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BOOK REVIEWS

BOUND FOR FREEDOM: THE BOOK OF EXODUS IN JEWISH AND CHRISTIAN TRADITIONS. By Göran Larsson. Translated from the Swedish. Peabody, Mass.: Hendrickson, 1999. Pp. xviii + 334. $24.95.

Larsson offers us a close reading of the Exodus text as transmitted. He does not deal with the complicated process by which the text reached its final stage, but with the completed historical and theological work centered on the theme that only God's liberating initiative sets people free. It is uniquely in the Exodus that this theme of authentic liberty is established once and for all. "It constitutes a prophetic pattern for all subsequent liberations" (3).

L. does not undercut historical inquiry; he takes it to a new level, the appropriation of this tradition by contemporary listeners, Jewish and Christian. The Exodus is more than an event of the 13th century B.C. Liturgical reenactment among both Jews and Christians proclaims its relevance for all ages. The title of the book, which joins the concepts of slavery and freedom, reminds us that the Exodus marks a new beginning. God resumes a process begun at the creation but temporarily derailed by an oppressive Pharaoh.

L. invites us to a continuous engagement with the whole text of Exodus rather than a choppy preoccupation with small components. This allows us to see how originally independent units gain new significance and create broader patterns of meaning in virtue of their place in the final redaction. The running commentary is based on a selective use of the testimony of Josephus and Philo, of ancient rabbinic teachings, modern exegetical studies by both Jews and Christians, and some of the illuminating archeological discoveries of recent decades. Here a special debt is owed to Israeli archeologists who are now unquestionably the leaders in this ancillary discipline.

Worth noting is the absence of any jarring dissonance in L.'s assessment of the ways in which two different communities of faith have appropriated the foundational experience of exodus as liberation. This may be due to his position as Director of the Jerusalem Center for Biblical Studies and Research, a meeting place for Jewish and Christian dialogue on themes important to both traditions. Yet here L. has felt it necessary to take a clear and forceful stand against a denigrating supersessionism offensive to Jewish people. It would have been appropriate to recall a statement issued a few years ago by Eugene J. Fisher, spokesperson of the U.S. bishops in Catholic-Jewish relations: "For Catholics, the era in which it was possible to espouse any theory that the Christian Church has 'superseded' or 'replaced' the Jewish people as God's Chosen People in the history of salvation ended definitively on Oct. 28, 1965. On that day the world's Catholic

bishops, together with the Bishop of Rome, Pope Paul VI, signed the declaration *Nostra Aetate.*"

This does not mean that every issue has been resolved. The Apostle Paul is a key figure here, especially in Romans 9–11, where he wrestles with the future of Israel in God's plan of salvation. It would be disingenuous to claim that Paul settled the matter once and for all; instead we are called to a continuing reflection, in faith and love, on the wider picture of God's will to save the people he brought out of Egypt.

John Paul II has made the improvement of relations between Jews and Christians a major concern of his service, even planning a pilgrimage to Jerusalem at the beginning of the new millennium. Reflection on the exodus-related themes L. treats could help the pilgrim who would join in spirit this journey of reconciliation.

Apart from a consistent mistransliteration of Hebrew ḥ with h, the printing and layout of this book are of high quality. A glossary, selected bibliography, along with subject and scriptural indexes assist the reader in understanding an archetypal event that moves from enslavement to covenanted life with God.

Boston College FRED L. MORIARTY, S.J.

GODS, GODDESSES, AND IMAGES OF GOD IN ANCIENT ISRAEL. By Othmar Keel and Christoph Uehlinger. Translated from the German by Thomas H. Trapp. Minneapolis: Fortress, 1998. Pp. xiii + 466. $45.

For some time now a debate has been raging over the early history of Israel which has many similarities to the debate over the historical Jesus. A number of historians, most of them in Copenhagen and Britain, have challenged the consensus (held in the main by American and Israeli historians and archeologists) on how much we really know about preexilic Israel when many biblical books were supposed to have been written. The challengers suggest that certain "interests" of the investigators have led them to regard the Old Testament as an accurate chronicle and to draw historical conclusions from what are ultimately their own ideological premises. The defenders respond that the Bible can be a reliable historical document when archeology, epigraphy, and history are brought properly to bear, and when the Bible's own historiography is respected.

In this period of debate and revision, this very important book by Keel and his colleague Uehlinger is especially welcome. K. has had a longstanding interest in the art and symbolism of the biblical world, authoring highly regarded works on the Psalms and Song of Songs and directing since 1981 a research program on the contribution of glyptic iconography (mostly seals) to the religious history of the southern Levant. He does not weigh in explicitly on either side in the debate but brings to bear a massive and hitherto neglected body of evidence—the 8500 stamp seals, cylinder

seals, amulets, etc., from Palestine/Israel excavations—and offers a model of imaginative and careful methodology.

The book is a catalogue raisonné of the iconographic material from the Middle Bronze IIB period (1750–1550 B.C., Canaanite city-states, 13th–15th Egyptian dynasties) down to Iron III (600/587–450 B.C., Babylonian, early Persian periods). For each of the seven stages of his periodization of the Middle Bronze, Late Bronze, and Iron Ages, K. discusses the main groups of pictures with many reproductions and analyses the figures and motifs. He boldly attempts to correlate the images with dominant ideas of each period—a risky procedure but worthwhile when done by a veteran scholar. He notes, for example, that in the MB IIB period, men and women worshipers often appear side by side on the images, whereas in the Late Bronze period of Egyptian colonialism of Palestine such "equality of the sexes" gives way to the depiction of male political and warrior deities. Costly metals are now used for the depiction of warring male deities in place of goddesses. Female gods are suppressed in the "official religion" of monumental art. Yet indigenous veneration of female gods continued, as is shown by the large number of figurines of the "naked goddess" made of cheap terra-cotta.

