

## BOOK REVIEWS

1 SAMUEL. By David Jobling. Berit Olam Studies in Hebrew Narrative and Poetry. Collegeville: Liturgical, 1998. Pp. x + 330. \$34.95.

This is not your conventional commentary based upon the historical-critical method, with its obvious gains and acknowledged limitations. Jobling invites us into a very different world of interpretation which goes under various names. His commentary is based on a reader-oriented hermeneutic instead of a tightly focused search for authorial intent. J. also levels with the reader by candidly sharing the perplexities and doubts that emerged from his own reading of the text.

Perhaps it is time to acknowledge a healthy plurality of methods for dealing with the fecundity of the revealed word. Scholarly depth and discipline should never be sacrificed in our commentaries, but there is now a greater awareness that those gains can be mobilized in a legitimate pursuit of contemporary purposes. The newer literary criticism focuses on the internal, rhetorical workings of the text, the assumption being that the text itself produces a world in which the reader may profitably participate. This requires much discipline and restraint lest the text be turned into anything one wants to make of it. But from this relatively new perspective J. has conscientiously wrestled with Israel's passionate testimony to God's venture with the people of Israel. He has tried to read the text in ways which can stir the hearts and minds of people entering a new millennium.

J. had three main goals. The first was to test the possibility of organizing his book on the three guiding categories of recent ideological criticism: class, gender, and race. J. deals sequentially with these categories. The second aim was to read 1 Samuel *as a book*, complete in itself, even though it is actually part of a larger story, the Deuteronomic History, Israel's powerful testimony of her encounter with Yahweh, the Lord of history. A third aim was to reflect upon 1 Samuel as a historical document growing out of a broadly conflictual situation in Israel of the Iron Age. 1 Samuel is part of a national autobiography that reaches its final form long after the events it narrates and discloses an acute anxiety over the relationship of Israel's present to her past.

In a world in which interpretation of God's word has sometimes been used to control or oppress women, it is healthy to see a concern for a solidly grounded hermeneutic. "While women characters are not so intrinsic to the action in 1 Sam as they are in Judges and Ruth, they have a very significant presence in a great variety of roles. . . . The variety of cases must continue to be investigated with a variety of feminist methods" (194). J.'s engagement with the text of 1 Samuel is vivid personal testimony of a concerned commentator on issues of our day; it challenges all of us to rethink and even reorder our commitments to pressing social issues. In a word, this is

an ethically responsible book which deserves the effort necessary to profit from it.

Needless to say, readers should not mothball copies of works like P. Kyle McCarter's fine study of 1 Samuel in the Anchor Bible or J. C. Mauchline's commentary in the New Century Bible, both composed according to the rigorous standards of the historical-critical method. And we must insist that this very method does *not* rule out theological issues or the search for religious values. It is surprising that neither name appears in the "General Index" of J.'s book.

Finally, J.'s book is part of a multivolume commentary which is a work in progress. To all the contributors to the Berit Olam series, I earnestly recommend that the first item in the commentary should always be a good modern translation of the book under consideration.

*Boston College*

FRED L. MORIARTY, S.J.

THE HISTORICAL JESUS: A COMPREHENSIVE GUIDE. By Gerd Theissen and Annette Merz. Translated from the German by John Bowden. Minneapolis: Fortress, 1998. Pp. xxix + 642. \$65.

This is a translation of *Der historische Jesus: Ein Lehrbuch* (Göttingen: Vandenhoeck & Ruprecht, 1996). Theissen and Merz have provided students and scholars alike with an enormously useful guide through the labyrinth of historical Jesus research. All of the principal areas of research are treated: history of research, sources (both Christian and non-Christian), historical and social context, activities and teachings of Jesus, the death of Jesus, and Easter and the beginnings of Christology. A brief Retrospect offers "A Short Life of Jesus."

The format enhances the value of the book. Each section begins with a short introduction and "preparatory tasks" that serve to introduce important texts. The major problems are then surveyed, with a summary of the principal solutions. At the end of each section the authors present a series of "tasks" which include questions. "Solutions" to the questions are provided at the end of the book. These questions and answers are not simplistic, but are designed to lead the reader to consider the logic and steps involved in accepting or rejecting various hypotheses. The format assures the effectiveness of the book for the classroom, for study groups, and for reference among busy pastors or professors.

Occasionally the authors take positions that some scholars will dispute. One of note is acceptance of the antiquity and independence of the *Gospel of Thomas* (37–41). Two logia are cited that they think indicate antiquity, but many other logia may be cited that betray late, secondary tendencies (including instances of Lukan and Matthean redaction). That some of the logia represent primitive forms of the tradition, reaching back to the first century, seems likely. But the evidence of independence from the Synoptics, even superiority to the Synoptics, is not compelling.

T. and M., moreover, are willing to accept the presence of early, possibly authentic traditions in Gnostic works such as the *Letter of James* and the *Dialogue of the Savior*. They are not critical enough in their assessment of the views of the scholars and students from Harvard and Claremont. Excising the presence of allusions to, or quotations of the Old Testament, as well as other Jewish features, is often the price to be paid for accessing these "primitive" and "independent" sources. The result too frequently is the distancing of Jesus from his Jewish heritage and Palestinian setting.

The authors' survey and assessment of non-Christian sources are judicious and, again, very helpful. These include the so-called *Testimonium Flavianum* (original, but edited and embellished by a Christian), rabbinic tradition (esp. *b. Sanh.* 43a), Mara bar Serapion, and several Roman writers (Pliny the Younger, Tacitus, Suetonius, and Thallus). The value of these sources is that they provide a measure of corroboration of the biography of Jesus that the Gospels provide. These sources also give us a fair indication of how Jesus and the early Christian movement were viewed by their contemporaries.

A few other points in this book may be briefly mentioned. The authors provide a helpful sketch of the questions associated with Jesus' proclamation of the kingdom of God. They conclude that Jesus' proclamation "is governed by the Jewish understanding of God" (275). God's will is being established on earth. Satan has fallen; forgiveness of sin is freely offered. The kingdom of God is both present and future. There is an apocalyptic element (a "form of oral prophecy"), but it is different from "scribal and esoteric apocalyptic." Jesus' perspective is thoroughly eschatological. (T. and M. take a playful swipe at the Jesus Seminar when they say that the "non-eschatological Jesus" seems to have more Californian than Galilean local colouring" [11].)

The authors believe that Jesus did indeed perform exorcisms and healings, though accounts of walking on the sea and multiplying loaves owe their origin to the post-Easter community. They sensibly find that "Jesus' ethic is a Jewish ethic" (394). The Last Supper was probably an ordinary meal (not a Passover Meal) celebrated the day before Passover; it was intended as a substitution for the official cult and it celebrated the coming kingdom. The ruling priests were offended by Jesus' criticism of the Temple; the Roman governor reacted negatively to Jesus' message of the coming kingdom. The priests mocked Jesus as a prophet (Mark 14:65); the Romans mocked Jesus as "king of the Jews" (Mark 15:16-18). The authors' positions are consistently judicious; all readers will be well served.

Subject and Scripture indexes are provided (but not an author index). Sectional bibliographies are provided. The bibliographies for the English edition have been updated by Robert Morgan.

THE GOSPEL OF JOHN. By Francis J. Moloney, S.D.B. Sacra Pagina Series. Collegeville: Glazier/Liturgical, 1998. Pp. xxii + 594. \$34.95.

This commentary fulfills commendably the goals of its series; it is a modern exposition of the Fourth Gospel for professionals, clergy, and graduate students, which combines traditional critical scholarship with a contemporary literary approach. It is comprehensive but not exhaustive like those of Brown and Schnackenburg. It also has an unusually strong foundation in Moloney's personal research, building on his three-volume narrative-critical reading of John already published by Fortress Press.

M.'s distinctive reading of John 1:16–17 provides one key to his interpretation: "From his fullness we have all received, and *gift in place of gift* (*charin anti charitos*).” In place of the gift of the law through Moses is given "the gift that is the truth" (epexegetical *kai* as *hendiadys*) through Jesus Christ, which surpasses and perfects the former gift. By this principle, M. harmonizes the Johannine "replacement" of Jewish feasts and institutions by Christ in accord with John's insistence that there is no conflict between God's former gift through Moses and the perfection of that gift through Jesus: "If you believed Moses, you would believe me" (John 5:46).

Though often mainstream in his interpretations, M. incorporates many personal viewpoints. His narrative perspective accentuates the notion of story, e.g., the Son of Man title implies that "Jesus is the revelation of God in the human story." M. interprets John 1:18 as declaring that "there is only one historical figure who has told the story of God's way with the world," and that the Fourth Gospel is that story.

An example of many fine exegetical decisions is M.'s explanation of John 21:24's claim that it is the Beloved Disciple "who wrote these things (*ho grapsas tauta*)": he suggests that the aorist participle could have a causative sense, "he had these things written," to explain the Beloved Disciple's role in authorship of Gospel of John. An intriguing claim is that the author of the Fourth Gospel regards the book itself as Scripture.

M.'s emphasis on various "journeys of faith" is illuminating, e.g. the post-resurrection faith journeys of the Beloved Disciple, Mary Magdalene, and Thomas. Like readers, unlike Mary and Thomas, the Beloved Disciple believes without seeing. M. notes that the addition of John 21, where the Beloved Disciple does see Jesus, spoils this symmetry. Very helpful are the links M. shows between John 21 and John 1–20; he treats John 21 as an important epilogue, neither an original part of the Fourth Gospel nor a mere afterthought.

Overall, I find this a balanced commentary, but I have several questions. Admitting that the absolute use of "I am" in John 8:58 denotes timeless pre-existence, why does M. find it necessary to deny metaphysical claims? Nor is it clear why in John 13:19 M. interprets "I am" as meaning that Jesus is "the unique revelation of God" (380–81). I wonder if, despite M.'s usual pastoral sensitivity, his exegesis may likewise be excessively "purist" in categorically declaring, that "[d]iscussions of the Petrine office . . . are out of place in an exegesis of" John 21:15–19 (555).

I am not sure M. succeeds in both claiming that Jesus “handed over the Spirit” at death in John 19:30 and also denying two conferrings of the Spirit—from the cross in 19:30 and as risen in 20:22. He tries to distinguish these as first the founding gift of the Holy Spirit and later a commission through the Spirit, arguing that only one Spirit is given during the one “hour” of Jesus that encompasses both his death and resurrection.

Much more problematic are M.’s claims that the “son of perdition” in John 17:12 is not Judas, as most understand it, but Satan. M.’s interpretation seems to force the exceptive meaning of the verse in his desire to argue that Jesus reveals God by revealing his unconditional (presumably efficacious) saving love for all, even Judas.

Besides myself, my graduate students found this commentary helpful both as a starting point for exegetical research and for its pastoral sensitivity. I can strongly recommend this as the most contemporary, insightful, and useful single-volume commentary on John that I know.

*Marquette University, Milwaukee*

WILLIAM S. KURZ, S.J.

THE THEOLOGY OF PAUL THE APOSTLE. By James D. G. Dunn. Grand Rapids: Eerdmans, 1998. Pp. xxxvi + 808. \$45.

Dunn is one of the most influential and prolific commentators on Paul. He has produced major commentaries on both Romans and Galatians as well as several other books in which Paul figures prominently. This book is the culmination of years of thought and study on Paul, and the results are worthy of those years.

D. approaches the theology of Paul well aware of its difficulties. Over the centuries Paul has been at the center of numerous theological disputes, especially since the Reformation. This makes it difficult to see Paul through a lens other than that provided by those disputes and so get at what the first-century Paul was about. In addition, the fact that Paul was an occasional rather than a systematic writer means that another obstacle to a theology of Paul is Paul himself. In order to deal with these problems D., like anyone else writing about Paul, has made certain decisions. First, he chose to use Paul’s Letter to the Romans as a kind of template for laying out Paul’s theology. While not following Romans slavishly, he uses its structure as a framework for his interpretation of Paul and introduces issues central to the other letters into that framework. Second, he tries to differentiate three levels of Paul’s theology. The first level is Paul’s inherited Jewish convictions. Under this rubric come Paul’s views about God and Israel. The second is the transformative moments in Paul’s life. Here he is especially referring to Paul’s conversion. But he also includes early interactions with other Christians and especially his confrontation with Peter at Antioch (Galatians 2:11–18). This second level is the pivotal one in which Paul reinterprets (but does not reject) his Jewish heritage in the light of Christ. This reinterpretation also involves especially the inclusion

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of the Gentiles on a level equal with Jews. Finally, there is the level of immediate issues and current reflections. This third level is the most obvious one in his letters and the one most accessible to the reader. But at the same time one needs to be aware of the importance of the other two. If not, the theology of Paul descends into a serial consideration of particular issues and lacks any kind of coherence. D. finds coherence in Paul, but it is not a simple, straightforward one.

After the initial chapter about methodology, subsequent chapters deal with God, humankind, and humankind under indictment; the gospel of Jesus Christ, especially as crucified and risen Lord; the beginnings of salvation (e.g. justification by faith, participation in Christ, and the gift of the Spirit); the process of salvation (e.g. the eschatological tension between the "already" and the "not yet," and the status of Israel); and the Church and how believers should live their lives. An epilogue draws together the various strands of argument D. has made throughout the book.

The book as a whole is a remarkable achievement. It is, first of all, very accessible. Although there are lengthy bibliographies at the beginning of each section and copious footnotes, the text itself is not a dialogue with secondary literature but a dialogue with Paul and his letters. D. admirably keeps this focus throughout the book. This means that theologians and educated lay people, in addition to biblical scholars, can read this book with great profit but without being exhausted by it. In addition, D. is aware that Paul's language for the most part is metaphorical. This gives a suppleness to his interpretations. He knows and helps the reader understand the varied ways in which Paul expresses himself. Finally, D. approaches Paul with genuine theological and religious interests. Although one could do it in a different way, he engages in a real dialogue with Paul over issues which are of importance not only for the first century but also for our own. That interest in Paul gives the book immediacy and a liveliness which consistently engages the reader.

Like any book, of course, this one too has limitations. Let me mention two, neither of which detracts from its overall value. The first has to do with D.'s choice of Romans as the template for his analysis of Paul. Because Paul's other letters are seen primarily in relation to Romans, the real differences between those letters and Romans tends to be underestimated. For example, there are significant differences between the ethical perspective of Romans 6, with its emphasis on images of slavery to God, and Galatians 5, with its emphasis on freedom under the guidance of the Spirit. Similarly, the place of Israel in Romans 9–11 differs significantly from how Paul treats Israel in Galatians. In both cases the treatment in Romans is more in continuity with Jewish-Christian viewpoints. A second limitation has to do with D.'s interpretation of Paul's view of the place of the Mosaic Law. He believes that the Law continues to play a central role in guiding the conduct of believers, although as a law reinforced by Christ and insofar as it expresses the principles of faith and love of neighbor. Yet this reading of Paul is probably less radical than it should be. For Paul the practice of virtue and the avoidance of vice under the guidance of the Spirit and in

keeping with the self-giving example of Christ for the good of all is really an alternative to the observance of the Law rather than merely a modification of it. Other readers will certainly have other differences with D. But, whatever the differences, D.'s has given us probably the best theology of Paul since Bultmann's treatment in his *Theology of the New Testament*.

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THOMAS H. TOBIN, S.J.

THE REVELATION OF GOD AND/AS HUMAN RECEPTION IN THE NEW TESTAMENT. By Dan O. Via. Harrisburg, Pa.: Trinity, 1997. Pp. ix + 245. \$20.

Via asks what in the New Testament authors themselves makes the Word of God revelation. He writes principally to refute several positions: on the one hand, that of Karl Barth, who argues that revelation comes wholly from the divine realm and not from the human, and of various Barthians who deny the "impact of social location" and so the operation of the hermeneutical circle; and on the other hand, that of James Barr, who excludes the notion of revelation from the human processes that create the Bible.

From clues in 1 Thessalonians 1-2, he constructs his own hypothesis, namely that "the revelation situation is composed of four elements: (1) The word of God as content or meaning; (2) the word of God as power, or the action of the Holy Spirit; (3) the imaginative reception and configuration of the word by human beings; (4) a historical-cultural situation in which the received word is meaningful" (5). Subsequent chapters vindicate this hypothesis in the historical Jesus, Paul, Mark, Matthew, and John.

Of particular interest is the chapter "Event and Word: the Historical Jesus" which opens with a devastating critique of neo-orthodoxy's naive identification of revelation with the events of salvation history. V. then investigates the nature of history both as past event and as historiography, both dialogically interactive, as this has been described by exegetes and biblical theologians and by postmodern theorists of historiography. He himself follows and transcends Gilkey's moving the emphasis from event to word, but he still wants to affirm the possibility of some knowledge of the real past. He holds that "God reveals God's self in the language, the word, the text . . . and the historical events narrated are a set of symbols for the event character of the word. . . . That is, it is not so much that the word interprets the event as that the event narrated interprets the narrative word about the event *as* event." Still, "the linguistic text as revelatory event trails behind it a set of events from the historical past that are not completely confined to or absorbed in their value as symbols of the event quality of the word, historical events whose relationship to the revelatory word needs to be reflected upon" (46-47).

V. also examines Paul's human reception of the revelatory event of Exodus 34 in 2 Corinthians 2:14-4:15. Although Paul's use of the veil is synchronically (metaphorically) authentic, diachronically (historically) it is inauthentic. For V., this shows that the power of the Holy Spirit can make



idiosyncratic natural reception of the text into continuing revelation in Paul's new historical-cultural situation. Paul's various sufferings as participation in the eschatological story of Christ's death and resurrection (2 Corinthians 4:8–12) ground the divine empowering of this continuing revelation.

