Carolina, 1997. Pp. ix + 245. $29.95.

Late in this study Herrick summarizes 18th-century deistic arguments in this way: "The Deists propagated their corrosive approach to the Bible among a popular audience by employing a variety of distinctive rhetorical tactics, including—in addition to argument—ridicule, lying, disguise, profanity, insult, selection, and forgery" (206). The work's unsophisticated level of rhetorical analysis is well indicated by this hodgepodge; what we really are given are *summaries* of the arguments of some familiar figures (Tindal, Woolston), some less familiar ones (Peter Annet, Jacob Ilive), and the counterarguments they generated. The context for these debates is loosely defined as part of the century's challenge of authority (political and religious), and the increasing power of the lower classes, addressed by the deists and, so the argument goes, ignored by the Anglican establishment.

Much of this has been previously and more convincingly rehearsed; several roads not taken are, indeed, the most interesting aspects of this work. First, we are reminded that one can never measure the strength of a cause by the response it generates; H.'s claim, citing J. M. Robertson (1910), that deism posed "a serious threat to social and religious stability" (10) is dubious, but that these writers generated a deluge of response is bibliographically verifiable. Why?

Second, "nature" and "reason" were used by both sides with equal abandon; every claim and counterclaim was backed by the "nature of things" and "universal reason." Many quoted passages make this shared authority obvious, but H. never delves into the significance of an age in which so few distrusted human reason.

Third, and again one wishes H. had pursued this track opened by his materials, in the midst of rabid arguments for religious toleration, the deists proved more anti-Semitic than the established church; in attacking Scripture they everywhere held up the Jews as models of superstition, ignorance, priestcraft, and deceit. The claim that English deists underwrote the American Revolution and the Higher Criticism in Germany ought to be reviewed in relation to this common deist strategy from one end of the century to the other.

MELVYN NEW
University of Florida, Gainesville

MONTAIGNE AND THE QUALITY OF MERCY: ETHICAL AND POLITICAL THEMES IN THE *ESSAIS*. By David Quint. Princeton: Princeton University, 1998. Pp. xviii + 172. $35.

In this novel interpretation of the *Essais,* Quint argues that Montaigne de-

velops an ethical code of mercy, submission, and reconciliation with one's political enemies. The Yale Professor of Comparative Literature develops his case through a careful reading of several essays on political conflict: "By Diverse Means," "Of Cruelty," "Cowardice," "Cannibals," and "Of the Art of Negotiation."

Painstaking textual and lexical analysis provides Q. with the evidence of Montaigne's alleged thesis that pardon, rather than vengeance, is the proper political, as well as moral, posture for the astute ruler. The literary critic admirably contextualizes this code of reconciliation within the Wars of Religion that had tormented Montaigne, especially during his tenure as mayor of Bordeaux. In this perspective, apparently academic discussions of Alexander the Great or cannibalistic Brazilian tribes emerge as pointed critiques of the refusal of contemporary Catholics and Huguenots to replace fratricidal warfare with a polity of mutual compromise.

This erudite study illumines a heretofore neglected political strand of Montaigne's moral philosophy, yet the portrait of Montaigne the patron of tolerance does not completely convince. Montaigne's appeals to the value of mercy are routinely balanced by arguments on the worth of militant conquest. As Q. himself admits in the opening analysis of "By Diverse Means," passages touting clemency as the path to political stability are undercut by other passages underscoring the political value of revenge. Reflecting Montaigne's skepticism, neither of the two postures will necessarily lead to the political good of stability. Even on questions of mercy, Montaigne the Pyrrhonist trumps Montaigne the magnanimous liberal.

JOHN J. CONLEY, S.J.
Fordham University, New York

JONATHAN EDWARDS AND THE LIMITS OF ENLIGHTENMENT PHILOSOPHY. By Leon Chai. New York: Oxford University, 1998. Pp. xi + 164. $39.95.

Although a rather short study of a very large topic, this book is the fruit of a long-lasting interest and many years of scholarly reflection. Chai, professor of English and Comparative Literature at the University of Illinois, confesses that his work on this book has undergone radical revision since it was first conceived during his years of graduate study. The work of Norman Fiering and others had altered the landscape of American studies, which once insisted on rendering Edwards "magisterial by his lonely isolation" (v). So the emphasis of C.'s study shifted from trying to disprove this magisterial isolation of an American genius, by showing an affinity of ideas between Edwards and Enlightenment thought, to something more methodological: showing "that the crucial affinity lay in philosophical approaches, rather than in particular concepts" (vi). The result is a critical analysis of the philosophical enterprise of the Enlightenment as a whole, as seen in the approach to certain key issues by certain key thinkers and as reflected in corresponding works of Edwards.