A good example of the corrective effect of pictorial emphasis is K.'s treatment of the sensational discovery in 1975–76 of two large storage jars at Kuntillet 'Ajrud in southern Israel, which allegedly depicted Yahweh and his consort and contained the inscription "Yahweh and his Asherah." K. criticizes much prior scholarship as overly textual to the neglect of iconography and broad context. On purely iconographic grounds, he finds that the figures are not Yahweh and his consort but two variants of the Egyptian Bes, one masculine and one bisexual-feminized (219). "His asherah" is not the goddess but a cultic symbol, perhaps a stylized tree associated with Yahweh, through which his blessing is mediated to the people. This and other evidence supports the view that Israelite religion was thoroughly oriented toward Yahweh in the ninth and eighth centuries, though Israel and Judah took for granted that other deities existed subordinate to Yahweh.

For K., the study of Israelite history and religion has neglected pictures and relied almost completely on texts, the texts being the Hebrew Bible and the Ugaritic texts (pre-1200 B.C., from the north, contemporary Syria). This massive book is an impressive beginning to a broader and more sophisticated study of Israelite history and religion. I must record some reservations, however, about K.'s confident aligning of images and ideas. For the study of Israelite religion, the book ranks with Rainer Albertz's two-volume *A History of Israelite Religion in the Old Testament Period* (Westminster/Knox, 1994, German original 1992). The works of both Albertz and K., synthetic as well as ground-breaking, will do much to renew the study of biblical history and lead beyond present stalemates.

Weston Jesuit School of Theology RICHARD J. CLIFFORD, S.J.

MESSIANISCHE TEXTE AUS QUMRAN: KÖNIGLICHE, PRIESTERLICHE UND PROPHETISCHE MESSIASVORSTELLUNGEN IN DEN SCHRIFTFUNDEN VON QUMRAN. By Johannes Zimmermann. Wissenschaftliche Untersuchungen zum Neuen Testament. Tübingen: Mohr (Siebeck), 1998. Pp. xviii + 542. DM 138.

The Qumran scrolls have numerous passages that use the term *mašîăḥ,* "anointed one," in various ways. Such passages are important for the understanding of *Christos* predicated of Jesus in the New Testament, where the term is employed in a titular sense a few times (Mark 14:61; Romans 9:5), but more often as Jesus' second name, "Christ." These are Christian usages, but a different variety is attested in the Qumran writings, which form an important part of the pre-Christian background to the NT usage. Now that all the Qumran texts have at length been made public, Zimmermann, an Assistent of the Theological Faculty of the University of Tübingen, has assembled the passages and devoted to them a comprehensive study to show the different senses in which *māšîăḥ* has been employed. It is predicated of prophets, but also used in a titular sense of two awaited eschatological figures, Messiah of Aaron (priestly Messiah), and Messiah of Israel (Davidic Messiah). Such diverse usages in pre-Christian Palestinian Judaism have a bearing on NT Christology.

A brief introduction sketches the problem of Jesus' messiahship, describes the Qumran texts, discusses the disputed meaning of "messiah," and outlines the methodology to be used. Then Z. takes up each Qumran passage under diverse headings, which are the subject-matter of five chapters: the Anointed Ones of Aaron and Israel (Manual of Discipline and Damascus Document); the kingly Anointed One in various texts, including the "Son of God" text; the priestly Anointed One in 4QMoses, the eschatological priest in 4Q451, and the high-priest of the end-time (1QSb); prophetic Anointed Ones in the Damascus Document, the War Scroll, and 11QMelchizedek; and various other unrelated texts (1QIsa^{a}, 1QHodayot, etc.). Finally, Z. attempts a synthesis, in which he also treats the relation of the Teacher of Righteousness to the "messianic" ideas. An appendix presents a 29-page bibliography and a table listing the Qumran texts with their preliminary or definitive publications.

Z.'s study is thorough and in most instances well balanced. For each passage he supplies the Hebrew/Aramaic text and a German translation and comments on its problems and overall pertinence to Qumran messianism. He notes the discussions of others on each text and shows that he is abreast of the modern debate. All of this is to the good.

There are, however, problems with his approach and treatment of certain texts. In his introduction, Z. discusses the disputed meaning of *māšîăḥ* and finally adopts the definition proposed by J. J. Collins: "an agent of God in the end-time, who is said somewhere in the literature to be anointed, but who is not necessarily called 'messiah' in every passage" (17). Although Collins meant that definition to be true of (pre-Qumran) Old Testament passages and called some of them messianic, in fact the concept of "mes-

siah" in the strict sense as defined (i.e., an *awaited* anointed one of the end-time) had not yet entered the history of Jewish ideas. In treating the Qumran writings, however, Z. is dealing with texts that come from a period when the idea has entered history. Thus he thinks that Collins's definition enables him to regard the "Son of God" text (4Q246) as messianic, despite the fact that *māšîăḥ* does not occur in it at all; nor is there any indication in it that the king, who is awaited to rule over "God's people," is a Davidic descendant. Z. has, in effect, christianized this Jewish text, reading it as in John 11:27, "the Messiah, the Son of God" (cf. Matthew 16:16). Although some OT texts speak of a Davidic king as God's son (2 Samuel 7:14; Psalm 2:7), none of them uses *māšîăḥ* of him in any sense, let alone the eschatological sense. The same has to be said about Z.'s interpretation of the "Elect of God" text (4Q534), 4QWar^{g} (4Q285), and also of the Melchizedek text of Cave 11; none of them is really "messianic" as defined. Worse still is Z.'s understanding of "one like a son of man" (Dan 7:13) as messianic; that is sheer eisegesis!

Similarly, Z. treats Qumran texts that predicate *māšîăḥ* of prophets (CD 2:12; 1QM 11:7; 4Q270 2 ii 14, etc.), but in every instance the verb is in the past tense and refers to contemporary transgressions of the teachings of Moses and anointed historical prophets, who are not seen as *God's agents in the end-time.* Are they, then, really instances of *Messiasvorstellungen*? Only if you admit messianic pluralism. Z.'s book turns out to be a good example of "rubberband Messianism." Caveat lector!

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

JESUS OF NAZARETH. By Jürgen Becker. Translated from the German by James E. Crouch. New York/Berlin: Walter de Gruyter, 1998. Pp. x + 386. $24.95.