In investigating the presence of his four constituents of revelation in Mark, Matthew, and John, V.'s emphasis is always on the human reception and configuration of the word in each author's own cultural situation. He finds Matthew the most ambiguous about the possibility of this reception, Mark implicitly affirming in human preunderstanding the capacity of all humans for such reception, and John explicitly grounding the capacity for it in the presence of the Word in created human nature and manifesting such reconfiguration of its content in the linguistic imagery and construction of his Gospel. To illustrate how far V. is from the neo-orthodoxy he deconstructs, it may suffice to cite his observation that "for Mark, human beings as such—and not just human beings after they have been illumined by the gospel—are endowed with a capacity for understanding that contributes to the content of revelation" (112). In his conclusion V. finds, with important reservations, liberation theology a legitimate and fruitful way of receiving the biblical tradition in our situation.

This short review cannot capture the sophistication of the comprehensive and dense argument of this book. It is the capstone of a career in which the exegete, using the categories of literary and historical criticism, has also been a biblical theologian, at first in the categories of existentialist philosophy and more recently bordering on more epistemological and ontological interests. On every page V.'s assimilation of the main directions of scholarship and his judicious critique of them by his more systematic procedures is manifest. I judge that V. has fairly definitively demonstrated his main point, that human reception in new existential situations is part of God's revelation from the beginning. His analysis of human preunderstanding in Mark 4 fairly cries out for a more systematic explanation of the relationship of nature and grace, which is not in the New Testament. But the neuralgic point of his present book, as V. himself confesses (47), is still the historical character of the event. His interest in getting this more factually or ontologically grounded might be furthered by study of B. F. Meyer's analysis in the first half of *The Aims of Jesus* and his later *Reality and Illusion in New Testament Scholarship*.

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JOHN TOPEL, S.J.

FEMINIST INTERPRETATION: THE BIBLE IN WOMEN'S PERSPECTIVE. By Luise Schottroff, Silvia Schroer, and Marie-Theres Wacker. Translated from the German by Martin and Barbara Rumscheidt. Minneapolis: Fortress, 1998. Pp. xv + 270. \$19.

This book is co-authored by three German feminist scholars, of whom at least one, Luise Schottroff, is well known in English-speaking biblical circles as a pioneering German feminist biblical scholar. The format is a

brief summary of a topic followed by bibliography, which does not allow for in-depth discussion of any topic but does make possible a wide survey of subjects.

Marie-Theres Wacker, explores historical, hermeneutical, and methodological foundations. Beginning with the publication of *The Woman's Bible* by Elizabeth Cady Stanton exactly one hundred years earlier in 1895, W. briefly reviews North American feminist developments before turning more extensively to the German-speaking countries. Quite surprising for English-speaking readers is the number of German studies about women from early in this century. The review of feminist hermeneutics and exegetical method is very inclusive and illustrates for English speakers how many German-speaking women have been working in feminist studies with little recognition.

Sylvia Schroer offers a feminist reconstruction of the history of Israel. She begins with specific problems and questions pertinent to the study of ancient Israel from a feminist perspective, then gives a brief diachronic study of what can be known of ancient Israelite women. These diachronic sketches are really too brief to be helpful. But they do contain some useful material, e.g., information about Asherah and Anath, consorts of Yahweh in Israel and in Elephantine, Egypt respectively; or the insight that the Wisdom of Solomon enthrones Sophia as Yahweh's consort, while Sirach relegates her to an emanation. The synchronic sections that follow are more interesting thematic studies on topics such as the development of the figure of Eve, what women did as work, women and violence, the role of women and the feminine in Israelite religion, the political strategies of monotheism, and "biblical foundations for an Anthropology Fair to Women and Creation."

Luise Schottroff's attempt at a feminist reconstruction of the history of Early Christianity is the most consciously methodological part of the book. S. first examines three New Testament passages, Luke 15:9, 1 Corinthians 7:34, and Romans 16:6 to bring an awareness of certain aspects of women's lives, such as their social solidarity, including those in the sex trade, and the astounding number of women who are mentioned in the NT with no reference to their fathers or husbands, contrary to what we know of usual social practice. She argues that the concept of ministry as service would be a "natural" for women accustomed to the service role, while for free men it must have had some connotation of being demeaning, though apostolic labor for women may have meant freedom from housework!

S. calls into question the paradigm of an original early Christian "paradise" followed by the "fall" into "Early Catholicism," an old model still adopted by some feminist scholars, and perhaps more prevalent in Germany than in the U.S. and more frequent among traditional Protestant scholars than in ecumenical circles. According to this model, with growing institutionalization goes greater patriarchal repression, so that the effect for women is movement from earlier justice to later injustice—which does not fit the evidence of both oppressive and liberative movements at all stages of development. Likewise, S. rightly criticizes concepts of linear

eschatology and delayed parousia as inventions of modern male scholars, alien to women's experience.

S. also examines some major NT theological concepts and critiques conclusions of some other feminist scholars and latent anti-Judaism in feminist writing, the latter a topic that has received a good deal of attention lately. In one of the best sections S. rejects a feminist argument that the "Philippian hymn" (Phil 2:6–11) idealizes slavery and oppression by too lightly identifying Christ as a slave and thus dismissing the horror of slavery. On the contrary, she argues, the poor and oppressed, especially the many slaves in early Christian congregations, were empowered by the fact that "a messenger of God freely shared their fate and in that way [they] beheld in the face of sister slaves the face of Christ" (220). The final section of the book offers a model process for exegetical and theological reflection with groups.

For those unfamiliar with feminist biblical interpretation, this is a good introductory survey of the field, though the extensive bibliography is mostly German, with English as a second most frequent language. For those already well versed in feminist interpretation, perhaps the most significant contribution is to make English-speaking readers aware of the vast amount of work done in Germany of which we otherwise hear very little. S. tells us that this extensive feminist writing is done in spite of a dismal record of acceptance and considerable staunch resistance to feminist scholarship in German universities.

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CAROLYN OSIEK, R.S.C.J.

ABRAHAM GEIGER AND THE JEWISH JESUS. By Susannah Heschel. Chicago Studies in the History of Judaism. Chicago: University of Chicago, 1998. Pp. xxi + 317. \$48; \$19.

Scholars of the New Testament and the early Church, faced with the origin of Christianity in Judaism, have traditionally criticized Judaism in order to establish the uniqueness, independence, authenticity, and importance of Christianity apart from its Jewish roots. According to Heschel, Abraham Geiger (1810–74) responded to these Christian apologetics with their stereotypes and denigration of Judaism by "reversing the gaze," that is, by critically interpreting Christianity in relationship (and subordination) to Judaism. Though Geiger, one of the intellectual leaders of Reform Judaism in Germany, has been branded an assimilationist by some Jewish scholars, H. argues that he defended Judaism by creating a "counter history" to the dominant Christian paradigm. He argued for a positive interpretation of Judaism which blunted Christian prejudices and polemics and established Judaism as the purest expression of religion and the source of the good found in Christianity and Islam. Christianity, in his view, far from being the mother of Western civilization, impeded the development of 19th-century Enlightenment, moderation, and spirituality through political and intellec-

tual oppression. For his criticism of Christianity and his support of Reform Judaism he was attacked by Orthodox Jewish leaders and both liberal and conservative Christian scholars.

Geiger engaged in broad-based research on the Qur'an, New Testament, early Church, Hebrew Bible, Second Temple Judaism, and Rabbinic literature and developed a number of theses that influence historical debates up to the present. He identified an original, "universal" Judaism with the "liberal" views of the Pharisees, especially Hillel, and placed Jesus into his paradigm as a Pharisee as well. He attributed later conflicts between Christianity and Judaism to Paul (the real founder of Christianity as a new religion) as well as to the conservative Sadducees, some of whom joined Christianity as "Jewish Christians." He blamed the restrictive Talmudic interpretations of Jewish law (of which he disapproved) on Christian oppression of Jews which necessitated narrow, defensive communal boundaries. H. convincingly contextualizes the evolution of Geiger's views amid the 19th-century disputes between Orthodox and Reform Jews, Christian debates over the historical Jesus, and disputes between liberal and conservative theologians.

Geiger's historical work attracted wide attention among German Protestant scholars, but, to Geiger's bitter disappointment, Christians who praised his historical research ignored it when they created theologically acceptable narratives of Christian origins and aggressively rejected the importance of Jewish origins when it threatened their theology of the uniqueness of Jesus and the superiority of Christianity. Already in the 1850s Ritschl's version of early Christian history denied any value to the Jewish origins of Christianity. In the later part of the century the historical Jewish Jesus had given way to a "Romantic" Jesus who was a uniquely spiritual paragon of religious consciousness which transcended history and nature.

H. devotes almost as much space to Geiger's colleagues and opponents as to Geiger himself. As a result Geiger, David Strauss, the Tübingen School, Ritschl, Renan, and a host of other Christian scholars come alive in a rich intellectual, social, and theological context which explains the theologies, apologetics, and polemics underlying Christian-Jewish exchanges in 19th-century Germany. No one's biases and limitations escape unnoticed; H. demonstrates that both Geiger and his opponents wrote history with strong apologetic purposes. She shows how Geiger used historical methods developed in Christian theology to "reverse the gaze" of history and theology so that Christianity was seen through Jewish eyes. Her critical study does the same for Jews and Christians today. Though new sources and revised hypotheses have changed Christian thought about Judaism, many of the basic themes and conflicts of 19th-century theology live on in contemporary Christian and Jewish scholarship. We still think and write in the long shadow of the 19th century, and H. has clearly and precisely isolated and interpreted the key themes and disputes that have influenced us.

FORGETFUL OF THEIR SEX: FEMALE SANCTITY AND SOCIETY CA. 500–1100. By Jane Tibbetts Schulenburg. Chicago: University of Chicago, 1998. Pp. xii + 587. \$40.

Although a number of chapters have already appeared elsewhere, this volume demonstrates how, in good scholarship, the whole is always more than the sum of its parts. Schulenburg notes at the outset both the benefits and the pitfalls of using the widely diverse collection of texts that fall under the umbrella of saints' lives. But what she offers us here is both a substantive method for extracting meaningful historical information from such sources and a roadmap into the sources themselves. In fact, better than a roadmap, we have a guidebook with careful evaluations of the riches to be found.

Chapter 1 surveys the vast field, categorizes the various kinds of material included and indicates their sources and purposes. S. exegetes two sample lives and demonstrates what she later summarizes, that such texts are rich in information about societal norms and attitudes as well as in specific details of the concrete texture of women's lives. In these texts we see women at work and at prayer, engaging in the domestic economy and furthering the divine economy of salvation, acting out of conventional wisdom and challenging conventions through "deviant" behavior. Chapter 2 fleshes out an earlier thesis of Eleanor McLaughlin that holiness gave Christian women a position of power in medieval society. S. demonstrates how the cachet of sanctity was both a consequence and a validation of women's roles in aristocratic families, educational institutions and the monastic world, all of which were bases of at least some power. She notes that, for a woman to be recognized as a saint, there had to be a social environment "which encouraged and valued [her] participation in the Church and society" (60). Therefore she identifies within these narratives of queens, abbesses, and learned women the evidence for the various kinds of power they exercised within their worlds.

Subsequent chapters study the lives of these early medieval women as virgins, as evangelists and teachers within the extended family, in their roles as mothers, sisters, and friends, and against the approaching horizon of death. Throughout, there is an admirable balance between the abundant narrative details and the larger picture. Though S. considers an impressive number of texts, she never loses sight of the specific historical situation and context which each represents. There are no unwarranted generalizations, but gradually patterns emerge. In the context of the Anglo-Saxon mission to Germany, the propriety of women's public roles is rarely questioned. The reform movements which begin in the Carolingian period and triumph in the twelfth century enforce exclusionary church policy ever more insistently. When the early medieval court was the king's "household," the queen was a powerful partner in ruling; as feudal monarchies developed, the court became an institution controlled by bureaucrats. Wealthy aristocratic women are lauded for their generous patronage in one generation; several generations later they are excoriated for public extravagance.

The value of each chapter is greatly enhanced by the helpful and abundant notes and, especially, by the bibliography. Anyone wishing to begin a personal study of medieval women or to construct a class on that or a related topic could do no better than to start with this text. The bibliography provides a selection of resources that will move scholar or student far along the road to competence while the various chapters promote a method that is reliable, useful, and productive. I hope that theologians will also avail themselves of this work. The primary texts studied provide a much-needed complement to the school-texts that are the usual focus of theological attention. Theologians interested in "popular religion" will find themselves instructed and challenged by this earlier variant of that tradition. For the historians of theology and those interested in the development of church teaching and discipline, S. demonstrates how the legislation and theory regarding the nature of women and their proper activity were shaped by forces other than divine revelation and religious inspiration. Insofar as history is a primary tool of theology as a critical discipline, then, this book is an important contribution to the field.

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MARIE ANNE MAYESKI

ABELARD: A MEDIEVAL LIFE. By M. T. Clanchy. Cambridge, Mass.: Blackwell, 1997. Pp. xvi + 416. \$59.95.

Clanchy's intellectual biography of Peter Abelard "aims to bring harmony out of dissonance by focusing on the discordant and dissimilar elements in his life" (19). This is no small task, of course, given the fact that Abelard was one of the most controversial and dissonant personalities of the twelfth century, a man who seemed to exemplify the maxim found in the *Carmina Burana*, that "right and wrong go about cheek by jowl together." C. succeeds at meeting his own challenge, largely because he is willing to embrace the paradoxes in Abelard's life and thought and place them against the background of an age that tended to resist contradictions.

But to say that C. succeeds with Abelard is not enough. This book is much more than a life of Abelard: it is also an excellent survey of the twelfth century, which, while remaining faithful to the highest standards of scholarship, reads much like a good novel. This is a rare case indeed: a book with much to offer to specialists and beginners, which can also be recommended to historians and theologians alike. C. is openly sympathetic to Abelard, but never uncritical. A distinctive feature of this book is its unwavering dedication to setting the thought of Abelard in context. Biography, history, and theology are all of one piece: Abelard's soteriology and ethics, for instance, are analyzed as interlocking pieces of a larger puzzle—a puzzle that includes, among other things, the rising tension be-

tween monks and scholars, relations between men and women, and even the place of sex and violence in a culture dominated by an immensely complex Church. Though Abelard does not always end up looking good in this biography, he is made more approachable, and certainly more likeable than Bernard of Clairvaux would have wanted him to be.

C. follows Abelard's life chronologically through a series of roles. Each of the chapters is dedicated to exploring the multiple facets of Abelard's career, as *magister*, logician, knight, lover, man, eunuch, monk, theologian, and heretic. In the process, C. lays bare not just the thought of Abelard, but the ways in which his theology was at once the product of his times and a challenge to his contemporaries. Though this structure gives rise to some repetition, especially about basic facts, the redundancy does not detract substantially from C.'s masterful narrative, and might, instead, prove helpful to many readers.

Wherever one finds Abelard, one usually also finds Heloise, and this book is no exception: in fact, their tragic love affair figures prominently in this retelling of Abelard's story, far beyond the infamous castration episode. C. sees Heloise as having a substantial influence on the long-term development of Abelard's theology, and he mounts arguments in favor of this thesis which might prompt debate. Bernard of Clairvaux also plays a large role here, not as villain necessarily, but as the ultimate nemesis to Abelard's own flaws. C. does not try to whitewash Bernard's obsessive hounding of Abelard, but he analyzes the Cistercian's reasoning in such a way as to make his behavior seem somewhat reasonable. Though one may remain dismayed by the rancor of Bernard's attacks, so carefully reconstructed here, one is nonetheless brought closer to understanding the Cistercian saint's preoccupation with Abelard as "a hydra of wickedness."

C. does not seek so much to summarize Abelard's thought as to analyze how it was that his theology proved so controversial and so inseparable from the crises that plagued his life. C. has no doubts about Abelard's brilliance, but he stresses the fact that the great logician was plagued by weaknesses, and that the worst of these might have been pride in his intellectual prowess. "Abelard got into difficulties with his theology," he concludes, "because he underestimated the magnitude of the task" (274).

In sum, this latest attempt to interpret the life and thought of Abelard should appeal to a very broad range of readers. Specialists in Abelard, medieval history, and Scholastic theology should find it engaging and suggestive; outsiders and beginners should find it an inviting and enlightening introduction. Anyone who is interested in seeing how theology can be related to the lives of those who produce it should read this book, regardless of their special interests. This should also be required reading for anyone who thinks of theology as unconnected to time and place, or of the twelfth century and Abelard as too distant to be significant.

JEWES AND CHRISTIANS IN THE LIFE AND THOUGHT OF HUGH OF ST. VICTOR. By Rebecca Moore. South Florida Studies in the History of Judaism. Atlanta, Ga.: Scholars, 1998. Pp. xii + 177. \$49.95.

In her introduction Moore quotes Gavin Langmuir's description of the medieval Christian position on the Jews, noting that, though Langmuir cites Peter Abelard, Bernard of Clairvaux, and Peter of Cluny as representatives of three different attitudes on the subject, he could have added Hugh of St. Victor (d. 1142) as a fourth in order to illustrate the diversity of Christian opinion.