Three focal topics are explored, each leading to a rereading of a major work of Edwards. An analysis of John Locke's treatment of perception and cognition leads into a new reading of Edwards's *Religious Affections.* Then a study of the relationships between different dimensions of perception—ideas, minds, objects—in the thought of Nicolas Malebranche, is followed by an examination of Edwards's unpublished essay "The Mind" and his notebook "Miscellanies." The final topic explores causation as expounded by Leibniz, thus laying the groundwork for a closely argued refutation of Edwards's *Freedom of the Will.*

C.'s strongest sections are those that explore the primarily philosophical argumentation of Edwards, particularly his treatise on free will. The weakest are those that study his theology and spirituality. The examination of *Religious Affections* neglects two fundamental dimensions: that Edwards is working in the context of a centuries-long Puritan tradition of discerning genuine from false experience of conversion, and that his use of contemporary philosophical categories, from Locke and others, is itself a metaphor to express the ineffable

encounter with God's transcendent but personal mystery.

CHRISTOPHER J. VISCARDI, S.J.
Spring Hill College, Mobile

DISQUIET IN THE LAND: CULTURAL CONFLICT IN AMERICAN MENNONITE COMMUNITIES. By Fred Kniss. New Brunswick, N.J.: Rutgers University, 1997. Pp. xiii + 257. $19.95.

Kniss here shows that the ostensibly peaceful Mennonites are not always peaceable. In fact, this careful and penetrating study of cultural conflict analyzes some 208 disturbances in the Mennonite Church between 1870 and 1985. Based on meticulous historical research, the volume organizes the episodes of conflict into four time periods, each with its own set of struggles.

This study is important for many reasons other than merely overturning popular stereotypes of Mennonite harmony. First, K. demonstrates the importance of the role of ideas and symbols in the process of conflict. Ideas and symbols are treated as independent cultural objects. Second, social conflict within the somewhat isolated Mennonite community is linked to external changes in the larger social world. This important move demonstrates the importance of tying even internal sectarian conflict to the larger sociohistorical context. Third, K. proposes a fourfold typology for understanding the outcome of conflict based on two key dimensions of any moral order: the locus of moral authority and the purpose of the moral project. These dimensions generate a fourfold map of modernism, traditionalism, libertarianism, and communalism. Mennonites, according to K., fall in between the traditionalism and communalism region of the map, which is one of the sources of ferment for their disharmony. Finally, this study contributes a sophisticated conceptual scheme of conflict outcomes. This approach underscores the complex interaction between challengers, defenders, and third-party interventions that determines the outcome of any particular conflict.

Here is a path-breaking contribution to sociotheological analysis that addresses a long-overlooked dimension of Mennonite life. It also provides an important conceptual framework for understanding conflict in a variety of social settings, and articulates the important interface between cultural objects and their sociohistorial settings.

DONALD B. KRAYBILL
Messiah College, Grantham, Pa.

A SPIRITUAL THEOLOGY OF THE PRIESTHOOD: THE MYSTERY OF CHRIST AND THE MISSION OF THE PRIEST. By Dermot Power. Edinburgh: T. & T. Clark, 1998. Pp. v + 178. £12.50.

Power offers a spiritual theology or spirituality of the priesthood inspired by Balthasar's christology. He argues that the problem with a functional approach to the ordained priesthood is that it tends to root priesthood in a task rather than in a personal relationship with Christ. If function rather than christological foundation is primary, then holiness of life, representation of Christ, or personal identification with the Lord all become secondary. What the priest does, becomes more important that what he is.

Balthasar's insistence on the primacy of relations in his theology pertains in a special way to the priest, whose office cannot be separated from the intimate discipleship to which he is called, that he might make transparent Christ's love for the Church. He sees the evangelical counsels as informing the concrete shape of a priestly spirituality, even for diocesan priests. It is a kenotic spirituality which highlights a total gift of self to the Church.