Becker follows a well-traveled route toward his historical reconstruction of Jesus' message, activity, identity, and fate. By applying the criteria of discontinuity and coherence to the Synoptic tradition he seeks to extricate a nucleus of authentic material whereby he can locate Jesus both within the context of early Judaism and yet with a distinctiveness that also positions Jesus as antecedent to primitive Christianity. B. aims at an interpretation of Jesus' proclamation of the imminence of the kingdom of God that will clarify Jesus' practice of open table fellowship, healings, and exorcisms and will account for his relationship to John the Baptist at the outset of his ministry and his execution at its close.

In John's prophecy a day of judgment by fire at the hands of one stronger than John—the Son of Man, B. surmises—is about to destroy Israel totally. Israel has squandered its election, its salvation history is over. Only by undergoing John's water baptism, a single, unrepeatable end-time event, can one hope to escape the final baptism by fire. Jesus accepts John's pronouncement of judgment for himself, undergoes baptism, and likely spends some time as John's disciple. Even when he begins his own pro-

phetic career, Jesus retains John's vision of Israel as under judgment, wholly lost, on a par with the Gentiles. But Jesus softens John's threat of judgment. Israel can expect only destruction, but in Jesus' ministry God has begun something new; Satan has been deposed, the end-time of salvation has begun, the series of events which comprise the coming of the kingdom of God is underway.

The God who is drawing near is the creator, and what he has begun to effect is the wholeness and integrity of creatures, a transformation which will bring to an end human suffering, poverty, and hunger. Notably absent from Jesus' proclamation, as from John's, are the great themes of salvation history: Israel's election, covenant, return from exile, restoration of the city and temple on Mount Zion—all that belongs to the past that lies under judgment. God's new and gracious offer of salvation to the lost has arrived. Beginning with Jesus the kingdom of God is in the process of being realized, available to be experienced and accepted in Jesus' parables, healings, exorcisms, and open table fellowship. Jesus himself thus functions as mediator of God's salvation and eschatological prophet of the kingdom; he understood himself as neither a messianic figure nor the Son of Man, though he taught that people's response to him would determine the latter's verdict over them at the final judgment.

In light of the dynamic presence of the kingdom, Jesus issues a call to decision, and B. distinguishes this call sharply from the call to repentance in light of imminent judgment put forth by John and also continued by Jesus. Jesus' distinctive call requires a total commitment empowered by the experienced presence of the kingdom and accompanied by gratitude for God's liberating gift. That gift in turn overflows in relationships of forgiveness, reconciliation, and unbounded love for others. In none of this does striving for a reward find a place, and apart from these central themes Jesus deals with ethical matters casually. What counts is a life confidently reliant on the creator God who redeems.

Thus, while Jesus did not explicitly abrogate the Torah, the kingdom heightened its demands in the social sphere, as Jesus' sayings on killing, adultery, and divorce bear witness, while it overrode the cultic Torah governing Sabbath observance and ritual uncleanliness. In appealing to the reality of the kingdom, Jesus stood apart and clashed with the diversity of voices within the Judaism of his day, all of whom competed on the basis of Torah faithfulness.

B. allows no role in Jesus' execution to either Jesus' temple sayings, which he finds of dubious authenticity, or Jesus' temple action, which he finds implausible. Sufficient cause lies in the offense Jesus offered all other Jewish groups with his proclamation of judgment over Israel, his inclusive offer of salvation to the lost, and the authority he claimed in violating Sabbath and purity regulations. The conflict he encountered must have alerted him to danger, and when that danger reared during his final pilgrimage to Jerusalem, Mark 14:25 indicates that he confidently connected his fate to the kingdom of God in hope of feasting at the final banquet.

In order to reach a wider audience than the academic B. sets his tech-

nical, form-critical analysis of texts in small print and keeps footnotes to a minimum. Nonetheless, the entire work proceeds by comparative textual analysis, a genre likely to daunt nonspecialists. His further goal is to demonstrate that a modern, historical understanding of Jesus need not render traditional Christian faith obsolete, and the portrait sketched above clearly coheres with christological interpretation. In all this B. stands in a line of German scholarship continuous with the new quest initiated by E. Käsemann in 1953, while the most debatable features of his portrait raise the suspicion of cohering overneatly with the Law/Gospel dialectic which that movement's products evoked. More generally, he stands apart from the contemporary debate on method, sources, and outcome in historical Jesus research waged by authors such as Crossan, Meier, Sanders, and Wright; these constitute a new context with which his portrait of the eschatological prophet of the kingdom in process of being realized begs to be brought into dialogue.

Catholic University of America, D.C. WILLIAM P. LOEWE

THE BIRTH OF CHRISTIANITY: DISCOVERING WHAT HAPPENED IN THE YEARS IMMEDIATELY AFTER THE EXECUTION OF JESUS. By John Dominic Crossan. San Francisco: Harper, 1998. Pp. xxxiv + 653. $42.50.

Crossan's latest work is the sequel to his study *The Historical Jesus* (1991), but also to *Jesus: A Revolutionary Biography* (1993). His goal is precise, narrowly focused, and ambitious: to examine the "birth" of Christianity in the period between the 30s and 40s of the first century.

His major conclusions are these: (1) The roots of the Christian movement lay in the social protest of Jesus against peasant exploitation in lower Galilee. Jesus' mission was characterized by provocative social teaching and lifestyle in the manner of the Hellenistic Cynics and by acts of healing and table fellowship that were radically egalitarian in their implicit vision of a society ruled by God. Jesus' message and manner were rooted in the character of the biblical God, a God of justice and compassion. (2) In the first decades after Jesus' death, Palestinian Christianity (the focus of C.'s inquiry) took on two distinct but interrelated modes. A more liberal mode, which C. calls the "life tradition," rooted in peasant society of rural lower Galilee, took its inspiration primarily from the sayings and life of Jesus, and emphasized social critique in the light of the "kingdom of God movement." A "death tradition," a more conservative mode rooted in the urban and persecuted community of Jerusalem, developed a suffering/vindication theology that ultimately was expressed in the passion narratives, emphasized the Resurrection or vindication of Jesus, and lived in expectation of his return at the end of the age. (3) An essential junction between these two modes was the meal tradition that expressed the equitable sharing of goods basic to the Jewish theology of justice and was characteristic of Jesus' own social protest. This enacted theology of the egalitarian meal, plus the motif

of collective persecution and collective vindication, would ultimately bind together the sayings and life of Jesus traditions of the Galilean mode with the passion tradition of the Jerusalem mode. From this point Christianity would evolve.