Because Hugh is comparatively obscure, M. outlines the evidence for piecing together an account of his life, discusses the historical context, and describes his theology of history and distinctive brand of erudite mysticism. Her detailed review of the scholarly literature from Britain, France, Germany, and the U.S. never loses sight of her principal theme, namely the interpretation of both biblical and contemporary Judaism in the writings of Hugh. As she demonstrates in her summaries and evaluations of the scholarly literature, the place of the Jews in history and their relation to Christianity are key components of Hugh's theology, although frequently overlooked or distorted by his modern interpreters.

Hugh's understanding of the uniquely central place of the Jews in human history is firmly grounded in his appropriation of the medieval interpretation of Scripture according to literal and spiritual senses of the text. Accordingly, M. reviews the history of the multiple senses of Scripture in the Christian tradition, adding an account of parallel developments in the rabbinic tradition, since Hugh and his Christian contemporaries often consulted Jewish scholars for the exact meaning of the Hebrew text as well as its Jewish interpretation. She then demonstrates that Jewish exegesis, especially that of the School of Rashi (1040–1105), influenced both the method and the content of Hugh's biblical interpretations. In general, she concludes, Hugh's commitment to the historical sense of the biblical text prevents him both from introducing negative comments about the Jews into his commentaries on their historical books and from spiritualizing the sense of these texts so as to refer to Christ or the Christian sacraments. A less positive position was adopted in a group of commentaries on the prophets, but M. argues convincingly, using detailed word studies, that Hugh may not have been the author of those commentaries at all.

Thus M. concludes that, although Hugh shared generally in the anti-Jewish sentiments of his time, he did not actively engage in anti-Jewish polemics. Ultimately Hugh developed a progressive theology of history in which Christianity triumphs over Judaism, but he does not use it to attack the living Jews of his own day. Summarizing her findings, M. speculates that "Hugh's mystical outlook allows him to accept the messiness of history" (140), while contacts with his Jewish contemporaries fostered a desire to include them somehow in the divine plan of salvation, if only by a polite silence.

M.'s research will not radically alter our view of Christian-Jewish rela-



tions in the Middle Ages, but it provides some valuable nuances, while significantly contributing to scholarship on Hugh. She has gracefully adapted a distinguished dissertation, writing in a style that should appeal to both the specialist and the general reader. The more technical aspects of her work with Latin and Hebrew texts have wisely been relegated to footnotes, while an excellent bibliography virtually defines the fields of Jewish-Christian relations in the Middle Ages, medieval exegesis, and Victorine studies.

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WANDA ZEMLER-CIZEWSKI

THE FLOWERING OF MYSTICISM: MEN AND WOMEN IN THE NEW MYSTICISM—1200–1350. By Bernard McGinn. *The Presence of God: A History of Western Christian Mysticism*. New York: Crossroad, 1998. Pp. xiv + 526. \$60; \$29.95.

This third volume of his projected multivolume synoptic work on the history of the Western Christian mystical tradition demonstrates once again McGinn's historical and theological erudition, lucid prose, and skillful use of illustrative quotations in expounding the historical context and writings of both well- and lesser-known mystics from 1200 to 1350. Because M. sees this as the richest epoch of mystical literature, he is able to deal with only two-thirds of the "new mysticism" in the present work. The proposed fourth volume will begin with the speculative mysticism of this era and move well beyond into the late-medieval or early-modern period.

Although in line with the earlier monastic mysticism, the new mysticism arose in part because of the "conversation" between men and women, the dialogue between Latin and the vernacular, and a new attitude toward cloister and the world. This new mysticism often found expression in hagiographies and autohagiographies, in texts which frequently contain candid accounts of deep mystical friendships between a God-enlightened female and her clerical director, of "embodied" (a merging of corporeal, spiritual, and intellectual visions) accounts of both visionary and nonvisionary experiences, of prolonged and sometimes violent ecstasies, of excessive ascetical practices, of a passionate, and often highly erotic, love of God and Christ. "Mysticism in the courtly mode" often fills these texts. Dizzying new forms of both kataphatic and apophatic language speak about the madness of love, annihilation, and the mutual yearning of both the soul and God in a union of indistinct identity. Although M. finds no themes restricted only to women, the suddenness and intensity of women's contribution to the new mysticism is surprising and somewhat mystifying to him.

As in previous volumes, M. focuses primarily on the mystical *text* and its place in the tradition. To be sure, without some claim to mystical experience these texts would probably neither exist nor have won acceptance. Like the medievals, M. denies an inner division between the experiential

and the theological aspects of the mystical tradition. His fundamental category of mysticism as some kind of immediate God-consciousness allows him to deal *convincingly* with the full range of Christian mysticism, especially the many ways of understanding mystical union. One observes in this volume a welcome shift to the transformative quality of special God-consciousness as an essential aspect of genuine Christian mysticism.

This approach allows M. to distinguish mystical from visionary experience and yet to incorporate much of the latter under the umbrella "mysticism." So many visionaries of this period spoke of the transformative nature of their more direct, more excessive, and more embodied God-consciousness. Instructive, too, is M.'s fascinating approach to Francis of Assisi, a person who never thought of himself as a mystic. Yet because of what Francis wrote and of what was written about him, he became the foundation for a more explicit mystical practice and theology for others. Would that M. had used this approach to explicate the mysticism in the Scriptures!

I have never read a more penetrating analysis of the texts of Angela of Foligno, Mechthild of Magdeburg, Hadewijch, and Marguerite Porete, whom M. infelicitously calls the "four women evangelists." It may be true that they claimed quasi-scriptural status for their writings and "invented" (a misleading term?) authority for themselves, but do the claims warrant such a distracting, freighted title?

M.'s masterful exposition of the texts of Bonaventure, Francis of Assisi (a "mysticism of the historical event"), Jacopone da Todi, Ramon Llull, and a host of others make this volume another standard. Especially helpful, too, is his treatment of the affective Dionysianism of Thomas Gallus, who revived mystical appreciation for the Song of Songs. The manner in which he applied the Areopagite's angelic hierarchies to the soul's inner powers is instructive.

I appreciate the way M. juxtaposed certain mystics. For example, Douceline of Digne, a saint from birth, more to be admired than imitated; Margaret of Cortina, a converted sinner whose public penance became public theater as she relived each aspect of Christ's passion; Christina the Astonishing, who led the risen life here; Christina of Stommelm, the victim of satanic torture sent to the world to manifest the reality of eternal punishment and the need to repent; Margaret the Cripple, who brings to the fore a new relationship between illness and mystical states; Margaret Ebner, who endures puzzling bouts of irresistible speaking and binding silences.

After reading the delineation of the best and worst aspects of the mysticism of this era, one may appreciate the learning and serenity of the Helfta mystics. The rooting of mysticism in their liturgical and sacramental lives, their new visionary mysticism which plumbed the inner meaning of the liturgy, their sane and sober nuptial relationship with Christ and his Sacred Heart, and their appreciation for mystical death still have much to tell us about that loving, direct, transformative consciousness which is the goal of the mystical life.

The three volumes which M. has published so far in this series are a

"Babette's feast" of mystical scholarship, the most important synoptic, single-authored presentation of the Western mystical tradition in any language. M.'s work will be the standard for a long time to come.

*Boston College*

HARVEY D. EGAN, S.J.

THE HISTORY OF THEOLOGY 3: THE RENAISSANCE. Edited by Giulio D'Onofrio. Translated from the Italian by Matthew J. O'Connell. Collegeville: Liturgical, 1998. Pp. 649. \$99.95.

This massive volume is part of a monumental series originally published in Italian, beginning in 1993. To my knowledge, only the first volume, on the patristic era, has previously been published. Volume 3, which appeared in Italian in 1995, represents a major contribution to the theological, intellectual and ideological history of the early-modern era in Western Europe. Along with 457 pages of text, there is an additional 33 pages of notes. Each of the eight chapters includes a substantial bibliography, and D'Onofrio himself added 134 pages of chronological tables tracing ecclesiastical events, doctrinal and cultural developments, and historical context. Three of the first four chapters (and four of the eight overall) were written by Cesare Vasoli. Hence, the book reads like a study of early-modern Italian Christian theology, with supplementary chapters on related topics, such as the thought of Nicolas of Cusa, and on theological developments in France, Germany, and Spain in the 15th and 16th centuries.

In the introduction, D. nicely summarized the central question at stake in the analysis of the five contributing authors. To what extent, he asked, did the Renaissance plan for the reform of theology go beyond simple criticism of Scholasticism and accomplish genuine renewal of religious perspectives? After reading the four chapters by Vasoli, the two on France and on Northern Europe by Anna Morisi, the chapter on Cusa by Graziella Federici Vescovini, and that on Spanish theology by Isaac Vázquez Janiero, their collective conclusion is clear: only to a brief and inconsistent extent. They confirm what D. called the "image of a failed Renaissance revolution" (14), as moderate doctrinal positions were lost to one-sided opinions and a return to theological Aristotelianism. In short, Renaissance theology wound up at odds with the very anti-Scholastic premises with which it began.

This conclusion will surprise no one familiar with the traditional interpretation of either the Renaissance or the Reformation that followed it. But there is more to the book than just this. D. declares in the introduction that there was a stunning lack of agreement among theological authors at the beginning of the 16th century. He correctly interprets Luther as a result. The German reformer was, in many ways, the concluding voice in a process of theological experimentation and reconsideration fueled by the competition among a variety of theological schools and by the variety of voices within each school. D. therefore brings into focus the relevance of

medieval reform ideology to this early-modern story, a fact that is all too often forgotten by those who see Luther fundamentally as a revolutionary.

The end of this volume, on the other hand, is not as interesting or convincing. Vasoli wrote the final, and longest, section of the book on the "crisis of late humanism and expectations of reform in Italy." In that section he makes a neat, but in my opinion overly facile, separation between those reformers who concentrated on ecclesiastical government and those with a biblical focus. He similarly differentiates simply between the promotion of real renewal and the pursuit of disciplinary severity. Such distinctions leave him with little choice other than to reiterate one of the most resilient commonplaces associated with the late Renaissance and the coming of the Counter Reformation. The death of Gasparo Contarini and the exile of Bernardino Ochino and Pietro Vermigli, he argues, marked the turning point for Romanists during the Reformation. They turned to create a Catholic movement that systematically repressed all vestiges of moderation. That characterization of ecclesiastical thought and practice no longer informs textbook literature to the degree that it did in the past, but it is unfortunate to encounter it in a work of such high scholarship as this one.

The unstated definition of "renewal," of course, is at the heart of the problem. For Vasoli and the other writers here, it would seem that a "renewed perspective" on theology would be a moderate, not rigorist or absolute, position. This ignores the fact that persons on all sides in the doctrinal disputes of this age—and in every other age—considered themselves in possession of a portion of the truth that was not understood by the majority of their contemporaries. This is true, albeit to a greater or lesser degree, whether one looks at Martin Luther or Gasparo Contarini or Gian Pietro Carafa. Revolutionary changes in thought never bring about moderation or tolerance in the short run, and hence to consider the Renaissance a failed theological revolution is to miss the point. It brought about a redefinition of theological positions. But in the end, the redefined positions resembled more the argumentative views of Scholastic theologians who preceded the Renaissance than they resembled the theological moderation that we, in democratic societies, esteem in the late-20th-century world.

One might quibble with certain editorial choices made in composing this book, such as the placement of the notes and the bibliographies. Perhaps the few notes would be more likely to be read if placed at the bottom of the page; the bibliographies would have been less intrusive if held to the end of the volume. I would quibble more vigorously with the choice by the translator and the press to anglicize beautiful Italian names—but only when there was a simple English equivalent—giving us Leonard Bruni, Lawrence Valla, and John Boccaccio, but also Guarino Guarini, Cola di Rienzo, and Coluccio Salutati. If the translator was willing to leave us with such relatively obscure phrases as "latreutic veneration" (115), why not also with a consistent use of names in their original version?

Still, this is an important book in a series that, when completed, will

belong in all research libraries and in the collections of all institutions with a serious interest in Christian theology.

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WILLIAM V. HUDON

THE SPANISH INQUISITION: A HISTORICAL REVISION. By Henry Kamen. New Haven: Yale University, 1998. Pp. xii + 369. \$35.

As it is well over three decades since Kamen first published a history of the Spanish Inquisition, this "revision" reflects the considerable growth of scholarship since then. With the general public in mind K. presents a detailed "state of the question" on the many controversial issues connected with this tribunal, and the endnotes of his chapters and a selective bibliography offer guidance to other significant articles and monographs. Many are recent publications from European, Israeli, and American scholars who focus largely on the turbulent 15th to 17th centuries and far less on the later period. The glossary of the many unfamiliar terms that occur in his documents will be of real assistance.

Arguably the origin of the Inquisition, with its later anti-Semitic overtones, is the most controversial area among scholars. K. emphasizes that Ferdinand and Isabella were personally neither anti-Jewish nor anti-Muslim, nor did they use the Inquisition to forge a unity of faith. Instead, K. considers its foundation in 1480 the sign of the closure of a medieval tradition of the coexistence of the "old Christians," i.e., the Castilian Catholic majority, alongside of two entrenched minorities, the Jews and the Muslims. The latter, numerically strong, were not resented as much, but over several decades the Jews who had converted to Christianity were not assimilated fully but called "New Christians," or "*Conversos*." Political, economic, and social success by leaders of the "New" led to misgivings among the "Old" about their own dominant status. There were doubts raised over the sincerity of the Christian beliefs of the "New" in Seville after an insurrection in 1480, when leading *Conversos* were known to have supported the rebels.

In pacifying Andalusia, Isabella and Ferdinand established the tribunal to probe the orthodoxy of the "New"; with stories circulating of their private practice of Jewish rites, they would be considered heretical. K. insists that over the years, even with new tribunals elsewhere, there was no systematic evidence produced of "Judaizing practices" among them. However, anti-Semitism at the Castilian court continued to grow, so that by 1492 the harsh royal mandate was announced which told Jews to conform by baptism or to leave the kingdoms. Many thousands chose exile in Portugal or North Africa, but others remained to swell the ranks of "New Christians." The medieval coexistence of Christianity with Judaism was over, and the poorly concealed ambition of the "Old Christian" majority to hold the exclusive access to positions of importance in Aragon and Castile was assured. The other medieval minority, the Muslims, would face a similar

decree of conversion or expulsion for different reasons in 1610. In neither decision did the Holy Office officially take the initiative, but later it always monitored the activities of the recent *Conversos* among the intellectuals. However, K. finds fault with Amerigo Castro's famous thesis that the "suffering *Converso*" was a key to literary genius.

For other reasons he finds the Index ineffective. For example, the failure of humanism to develop a large Spanish following was not, according to K., due to censorship of pagan classics but to a decline of interest among the elite in the study of Latin itself, and even more of Greek. Furthermore, while Erasmus had success in the Spanish Low Countries, aside from the Castilian court there was hostility to his writings among the Spanish monastic orders. Censorship was abused clearly in the notorious process against the catechism of Carranza, the primate of Spain, under dubious charges of heresy brought by his personal rivals.

The Inquisition remained a bureaucracy of the crown more than a service to the Church, with its activities in the hands of laity, trained in law, rather than of theologians. Quarreling with bishops over its immunities and jurisdiction, it could be manipulated by influential personages with a vindictive agenda. A common theme in this book is the criticism of the Inquisition by contemporaries, particularly outside of Castile. In Catalonia and Valencia both the higher clergy and civilian leaders protested the intrusion of Castilian inquisitors in their affairs and denounced their legal procedures, such as a reliance on anonymous accusers or lengthy imprisonments without trial. In Milan and southern Italy the resentment was even more intense, but K. compares the evidence alongside of contemporary oppressive northern European systems of justice in a favorable balance. Even a notorious *auto-da-fe* occurred far less often and ended up finally as an occasional festivity.

In a stimulating final essay entitled "Inventing the Spanish Inquisition," K. traces the creation of its draconian image, starting in the bitter acrimony of the northern reformation and continuing through the Enlightenment into the recent past, where it was mistakenly conceived to be the source of "the decline of Spain." The book is by no means an apologia, but documents and statistics are here to assist an informed appraisal based on current research. Students of early modern Spanish religion should welcome this impressive amount of new evidence.

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ALBERT J. LOOMIE, S.J.

THE RHETORIC OF THE REFORMATION. By Peter Matheson. Edinburgh: T. & T. Clark, 1998. Pp. x + 267. \$39.95.

While some readers may find this book's title over-broad, since Matheson deals almost exclusively with one medium, one set of rhetorical phenomena, namely printed pamphlets in Germany in the 1520s, he argues that the pamphlets established the interactive tone of the Reformation

itself. His "rhetoric" is not the persuasion theory of Cicero and Quintilian, or even of prolific Lutheran rhetoricians such as Philip Melanchthon or Johann Sturm, but rather the "polemic" of the broadsheet and dialogue which he sees as "the weapon of the underdog" (244).

M. argues that the cheaply printed pamphlet put new power into the hands of those outside the traditional power centers of church and university, thus creating a new social force of public opinion. The heyday of the pamphlet, he points out, was a brief one, lasting only to about 1525 when a more institutionalized Reformation began to take shape, but it set the tone for the major arguments of the movement. "We may have to rethink our understanding of the Reformation," he declares, because it was less an effort to reform a corrupt church than it was "to weave the daily business of living into the religious life" (242). The pamphlets are thus what we would today call an "interactive" effort to get people to thinking, and thinking for themselves, about cosmic issues of life, death, and morality. M. sees this religious democratization as the core of the Reformation.