P. offers a good overview of Balthasar's esthetic theology. He recognizes the limitations of his highly idealized, transcendental approach to the spiritual life, his tendency to approach questions from the "top down" rather than historically, and the way his emphasis on the masculine-feminine principle determines his ecclesiology. Balthasar's spirituality of the priesthood will not have much to contribute to the contemporary discussion about ordained ministry. In his theology, the

nuptial mystery seems to predominate at the expense of the organic symbol of the Church as Christ's body. He seems to exalt symbolic relations at the expense of real ones. But P. sees the value of his ability to elucidate the depths of the biblical symbols, offering a "panoramic view" of Christian existence and a rediscovery of priestly identity that is both personal and christological.

THOMAS P. RAUSCH, S.J.
Loyola Marymount University, L.A.

ORDAINING WOMEN: CULTURE AND CONFLICT IN RELIGIOUS ORGANIZATIONS. By Mark Chaves. Cambridge, Mass.: Harvard University, 1997. Pp. x + 237. $29.95.

This work is a valuable addition to the literature analyzing the struggle for women's ordination through the lens of organizational theory. In a study of the 100 largest Christian denominations in the U.S., Chaves examines both the historical and sociological factors leading to change in those denominations that now ordain women and the institutional elements that prevent change in those that do not. For those more accustomed to approaching this question from theological or biblical perspectives, looking at the question from the perspective of sociology of organizations sheds light on a situation not completely explainable theologically.

C. reviews significant internal and external pressures on religious denominations to ordain or refuse ordination to women. He points out that the internal problem of clergy shortage rarely leads to women's ordination; rather other means are found to perform the tasks usually reserved to the ordained. Institutional policy about women's ordination and women's actual involvement in pastoral practice, therefore, often diverge. The most significant internal factor he notes is the degree of centralized authority: the least centralized denominations are most likely to ordain women.

In his view, however, external factors weigh more heavily in the decision for or against ordination. In particular, the increasing tendency to relate the struggle for women's ordination to the wider societal movement for complete gender equality accounts for the increased contentiousness of the contemporary debate. The theological reasons (biblical inerrancy and an understanding of sacramentality) used by denominations to refuse ordination to women cannot fully account for the refusal to ordain. For the resistant denominations, therefore, the refusal of ordination to women is more a symbolic line in the sand against liberal modernity, epitomized for them by the movement for gender equality. C.'s well-documented and persuasive study makes for interesting and provocative reading.

MARY E. HINES
Emmanuel College, Boston

PROPHETIC CHARISMA: THE PSYCHOLOGY OF REVOLUTIONARY RELIGIOUS PERSONALITIES. By Len Oakes. With a Foreword by Sarah Hamilton-Byrne. Syracuse, N.Y.: Syracuse University, 1997. Pp. xiii + 246. $39.95; $17.95.

This timely book attempts a comprehensive and inclusive overview of charismatic leaders, especially those of the new religious movements that have flourished over the last 30 years. Oakes starts by providing a description of the main personality traits of these prophets, who are characterized, among other things, by grandiose self-confidence, extreme manipulativeness, and a need to control others. Next, the theories of charisma proposed by Max Weber and Heinz Kohut are examined. O. prefers a naturalistic interpretation of charisma, which is a genuine and unique expression that cannot be reduced to other categories.

Probably the most interesting feature of this book is its analysis of the emergence of the prophet in five sequential stages. The first is the early narcissism, which eventually finds fulfillment in the exuberant, though uncritical, devotion of the followers and devotees. The second is an incubation period, in which the individual is tested and tried. Then comes the awakening, when the person emerges as God's messenger. Fourth, the mission is realized in the establish-

ment of a commune or cult. Finally, comes the decline or fall, which may or may not be accompanied with social conflict. O. concludes that prophetic figures challenge our most fundamental beliefs and values.

O. succeeds in shedding considerable light on the psychological qualities that go with prophethood. But the reader is left rather confused when, for example, L. Ron Hubbard of Scientology, David Berg who founded the Children of God (now known as The Family), Maharishi Mahesh Yogi of Transcendental Meditation, and Bhagwan Shree Rajneesh of the Rajneesh Foundation are apparently put on a par with Jesus, the Buddha, Muhammad, and Hitler! Surely some distinctions and clarifications would have been in order.