A major concern of C. is methodology. He gives meticulous and self-conscious attention to the method of inquiry that leads to this picture of earliest Christianity. His study is interdisciplinary, drawing on anthropology, history, archeology, and literary criticism, and organized around three "stages": study of the historical, social and economic "context," particularly of lower Galilee and Jerusalem in the decades between the death of Jesus and the Jewish revolt; literary study of the available texts, attempting to determine the earliest stratum of both canonical and noncanonical sources; and determining where the clearest links between context and literary sources are evident and from this conjunction drawing conclusions about the character of early Christianity. In drawing the context, C. utilizes sociological studies of peasant economies and advances his thesis that economic exploitation of the peasant class was a dominant feature of life in lower Galilee and resulted in deep resentment and social protest. In reconstructing the textual strata, C. gives preference to the Q materials (which he consistently names a "gospel") and to his own hypothesis about a "Cross Gospel," a passion narrative emphasizing a vindication theology whose fragments are traceable in the Gospel of Peter and some of the Synoptic materials. C. judges the canonical Gospels and Acts of little historical value for reconstructing this period, because they are fundamentally theological constructs.

While C. is honest and open about his assumptions and invites his critics to do the same, any reader familiar with the texts C. probes knows that his reconstruction is, perhaps necessarily, a house built on the slender reeds of hypothesis upon hypothesis. This is true not only of his hypothesis about the context and theology of Q and even more so of the so-called Cross Gospel, but equally so for models developed from medieval or modern day peasant social histories and applied to a first-century Palestinian context.

How to assess this ambitious work? First of all it is daring to attempt a major historical study of such a well-defined period of early Christian history for which there are so few clear historical sources—especially if one considers, as C. does, the major extant sources to have little historical value. C. is to be commended for his willingness to devote a full-length study to the subject. And there is much that is attractive about C.'s identification of the driving spirit of early Christianity and its link to the mission of Jesus: the concern for justice and compassion, the importance of the meal as characteristic sign of the gospel vision of community, the conviction that God would vindicate the sufferings of Jesus and the community. C. is also right in insisting that if there were differing strands or modalities in the early community between a Galilean "life" tradition and a Jerusalem "death" tradition, these should not be viewed as separate.

While C. writes with his usual verve and draws on an amazing supply of quotations, anecdotes, and obscure historical references, the reader can get

lost in the maze as C. works his way through this complex study. As with his earlier work on the historical Jesus, one may expect a more closely edited and condensed version to appear later in which the heart of his thesis and its implications will be drawn with more clarity.

C. engages theological issues more openly in this work than in his previous studies of the historical Jesus. In the opening chapters he wrestles with the impact of Jesus' Resurrection in a culture where appearances of the dead to the living were not out of the ordinary. He insists that early Christian belief assumed bodily resurrection rather than some sort of psychic memorial, and that Jesus' Resurrection was seen not as an isolated phenomenon but as the beginning of the general resurrection. Yet these important questions seem to fade as his study develops and they are alluded to only very obliquely in his conclusions. Absent here is any real consideration of Christology and its impact on the historical features of earliest Christianity. While C. concedes that the words of Jesus have authority for the early community, and the death/Resurrection was viewed as a divine vindication of Jesus and the community itself, how did the early Christians view Jesus and what impact did this have on the ideology and practices of the community? In his Epilogue C. states that the words of Psalm 82 about God's justice is "the single most important text in the entire Christian Bible" (575) and more important than John 1:14 about the word made flesh because it affirms the character of the divinity involved. Even conceding this point, one can ask about the profound christological view expressed in John 1:14 and ask at what point it and other christological convictions were in play in earliest Christianity.

Throughout, C.'s asides portray the Church of the canonical gospels and religious institutions in general as characteristically formalized and defensive of the status quo. The spirit of Jesus and of earliest Christianity, according to C., was more mobile, daring, and egalitarian than what would follow. Perhaps so, but one wonders if this portrayal is not itself a conclusion made inevitable by C.'s hypotheses about the strata of early Christian texts. By reconstructing a Jesus whose historical mission is so exclusively framed as social protest and economic transformation, and by concluding that the theological and christological concerns of the canonical materials are secondary and derivative, C.'s portrayal of the early Church may inevitably come up short in describing the full range of its spirit, practices, and driving force. In any case, C.'s study is provocative and challenging.

Catholic Theological Union, Chicago DONALD SENIOR, C.P.

LIBERTY, DOMINION, AND THE TWO SWORDS: ON THE ORIGINS OF WESTERN POLITICAL THEOLOGY (180–398). By Lester L. Field, Jr. Notre Dame: University of Notre Dame, 1998. Pp. xviii + 542. $95.

This book deals with early Western Christian attempts to reconcile liberty and government, both inside and outside the constantly changing *ecclesia.*

The Christian notion of liberty originally had an apocalyptic character which it never lost. Tertullian "distinguished free will from eschatological freedom and then emphasized human culpability" (8). Humans chose to sin, thus losing the *libertas* they enjoyed by having been made in God's image. This view quickly became standard in Africa and would be justified at length by Augustine. For Tertullian, martyrdom became the ultimate act of freedom as martyrs overcame the effects of sin and liberated themselves from worldly concerns and desires.

Cyprian followed the master, emphasizing that "(true) freedom (is) from sin and death" (19) rather than from imperial oppression since the devil worked through persecutions to effect sin and death. This eschatological view of human government could easily carry over into the Church, and many third-century Christians tried to reconcile themselves to what Field calls ecclesiastical dominion. Tertullian gladly used apostolic succession against the Gnostics but found himself in a bind when the successors of the apostles opposed the Montanist prophets. Yet Cyprian saw the future and helped to bring it into being: "The episcopacy superseded as the true measure of one's membership in the Church" (41). *Libertas* had taken on ecclesiastico-political dimensions. The bishops would safeguard it, and the martyrs would draw the line between the faith and the state.