The book is divided into seven major chapters and a conclusion. The first is about the emergence of a public opinion, while the second is devoted to the writings of Andreas Karlstadt. The next two give numerous examples of the language used in dialogues and pamphlets, while chapters five and six discuss the nature of polemic, its advantages and disadvantages. Chapter seven treats the efforts of figures like Erasmus and Bucer to find some moderating ground in the midst of polemic. The concluding chapter is less a recapitulation than a set of observations about the polemic climate of the times, about the personalized nature of most pamphlets and dialogues, and about the decline of polemic into propaganda. M.'s final sentence is a sad question: "Are Luther the asserter, the confessionalist, the broker of salvation, and Erasmus, the ironic harmoniser, forever doomed to talk past one another?" (249).

The strength of the book is its coverage of the content and language of the pamphlets themselves. Early on, M. declares that he will not try to categorize them (though he cites modern writers who have). Instead, he moves into broad-brush characterizations throughout the book: "The authors experienced a compulsion to preach and to write. Their writings are littered with prayers, blessings, curses, lyrical exclamations, groans of despair" (48). "It is not thought dressed up in rhetoric. It is rhetoric" (246). "Almost literally, everything is in black and white" (145). These observations are supported by numerous pamphlet quotations. Also useful is M.'s more systematic treatment of four major authors: Thomas Münster, Martin Luther, Andreas Karlstadt, and a woman writer, Argula von Grumbach. These discussions enable him to match motivation to circumstance, content to language.

M. is an aphoristic writer, capable of pithy description. This virtue is also, sometimes, a distraction in that his constant recharacterizations may give some readers an uneasy feeling that they are facing repetitions rather than new ideas. While he devotes a whole chapter to "Reformation language," for example, that subject permeates every other chapter as well. (One

editorial caution is worth noting. The index of names and places is incomplete, omitting some names and some instances of names that are included. There is, however, a useful brief index of themes.)

In the final analysis, though, M.'s comparatively nonmethodical approach to the pamphlet world of the 1520s leaves the reader with a vibrant sense of that fervent scene. A more analytic study might have been less empathic, less dialogic. This is a book well worth reading.

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JAMES J. MURPHY

REFORMED CONFESSIONS: THEOLOGY FROM ZURICH TO BARMEN. By Jan Rohls. Translated from the German by John Hoffmeyer. Columbia Series in Reformed Theology. Louisville: Westminster/Knox, 1997. Pp. xxiii + 311. \$35.

This volume fills the need for a scholarly study of Reformed confessional theology from the early Reformation to the Theological Declaration of Barmen in 1934. Its heart is a comparison of classical European Reformed confessions on the different theological *loci*.

Rohls first traces the development of the Old Reformed confessional writings, beginning with Zwingli and German-speaking Switzerland, moving on to Calvin and Bullinger and the spread of Calvinism, to Philippism and German Reformed Theology, the Synod of Dort, English Puritanism, the School of Saumur, and the Helvetic Consensus Formula. This valuable overview shows how Reformed theology took root and spread through Europe in varying forms.

But the main focus of the work is the second part, "The Theological Contents of the Old Reformed Confessional Writings." Here dogmatic topics are considered, ranging from revelation and the Trinity to ministry and church and state. R.'s approach is to deal with the major components of each doctrinal topic and to present a synthetic account of the main emphases of the classical Reformed confessions on these topics within the broader theme. Thus in treating creation and providence, R. considers creation and the preservation of the world, providence and freedom, and God and evil. In treating election and rejection, he discusses infralapsarianism and supralapsarianism, election and faith, and particularism and universalism. In this way, he can treat the particular "peculiarities" of Reformed belief, dealing, e.g., with the *extra Calvinisticum*, the "practical syllogism" (*Syllogismus Practicus*), and "The Third Use of the Law." Over 200 pages are devoted to these expositions, conveying a rich mine of detailed Reformed theological thinking.

Part 3 is devoted to conciliatory theology, toleration, and the development of Neo-Reformed confessional writings. Here R. considers the question of the fundamental article and the issue of the status of confessional writings; confessionalism and the idea of toleration; changes in Old Reformed and the development of Neo-Reformed confessional writings in England and North America. These are examined in light of the French



Revolution, the "Awakening," the Development of Free Churches, the German Union Movement until Weimar, the German Struggle, and the Barmen Theological Declaration.

This volume is highly useful as a sustained theological treatment of "comparative symbolics" within the European Reformed tradition from its earliest days to 1934. A widened scope would have included other contributions, notably those of British Independency and American Congregationalism.

This book will be of additional use to American readers interested in contemporary Reformed theology because of the initial essay by Jack L. Stotts, who chaired the committee that wrote "A Brief Statement of Faith" (1991) for the Presbyterian Church (USA). In "Confessing after Barmen," Stott perceptively indicates theological themes characteristic of many contemporary Reformed confessions: an ecclesiology affirming the unity of the Church; Jesus Christ as central and as human and divine—with an emphasis on the human; a high view of Scripture, recognizing the importance of critical tools for biblical understanding; social ethics; and mission.

As Stotts points out, the Reformed is an "open" theological tradition—rather than a "closed" tradition that would hold a particular confessional statement to be adequate for every time and place. Being "open" means the Reformed tradition finds it incumbent upon the Church to confess its faith doctrinally in varying times and places, seeing each confessional statement as part of the wide river of confessional expression, with its many currents and tributaries. Stotts' essay testifies to the ongoing confessional work of Reformed churches through the present day.

Working one's way through these chapters confirms both the essential instincts of Reformed theology among its diverse confessional expressions on particular topics as well as the shifts of emphasis, sometimes subtle, that also occur. The level of detail with which R. engages the topics by citing from the variety of Reformed documents heightens one's recognition of the theological richness of the Reformed confessional heritage—whether or not one is a personal adherent of the tradition. A clearer citation system, making reference to the confessional documents themselves rather than the collections in which they are found would have enhanced the book. But the work will stand for years to come as an important contribution for navigating the waters of Reformed theological thought.

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LA CONDAMNATION DES LIVRES COPERNICIENS ET SA RÉVOCATION À LA LUMIÈRE DE DOCUMENTS INÉDITS DES CONGRÉGATIONS DE L'INDEX ET DE L'INQUISITION. By Pierre-Noël Mayaud, S.J. *Miscellanea Historiae Pontificae*. Rome: Gregorian University, 1997. Pp. xi + 352. \$36.

Undertaken at the request of Cardinal Paul Poupard, this study aims to fill lacunae in the historical record concerning how prohibitions of books on the Copernican system of the world were gradually withdrawn by the

Catholic Church. The main account deals with the works of Nicolaus Copernicus and Galileo Galilei, but the study has been extended to include those of Johannes Kepler, Tommaso Campanella, and several others. The book is well referenced, containing recapitulations of 19 documents issued by the Congregations of the Index and the Inquisition from 1601 to 1833 (in Latin, with French translation in parallel column), seven tables with relevant statistics, a list of books taken off, or left on, the Index of 1900, and four appendices dealing with more technical details.

Up until 1992 there were only two sources of information on condemnations of books on Copernicanism and their withdrawal. These were (1) the decrees of the Congregation of the Index of 5 March 1616 and 15 May 1620, in which the works of Copernicus, Diego da Zuñiga, and Paolo Foscarini, together with "all books teaching that the Earth moves and the Sun stands still," were placed on the Index, and (2) a few details of the deliberations of the Congregation of the Index on 16 April 1757 and two decrees of the Holy Office, those of 16 August 1820 and 11 September 1822, which were published by Antonio Favaro, editor of the National Edition of the works of Galileo (20 vols., Florence: 1890–1909, reprinted 1968), Vol. 19, pp. 419–421. In 1992 these sparse data were substantially augmented by the publication of Walter Brandmüller and Egon Johannes Greipl's *Copernico, Galilei, e la Chiesa: fine della controversia (1820), gli Atti del Sant'Uffizio* (Florence: Olschki, 1992). This gave a detailed account of the events of 1820, when a professor at the Sapienza in Rome, Joseph Settele, sought the imprimatur for an astronomy textbook which taught that the earth moves, in accordance with Copernicus's teaching. When the Master of the Sacred Palace, Filippo Anfossi, turned down his request, Settele had recourse to the Commissary of the Holy Office, Benedetto Olivieri, who was able to get Pope Pius VII to overrule Anfossi and grant permission for the book's publication. The next edition of the Index of Prohibited Books was published by Gregory XVI in 1835, and in that Index the Copernican prohibition no longer appeared.

Much of Mayaud's account is concerned with earlier revisions of the Index approved by Benedict XIV between 1754 and 1757, along with notable discrepancies between the Decrees of 1820 and 1822, connected with the Settele affair, and the provisions of the Index of 1835. The 1820–1822 Decrees permitted only the publication of works "treating the mobility of the Earth and the immobility of the Sun following the common opinion of modern astronomers," whereas the 1835 Index explicitly removed five Copernican books that had been prohibited, the three already mentioned (those of Copernicus, Zuñiga, and Foscarini in 1616 and 1620), plus Kepler's *Epitome of Copernican Astronomy* in 1619 and Galileo's *Dialogue on the Two Chief World Systems* in 1634. The question arises as to why the earlier books were removed in 1835, when no mention had been made of them in the Decrees of 1820 and 1822.

The initiatives of Benedict XIV present another problem. Apparently they were prompted partly by the Jesuit scientist Roger Boscovich, who was concerned about emerging proofs of the Earth's motion, and partly by

the article on Copernicus by the French scientist Jean Le Rond d'Alembert which had recently appeared in the *Encyclopédie*. In the meeting of the Congregation of the Index on 16 April 1757, it was decided to suppress the clause "all books teaching . . ." (*Libri omnes docentes*) from the Decrees of 1616–1620, and the clause does not appear in the Index of Prohibited Books of 1758. This action of the Congregation is frequently referred to as a "partial removal" of the prohibition against Copernican teaching, but then a question arises: To what books does the *Libri omnes* refer? Obviously it does not refer to the books of Galileo, Zuñiga, and Foscarini, for these were not removed until the Index of 1835.

How these problems were worked out is treated masterfully by M. in this scholarly treatise. It is noteworthy that Campanella's *Defense of Galileo* was never put explicitly on the Index, and generally the Calabrian Dominican got off lightly with the Congregation, possibly because it was staffed by his Dominican confreres (91, 100).

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WILLIAM A. WALLACE, O.P.

THE UNREAD VISION: THE LITURGICAL MOVEMENT IN THE UNITED STATES OF AMERICA, 1926–1955. By Keith F. Pecklers, S.J. Collegeville: Liturgical, 1998. Pp. xvii + 333. \$24.95.

This adaptation of Peckler's doctoral thesis from Sant'Anselmo in Rome is a helpful synthetic overview of the work of American pioneers in the liturgical movement in this century. Chief among its strengths is the use of material from archives at Marquette and Notre Dame Universities and the Benedictive abbey of St. John's, Collegeville. In addition the copious bibliography reflects the detailed research undertaken into the works of such familiar personages as Virgil Michel, Martin Hellriegel, Reynold Hillenbrand, Gerard Ellard, and Godfrey Diekmann. Comments from contemporary commentators such as Rembert Weakland and Robert Rambusch make this both a historical retrospective and an assessment of what the contemporary Church can and should learn from those who toiled from 1925–55, sometimes with little institutional support.

As the American Church today deals with controversies about the details of the reformed liturgy (approval of revised books, location of liturgical artifacts, etc.), this work serves to remind us that the preconciliar rubricism has in some places been replaced by a postconciliar preoccupation with the elements which liturgy uses to accomplish "the work of our redemption." Properly appreciated, liturgy is a chief *means* toward accomplishing our salvation; the doing of liturgy itself is not its own *end*. This book helpfully reminds us of this tenet as it illustrates it. At the very least, therefore, the work can serve as a prophetic reminder that liturgy is oriented toward building up the body of Christ (P. continually uses the term "mystical" in conformity with the literature he surveys) and that the grace of Christ should make demands upon liturgical participants in terms of linking liturgy with life, in particular through the works of social justice.

The chapter on European roots from 1833 to 1925 offers nothing new, yet it provides a helpful reminder that European Benedictines (e.g. Lambert Beauduin) and papal teaching at the first part of this century (i.e. participation through the singing of Gregorian chant and early and frequent communion) provided invaluable inspiration for the Americans who popularized these ideas and practices. At times certain generalized statements deserve fuller explication, e.g., that by the 19th century "each diocese in France had its own liturgy" (2). The comparative brevity of this chapter should not be viewed in isolation, however, as the following chapter on the beginnings of an American liturgical movement fills in most of its gaps and links American voices with their European influences.

Clearly the issue of American religious individualism (which P. dates from the 1920s) was the chief opponent of any liturgical renewal and reform in ecclesial life based so fully on the ecclesiology of the Mystical Body. That such individualism has not ceased influencing American Catholics in terms of liturgy and ecclesiology is painfully apparent in all too many areas of church life today (e.g. contemporary preoccupation with the self in popular spiritualities). The common good and corporate responsibility for each other are truly Catholic characteristics and are presumed in the very celebration of liturgy. Unfortunately what P. articulates here as a thesis, in terms of the extension of liturgy in living social justice, is not always the way liturgy is appreciated. P. is most at home with the theology of liturgy articulated here. Again some generalizations might have been better explored more fully, such as what he means by linking Virgil Michel with a "feminist agenda" (131) or that *the* American contribution to the liturgical renewal was social justice (149) when many eucharistic congresses in Europe sounded similar themes. In fact P. himself asserts that such an emphasis was not so clear in the academic program at Notre Dame (at least in its early years). At the same time, however, perhaps a necessary nuance here would have been to underscore the life connection of liturgy without programming liturgy's "results." An American defect of insisting on the practical, the "hands on," and the end product of such things as education could itself be critiqued through an appreciation of liturgy for its own sake, one element of which is making sure its celebration is rooted in life and leads more fully to living the spiritual life.

P.'s treatment of the link between the liturgical movement and the arts represents a very significant angle on an issue that has largely remained underexplored, and recent initiatives in linking liturgy with aesthetics and the arts can only be applauded. As a final chapter to this book it contains a number of overly generalized statements about "the arts" in the early 20th century and about the poor quality of the liturgical life in parishes outside of the midwest. Nonetheless this overview is worth study, as is the book as a whole.

THE HISTORY OF AN OBSESSION: GERMAN JUDEOPHOBIA AND THE HOLOCAUST. By Klaus P. Fischer. New York: Continuum, 1998. Pp. vii + 532. \$39.50.

The Holocaust is one of the most researched, analyzed, and debated crimes of this century. In a recent book, *Hitler's Willing Executioners: Ordinary Germans and the Holocaust*, Daniel Goldhagen argued that many more Germans than previously thought were involved in the Holocaust, and that they participated willingly. In other words, that the Holocaust was not the work of a group of selected Nazi killers, but of many "ordinary" Germans motivated by what he calls "eliminationist anti-Semitism." Given the provocative nature of that book it is not surprising that it generated a storm of controversy, especially in Germany.

With the book under review, Fischer now enters into the debate. His purpose is "neither to indite nor to exculpate, neither to devise spurious logical traps to ensnare every German of murderous Judeophobia nor to devise escape hatches to insulate the Germans from accepting moral responsibility" (5). His aim is to provide a historical explanation for the change of German-Jewish relations from religious prejudice to social and political discrimination that led to the killing of six million Jews.

Unlike other studies of the Holocaust, F. uses an interdisciplinary approach, skillfully applying concepts and principles derived from psychology, sociology, literature, philosophy, and history. The result is a well balanced, carefully researched, in-depth analysis of what he terms Judeophobia—a more precise term than anti-Semitism.

F. traces the course of German-Jewish relations over a millennium, from migration and ghettoization in the Middle Ages to emancipation in the 18th century. He also examines the rise of pathological hatred of the Jews in the Weimar Republic leading up to the rise of the Nazi racial state, and ending in what he calls "The Harvest of Judeophobia: the Holocaust." To the question whether hatred toward the Jews caused the Holocaust, F. responds that "no single strain of Judeophobia by itself was a sufficient reason for what happened in Nazi Germany" (3). He goes on to state that it was not until the hatred of the Jews moved beyond prejudice to a pathology that one could begin to establish causal connections to the Holocaust, arguing that this did not occur until the rise of Nazi Germany.

While F.'s analysis of the rise and extent of Judeophobia is well-documented and persuasive, his treatment of the responses of the Catholic Church is disappointingly brief, with surprisingly few references to more recent scholarship. He does correctly indicate the fact that the church leadership did not publicly speak out on behalf of the Jews. However, he does not adequately portray the role of the German bishops in the euthanasia issue (297). His treatment of the fate of the unpublished encyclical of Pope Pius XI is also flawed (278–79).

In the euthanasia issue, there were more than a "few church leaders" that objected to that program. In fact the German Bishops' Conferences at Fulda not only sent letters of protest to the regime, but also warned the

faithful of this immoral practice in their annual pastoral letters. F. claims that these protests had little effect on the regime, whereas shortly after the eloquent sermon in which Bishop Galen (F. misspells the name as Gehlen) publicly denounced these acts of murder, the program was officially halted. Although his research in other areas is excellent, it is surprising that F. never refers to the numerous volumes of the *Akten* of the German bishops published by the *Kommission für Zeitgeschichte*, on this and other issues about the Catholic Church in the Third Reich.