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

FORMATION OF THE MORAL SELF. By Johannes A. van der Ven. Studies in Practical Theology. Grand Rapids: Eerdmans, 1998. Pp. xiv + 410 pages. $45.

This well-conceived and thorough project surveys the more significant theories of character formation and attempts to name the fundamental quality common to each of the theories that makes them pertinent to character formation. Van der Ven believes that moral education must teach students to have more than just the formal skills needed in applying procedures; they need substantive instruction as well.

V. presents six different "schools" of thought. The first two are informal, occurring in theoretically uncontrolled, nonscientific environments: discipline in the family and socialization in the larger community. The remaining four are formal theories of moral education: moral transmission, cognitive development, values clarification, and emotional formation. He does not consider any of these six as adequate by itself. Rather he argues that underlying each is that fundamental quality, moral communication, which he defines as "the ongoing process of moral exchange and understanding in the search for truth" (31). In recognizing this foundational similarity, readers learn that these six different schools are systematically related and, in terms of their purposes, do not compete but rather overlap.

V. concludes by endorsing a newly emerging school of moral education, character formation, that even in its incipient stage not only captures where the theories overlap, but appropriates some of the strengths of each of the other schools. Readers will expect rightfully that V. expand the ideas of his final chapter into a new book-length manuscript and that he will examine the writings of moral theologians already writing on character and virtue. Until then, this admirable first volume of the series on "practical theology" is an ideal text for introductory courses on moral education and a necessary reference for instructors.

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

CONSCIENCE AND CATHOLICISM: THE NATURE AND FUNCTION OF CONSCIENCE IN CONTEMPORARY ROMAN CATHOLIC MORAL THEOLOGY. Robert J. Smith. Lanham, Md.: University Press of America, 1998. Pp. xx + 160. $49; $29.50.

This study is historical in its retrieval of conscience in Aquinas, expository and evaluative in its analysis of Grisez and Häring, and constructive in its proposal to consider conscience within the framework of prudence and with strong ties to the spiritual life. Smith uses Aquinas as the chief expositor of the Catholic tradition on conscience and as the benchmark against which to measure the fidelity of further developments. His thesis is that Häring and his revisionist followers are more faithful than Grisez and the traditionalists in restoring Catholic moral theology to its Thomistic roots.

S. focuses primarily on the function of conscience as a guide to moral choices. In analyzing Grisez, he shows what happens when one's approach to morality is ruled by one's ecclesiology. Grisez's basic premise is that a right conscience will conform to the teaching of the magisterium. The overarching concern for Häring, by contrast, is the person yearning for wholeness in response to God. S. favors Häring for his respect of the com-

munal dimension of the reciprocity of consciences, of the inviolability of individual conscience, and of nondiscursive elements in a holistic understanding of conscience.

This book is valuable for the way it retrieves some often neglected themes in Aquinas, especially those that support a strong relationship between conscience, prudence, and the role of the Spirit. These themes are at the core of S.'s constructive proposal, which suggests but does not develop a rightful place for affectivity, intuition, imagination, community, and prayer in making a moral decision. However, the role of conscience as a reminder of who we are to become does not get adequate attention. Yet S.'s proposal for a stronger relationship between conscience and spirituality carries much promise for the function of conscience not only in making decisions but also in forming character. This book would make an excellent secondary source for any course that includes a serious consideration of conscience.

RICHARD M. GULA, S.S.
Franciscan School of Theol., Berkeley

RELIGION, FEDERALISM, AND THE STRUGGLE FOR PUBLIC LIFE: CASES FROM GERMANY, INDIA, AND AMERICA. By William Johnson Everett. New York: Oxford University, 1997. Pp. xiv + 206. $45.

Everett sets for himself the task of a "comparative study of the engagement between religion and constitutionalism" (vii). An introduction and initial chapter explain the basic terms involved in the idea of "covenantal publicity" which serves as both an interpretive and normative lens throughout the volume.

Three middle chapters examine the role of the Church in constitutional regimes through case studies: the former East Germany at the time of the collapse of the Berlin Wall and its immediate aftermath; present-day India with its swirling mix of world religions; and the U.S. as viewed through two legal cases, one involving the United Methodist Church and the other Native American sacred land rights. Each of these three chapters is a revision of previously published material. In a synthetic theological analysis in the concluding chapter E. distills from his case studies three broad ecclesiological options: communal, institutional, and associational. These options describe both the internal organization of churches and how churches interact with other elements of social life.