Then came Constantine. Initially he recommended toleration for all, a boon to the Christians, but after his conversion, the bishops in a Christian empire faced an unfamiliar question, the toleration of pagans and Jews—or, as the question quickly became, the toleration of error. True *libertas* did not reside in human choice but in the person of God. Constantine inherited the pagan tradition of being responsible to the divine for the welfare of the empire. Would the one Christian deity bless Rome if the ruler patronized error? "If God were to favor the Roman state, it had to favor the Church" (87). F. concentrates on Christian issues, but he does not review the policies of pagan emperors on this point, not even the continuation of the pagan policy against the Manichees.

Abetted by the bishops, Christian emperors steadily eroded the political freedom of pagans and Jews in the hope that they might turn to the true freedom of Christianity. But as early as the 320s Donatism forced Christians to ask what true freedom meant. Since Constantine supported the Catholic party in Africa, the Donatists redefined *libertas* as freedom from a Christian emperor who was in league with the devil. The post-Nicaea disputes between bishops and bishops and between emperor and emperor soon forced a regional African question upon the entire Church. A heretical emperor (depending upon which side one was on) could not ipso facto use his dominion to protect Christian *libertas,* a point brought home to the Western Christians when the Arianizing emperor Constantius II (337–361) deposed and exiled several prominent Western bishops who opposed him (Hilary of Poitiers, Liberius of Rome, Lucifer of Caligari). Eschatological liberty still existed, but it provided no feasible option. The empire was Christian, and someone had to work out notions of *libertas* and dominion in that context.

Ambrose believed that original sin had deprived humanity of true freedom and "(as) a result of Adam's sin, people simply could not govern themselves" (187). Christ redeemed them from the slavery of sin; the freedom he gives is found only in the Church. Emperors did not always recognize the Church's freedom or its role as a giver of freedom, but Ambrose rejected martyrdom as a solution to imperial pressure. The Church would win its place in society "by virtue of successful episcopal challenges to imperial policy, custom established this freedom (of episcopal speech) as a bishop's constitutional right" (197). Criticism of an emperor's lapses of faith or morals was a "moral and civic duty, not *seditio* or *laesa maiestas*" (199). Ambrose never shrank from that duty, which passed to the fifth-century popes and their medieval successors. F. comes a bit late to the papal role and could have spent more space on the relation between Ambrose's acknowledgment of Rome's primacy and his own very personal dealing with the Christian emperors.

This is a thorough survey, extensively researched (79 pages of bibliography) and documented (179 pages of endnotes). F. skillfully places intellectual issues within their historical context. He does a particularly good job demonstrating how notions of liberty and dominion related to the larger question of ecclesiology.

John Carroll University, Cleveland JOSEPH F. KELLY

THE RITES OF CHRISTIAN INITIATION: THEIR EVOLUTION AND INTERPRETATION. By Maxwell E. Johnson. Collegeville: Pueblo/Liturgical, 1999. Pp. xxii + 414. $39.95.

One of the most significant questions facing ordinary Christians today has to do with the basis of spirituality. For Roman Catholics it has long been the case that the Eucharist formed the center and core of Christian spirituality. In the aftermath of Vatican II, however, baptism or Christian initiation has more and more come to the forefront of Catholic consciousness, subtly transforming both spirituality and pastoral practice. No longer do we tend to focus on the Eucharist (important at it is) in isolation from its place in the sacramental economy as the culmination of Christian initiation. The result is a kind of revolution in ecclesiology which has made it possible for more and more Christians to recover their fundamental baptismal dignity. All the more reason, then, for works that treat this subject with the seriousness it deserves.

In his preface Johnson laments the absence of a usable text for the study of Christian initiation—one comparable to the variety of texts on the Eucharist. He has admirably filled the gap. J., who teaches liturgical studies at the University of Notre Dame and is a pastor of the Evangelical Lutheran Church in America, ably combines his expertise in early liturgical history with theological and pastoral insights to provide a most useful ecumenical textbook for the study of initiation.

Having established the necessity of treating the subject in a historical-critical fashion, J. surveys the history of initiation through the 16th century reforms in seven chapters. An eighth chapter, the longest in the book, surveys contemporary initiation practice and theory in the major churches of the West. A final chapter deals with eight aspects of baptismal spirituality.

J.'s insistence on a historical approach is warranted, since it is only by way of the historical developments (many of them quite accidental) that one can understand the situation of Christian initiation today. One of the strengths of the book is J.'s comprehensive, judicious, and up-to-date control over secondary sources. Like his mentor, Paul Bradshaw (whose *Search for the Origins of Christian Worship* [1992] is an acknowledged inspiration for the book's method), J. regularly debunks outdated scholarly (and sometimes very popular) myths, e.g., the universality of Easter baptism in the early Church or the normativity of the pattern baptism-anointing-Eucharist. In uncovering a healthy variety in the practice of the Ante-Nicene Church J. is able to make a case for greater diversity in contemporary initiatory practice.

One of the virtues of this text is the fact that J. confronts difficult issues. For example, he proposes the possibility that Jesus' own initiatory practice involved not so much the bath of baptismal repentance as his scandalously open table-fellowship. He also criticizes quite strongly (and correctly) the Roman Catholic Church's insistence on (re)confirming individuals who have already been baptized in other churches (with exception of the Orthodox). Finally, J. is able to sort out the tangle involved in discerning the relation between preparation for baptism and the origins of Lent. Here he follows the recent scholarship of Thomas Talley who has argued that the 40-day Lent and the catechumenate have altogether separate origins.

The text is enhanced by three important factors: the generous citation of sources, the use of synoptic charts, and clear outlines of the various rites. In addition, J. treats the major topics that one would expect: the integrity of Christian initiation (baptism-confirmation-Eucharist at the same liturgy), the sequence of the sacraments, the creation of virtually a fourth sacrament of initiation (penance) by the displacement of first communion from infancy, the fortunes of confirmation in becoming a maturity rite for the Protestant reformers, the attempt to reunite baptism and the gift of the Spirit in contemporary Anglican and Lutheran rites, and the debate over infant initiation. The book ends with a wonderful set of conclusions with regard to a baptismal spirituality and its implications for ecclesiology, ecumenism, and Christian living.