I also found unsatisfactory F.'s treatment of the fate of an unpublished encyclical by Pope Pius XI condemning racism and anti-Semitism. He accuses the Jesuit Superior General, Wladimir Ledóchowski, and Enrico Rosa, editor of the Jesuit publication *Civiltà Cattolica*, of anti-Semitism; and he attributes to that attitude a delay in sending a draft of the letter to Pope Pius XI until it was too late. While these charges of anti-Semitism might be true, there is no evidence that the "delay" was caused because of this. F. claims that when Pacelli became Pope Pius XII, he suppressed the letter out of "Machiavellian diplomacy" (279). F. attributes this interpretation to a questionable conclusion of the authors of a recently published book, *The Hidden Encyclical of Pius XI*. However, I have found no solid evidence to support the conjectures of these authors. Moreover, in spite of his generally prudential analysis, F. joins those strident voices who have irresponsibly charged Pius XII with "immorality" because of his "silence" in the Holocaust.

Yet if one puts aside these inaccuracies, no one who wishes to understand the history of anti-Semitism in Germany can overlook F.'s important contribution.

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RICHARD W. ROLFS, S.J.

(GOD) AFTER AUSCHWITZ: TRADITION AND CHANGE IN POST-HOLOCAUST JEWISH THOUGHT. By Zachary Braiterman. Princeton: Princeton University, 1998. Pp. 208. \$35.

Michael Foucault proposed that new lines of continuity within, rather than between, historical periods be studied in order to uncover the ruptures, discontinuities, and interruptions, which yield "discursive formations." He helped form the modern intellectual context that Braiterman utilizes to examine the work of Richard Rubenstein, Eliezer Berkovits, and Emil Fackenheim, who have tried to comprehend the meaning for the Jewish people of theodicy in the post-Holocaust world. B. very incisively shows how the Nazi-inspired catastrophe generated a cluster of theological questions for major Jewish thinkers, who have now moved their reflections on classical Jewish texts from the traditional theodic center to the antitheodic margins. In effect, they have begun to recenter Jewish theology by making the antitheodic margins the focal point.

Rubenstein, Berkovits, and Fackenheim have spent their careers rifling through Jewish classical traditions and have developed antitheodic systems rooted in the margins, which are critical of traditional theodicy. Auschwitz convinced them that no promised redemption is worth the price of catastrophic suffering. Each approached the theodicy question, however, from a different perspective.

Rubenstein, for example, emphatically rejects the God of History, while Berkovits critiques him. Similar to the radical Rubenstein, Berkovits insists that God is not perfect, and both feel a solidarity with their suffering people. Rubenstein rejects Jewish tradition, while Berkovits accepts the Torah but disdains traditional theodicy. In preserving tradition, however, the latter reconfigures it. Fackenheim says little about God, but is rather preoccupied with revelation, rupture, and the fragmentation of value. Their courageous explorations into divine omnipotence, justice, and love, not surprisingly, result in an even more critical need to grapple with theodicy. All three have carefully reread the classical texts, including Deuteronomy and Job, to produce their antitheodicy (B.'s neologism). Their work refuses to justify, explain, or accept the relationship between God and evil, i.e. suffering.

B. does not merely offer a narrative account of contemporary Jewish thought, but rather forges a theologically creative entry into the conversation initiated by Berkovits, Rubenstein, and Fackenheim, who asserted that the Holocaust portrays a unique and even radical evil in human history and insist that it has ruptured traditional theodicy. Disagreeing with these intellectuals, other scholars insist that the Shoah was overwhelming, but really should be seen as only one catastrophic event not capable itself of generating any unique theological reflection. Opposing both perspectives, B. wants to place the Holocaust within the broader historical context of a century that has seen sanctioned murder emerge as a "normal" political tool. He then develops the repercussions of this event in Jewish thought.

Rubenstein, Fackenheim, Berkovits, and B. have created a fascinating "discursive" paradigm that has opened the way for a fruitful conversation on the relationship between God and evil in our century. This Jewish discussion can also serve to nurture the reflections of Christian theologians, who are already beginning to look at their own tradition to examine the responsibility for the suffering found in the Shoah. Such theologians interested in the Holocaust, e.g. John Pawlikowski, assert that both God and humanity have a duty to advance and renew creation to eliminate suffering. Men and women have a particular responsibility, he asserts, to deal with the profound social, political, and economic cleavages that led to sanctioned murder in this century. The theodicy question still remains for us to answer, but Rubenstein, Fackenheim, Berkovits, and B. have helped clear the way for a more informative discussion.

AFTER OUR LIKENESS: THE CHURCH AS THE IMAGE OF THE TRINITY. By Miroslav Volf. *Sacra Doctrina*. Grand Rapids: Eerdmans, 1998. Pp. xii + 314. \$28.

In this revised version of a Habilitationsschrift originally published as *Trinität und Gemeinschaft: Eine ökumenische Ekklesiologie* (1996), Volf constructs an ecclesiology based on the Trinity and the theological notion of the person, approaching the subject largely from a Free Church perspective.

The first part of the book is a critique of both Joseph Ratzinger, a Roman Catholic, and John Zizioulas, a Greek Orthodox. The critique of Ratzinger centers on his communion ecclesiology and the "corporate personality" of Christ. V.'s conclusion about corporate personality is that such a notion leads to seeing the local church as a part of the universal Church, where the latter is accorded ecclesial priority. In terms of V.'s trinitarian concerns, he mentions Ratzinger's speaking of the person as "pure relationality," as one who enters into relations with others. However, V. locates the unity of the Trinity for the Catholic theologian not in the relatedness of the divine persons, but at the level of the divine substance. V. would have helped readers better to understand Ratzinger's ecclesiology and anthropology if he had introduced this theme of the priority of substance in the Trinity earlier on in the chapter.

V.'s appraisal of Zizioulas tends to be more favorable. Nevertheless, he rejects Zizioulas's notion of the "one and the many" as a model of the Trinity and of the Church because this model leads to asymmetrical-reciprocal relationships. Here V. tends to present too much of a dichotomy between the one and the many, or the corporate Christ and the Church, or even the bishop and the local church. Zizioulas's theology is more integrational in maintaining particularity yet unity. This is achieved through the use of the notion of communion, and a corresponding synthesis between Christology and pneumatology. In V.'s presentation, one gets an incorrect impression that Zizioulas's ecclesiology is too institutional or too eschatological. There is also little mention of the Spirit in ministry, making it look as if Zizioulas's ecclesiology tends to be christocentric, which it is not. Nevertheless, V.'s analysis raises some important critical questions that still need to be addressed by Zizioulas.

Building upon these preceding chapters, V. starts by construing a theology of the Church in terms of the person and faith. His foundational scriptural reference is Matthew 18:20 (where two or three are gathered in Christ's name), and a related passage, John 17:21 (Christ's prayer to the Father for unity). In a general characterization of the Free Church and episcopal traditions, he writes that "both models underestimate the enormous ecclesiological significance of concrete relations with other Christians (134)." His ecclesiology stresses that the Church in the true meaning of the word is the concrete assembly in its reading of the word and celebration of the sacraments of Baptism and the Lord's Supper. For him, these elements



belong to the *esse* of the Church, while institutional aspects belong to the *bene esse* of the Church.

In noting the importance of the concrete congregation in ecclesiology, V. speaks of the one whole Christ being present through the Spirit, a presence which also creates unity. There is a congruence between Orthodox and Free Church ecclesiologies in their stress on the importance of the local church, yet in V.'s framework, a concrete universal Church simply cannot exist because the "one" Church is only an eschatological reality. V. also adopts Moltmann's social model of trinitarian relations, and speaks of the unity of the Trinity in terms of *perichoresis*, where divine persons mutually indwell and relate to each other. Curiously, he notes that one of Moltmann's insights is that in the Trinity "person" and "relation" are simultaneous, while neglecting to say that this is also one of Zizioulas's key ideas.

V.'s consistent premise is that the mediation of salvation occurs not only through ministry, but through all members of the Church in the Church's being constituted by the Spirit. His pneumatological dimensions in ecclesiology and ministry preserve the sovereignty of the Spirit. So, if Zizioulas could lean to the side of Christology, in contrast, V.'s ecclesiology favors the pneumatological. The final chapter addresses the notion of the catholicity of each church, and synthesizes V.'s ecclesiological theses. One can see here that catholicity, and the recognition of catholicity of other churches, is an important ecumenical concern. The priority of the local church again emerges in these discussions in its relationship to unity and apostolicity.

The work is generally creative, original, and compelling in its organization and logic. V.'s study deals with a number of areas that still need further critical reflection not only in Orthodox and Catholic ecclesiologies, but also in those of the Free Churches.

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JAROSLAV Z. SKIRA

FRIENDS OF GOD AND PROPHETS: A FEMINIST THEOLOGICAL READING OF THE COMMUNION OF SAINTS. By Elizabeth A. Johnson. New York: Continuum; Ottawa: Novalis; and London: SCM, 1998. Pp. ix + 306. \$24.50.

Saints—who is one, who should be, how one is made—are a "hot" topic of late, but the doctrinal symbol of the communion of saints has remained largely undeveloped by theologians. Johnson's book is a major step toward remedying this. She initially turned her attention to the communion of saints as a "hermeneutical key" for Mariology (1) but found that it required a book of its own.

The way one sets a problem determines one's method of procedure, one's fundamental metaphor, and one's starting thesis. J. positions the problem by exploring two contexts in which many modern Western believers find themselves: the secular world in which the imagery of saints and of communion over time and across death is unheardable, and the Christian

feminist perspective which values nonhierarchical relationships and liberating action. The metaphor which expresses these values and guides the subsequent discussion is taken from Wisdom 7:27, "In every generation [Sophia] passes into holy souls and makes them friends of God, and prophets." The thesis with which J. enters upon her research into the history of the doctrine is that two incompatible images have been invoked to explicate the communion of saints, companionship and patronage. The first is a biblically rooted image of a circle of friends gathered in support of the church community during its pilgrimage of faith. The second, which she traces to the social structure of Roman society, is that of patrons and clients, the privileged who offer protection and guidance and their petitioners who seek aid and offer gratitude for favors received. As she traces the development of the doctrine J. observes the first image's gradual eclipse by the second, turning the saints into powerful patrons rather than companions and exemplars and our communion with them into a hierarchy of intercessors and recipients. This is the understanding of the communion of saints which for many reasons has come to seem unnecessary and unattractive to many Western believers at present.

How to connect this long-standing and once powerfully resonant doctrinal image with contemporary experience—at least in the modern secular world in which Western believers (and, increasingly, believers outside the West) live their lives? J. suggests the "distinct and intriguing possibility that the current resurgence of historical research focused on women and the reception of this scholarship in women's lives might provide a limited but valuable key to one avenue of connection, that of memory" (141). J. provides an analysis of the ways in which the recovered memory of women of the past can energize and inspire women (and men) today, can establish solidarity among them, and can generate liberating action. Memory finds shape in narrative, and J. offers an insightful account of the way the recovery of suppressed memories subverts false narratives and the way in which critical narrative can effect true solidarity.

Traditionally the communion of saints has been intimately bound up with personal and communal eschatology. It has shaped and been shaped by the themes of immortality, the resurrection of the body, the relation between the dead and the living, heaven, hell, and (perhaps especially) purgatory. J.'s treatment of death and Christian hope as articulated in these themes is especially excellent. Most importantly she insists on placing the interpretation of these symbols within the context of hope. She correctly sees them as issues properly treated not under the heading of theological anthropology but under the doctrine of God: "Questions about death and life 'after' death are ultimately questions about God" (202). I suspect that the chapters devoted to these issues will be reprinted often in class notes—and deservedly so.

No book can deal with everything, and few deal with anything as well as J. has dealt here with her topic, but a stimulating new book in theology necessarily leads to further questions. If we are to participate in this communion of friends of God and prophets which extends over the chasm of

death and if as theologians we are to speak of this participation in some meaningful fashion, we must address the question of human personality. If I, this particular person shaped by my experiences and choices, continue to be after death (which I think J., in contrast to Rosemary Radford Ruether's "recycling scenario" [195–98], quite rightly understands to be the content of the Christian tradition's proclamation over the course of centuries), then we must ask what constitutes personhood and how it relates to personality. And for Christian theologians, this question leads to the Trinity. I suspect that the question of the eschatological destiny of the individual person will prove inevitable as J. turns to the work on Mariology, from which this book grew as a splendid by-product. I shall await that book with eagerness even as I accept this one with gratitude.

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MICHAEL J. HIMES

ETHICAL AND RELIGIOUS THOUGHT IN ANALYTIC PHILOSOPHY OF LANGUAGE. By Quentin Smith. New Haven: Yale University, 1998. Pp. xii + 255. \$35.

Smith's beautiful and well-documented book does justice to the extension and depth of analytic philosophy by showing that theories of the ethical or religious meaning of human life follow directly from the methods of linguistic analysis used by many analytic philosophers. S. succeeds in documenting that analytic philosophers have always been dealing with the ultimate questions, and that the concern for language is not an end in itself but a *method* by which these questions are approached.

Since the 1970s analytic philosophy has paid increasing attention to questions of meaning. Renewed interest in theism, normative ethics, and moral realism has pushed authors like Adams, Brink, Feldman, Hurka, Plantinga and others to writing extensively about ethics and philosophy of religion in addition to writing about the philosophy of language. Yet, it needed to be shown that this concern has been there all along, beginning with the logical realism of the early G. E. Moore and Bertrand Russell and extending through logical positivism, ordinary language analysis, and linguistic essentialism.

Having defined the method of linguistic analysis in general terms as the method used by a philosopher when "the conclusions she reaches in the discipline of the philosophy of language are premises of central arguments developed in other philosophical disciplines" (ix), S. provides a careful, albeit somewhat selective, description of the history of analytic philosophy in relation to the question of the meaning of human life, linking each of its four movements to a particular version of the method of linguistic analysis employed. Since different versions of the method correspond to different theses about linguistic sense, it is possible to reconstruct the passage from logical realism, logical positivism, ordinary language analysis, and linguistic

essentialism in terms of a progressive development within analytic philosophy about the sense, i.e. the semantic content, of words or sentences.

Part 1 of the book is about logical realism, logical positivism, and ordinary language analysis. Part 2 is about linguistic essentialism. Linguistic essentialism is given the most lengthy treatment because S. believes its history is the least known and the most inaccurately represented in the current literature. Moreover, he believes the movement has the greatest relevance to contemporary philosophical debate. In the end, different versions of the method of linguistic analysis correspond to different theses about linguistic sense and can be associated to different theses about objective meaning. S. shows why the philosophies of religion of the positivists and ordinary language analysts are mistaken and gives support to the view that statements about objective religious meaning have both sense and truth-values. By dwelling at length on the genesis of the different positions within contemporary analytic philosophy, S. is able to present a more complete account of linguistic essentialism and to show in details how certain philosophies of religion and ethics belong to this movement.

S. argues for the metaethical thesis that moral realism is true. His criticisms of the antirealist positions of the logical positivists and the ordinary language analysis, as well as of the more recent positions of Mackie and others, are intended to elaborate upon or to supplement the many arguments already given in the literature by contemporary moral realists such as Brink and Butchvaron. Relying upon Thomas Hurka's *Perfectionism*, arguably "the most important contribution to perfectionist ways of thinking since Aristotle's *Nicomachean Ethics*" (190), S. puts linguistic essentialism to a relatively extensive use in constructing a global, naturalist perfectionism which he sees as a viable option to the current method of "reflective equilibrium" developed by John Rawls and to other normative ethics currently being discussed.

The final goal of S.'s endeavor is "to write a book on "the meaning of human life" that shows how this extremely vague and equivocal phrase can be defined in precise terms, so that it reduces to exactly specified topics in metaethics, normative ethics, and the philosophy of religion" (243). Philosophers and theologians moving out of different philosophical traditions, whether phenomenological, hermeneutical, or transcendental, will be instructed on the history of an unquestionably important part of contemporary philosophy and will therefore benefit from such reading. However, they will hardly overcome the impression that the only way to rescue the possible vagueness of the reflection on the meaning of human life is to embrace the method of linguistic analysis. In this sense, the development of analytic philosophy does not extend far enough to include a critical-transcendental reflection on the plausibility of its own presuppositions.

THE ETHICS OF WAR. By A. J. Coates. New York: Manchester University, 1997. Pp. 314. \$69.95; \$24.95

Coates offers a contribution to just-war analysis from the perspective of the United Kingdom. In Part 1, "Images of War," C. adds a new image to those established by Walzer's *Just and Unjust Wars*. Realism, the view that morality does not apply to war, dominates the political realm. Other approaches include the common options of just war and pacifism that dominate Christian and Catholic discussions. C.'s new image is militarism, as a distinct perspective on war. Militarism countenances war as a good thing in itself, setting this view off from the norm that generally war is evil, and as an entirely suitable means to obtaining a new world order. Examples of militarism include, instructively, the modern ideologies of fascism and communism (which C. unites, unconvincingly, with the medieval ideology of the crusade).

Also valuable is C.'s interest in each view's perception of their opponents. Realists see just war and pacifism as moralistic. Pacifists see the just war as militaristic. Missing from C.'s presentation of the four perspectives is a suitable moral accounting of today's professional military in the West and of the citizen soldier from their perspectives. If the just-war developments within the military training and practices of the U.S. Armed Forces are any indication, C. missed an opportunity to develop certain additional realistic dimensions of the just-war perspective.

This limitation, however, does not appear in Part 2, "Principles and Concepts of the Just War," which examines the practical matters involved in moral evaluation. C. lists seven principles of just war: legitimate authority, just cause, proportionality and the recourse to war, last resort, proportionality and the conduct of war, noncombatant immunity, and peacemaking. The strongest analyses occur when the principles guide discussion of historical events, such as the British campaign to regain the Falkland Islands or the bombing campaign against German cities. Here the views of the commanders involved serve an integral part of the discussion.