The conclusions E. draws from his case studies are careful and measured though not especially insightful. His balanced judgment sees strengths and weaknesses to each option and his correlation of theology with his political analysis permits mutually critical exchange. However, the book leaves one with a sense of an unfinished project. It constitutes more a formal framework of analysis for future work rather than a substantive argument. A limitation of the volume is the paucity of reference to Roman Catholic ecclesiology; none of the case studies uses the Catholic experience as centrally important. Unfortunately, the volume is also marred by a number of annoying typographical errors and a repetitive style.

KENNETH R. HIMES, O.F.M.
Washington Theological Union

CHAMPIONS OF THE POOR: THE ECONOMIC CONSEQUENCES OF JUDEO-CHRISTIAN VALUES. By Barend A. De Vries. Washington: Georgetown University, 1998. Pp. xvii + 318. $55; $24.95.

De Vries offers an important study of U.S. and global poverty that directs careful attention to its economic and other causes, to policies and actions needed to eradicate the worldwide problem, and to Jewish and Christian biblical and ethical teachings that serve as a resource for moral analysis. In the foreword, Archbishop Rembert G. Weakland, O.S.B., describes the work well as "an international approach to poverty and one with an ethical dimension" (xii). This book addresses the urgent moral crisis that "one out of five" of the world's citizens lives in conditions of "abject poverty" (2). D., a former chief economist at the World Bank who has served at the International Monetary Fund, presents in two parts an

analysis of poverty that embraces biblical and ethical demands of justice which call for greater participation of the poor in economic life.

Part 1 studies the economy of poverty and examines conditions in the U.S., the serious situation of the poor in developing nations, the effects of poverty on women, poverty and the environment, and the impact of military finance and production on global poverty. It concludes with an outstanding chapter on poverty and foreign debt that provides helpful statistics and insightful historical analysis of "the consequences of the debt crisis for the poor" (156). D. draws often on data from the World Bank and includes well-designed descriptive and comparative tables.

Part 2 treats the ethics of social justice and explores the ethical teachings and official pronouncements of Jewish, Roman Catholic, mainline Protestant, and Evangelical traditions on the causes and consequences of poverty and moral imperatives for action. It considers economics in the Bible, Jewish views on social justice, liberation theology, Roman Catholic encyclical teaching, Protestant teachings on the ethics of poverty, and practical responses organizations and individuals may take to aid the poor. D. recognizes the significant potential that religious traditions hold to provide ethical justification and inspiration for unified action by government, business, and communities on behalf of the world's poor. D. offers us a broad survey of the teachings of these religious traditions.

FRANCIS T. HANNAFEY, S.J.
Fairfield University, Connecticut

DURABLE GOODS: A COVENANTAL ETHIC FOR MANAGEMENT AND EMPLOYEES. By Stewart W. Herman. Notre Dame: University of Notre Dame, 1997. Pp. 245. $40; $20.

What if business management/employee relationships were more "covenantal" than adversarial? What would corporations be like if people viewed their firms as cooperative communities committed to a common good? Herman considers these questions and offers God's covenant with the chosen people as a model for interpersonal relationships in business.

Proceeding largely from Lutheran convictions about the nature of vocation, mainline Protestant emphases on promise making and promise keeping, and H. Richard Niebuhr's belief that all relations are "triadic" or relative to a cause, H. argues that management/employee relations share certain features with the divine covenant. In both sorts of relationships, participation, high expectation, conflict, vulnerability, and ambiguity are evident, enduring, and essential.

Citing the successful labor relations of General Motors' Saturn plant in the early 1990s, Caterpillar's failures during this same period, as well as a number of thorny issues involving corporate downsizing, re-engineering, and offshore migration, H. argues that traditional hierarchical relations that rely upon noncooperation and coercion, especially tactics involving managerial threat and punishment and employee withdrawal of effort, have left corporations endlessly mired in conflict and shortsighted selfishness. Corporations would be better off, he claims, to adopt cooperative strategies based on trust, loyalty, mutual respect, service, and noncoercion, i.e. covenantal business strategies.

This provocative and thoughtful text is a well-argued analysis of the history and embedded values of U.S. labor relations from the 19th century to the present. It stimulates the reader to think how management/employee relations might become truly free networks of interdependent human action wherein constituents bind themselves—despite the inevitable conflicts—to trust and respect each other and to pursue the firm's best interests.