I would not want to quarrel with any of J.'s major points in this study. One is left with several questions however. First, although the data from the Ante-Nicene period make it clear that Syriac Christian initiation knew only one (prebaptismal) anointing, an anointing that is messianic in character and bestows the Spirit, still no one has been able to explain why the Syrians would have bothered with water baptism after such a significant anointing rite. Why did they not proceed immediately to the Eucharist as

final initiatory incorporation? Second, since this work is basic liturgical history, it does not take up topics of fundamental liturgical/sacramental theology, except to survey them historically in the 16th century. How does J. deal theologically with difficult questions such as the nature of sacramental causality?

Together with its comparion volume of essays (*Living Water, Sealing Spirit,* which J. also edited), this volume will serve as a comprehensive, readable, and reliable introduction to the study of Christian initiation for a long time to come.

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

THE EUCHARIST IN THE WEST: HISTORY AND THEOLOGY. By Edward J. Kilmartin, S.J. Edited by Robert J. Daly, S.J. Collegeville: Liturgical, 1998. Pp. xxv + 422. $49.95.

Kilmartin's eagerly awaited posthumous work will not disappoint its readers. Thanks to the fine editing of Daly who worked from K.'s computer files, we have the summation of a dedicated scholarly career. As the editor notes, this is a work in progress, for K. was convinced that the theological task of the third millennium would be a reappropriation of the theological insights of the first as well as a creative use of those of the second.

K. approaches his task in two major parts: the history and the theology of eucharistic sacrifice. Part 1 consists of very close and often insightful readings of the patristic, medieval, Tridentine, and modern contributions, as well as a chapter on the practice and theology of mass stipends. Part 2 examines the Thomistic synthesis, Casel's and Söhngen's thought, the magisterium's reactions, and postconciliar developments. The last chapter presents K.'s final word.

In K.'s reading of patristic sources, two points immediately stand out: the lengthy treatment Pope Gelasius's markedly epicletic teaching receives, and the distinction between the fourth-century Antiochene doctrine of the somatic presence of Christ under the forms of bread and wine (e.g., Ambrose and Ps. Faustus of Rietz) and the fifth-century Antiochene doctrine with its emphasis on the sanctifying role of the Holy Spirit over the otherwise unchanged eucharistic gifts.

K.'s analysis of eucharistic doctrine from the ninth to the twelfth centuries reveals a persistent concern about the threefold (the historical, eucharistic, and ecclesial) body of Christ. The consecration of the bread and wine effects the flesh and blood of the crucified and risen Lord and initiates a second effect, the transference of the sacrament to be united with the glorified body of the risen Lord. A negative effect of the controversies of this period was the muting of the eschatological dimension, the theological preoccupation with the words of consecration, and the change of the elements. These concerns, in turn, favored the theological separation of the notions of sacrament and sacrifice. The strength of K.'s perusal of the

patristic and early medieval periods is an appreciation of how much of the ecclesial and eschatological dimensions was muted or lost by the 13th century.

In reviewing Trent's discussion of eucharistic sacrifice K. contrasts the Greek patristic notion of commemorative actual presence of the one sacrifice of the Cross with the council's understanding of the Eucharist as a visible sacrifice representative of the sacrifice of the Cross. The council left theologians with the question of whether the gathered Church is presented to the sacrifice of the Cross or the sacrifice of the Cross is represented to the Church. Linked to these questions is the role of the celebrant as representative of the Church or of Christ, and a confusing double sense attached to the term "offere" in the conciliar statements. In the ensuing post-Tridentine and modern theological positions, these questions remain a core concern.

At this point, K. presents his reading of Aquinas's theology of the eucharistic sacrifice since it has prevailed into the 20th-century theological (Casel, Söhngen) and magisterial pronouncements on the subject and introduces the question of what the *lex orandi* (especially in Giraudo's influential analysis) celebrates as opposed to what the *lex credendi* teaches. This is an astute methodological decision on K.'s part because it restores a classical liturgical frame of reference for going beyond Trent's difficulty in theologically explaining the mass as sacrifice.

With the restoration of the Eucharistic Prayer as a proper context for the institution narrative, the anamnesis refers to the Church's making memorial of the death and resurrection through the offering of the eucharistic gifts, and the epicletic intercessions point to why the Church acts—for the transformation of the gifts and the assembly. The Eucharistic Prayer also contextualizes the notion of representation since the sacrifical character of the Eucharist is clearly linked there to the representation of the assembled community to the historical sacrifice of the Cross.

K. was not able to conclude his work beyond indicating some initial directions—seeing the assembly as the active subject of the eucharistic celebration and the celebrant's role as "in persona ecclesiae" clarifying "in persona Christi," as well as the Eucharistic Prayer as a performative form of the ecclesial act of faith that values the institution narrative within the larger purposes of Christ's self-gift. Among the many strengths of this posthumous work is K.'s ability to challenge the oversimplified and reductionist versions of the Church's eucharistic heritage while inviting the next generation of theologians to share his enthusiasm for scholarship in all its rich complexity.

Graduate students in a sacramental course should certainly become familiar with K.'s thought as well as that of L.-M. Chauvet and D. Power. Daly deserves much praise for bringing K.'s great achievement to print. It will serve as a fitting tribute to a fine scholar and an enthusiastic Christian.

St. Bonaventure University, N.Y. REGIS A. DUFFY, O.F.M.

AQUINAS: MORAL, POLITICAL, AND LEGAL THEORY. By John Finnis. Founders of Modern Political and Social Thought. New York: Oxford University, 1998. Pp. xxi + 385. $52.00; $18.95.

Indebted to the controversial revision of Thomistic ethics engineered by Germain Grisez, Finnis emerged as a leading moral philosopher with the publication of *Natural Law and Natural Rights* (1980). In his new work he turns from systematic concerns to an examination of the moral and political theory developed by Aquinas himself. If this erudite work provides a comprehensive interpretation of Thomas's ethics and polity, it bears many of the problems associated with the Grisez school's account of the natural law.