C. captures an inconsistency or ambiguity in certain Catholic evaluations of the realities of modern war, although he does not name Catholics as a group. On the one hand, sensitivity to the great destructiveness of modern war leads a growing number of Catholics (including the Vatican) to the *prima facie* judgment that modern war is unjust (or that all violence is unjust). On the other hand, they then fail to issue negative pronouncements on specific examples of revolutionary violence by the IRA in Northern Ireland or by Marxist-influenced revolutionaries in Latin America. This oversight has the result in C.'s view that the legitimate authority, accruing to the righteous revolutionary, erodes respect for preserving non-combatant immunity.

A second related discussion, usually of great significance to Catholic moralists, concerns the use of the principle of double effect in relation to proportionalist reasoning, in this case, about the principle of noncombatant immunity. Proportionalists will find another thinker who can see little

essential difference between their arguments and consequentialist ones. C. argues that noncombatant immunity as an inviolable principle is central to the just-war tradition. Given the elastic nature of the concept of proportionate reason, open to diverse interpretations, C. does not trust proportionalist arguments to provide a stable foundation for establishing and keeping inviolable the principle of noncombatant immunity. Consider the examples of the British commander, Sir Arthur Travers "Bomber" Harris, who areabombed German cities, and the American commander, General Curtis LeMay, who firebombed Japanese cities—not to mention the theorist Walzer who articulated the principle of supreme emergency. In these examples, the pressures of war override noncombatant immunity. Of course, proportionalist arguments are inherent and essential to the just-war tradition, but C. suggests that they must accept an inherited set of moral convictions and understanding of past generations, such as the principle of noncombatant immunity.

The final chapter on peacemaking raises to the level of principle a matter that has become common ground between pacifists and just war thinkers. "The just war tradition upholds the primacy of peace over war" (273), so much so that the just-war tradition seeks "its own abolition or supersession" (291). This book does not rise to the level of importance of Walzer's work, but in demonstrating the necessity and practicality of just-war thinking C. makes a worthy contribution to ongoing discussions of the ethics of war.

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JOHN R. POPIDEN

CULTIVATING WHOLENESS: A GUIDE TO CARE AND COUNSELING IN FAITH COMMUNITIES. By Margaret Zipse Kornfeld. New York: Continuum, 1998. Pp. xx + 377. \$29.50.

Employing gardening as her organizing metaphor, Kornfeld presents a wealth of material summarizing both the most current developments in the field of pastoral care/counseling, as well as her many years of experience as a pastoral psychotherapist. Rejecting an individualistic perspective on counseling, she views the parish or congregation as the "ground" tilled by the gardener-counselor, whom she understands to be the leader in a faith community's "wholeness network" of supportive helpers. Professionally trained practitioners as well as counseling students will learn much from this volume, even though it is aimed at pastors of faith communities, clergy or lay, who are not specialists. The book is encyclopedic in the thoroughness and breadth of topics it covers, with annotated summaries of the latest research for each intervention technique and syndrome treated. Yet K. writes engagingly and invitingly, empowering readers and taking them into her confidence along the way.

Because busy pastors have neither the training nor the time for long-term counseling with many sessions for each client, K. recommends the

Solution-Focused Method of brief therapy. Providing verbatim examples, she outlines the theory and five-step procedures with their emphasis on counselees' *doing* something different in their lives. This method draws on the imaginative resources of clients by asking, "Suppose you woke up, a miracle had occurred, and your problems had been solved. What would be different? What one thing could you *do* to make the miracle happen—even a little?" Under supervision, pastors could counsel their parishioners over a few sessions to make changes in their life-styles.

Such details suggest the concrete, practical approach K. employs with each topic she treats. A few more examples may illustrate this. The distinction between empathy and sympathy is shown to hinge on how sympathy is rooted in the *similarities* in experience of my friend and myself, whereas empathy seeks to understand how my client's experience is *different* from mine and thus unique and special. In "Listening as an Act of Prayer," K. suggests how to deal with challenging questions about the pastor's beliefs (from the client) by emphasizing discovery of the meaning behind such questions. "Preparing for Community Care, Counseling, and Referral" provides each gardener-counselor with a checklist as they prepare the soil for ministry.

Even experienced helpers will profit from surveying the hints K. offers. Tending oneself, attention to one's counseling space, and ways to assemble referral sources are lavishly detailed, even down to a "Wholeness Network Form" (Appendix B). The appendices contain many such useful forms, such as the "Solution-Focused Brief Therapy: Goal Continuation Worksheet," the "Life Development Charts" that summarize phases and stages of growth and challenge; and "On Trying to Change People: Approaches that Usually Do Not Work."

Chapters 7 through 9 competently discuss counseling situations often encountered by pastors. These are grouped as "beginnings" (e.g. blended families, remarriage, single adults, midlife); "endings" (e.g. marriage and friendships, work, AIDS, the mourning process); and "life's daily rounds" (e.g. acute crises, stress, sexual conflict, addictions, and abuse). Also quite helpful are the strategies for counselor self-care sprinkled throughout the book but focused in the final chapter with its frank discussions of clergy burnout, sexual boundaries, and the dangers of ministry, especially for women.

I can only praise and admire the wealth of scholarship, wisdom, experience, and insightful suggestions K. offers. My only criticism really contains a wish: in this masterful work of psychospiritual integration, K. leaves out some of the giants of the field. There are two brief references to Sigmund Freud, one to Carl Rogers, none to Alfred Adler, Aaron Beck, or Carl Jung. Her opus would have been enriched by inclusion of these and other masters of the counseling tradition. Nevertheless, the book is a marvelous garden of knowledge lovingly cultivated, whose fruits are pleasingly offered to grateful pastors, counselors, and other helping professionals.

## SHORTER NOTICES

THE BOOK OF AMOS: A COMMENTARY. By Jörg Jeremias. Translated from the German by Douglas W. Stott. Old Testament Library. Louisville: Westminster/Knox, 1998. Pp. xix + 177.

One of the things one expects from a new commentary is some indication of the general direction of biblical scholarship. In that respect this fine commentary does not disappoint, as it strikes a careful balance between two other earlier and conceptually quite different commentaries on Amos. Heir to the landmark commentary by Wolff (English translation, 1977), who sees Amos as the product of a lengthy and complicated process of oral and literary transmission involving no less than six independent strata, Jeremias regards Amos as "the precipitate" left by the history of the evolving reception of the prophet's message. Rather than reflecting Amos's original words directly, the book had its constitutive moment after the fall of Jerusalem in the exilic/early postexilic period (5), owing much of its "richness" to the theological engagement its message excited among tradents down to the late postexilic period.

Thereby J.'s approach diverges sharply from that of Paul (1991), who, eschewing Wolff's "scissors-and-paste method," regards the book as going back substantially to Amos himself. Yet J.'s own approach to the text can hardly be characterized as "scissors-and-paste," nor is he given to a complicated theory of literary development. Instead what seems compelling here for J.—aside from ample evidence of the book's artistic composition and intertextual relations—is a respectable reserve when it comes to making historical claims and an appreciation for the theological elaboration of tradition, something not always evident in much of scholarship's preoccupation with the historicity and "authenticity" of the prophetic message.

Concretely this means that whereas others find in Amos "biography" (cf. 10: 10–17) or indebtedness to Israel's historical traditions (e.g. Sodom and Go-

morrah, 4:11), J. finds evidence for late redaction and theological development. Indeed the literary analysis and articulation of the book's formal structures are never just an end in themselves but, in a thoroughly helpful way, are subordinate to revealing the text's own prompts to its comprehension and the logic of its expansion.

ROBERT A. DI VITO  
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EDUCATION IN ANCIENT ISRAEL: ACROSS THE DEADENING SILENCE. By James L. Crenshaw. Anchor Bible Reference Library. New York: Doubleday, 1998. Pp. x + 305. \$34.95.

In this splendid study, Crenshaw, who is not only one of today's most trusted scholars of Old Testament wisdom literature but also one of the most readable, explores what was unique about education in Israel, and what it shared in common with its neighbors, Egypt and Mesopotamia, Greece and Rome.

Education, C. observes, "grows out of a desire to structure one's existence for beneficial ends." Hence it was not just a matter of communicating information nor of the techniques for doing so; education for each of these peoples was intended to produce a person who would embody the values espoused over the generations by that society and who would behave accordingly. This was demonstrably true of Israel, where education was primarily moral in nature and theological in perspective.

C. spends most of his energies analyzing the extant ancient texts, both biblical (esp. Ben Sirach, Qohelet, Job, and Proverbs) and Near Eastern parallels (esp. *The Instruction of Anii* and *Papyrus Insinger*) in order to paint a picture of the who, how, and why of ancient education. Yet many of his observations pose a challenge to modern education where teaching focuses more on content than on personal transformation. There is even a specific chapter on "resistance to learning," in which C. cannot resist a



poke at fundamentalistic leanings in contemporary seminary training. This is a delightful book, often profound, sometimes wryly humorous, always provocative.

WILLIAM J. FULCO, S.J.  
Loyola Marymount University, L.A.

SCRIBES AND SCHOOLS: THE CANONIZATION OF THE HEBREW SCRIPTURES. By Philip R. Davies. Library of Ancient Israel. Louisville: Westminster/Knox, 1998. Pp. xi + 219.

Davies's aim is to synthesize afresh Hebrew Bible canon formation, distinguishing suitably between religious/theological and historical factors. The task inevitably involves reconsideration of all issues comprising the Hebrew Bible, since the canon-producing process cannot be considered responsibly apart from its preceding phases. As those familiar with his work will anticipate, D. argues that canonizing occurred later than commonly thought, the process undergirding a search for identity by an immigrant élite from Babylon.

After rehearsing key concepts and situating scribal procedures in the Ancient Near East and Judah, D. draws this information together to illustrate how materials were preserved and promoted in Persian Judah by competent and credentialed scribes. Next, he analyzes the key elements of the eventual canon—Torah, Prophets, Writings—though warning us that to reconsider the question from the familiar tripartite perspective will hinder efforts to uncover the historical trajectory. In the final chapters D. brings the Qumran library and rabbinic and Masoretic choices into the discussion.

D. is leery about accepting default assumptions, often inverting standard cause-and-effect chains. So he believes that the canon produced the people, rather than the people producing the canon; that frequent copying induced canonical material, rather than that the canon attracted copying; and that pseudepigraphical composition demonstrates the functioning of canon rather than simply promoting it. This summary

can scarcely suggest many interesting small details D. offers, such as his discussion of how cataloguing worked in the Alexandria library. If there is anything to criticize, it is that D. has produced a narrative too grand for the small space which encloses it; his theories need more detail to make his reconstruction plausible or convincing. The elements are already present in his notes and references. So perhaps he is inviting readers to put them together for themselves.

BARBARA GREEN, O.P.  
Dominican School, Berkeley

CATHERINE OF SIENA. By Giuliana Cavallini, O.P. Outstanding Christian Thinkers. New York: Cassell and Continuum, 1998. Pp. xxvii + 163. \$60; \$21.50.

Cavallini offers something akin to a thematic anthology of important themes in Catherine's thought, bringing together material from all of her works. She has very aptly selected the texts that make up approximately 60 to 75% of the book, and her introductions and transitions guide the reader to appreciate the depth and complexity of Catherine's wisdom, while experiencing her unique literary style. Given that this style makes Catherine's thought not easily accessible, and given that important aspects of her thought are interspersed among her 351 letters (most of these not yet in English translation), C.'s work contributes a useful introductory tool to the English literature on Catherine.

Yet this volume could have been more valuable in a number of ways. Even though, as part of the Outstanding Christian Thinkers series, it is intended both for the general reader and the scholar, the book is more appropriate for the general reader, as references to scholarship on Catherine are few. If C.'s introductions and transitions incorporated inclusive language, the text might be more valuable for use in university or seminary courses. C.'s citations are to the Italian critical texts only and all passages are translated by her. This has the positive value of offering English read-

ers access to important letters not yet translated. However, it has the drawback of making more difficult further reading in the excellent English translations of the critical editions of *The Dialogue* and *The Prayers*.

DIANA L. VILLEGAS  
Boston College

CEREMONY AND COMMUNITY FROM HERBERT TO MILTON: LITERATURE, RELIGION AND CULTURAL CONFLICT IN SEVENTEENTH-CENTURY ENGLAND. By Achsah Guibbory. Cambridge: Cambridge University, 1998. Pp. xiii + 275. \$59.95.

This is a study of the controversy surrounding religious ceremony as it played itself out in some of the most important literary works of the 17th century. What at some distance might seem trivial disagreements about the form and practice of worship took on broad cultural significance as Puritan and ceremonialist ideologies competed to define the meaning of the religious experience: "at stake . . . were conflicting ideas about human nature, the relation between individual and the social community, and the relation of the present to the past" (42).

There is nothing startlingly new here. The emphasis leads to sensible, if unremarkable, readings of Herbert (a moderate, ambiguous ceremonialism that encourages divergent responses), Herrick and Browne (generally ceremonialist poetry and prose), and Milton (a body of work shaped in complex ways by the Puritan concern with the "idolatry" of religious ceremony). Guibbory is most interesting when he puts forward a positive reevaluation of ceremonialism as an attempt to "revive and preserve a sacramental vision of worship and human experience and a belief in the hierarchically unified interdependence of body, soul, and affections in the human person" (42). In other words, there was a 17th-century culture war going on that is not unlike the conflicts in our own time, and G. has some good and important things to say on behalf of the usual reactionary suspects—Charles I and William Laud. Writing at a time—and about a time—when the value of tradi-

tion is being contested, G. is at his strongest when he seeks to understand cultural (Laudian) and counter-cultural (Puritan) ideologies "in relation to each other" (3), for that is the way they appear in the best literature of the time.

JEFFREY SHULMAN  
Georgetown University, D.C.

MISSION AND CATECHESIS: ALEXANDRE DE RHODES AND INCULTURATION IN SEVENTEENTH-CENTURY VIETNAM. By Peter C. Phan. Faith and Culture. Maryknoll, N.Y.: Orbis, 1998. Pp. xxiii + 324. \$50.

The Jesuit Alexandre de Rhodes was the founder of the Church in Vietnam; he adapted the gospel to Vietnamese culture, created the modern written Vietnamese language, and authored the first book in that language. Phan here traces his life from birth in Avignon in 1593 to death in Persia in 1660, describing his education and training for missionary work, the conditions (political, religious, linguistic, cultural, and social) he encountered in 17th-century Vietnam, and his lasting significance.

De Rhodes found three religions in Vietnam: Buddhism, Taoism, and Confucianism. Of these, he espoused Confucian views most readily and was most critical of Buddhism; yet he considered his Buddhist converts among his best. His concern was predominantly catechetical. His *Catechismus*, the first book in modern Vietnamese, provided in a Christian framework the vocabulary for the Vietnamese language used today. The 100-page catechism, magnificently translated by Phan, gives those preparing for baptism a complete view of the faith. Man and God are seen from the viewpoints of Scripture, philosophy, and theology; reason and revelation are seen in the light of Oriental culture and daily life. The catechism is formatted according to "eight days." Days 1–4 present Christian faith in the light of reason; anthropology, psychology, and philosophy are intertwined with the prehistoric traditions of Old Testament patriarchs and East Asian religions. Days 5–8 present the faith in the light of New Testament revelation: the Trinity, the Incarnation, and Mary; Jesus' life,

death, resurrection, and ascension, and the birth of the Church. The eighth day is devoted to eschatology, the ten commandments, and the virtues required for baptism.

This book is written in polished English by an author deeply grateful to de Rhodes for his twofold gift of language and Christian faith to the Vietnamese people. Missionaries, theologians, catechists, Oriental scholars, and specialists in inculturation will find it informative and inspiring.

ARAM BERARD, S.J.  
Reading, Pennsylvania

**JAMAICA GENESIS: RELIGION AND THE POLITICS OF MORAL ORDERS.** By Diane J. Austin-Broos. Chicago: University of Chicago, 1997. Pp xix + 304. \$50; \$19.95.

Scholarly incursions into West Indian religion and theology tend to be fixated on Rastafarianism or liberation theology. Anthropologist Austin-Broos correctly points out that Pentecostalism is far and away the dominant mode of religious discourse and activity in Jamaica. She demonstrates how transplanted Africans in Jamaica have accepted Christianity while subverting its symbols to express an African heritage more oriented towards healing than otherworldly redemption, and towards eudaemonic harmony rather than moral rationalism. This was true of the Native Baptists in the early-19th century, Revivalism later in that century, and Pentecostalism in this century.

The identification of African patterns in Jamaican culture and belief is fairly well-worked ground, and itself an instance of the politics of moral orders. A. focuses on the distinctive Jamaican identity shaped within the context of inherited cultural patterns and presentations of European Christianity. Her lengthy discussion of Anancy, a trickster figure of West African religion transposed into Jamaican folklore, represents a lapse in her normally judicious treatment of cultural survivals.

A. advances the discussion of Jamaican Christianity in several ways. She recognizes the significance of contemporary Pentecostalism in Jamaica as an

indigenized form of religion, and convincingly dispels the prejudice that it is only a U.S.-centered religion that has bullied its way into Jamaica by media and money. She is attentive to the political aspects of culture and religion. Pentecostalism's appeal includes certification for black pastors and more importantly an avenue for poor women to respond to social marginalization through self-affirming and self-transforming ritual. Her book is an exemplary illustration of the meaning that is found in religious practice, often forgotten in pursuit of the meaning found in dogma. Inculturated theology begins with anthropology.