MARTIN J. CALKINS, S.J.
Santa Clara University, California

HELPING AND HEALING: RELIGIOUS COMMITMENT IN HEALTH CARE. By Edmund D. Pellegrino and David C. Thomasma. Washington: Georgetown University, 1997. Pp. viii + 168. $15.95.

Drawing on the Catholic maxim "reason informed by faith," Pellegrino and

Thomasma explore what distinctive insights and principles of discernment a Christian perspective offers regarding medicine, health care, and the moral issues they raise. Their work is a prophetic one, seeking to challenge morally and to revitalize health-care professions and institutions by calling them back to their proper end—the healing relationship—in light of defining Christian principles of love and justice.

This is a valuable and helpful book overall. Its analytic attention to the religious dimensions of health-care ethics leads to emphases, distinctive from the often-dominant philosophical perspectives. The authors argue, for example, that health care involves more than the individual "patient as rational, autonomous decision-maker" so influential in health-care ethics today—rather, it requires healing *care* in a *relationship* between the patient and the professional and with the wider community itself in a "community of healing." They also offer a strong moral challenge to health-care professions and institutions to live up to the internal moral demands of their professions (and for Christians to the morally rigorous demands of vocation) through engaged concern and advocacy for the most needy and vulnerable among us. Here they offer an important corrective to the social and economic "market" forces that today shape and threaten the moral integrity of health care.

However, the work also evidences some shortcomings. At times, the treatment of individual topics is too brief and/or too facile, e.g., the assertion that Christian faith gives an overarching, redemptive meaning to suffering may be the case but need not be. In addition, one wonders whether the book's heavy moral emphasis on the beneficence and altruism of the health professions is sufficient to counteract the economic forces and climate of cost effectiveness operative in today's health care. Last of all, whether or not it will be persuasive and helpful to non-Christian readers (as the authors hope), given its highly Catholic, Christian viewpoint, must await the judgment of those readers.

MICHAEL M. MENDIOLA
Pacific School of Religion, Berkeley

GOOD NEWS, BAD NEWS: JOURNALISM ETHICS AND THE PUBLIC INTEREST. By Jeremy Iggers. Boulder, Colorado: Westview, 1998. Pp. 179. $24.

For most of this short, compelling book, Iggers has a field day critiquing journalism ethics, which he describes as "a dysfunctional ethical discourse" (7). That might be considered the "bad news" to which the title of his book alludes. He ends by issuing a kind of manifesto on behalf of the "public" or "civic" journalism movement, which envisions newspapers and other media as working constructively with citizens to identify social problems and to effect change, a departure from the news media's traditional role as "neutral" observers and chroniclers of events. That would be the "good news."

I.'s primary target is the American journalism community's cherished ideal of objectivity. "Even on its own terms, the information-centered model of objective journalism is a failure" (124). I. argues that objectivity is a pipe dream, the product of a flawed epistemology. Facts aren't pictures inside a reporter's head reflecting the real world, but rather social constructions that create rather than mirror reality, he argues. American journalism has, in important ways, missed the forest for the trees by focusing its ethical codes and conversation on matters of accuracy, truthfulness, and objectivity, to the exclusion of other issues such as the ramifications of corporate ownership, he suggests. "The fundamental question of journalism ethics—How do we best realize the goal of enabling citizens to participate more fully in democratic life?—has been replaced by the market-driven question, 'How do we meet what our reader and marketer-customers say are their information and entertainment needs?" (78).

I. sees a kind of salvation in public journalism, which holds out the possibility of recharging democracy through the re-creation of the "public sphere": "The public journalism movement may be journalism's last best hope. But whether it fulfills its promise will depend on how its stated principles are translated into practice" (143–44).

While many in the journalism community may question whether the situ-

ation is quite that bleak, few would deny that I. has his finger on much of what threatens to make journalism irrelevant, nice profit margins notwithstanding.

ROBERT F. MCCABE, JR.
Sun-Sentinel, Fort Lauderdale

TRANSFORMATIONS OF THE CONFUCIAN WAY. By John H. Berthrong. Explorations: Contemporary Perspectives on Religion. Boulder, Colorado: Westview, 1998. Pp. xiii + 250. $75; $25.