One of the originalities of the work resides in the framework it provides for understanding ethical and political action according to Aquinas. F. retrieves the fourfold order of existence sketched by Thomas in his commentary of Aristotle's *Ethics*: material (studied by natural science); mental (studied by logic); personal action (studied by moral philosophy); and technical (studied by art and applied sciences). Authentic moral and political action occurs only in the third order. By highlighting the uniqueness of this order, commonly overlooked by previous commentators, F. stresses the inadequacy of a materialist reduction of politics or of a consideration of politics as a sole matter of technique. It also permits him to place all political action firmly within the domain of personal freedom, manifest in the voluntary activity of deliberation and election.

F.'s careful study of the original text of Aquinas yields several insightful interpretations of particular problems in moral and political philosophy. F. shrewdly uses the virtues, especially that of prudence, to demonstrate the existence of exceptionless moral norms, against the acids of proportionalism. He also argues that Aquinas's limits on state authority are more substantial than the limitation usually credited to him: the incapacity of the civil authority to repress all vice and to promote all virtue.

At times, the effort to extract a modern democratic polity from the letter of Aquinas is strained. Thus the derivation of an elaborate human-rights theory from an author who said little about rights, and an insistence upon the basic egalitarianism of a philosopher who often defended social hierarchy. Although limited as an exegesis of Aquinas's actual text, these arguments do ground a contemporary Thomist-inspired apology for rights-based democracy.

More controversial is F.'s account of moral goods. The purpose of moral action is to realize certain basic human goods. The respect and instantiation of a particular good constitutes its own sufficient reason for moral action. Goods are not subordinated to an overarching goal. The virtue fostered by acquiring a particular good is its own reward. "Those who instantiate this good in their character and action have its intrinsic result, the good of virtue" (107). Goods may not be deliberately harmed in the pursuit of an alleged greater good. "Actions that are good as a means to realizing such basic goods are to be done; actions bad as harming a basic good are to be avoided" (86).

This account of the moral good creates two persistent problems in the interpretation of the text of Aquinas. First, it undercuts the teleological cast of Thomas's ethics. F. visibly struggles with Aquinas's eudaemonism, the thesis that happiness constitutes the ultimate goal of human moral endeavor. F. admits that Aquinas designates religious contemplation as the supreme good of the human person, next to which other goods are secondary. But F. argues implausibly that this thesis implies no subordination of other goods.

Second, the thesis that goods may not be directly harmed governs a strained interpretation of the use of lethal force in defense of the innocent. Although he admits that the text of Thomas oftens seems to justify the intention to kill an aggressor, F. struggles to prove that Aquinas actually sought only the incapacitation, not the death, of the aggressor. However, when F. tries to apply this theory to the case of Stauffenberg, the German officer who tried to assassinate Hitler (291), even he admits that this imputation of a nonlethal intention defies common sense.

F.'s reconstruction of Aquinas effectively presents a more modern Thomas than that of the standard version: more egalitarian, more constitutional, more pacifistic. In his brilliant retrieval of the four orders, F. has handed us a deeply libertarian Thomas. But the fidelity of this portrait to the text of Aquinas and the soft teleology of this portrait will provoke further debate.

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

PROCESS, PRAXIS AND TRANSCENDENCE. By James L. Marsh. SUNY Series in the Philosophy of the Social Sciences. Albany: State University of New York, 1999. Pp. xiii + 370.

This text is extremely hard to categorize. It is at one and the same time a philosophy of liberation, a metaphysics, a Christian apologetics, a sociopolitical ethic, and a prophetic vision. For Marsh, it is the culmination and completion of work done in two previous volumes, *Post-Cartesian Meditations* (1988) and *Critique, Action and Liberation* (1994). The ample referencing back to these earlier works, however, enables the reader to engage this text without benefit of acquaintance with the earlier two.

Part 1 in six chapters establishes M.'s philosophy of religion. He demolishes both modern and postmodern critiques of metaphysics, insisting upon a philosophical approach that owes much to Lonergan's investigations into the transcendental structure of the human subject and to the idea of God from process metaphysics. His radical metaphysics, championing differentiation and difference, leads to an anticapitalist moral-political option for the marginalized. A process, neoclassical idea of God allows for the incorporation of difference within the idea of God. A kind of process/neoclassical form of the ontological argument, moving from the intelligibility of being to the necessity of transcendent being, establishes that the God

whose "idea" is earlier outlined actually exists. God as the absolute "thou" grounds the true freedom of disposability. By combining Whiteheadian metaphysics and Marxian social theory, a bridge can be built between metaphysics and praxis.

Part 2 contains eight chapters, advancing the general thesis that the praxis that follows from the religious metaphysics outlined in Part 1 is one in which a Christian (actually primarily Catholic) religious vision coheres with and underpins a radical democratic socialist politics and ethics. M. first establishes the universality of Christ in what is a surprisingly traditional and even at times seemingly quite dyspeptic apologetic, and follows it with a chapter on Marx, Freud, and Nietzsche which, despite its clarity and common sense about the limitations and the value of these masters of suspicion, seems to advance the argument in no discernible way. M. makes connections between liberation theology and democratic socialism, and pays homage to Lonergan's discussion of the forms of conversion. Several chapters utilize Kierkegaard very interestingly in a theological reading of Habermas's critical theory. Finally M. make a good case for the need for the Christian churches to commit to a prophetic stand against the late capitalism of the "new world order."

While the component parts of this argument are on the whole derivative, and M. makes no attempt to hide his debts, the real value of this work lies much more in the richness of the mix that M. has created. In the first place, he has put thinkers into creative relationship with one another in often quite a novel way—Whitehead and Marx, for example, or in particularly impressive fashion, Kierkegaard and Habermas. He draws the structure of his work from Hegel, the method largely from Lonergan, and the inspiration from process thought and critical theory, but the insights that emerge from the mix are very definitely his own. Second, his ability to connect closely metaphysics and praxis, and in a different way religious and political conversion, challenges both the common contemporary assumption that there is a disconnection between religion and political involvement, and the equally frequently voiced assumption that only a fuzzy liberalism can associate the two at all. At the same time, M. refreshingly represents a vision that is politically radical without needing to be theologically conservative.