MARTIN ROYACKERS, S.J.  
Annotto Bay, Jamaica

**THE POOR BELONG TO US: CATHOLIC CHARITIES AND AMERICAN WELFARE.** By Dorothy M. Brown and Elizabeth McKeown. Cambridge, Mass.: Harvard University, 1997. Pp. viii + 284. \$45.

Brown and McKeown's thorough research, much based on primary and archival sources, adds greatly to the history of Catholic Charities and the Catholic Church in the U.S. from the Civil War to World War II and is a major contribution to the history of social welfare. The authors do not paper over conflicts between a growing Catholic population and a Protestant establishment and within the developing Catholic Charities movement. Their account of the late-19th and early-20th century presents a growing immigrant church, its members settling in the big cities of the Northeast. Poverty, meager employment, and alcoholism disrupted their lives. "Catholics comprised 50 percent to 64 percent of the children and young adults appearing in the juvenile courts in New York, Chicago, Boston, Philadelphia, Pittsburgh, and Cleveland" (113). B. and M. might have given more weight here to the discrimination Catholic immigrants faced in seeking employment; this contributed to their poverty and family instability.

Community responses to the immigrants varied. Some agencies tried to save dependent Catholic children by

placing them in Protestant homes. The Church's early response relied heavily on orphanages staffed by sisters. B. and M. describe in chilling detail the poor care in some. As Irish Catholic politicians gained power, they increased public funding for Catholic institutions. The 20th century saw diocesan bishops assume more direct control over Catholics' efforts to care for "their own." They established central Catholic Charities agencies, appointed priest directors and promoted professional practices; but, as B. and M. point out, this entailed tensions with institutions operated by religious women and a loss of lay volunteers. Today most Catholic Charities leaders are lay people. It is "the largest private system of social provision in the United States" (193) and it serves more non-Catholics than Catholics.

B. and M. offer theologians rich subjects for reflection, such as the servant mission of the Church, the impact of poverty and discrimination on immigrant families, and the Catholic identity of diocesan agencies primarily funded by public dollars.

EDWARD J. RYLE  
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**WHY DID FREUD REJECT GOD? A PSYCHODYNAMIC INTERPRETATION.** By Ana-Maria Rizzuto, M.D. New Haven: Yale University, 1998. Pp. xxi + 297. \$35.

Rizzuto makes a significant contribution to an ongoing debate about Freud's religious attitudes—was Freud an uncompromising and complete atheist or not? She opts for the thesis advanced originally by Peter Gay in 1987, following Freud's own protestations, that he was a "godless Jew." Others find more uncertainty and complexity in the picture; my own efforts to sort out the Freudian material led me to more uncertain and ambiguous conclusions in 1984. R. argues her conclusions with thorough mastery of the material and weaves them into an interesting interpretation.

She proposes that a significant influence on Freud's religious thinking came from the Philippon Bible that amply

fed his childhood imagination and was later presented to him on his 35th birthday by his devout father. She traces the elements of that Bible into Freud's later years, suggesting that it influenced his later thinking and was reflected in his considerable collection of Egyptian antiquities, many of which resembled pictures from the Bible. Besides adding this refinement to our understanding of Freud's religious views, she weaves the material into a synthesis that turns Freud's own theory of religion on himself: that the God-representation embodies derivatives of the child's early relationships with the parents and is shaped in their image. Much of this argument is not new, but the main value and strength of this book lie in the exquisite and loving detail with which R. calls it to life. Nowhere have I found such a detailed and thorough account of Freud's family background and his relationships with his parents—both the devout, learned, and ineffectual father, and the domineering, demanding and narcissistically frustrating mother. R. traces the influence of both parents both on young Sigmund's religious development and on the older Freud's godless protestations.

The book is well written and edited, and includes a good number of effective illustrations, especially of the plates from the Philippon Bible, and a fine index. For any one interested in psychoanalysis and religion, particularly the religious view of the founder of psychoanalysis, this is "a must read."

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Boston College

**THE POLITICAL REALISM OF REINHOLD NIEBUHR: A PRAGMATIC APPROACH TO JUST WAR.** By Colm McKeogh. New York: St. Martin's; and London: Macmillan, 1997. Pp. ix + 180. \$40.

This study is the work of a political scientist who provides a clear and concise introduction to Reinhold Niebuhr as a political theorist. McKeogh treats Niebuhr's "Christian realism" as a pragmatic approach to the use of force that rejects both Christian pacifism and the skeptical (Niebuhr would call it "cyni-

cal") exclusion of moral considerations from international relations.

Niebuhr's position on these matters is already well known to most students of theology, and M. does not propose a revisionist interpretation. Rather, he explicates Niebuhr's work in the context of contemporary political thought. The value of his study lies in the clear, systematic statement of a deontological just-war theory against which Niebuhr's consequentialist and pragmatic approach to war can be measured. Political theorists will find here a useful introduction to Niebuhr's work that relates him to the terms of their own discipline. Theologians will find a way to connect Niebuhr not only to the political realism of the Cold War era, but also to the more recent revival of just-war thought and normative theory in international relations.

M.'s account of traditional just-war thinking offers only a limited engagement with the issues that sometimes sharply divide contemporary just-war theorists in their evaluations of specific military conflicts. It would be difficult to say much more about that without writing a much longer and very different book. Theologians venturing into this literature should note that it is more complex and contentious than it may seem here, just as the political theorists would be well advised to remember that international relations was only one focus in Niebuhr's political thought. Both groups of readers, however, can profit from this brief, systematic examination of Niebuhr's relation to the just-war tradition.

ROBIN W. LOVIN

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**A THEOLOGY OF LIFE: DIETRICH BONHOEFFER'S RELIGIONLESS CHRISTIANITY.** By Ralf K. Wüstenberg. Translated from the German by Doug Stott. Grand Rapids: Eerdmans, 1998. Pp. xv + 207. \$20.

In this illuminating study Wüstenberg reopens Bonhoeffer's letters and papers from prison in order to trace the origins, influences, and inner meaning of the "religionless Christianity" that has sty-

mied scholars and stunned preachers otherwise attracted to B.'s courageous, inspiring life and theology. He takes us on an intellectual journey back to the philosophical, theological sources in which B. was immersed as his comments on religion became progressively more negative.

B.'s liberal background, the impact of dialectical theology, and the pervasive influence of Barth, are all scanned anew here. His debate with Barth, from whom he had absorbed a Kantian phenomenism, would during the resistance years pivot into an ethical context and, in Wüstenberg's opinion, would lead to B.'s insistence on the irrelevance of all theories of religion, even that of Barth whom he criticized for a "positivism of revelation." Wüstenberg focuses at length on how William James's radical, utilitarian understanding of religion touched B. despite his aversion for certain cognitive aspects of James's pragmatism. He argues that Dilthey eventually became B.'s most dominant dialogue partner as he focused more and more on the meaning of life in all its varied contours. B., however, turned Dilthey's antithesis of life and metaphysics into an antithesis of life and religion, while Dilthey's pairing of life and inwardness becomes B.'s mutually inclusive coupling of life and Jesus Christ. Thus B.'s "religionless Christianity" represents ultimately an affirmation of life with Jesus Christ, in being for others, and taking Jesus' humanity as one's model so that human life can be affirmed and faith can mature.

This masterly, systematic probe into B.'s theology of life is not without its flaws. I find it strange that Wüstenberg leaves underdeveloped an important dimension of Dilthey's integration of a universalist philosophy of history with the affirmation of life that so attracted B.'s attention. Such an integration of a universal interpretation of life with its particularized interpretative key, here the life and exemplary teachings of Jesus Christ, is at the heart of B.'s Christocentric theology of life. Further, the analysis seems structured into a scenario where B.'s dialogue with Dilthey's philosophy of life reaches a crescendo pitch in which the *pro me* of B.'s earlier

writings is later replaced by a radical christological "being for others." But there is compelling evidence of a life-long *pro aliis* on B.'s part as expressed in his spiritual writings and sermons that W. does not mention. Finally, it is disappointing that this book's critical apparatus is wholly dependent on the German texts even when there are acceptable translations currently in use in English-language studies of B., despite scattered flaws that could easily be corrected and annotated.

GEFFREY B. KELLY  
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**AFTER HEAVEN: SPIRITUALITY IN AMERICA SINCE THE 1950s.** By Robert Wuthnow. Berkeley: University of California, 1998. Pp. x + 277. \$29.95

Interest in spirituality has apparently not waned in spite of the many changes that have taken place in religion in America over the last half century. Wuthnow's new book argues, however, that a important shift has occurred in the way spirituality is both conceived and practiced. Americans, he maintains, are spiritual but not religious.

Basing his reflections on many interviews and on recourse to a broad range of materials, W. distinguishes between two kinds of spirituality, one that was dominant until the 1950s and the other that emerged in the 1960s. The first he labels "a traditional spirituality of inhabiting sacred places," a spirituality of dwelling where the religious life of believers was centered in houses of worship, denominations, and neighborhoods. This spirituality stresses "habitation." It conceives of God as a person who occupies a definite place in the universe and who can be experienced in sacred places. The second he calls "a new spirituality of seeking," which stresses "negotiation." Whereas previously worshipers knew where God was, so to speak, now they search for God by making their way through a vast array of religious and spiritual options. He contrasts the two spiritualities and discovers that the former appears more secure, while the latter is less constraining.

In his final chapter W. gives a broad

outline of a spirituality of practice which is somewhat similar to that proposed by Ignatius of Loyola in his *Spiritual Exercises* and which, he maintains, offers an alternative to the two spiritualities mentioned above. This interesting book offers many insights into contemporary spirituality and would be useful to those involved in retreat work and spiritual direction.

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University of Detroit Mercy

**CHINA'S CATHOLICS: TRAGEDY AND HOPE IN AN EMERGING CIVIL SOCIETY.** By Richard Madsen, Berkeley: University of California, 1998. Pp. xiii + 183. \$27.50.

Commended for providing contemporary Chinese Catholics with a face and heartbeat, Madsen's balanced, forthright, and analytical book is based upon original sociological research conducted primarily in 1992 in Tianjin, Hebei province. More accurately a regional study, ultimately M.'s knowledge of Chinese history and culture situates Chinese Catholicism in its national and international context.

Because "[i]t is difficult to form a civil society when confronted with a state that discourages any kind of moral qualities of civility" (128), M. believes that Chinese Catholics find themselves in a struggle within the present Chinese Communist system. Also, given the established formative hierarchical history of Chinese Catholicism, M. is historically correct in his observation that both the Vatican and the contemporary Chinese Communist party possess a "faction-ridden administrative apparatus . . . with diverse agendas regarding China" (43).

Observers of China will relish M.'s analysis that present Chinese Catholicism is built upon a vascilating, vibrant expression of religious faith rooted in Marian devotional prayer, increased postconciliar liturgical practices, defined parameters regarding church vocations, influential ecclesial structures, and creeping Chinese secularization. Whether faithful in the "open" or "underground" Catholic Church—often a

blurred distinction as among Catholics worldwide—Chinese seek “community and solidarity” (chap. 2) and “morality and spirituality” (chap. 3). M. suggests that the Chinese government may view Catholics as an ethnic group. He accurately reminds readers that rural believers’ religious praxis in the face of modernization may differ from that of urban Catholics.

Soberly stating that “when serious divisions among U.S. Catholics are imported to China, they can lead to potentially catastrophic divisions among Chinese Catholics” (140–41), M. remains hopeful that “in a civil society the Church has to be a teacher that educates through dialogue [and] . . . signs of the times” (147). Overall, in this book Chinese Catholicism finds a much needed voice.

ROBERT E. CARBONNEAU, C.P.  
Catholic Theological Union, Chicago

CLASHING SYMBOLS: AN INTRODUCTION TO FAITH AND CULTURE. By Michael Paul Gallagher, S.J. New York: Paulist, 1998. Pp. 170. \$11.95.

In a remarkable synthesis of the meanings of “culture” Gallagher distills the core characteristics as, first, freely expressive human productions, ranging from pots and poetry to philosophies and public institutions; and second, an inherited yet always changing symbol-system corporately shared for common meanings, values, and practices. Culture, while a human product, can assume a life of its own, feeding, we might say, the very producers who made it possible. In this sense, it is not unlike its agricultural roots. We till and farm our symbols which, in turn, grow hearty enough to sustain us. In this respect, culture, as a merely human product, is intractably different than divine revelation, even though such revelation must always be given in the symbolic forms of cultural life. There is no possible way to receive the Word of God, in Incarnation or inculturation, unless it be under the conditions of our historical and cultural reality.

But how does revelation become truly incarnate within a human culture

without being made the tool of culture? Every Christian epoch has this problem, but G. aims to show how postmodern culture can nurture our faith without suffocating it. This task leads him to a delightful account of “radical postmodernism’s ten commandments”: Thou shalt not worship reason, believe in history, hope in progress, recount explanatory myths, focus on the “real” self, fret about absolute values, or succumb to institutions, God, productivity or conformity. Such a decalogue might seem inherently anti-Christian, but G. suggests ways that postmodern sensibility can be critically engaged, rather than fled. The distrust of rationalism and absolutism is not wholly alien from traditional narrative and negative theology. The emphases of feminists and ecologists are not unlike the Christian impulse to holism and connectedness of creation. Diverse expressions of spirituality suggest a new openness to contemplation. Cultural dissolution and dispersal are hidden calls for community and solidarity. If Christianity is unafraid to “enter the battle zone of clashing symbols,” faithful to its incarnational message, it will be able, once again, to transform even the seemingly alien dogmas of culture with discerning love.

Here is a work of wisdom, grace, and contemporaneity.

JOHN F. KAVANAUGH S.J.  
Saint Louis University

WHY CHRISTIAN? FOR THOSE ON THE EDGE OF FAITH. By Douglas John Hall. Minneapolis: Fortress, 1998. Pp. ix + 182. \$15.

“Conceived as an exercise in what is traditionally called Christian apologetics” (175), this book takes the form of dialogues between a seasoned professor of theology (Hall, now professor emeritus at McGill University) and an undergraduate (a composite of students H. has known). The dialogue at the beginning of each chapter poses the question which is then answered in the form of an essay prepared by the professor. As the dialogue unfolds, H. covers many central loci of Christian theology—the doctrine of God, Christ, salvation, the

Church—in a way that addresses an increasingly pluralistic and postmodern context. However, H. makes no attempt to present a “summa” of the Christian faith (and in this way, his work differs from other apologetical works such as Küng’s *On Being a Christian*, which are nonetheless written in the same spirit to those “on the edge of faith”).

This book could serve as an popular introduction to H.’s own theological project, the culmination of which is his recently completed trilogy, subtitled *Christian Faith in a North American Context*. Those familiar with his earlier work will recognize many of H.’s favorite themes echoing throughout these pages: “loss of meaning” as the human condition, the suffering love of God, the disestablishment of Christendom, the church as *diaspora*.

However, this book would best serve as H. intended as an exercise in apologetics, which aims to clear away “common misunderstandings of the Christian faith in our contemporary context and establish points of common concern between the Christian message and the human situation” (175), while holding up the possibility—even the necessity—of a “doubting faith,” or “faithful doubt.” H.’s engaging and sympathetic style make this book accessible to every kind of beginner and is therefore recommended for use in the undergraduate classroom or parish study group.

CHERYL PETERSON  
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ANGLO-AMERICAN POSTMODERNITY: PHILOSOPHICAL PERSPECTIVES ON SCIENCE, RELIGION, AND ETHICS. By Nancey Murphy. Boulder: Westview, 1997. Pp. xii + 228. \$23.

In this important book Murphy, an associate professor of Christian philosophy at Fuller Theological Seminary, brings together a variety of previously published essays and lectures, weaving them into a work that will be of interest to philosophers of science, philosophers of religion, and theologians involved in the contemporary science–religion exchange.

At a time when scientifically enlightened thinkers continue to call into ques-

tion the truth of religious beliefs, it is refreshing to consider M.’s highly original and tightly argued theological and philosophical response to such “modern” criticism, as well as her novel way of addressing the apparent threat of postmodern relativism. Theology, M. argues, cannot deal convincingly with criticism of religion as long as the formal defense of its claims falls back, in imitation of “modern” thought, on “foundationalist” theories of knowledge. The claim that our knowledge can be based on indubitable underpinnings (whether sense experience or scriptural authority) has now been exposed as illusory. And the more theologians have sought allegedly indubitable “foundations” for the truth of religious propositions the shakier such efforts have seemed to skeptics.

However, there is another option now available, though it is one that most theologians have not yet taken sufficiently into account. Drawing out proposals made earlier in her *Theology in the Age of Scientific Reasoning*, M. emphasizes here that theology can make use of Anglo-American postmodern philosophy of science, especially as represented by Willard Quine, Thomas Kuhn, Imre Lakatos, and Paul Feyerabend. When placed alongside the philosophical and ethical reflections of Alasdair MacIntyre or Jeffrey Stout, M. argues, the newer and epistemologically more modest contemporary philosophy of science provides an example of a tentativeness that is not only appropriate to theology but can give the latter an intellectual coherence and “respectability” matching that of science itself.

JOHN F. HAUGHT  
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THE VOCATION OF THE LAITY TO EVANGELIZATION: AN ECCLESIOLOGICAL INQUIRY INTO THE SYNOD ON THE LAITY (1987), *CHRISTIFIDELES LAICI* (1989), AND DOCUMENTS OF THE NCCB (1987–1996). By Robert W. Oliver. Tesi Gregoriana, Serie Teologia. Rome: Gregorian University, 1997. Pp. 360. \$26.