Berthrong presents a very readable treatment of the intellectual development of the Confucian tradition in East Asia. After an introductory chapter outlining what he terms the "Confucian Way," he devotes the remaining chapters to what he calls six "paradigmatic historical transformations," from 1700 B.C.E. to our own century, encompassing the rise of the classical tradition in Shang and Chou China, development in the Han dynasty, defenses of the tradition in face of challenges from Taoism and Buddhism, the renaissance in Neo-Confucianism of the Sung and Ming dynasties, export of the tradition to Korea and Japan, and an excellent analysis of the "New Confucianism" movement in this century.

Covering so much material in a relatively slim volume is no easy task, but B. has acquitted himself quite well, and avoids being either simplistic or pedantic. Especially helpful is the excellent overview of the development and adaptations of the Confucian tradition in Korea and Japan, since far too often these countries have been overlooked in similar studies. Overall, B.'s use of primary materials is quite judicious and he provides the reader with a concise summary of some of the best scholarship on each of the six periods to get to the essence of a debate, concept, or period. The concluding chapter on New Confucianism is perhaps the most exciting; here B. shows how the Confucian tradition is grappling with contemporary challenges from feminism, science, technology, and interaction with the Western world.

A basic awareness of the Confucian tradition seems to be presumed on the part of the reader, while the many references, index, and bibliography would facilitate further research into any of the periods or topics treated. This book could be used profitably as an upper-division and/or graduate text for courses dealing with Asian studies, or possibly also in comparative philosophy.

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

WINDOWS ON THE HOUSE OF ISLAM: MUSLIM SOURCES OF SPIRITUALITY AND RELIGIOUS LIFE. Ed. J. Renard. Berkeley: University of California, 1998. Pp. xx + 431. $55, $22.

Editors of books of readings are the master arbiters of what is included or excluded. Given the immensity of Islam, however, there is danger, as in the present case, of assembling a disparate collection that lacks cohesion. There is no one selection here that is absolutely necessary, that may not be replaced by another equally meritorious. Some selections have no value, e.g. Taha Husain (124). Seven unequal sections are devoted to foundations, devotion, inspiration, esthetics, community, pedagogy, and experience. Most of the translations are workmanlike productions, but there are some rough spots. The editor has aimed to be widely representative. One ventures across time, language, nation, and school of thought. Skipping centuries or continents between selections is not uncommon. The selections range from a few lines to several pages. This constant shifting makes concentrated attention and depth of analysis difficult. The individual pieces stay autonomous with no reach across time or topic. The overall effect of the collection is not that of a well-woven tapestry but of a variegated collage.

There is a vocabulary associated with Islam, and much of it is included in these readings. Though the original vocabulary was Arabic, it has been preserved across centuries and language barriers. Yet despite the effort to incorporate this vocabulary, it is unfortunately mistransliterated here in the majority of cases. It is not possible to be accurate when half the vowels and about half a dozen consonants are un-

represented The editor has not been well served by his publisher This impoverishment of the original vocabulary is not justifiable in a serious book by a university press in an age when multilingual wordprocessors and publishing packages are available everywhere

Even more damaging to the quality of the book is the reproduction of the 66 illustrations Their inclusion was intended to enhance the text, but the quality of most of the illustrations is just this side of dismal The blotches of black on gray rob the intricate and subtle compositions of their artistic, esthetic, or any other values What the verbal gave, the visual has taken away The book includes several appendices, but lacks a thorough index of all the Islamic vocabulary, names, and places, etc The general index is inadequate It lacks even terms like Arabia, Iraq, and Syria

SOLOMON I SARA, S J
Georgetown University, D C

BOOKS RECEIVED

SCRIPTURAL STUDIES

Apocalypse 2000 The Book of Revelation Ed J Miller Berkeley, Calif Seastone, 1998 Pp 144 $17 95

Baker, K *Inside the Bible* S F Ignatius, 1998 Pp 373 $14 95

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Best, E *A Critical and Exegetical Commentary on Ephesians* Edinburgh T & T Clark, 1998 Pp 686 $69 95

Borg, M *Conflict, Holiness, and Politics in the Teachings of Jesus* Harrisburg, Penn Trinity, 1998 [1984] Pp 309 $22

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Donaldson, T *Paul and the Gentiles* Minneapolis Fortress, 1997 Pp 409 $34

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