The chief value of this dissertation is its presentation of the reasoning behind



these documents, as the Church assesses the last 30 years' evolution of Vatican II's teaching on the laity. O. demonstrates that the council's ecclesiology of communion has proven a particularly apt instrument for describing the secular nature of the lay faithful's participation in the mystery of the Church and its mission.

Evangelization has emerged with social justice as the true fulfillment of the universal call to holiness, which must embrace a call "to change the world" (50). O. provides the precounciliar deliberation as interpretive background and interlaces his text with ample notes on participant interventions, together with theologians' critical analysis, which amounts to a status questionis on topics like inculturation, lay spirituality, formation, and ministry. The Church has become conscious that evangelizing is her "deepest identity" (95), and that lay persons have an essential role to play in its every dimension. Discussion of the relationship between clergy and the laity, which is defined in a delicate balance between authority and charism, taking many forms of coresponsibility and reciprocity, is refreshingly realistic. Here some will lament O.'s choice to skirt specifically women's issues, "because this dissertation is primarily concerned with the mission of all lay persons" (16).

O.'s final section treats NCCB strategies, regrettably omitting any evaluation of success and failures. Curiously, he sometimes treats the Synod's *instrumentum laboris* as equal to *Christifideles laici* or to the final Synod and NCCB statements. A thematic index would have made the work much more useful for us in the field, and the absence of a conclusion leaves the reader a bit disappointed. However, the work's intention is a current ecclesiology, and this O. has masterfully accomplished.

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BEYOND ITS AUTHORITY? THE MAGISTERIUM AND MATTERS OF NATURAL LAW.  
By Frank Mobbs. Alexandria, Australia: Dwyer, 1997. Pp. 341. \$19.95.

In this provocative study Mobbs challenges the commonly held view that the teaching authority of the magisterium extends beyond divine revelation to moral matters found in the "natural law." He tries to demonstrate that this assumption is grounded in ambiguous understandings of both the magisterium and natural law and, consequently, is indefensible. He carefully examines not only the accounts of natural law found in magisterial documents but also alternative accounts in the writings of Aquinas, Suarez, the manualists, and a number of leading contemporary theologians. He finds all of these accounts wanting on several points.

M. rightly draws attention to the many ambiguities surrounding the magisterium's claim to teach on matters of natural law. Of particular importance are the questions he raises regarding the claim made since Vatican I that the object of infallible judgments extends beyond divine revelation (to what is generally called the "secondary object"). His basic argument can be read as an attempt to distinguish revealed from nonrevealed propositions and then to limit the scope of the Church's teaching authority to the former. However, in doing so he appears to offer only two options: either the magisterium possesses an *infallible* competence over the natural law, or no competence whatsoever. That it might possess a more limited, provisional competency does not seem to be considered.

Moreover, M.'s study is weakened by his often uncritical assumption of the very propositional model of revelation that is so evident in the magisterial documents he is engaging. Addressing the difficulties that he has correctly identified may require more radical measures, e.g., abandonment of this propositional approach and a fundamental rethinking of the Scholastic distinction between supernatural revelation and natural law within a new theological-philosophical framework.

Stylistically, the frequent recourse to bold-face type and the failure to employ even moderately inclusive language can be distracting to the reader. Nevertheless, the volume stakes out a position that will have to be engaged in future

debate on the scope of doctrinal teaching authority.

RICHARD R. GAILLARDETZ  
University of St. Thomas, Houston

**MAKING DISCIPLES: A HANDBOOK OF CHRISTIAN MORAL FORMATION.** By Timothy E. O'Connell. New York: Crossroad, 1998. Pp. x + 191. \$19.95.

How do people acquire the values out of which they live? How are these values modified? How might pastoral ministers be more effective in leading people to embrace the values of the gospel? These questions focus this book. O'Connell shows his skill as a moralist, pastoral theologian, and teacher in the way he weds moral theology and the insights of behavioral sciences on how values are transmitted to the "so what" questions of pastoral practice and the "how shall we" questions of religious education. No one has done it better.

Part 1 is fundamental moral "lite"; an overview of core insights of the Catholic moral tradition highlights the meaning and role of values in moral judgments and the importance of virtue and character in cultivating a life of discipleship. Part 2 draws from developmental psychology, social psychology, and sociology to bring clarity to how people acquire their values. O. shows that value preferences, or moral judgments, are made out of feelings rooted in convictions shaped by experience taking place in groups through a process of modeling. One of the key insights for pastoral ministry is that if we want to modify someone's values, then we must assess closely the quality of the communities with which one associates rather than focusing on the individual alone. Part 3 turns to another dimension of experience, the imagination. By drawing upon narrative theory, O. shows how story and ritual engage the imagination of others, providing them with vicarious experience which can modify their moral sensibilities so that they can respond to the challenges of life in an empathic manner. Part 4 moves from theory to practice. It aims to enrich pastoral practice by applying the insights already gained to three areas of pastoral

ministry—religious education, liturgy, and parish life.

This would be an excellent supplementary text in a course in moral theology, pastoral ministry, or religious education. It resembles a road map for the process of becoming a disciple. My students appreciated O.'s respect for our moral tradition, his treatment of becoming a disciple as a process, his account of feelings in moral judgments and of groups as the locus of values, and his use of the social sciences to inform pastoral practice and to illumine moral dimensions of experience. O.'s commitment to pastoral theology is evident. He uses many examples to make clear connections to the pastoral goal of passing on to the next generation gospel ways of valuing life. This is a "must read" for everyone committed to the pastoral goal of "making disciples."

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**MISSING PERSONS: A CRITIQUE OF PERSONHOOD IN THE SOCIAL SCIENCES.** By Mary Douglas and Steven Ney. Berkeley: University of California, 1998. Pp. xiv + 223. \$24.95.

This book is brief, dense, and tightly reasoned. The authors, an anthropologist and a political scientist, set out to put poverty and welfare under the microscope. But they soon tried "turning the microscope around," as they say in their preface, "in order to see the details from some more distant vantage point." The microscope itself quickly became the subject of their inquiry because their equipment—method in social science—turned out to be occluding their vision of the person; and, of course, it is the impoverishment and the welfare of the person that the social scientist's theory is trying to explain.

Social science has to begin seeing persons not simply as individuals, but as cultural creatures and creatures of culture. The defective theory of the person in social science leaves the investigator with a "blank cipher" where he or she would otherwise have expected to find satisfying explanations of persons mak-

ing moral and political choices. Utility theory will not do it. *Homo economicus* is sure to disappoint. Movement out and up from the individual to the many finds social analysis unable to deal with persons, only with "people."

"There is no denying that the philosophers of the West had good reasons for keeping the person as a taboo area that can be talked about but not systematized." As a result, "the mind is stripped bare and plunged naked into the statistical cauldron, while influences from other minds are systematically cauterized. So we are left with the paradox that the social sciences' description of the self does not refer to a social being." What then is needed? "[A]n all-purpose, minimal model of the person, first as rational and capable of ordering preferences consistently, of having goals and intentions for reaching them" (89). A suggestion, but no more than that, is made that a belief system might help. But the readers are left to construct for themselves the "minimal model" that the authors say is missing.

WILLIAM J. BYRON, S.J.  
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value. A great social order is one that generates greatness in its individuals. Diverse communities can share a common respect for the dignity of every individual, even as they educate individuals to openness and responsibility toward others. He also reflects on education, government, and the military, mixing a lifetime of his own philosophizing with a touch of vague idealism (e.g. 177-78) and some pointed observations, filtering it all through the sieve of his realistic humanism.

A.'s single chapter on religion (and the arts) proposes a liberal faith that is religious mainly by contrast with the atheistic and subjectivist "naturalism" he condemns. He recognizes a teleological constitution to the universe, with ourselves as the best clues to the ultimate mystery of things. Through cultural criticism guided by the realistic humanism he hopes for a cultural revolution. A. (and others) have said much of all this before, but it is a refreshing reminder of the need for core values that human beings can all share.

MICHAEL H. BARNES  
University of Dayton, Ohio

A SOCIETY FIT FOR HUMAN BEINGS. By E. M. Adams. SUNY Series in Constructive Postmodern Thought. Albany: SUNY, 1997. Pp. xxii + 269. \$16.95.

Adams proposes "realistic humanism" as a charter for a confused society. He identifies three major domains of life in descending order of importance: moral (including religion and art), civic, and economic. Materialism today, he declares, has unfortunately given priority to capitalist economics. Values are inverted, as government follows money rather than a moral vision. At the same time, radical subjectivism and pluralism, seeking to counterbalance the dogmatic uniformity of the religious right, produce moral anarchy.

As a remedy, says A., we need a clear and realistic conception of the basic human vocation. Like others, he favors an emphasis on character and community, on society and family. But unlike others he insists that individualism (but not subjectivism) is the more basic human

RELIGION IN POLITICS: CONSTITUTIONAL AND MORAL PERSPECTIVES. By Michael J. Perry. New York: Oxford University, 1997. Pp. viii + 168. \$29.95.

Perry addresses the constitutional norms, moral foundations, and moral limits that should govern religious voices in public-policy determinations. Concluding that both the free-exercise and the non-establishment clauses of the First Amendment are (noncontroversially) antidiscrimination injunctions, he argues further for an "accommodationist" insistence that, in any restriction of religiously grounded behavior, the state demonstrate a seriously compromised public interest and least restrictive means (consistent with the now defunct Religious Freedom Restoration Act). Constitutionally, however, this special freedom must be extended to the protection of all acts of conscience.

Correcting Greenwalt and Rawls, public-policy debates should include re-

ligiously explicit moral arguments. Pragmatically, since religious justifications are inseparable from policy determinations, voters had best be informed of the religious groundings of a legislator's recommendations. Socially, given the "underdetermination" (lack of consensual clarity) within general society concerning issues such as abortion, religious voices can and ought to be advanced for the sake of moral and value clarification and, importantly, mutual correction.

Finally, religiously grounded policy recommendations ought to be accompanied by what the legislator finds to be a plausible secular argument. Pragmatically, purely religious arguments are simply divisive. Theologically, P. claims within the norm of the compatibility of natural and revealed knowledge, a lack of a correlative secular grounding for religiously based policies strongly suggests inadequate, even false, theological justifications. One exception to this correlative secular rule are religious arguments for the sacredness of all human life. P. judges that the abortion arguments by the U.S. Bishops' Conference properly balance religiously grounded sacredness claims with secular appeals concerning the protection of fetal life, while Finnis's argument for juridical restrictions against homosexual or "deliberatively contraceptive" heterosexual sexual involvement violates the norm of correlative, plausible secular argument.

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

PLENTY OF NOTHING: THE DOWNSIZING OF THE AMERICAN DREAM AND THE CASE FOR STRUCTURAL KEYNESIANISM. By Thomas I. Palley. Princeton: Princeton University, 1998. Pp. xvi + 238. \$27.95.

Palley presents an alternative to mainstream economic policies of the center and of the right. He claims that he is convinced about the productive power of capitalism and does not advocate that it be abandoned in favor of alternative systems (such as socialism). However, he advocates very heavy gov-

ernment control of the market economy in order to improve the situation of the poor and the large majority of citizens.

This perspective, called "structural Keynesianism," is elaborated with many statistics and discussions about free trade, economic power, exchange rates, financial markets, and government policy. As with all forms of Keynesianism, P. is concerned with the management of aggregate demand (total spending). To this he adds his more distinctive concern for structural change to promote economic prosperity for all. Arguing against a "fatalistic acceptance" (48) of the economic status quo, P. generally favors increased regulation of industry and finance, restriction of free trade (NAFTA is severely criticized), restrictions on the movement of capital internationally, and a larger role for the state in almost every sense imaginable. The state must constrain the growth of *business power* since increases in business power coincide with a slower growing economy and simultaneously a more unequal distribution of income.

Most other moralists and I will agree with his goals of greater prosperity and a more equal distribution of income for American families. I admire P.'s attempt to integrate his moral concerns with economic analysis and statistical reasoning. The book is interesting reading and a coherent statement from one perspective, making it appropriate for classes in economics and ethics. However, its references about the urgent need to restore aggregate demand seem dated (as I write this, the economy is at or near full employment). I also find P.'s understanding of the Federal Reserve System defective since he fails to recognize that the Federal Reserve is largely publicly controlled for the general economic welfare—even if privately owned. The understanding of market activity is so negative that I suspect his would be a socialist perspective but for the collapse of actual socialist economies in recent decades. Furthermore, the book is largely a restatement of left-of-center policy prescriptions that have been around for some time.

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New York City

RETHINKING GENEROSITY: CRITICAL THEORY AND THE POLITICS OF *CARITAS*. By Romand Coles. Contestations. Ithaca, New York: Cornell University, 1997. Pp. xii + 246. \$39.95. \$16.95.

Coles's enterprise is first and foremost an exercise in political theory. He argues for an understanding of receptive generosity and a "postsecular *caritas*" placed within the context of radical democracy and coalition politics in which liberty and equality "are drawn into an imagination of community animated by a desire for others' otherness, with all the cooperation and agonism this implies" (190). To reach this goal, C. begins by rejecting the Christian connotations of the terms *caritas* and *agape*, understood by him in an Augustinian sense of giving to the neighbor what one needs or desires most, namely, the will of God. C. consequently rejects the God who grounds this Christian answer. He then uses "generosity" as a lens to engage in a critical reading of key works of Nietzsche, Kant, Adorno and Habermas.

C. criticizes both Kant's "sovereign subjectivity" and Habermas's "consensual movement toward others" as inadequate. It is Adorno, C. believes, who offers the most satisfying basis for the development of a postsecular *caritas*. This postsecular understanding, however, remains a *caritas* without God. The *caritas* that C. envisions is the acceptance of the other on the other's terms in an "open-ended articulation of freedom and well-being with inexhaustibly distinct and nonidentical others" (202).

The book has much to commend it. In his attempt to find an appropriate philosophical basis for his concept of *caritas* as receptive generosity, C. offers his readers an insightful reading of the philosophers mentioned above. Furthermore, his project finds resonances in the works of Christian theologians, who, in this pluralistic world, attempt to encounter the other as truly an other. Yet, the book remains unsatisfying for the theologian. In his rejection of the Christian notion of *caritas* and Christianity's attempts to answer the question of how one deals with the other, C. does not seem to recognize that the Christian is

one of the others whom he needs to recognize and with whom he must work cooperatively as well as agonistically.

THOMAS A. NAIRN, O.F.M.  
Catholic Theological Union, Chicago

EUTHANASIA AND PHYSICIAN-ASSISTED SUICIDE: KILLING OR CARING? By Michael Manning, M.D. New York: Paulist, 1998. Pp. 120. \$8.95.

As a seminarian, Manning read an article that claimed that without the involvement of doctors the Nazi holocaust would not have happened. Shocked and saddened, M., a doctor himself, started reading everything he could find on doctors and killing. The product of that reading is this book, a clear and readable overview of the issues and arguments about the euthanasia debate.

M.'s personal opinions reflect a mainline Catholic moral theological viewpoint, but he presents opposing viewpoints in a fair way as well. M. the priest stands out more prominently in the book than M. the internist. Some clinical examples appear in the text, but nowhere do we read about the anatomy, physiology, chemistry, or biology of suicide and euthanasia. The strongest reflection of M.'s interests as a physician come in references to the need for more active involvement of doctors and medical associations in this debate. His basic point is that doctors have to be careful not to let themselves become in the U.S. what they became in other cultures—deadly syringes for hire.

M. covers the basic ethical distinctions, a short history of euthanasia, an emphasis on justice and the common good, chapters on liberty (self determination) and compassion (mercy), a discussion of the slippery slope, and finally what it means to be a medical professional. He concludes that legalization of euthanasia and physician-assisted suicide would be a mistake. He makes a plea for better medical care at the end of life. Hardly a mention is made of the legal decisions on euthanasia and physician-assisted suicide and he keeps his distance from more abstract philosophical issues like personhood, the beginning of life, the definition of death. Any

person interested in the topic will profit from reading this book. Doctors stand to gain the most. An index would have made the book more useful.

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Edinboro Univ. of Pennsylvania  
(Emeritus)

AN INTRODUCTION TO THE HOMILY. By Robert P. Waznak, S.S. Collegeville Liturgical, 1998. Pp. xi + 147. \$13.95.

Waznak offers a concise and thorough overview of the historical and liturgical understanding of the homily. He demonstrates familiarity with the breadth of Roman Catholic documents and ecumenical materials written about the homily. He clarifies the meaning of the term "homily" in contrast to "sermon." He grounds his study and reflections on the classic church document *Fulfilled in Your Hearing*, spelling out its implications and enfleshing it further on the basis of his 25 years of preaching and teaching homiletics.

A critical area for exploration today is the tension in some places between perceived need to instruct the people of God on Sunday in the liturgy, and the understanding of the purpose of the

homily as commentary on our lives in light of the Scriptures proclaimed. Waznak lays out the history of the issue clearly, and he grounds the latter understanding in Vatican II documents. He likewise tackles the equally complex issue of lectionary use. While acknowledging its weaknesses and limitations, Waznak elucidates the positive contribution lectionary use can make for the imaginative and pastoral preacher.

Though this is not a "how-to" manual, preachers who are grounded in a reflective understanding of who they are, what they are about, and why they preach will discover that many of the "how-to's" fall into place. There is one succinct chapter that deals with many practical issues, such as preparation for preaching, lay preaching, preaching at the rites or for children. This book is a valuable resource for seminarians and deacons, and for any who would like to update their understanding of the identity of the preacher and aspects of liturgical preaching in the contemporary Church.

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