The limitations of this work, vastly outweighed by its virtues, lie in a certain dogmatism, both philosophical and religious. The philosophical version I attribute to the intellectual boorishness of the Lonerganian system. Transcendental method is something of a juggernaut, and woe to those who get in its path. So, for example, the logic of the move from the intelligibility of being to belief in God is so self-evident to M. that other points of view are simply swept aside. Marx, Freud, Nietzsche, Habermas, Kant, Derrida, Heidegger and many others are ultimately wrong, despite their real value, on precisely these grounds. But if you prove to them that their rejection of the ultimate intelligibility of being traps them in transcendental contradiction, why, they will shrug their philosophical shoulders and—like good postmoderns—live with the contradiction. Religiously, the dogmatism is most clear in Chapter 7's Christian apologetic. If you are going to trace a

direct line from the neoclassical model of God to the claim that "the Christ event is universal," then you have a problem with the integrity of non-Christian religions that is simply not satisifed by seeing them as auxiliary sources of wisdom, and you have an even bigger problem when, faced with the claims of other religions, you declare this very same Christianity to be only "relatively adequate" immediately after you have pronounced it "universally valid" (156).

In the end, if by their fruits you shall know them, M.'s theoretical underpinnings are retroactively validated by the orthopraxis to which they lead. But what are we to say of those who share the orthopraxis while they remain unpersuaded by the metaphysics, perhaps because of its very neatness?

Fairfield University, Connecticut PAUL LAKELAND

WOMEN AND REDEMPTION: A THEOLOGICAL HISTORY. By Rosemary Radford Ruether. Minneapolis: Fortress, 1998. Pp. xi + 366. $45; $19.

Through a study of Christian history, Ruether traces paradigms of gender in relation to the Christian claim of redemption in Christ. This book makes a valuable contribution to feminist theology because, as R. remarks, many Christian feminists have been locked in a paradigm "in which tradition is dismantled or bypassed." They tend to return to the original Jesus, leaping from "an appropriation of this original 'truth' to a reconstruction of theology for one's own time and context" (279). R. presents her project as a dialectical synthesis between Catholic theology's notion of ongoing inspired development and Protestantism's emphasis on the return to Christian origins. Her own Roman Catholic theological instincts emerge in the way she connects redemption so closely with theological anthropology and the doctrine of creation. Her commitments to global solidarity, ecological justice, and interreligious dialogue are evident in the multicultural scope of her study and in her stated conviction that feminist theology is not an exclusively Christian project.

R. begins with an examination of gender equality in the Jesus movement. She argues that women's participation in that movement was aided by its dissolution of status hierarchies, lack of fixed leadership roles, and use of the home as worship space. Clearly alluding to the work of Elisabeth Schüssler Fiorenza, R. contends that this situation does not constitute "a discipleship of equals" understood as "a programmatic theory or a general practice of social equality between men and women," but an "ad hoc situation" that allowed some gifted women to evangelize, teach, and lead prayer (23–24).

Throughout, R. stresses the diversity of Christianity. In the case of early Christianity, for instance, she argues that the Pauline churches were divided between those which moved toward greater patriarchalization and those that advocated spiritual equality for women. Such attention to mul-

tiple impulses in the development of Christianity, especially in the New Testament and patristic periods, strengthens R.'s case that differing gender paradigms have functioned in Christian history.

The paradigm shift she identifies as critical in a feminist interpretation of Christianity took place with the humanist Agrippa von Nettesheim in the 16th century and the Quakers in the 17th century. Their affirmation of original gender equality paved the way for new thinking about redemption. Prior to this, women were seen as created subordinate to men and as subject to them because of their sin. Redemption, then, was understood as a matter of adhering to the order of creation. The assertion of original gender equality made by Agrippa and the Quakers fundamentally changed the notion of redemption into one of transformed gender relations that condemns male domination as sinful, as something to be overcome. A subsequent paradigm shift in the 17th to the 19th century carried this development forward. In this transition, Christianity moved from an otherworldly to a thisworldly understanding of redemption. Contemporary Christian feminist theology stands within this tradition, interpreting redemption as liberation from patriarchy.

In her chapters on the last 200 years, especially those on the 20th century, R. offers succinct summaries of leading Catholic and Protestant feminist, womanist, and mujerista theologians from all over the world. In her examination of North American theologies, she selects Letty Russell, Mary Daly (whom she admits might object to her inclusion in a group of Christian theologians), Carter Heyward, Delores Williams, and Ada-Maria Isasi-Diaz. Demurring that she cannot offer comprehensive coverage, she simply acknowledges the contributions of Sallie McFague, Rita Nakashima Brock, Phyllis Trible, and Elisabeth Schüssler Fiorenza without providing in-depth analyses of their positions. Still, those familiar with the work of these theologians will spot the places where R. is presenting her own interpretation in dialogue with, perhaps even in contradistinction to, theirs. I suppose one can always quibble over the selection of representative figures, but it is unfortunate that she does not mention the influential work of Elizabeth Johnson.

R.'s presentation of these thinkers is valuable not just for the summaries of their positions but for her attention to their life histories and the social and academic context of their contributions across generational lines. Her presentation of feminist theologies in Latin America, Africa, and Asia provide an overview of major thinkers in these movements (Maria Pilar Aquino, Mercy Amba Oduyoye, and Chung Hyun Kyung), as well as an indication of the themes that emerge from these contexts. R.'s gift for finding coherence in the midst of multiplicity prevents her breadth of coverage from collapsing into a pile of disconnected ideas and thinkers.

What some will view as a particularly interesting aspect of the book is its concluding discussion of Christology. Interpreting Jesus' message as one of redemption from patriarchy, feminist theology has continued to claim the Jesus story as its own root story. Concerned that this focus is too narrow and still makes women recipients of an externally effected redemption

rather than agents of liberation, R. invites feminist theologians to tell the stories of women acting redemptively as parallel with the Jesus story. Only then will women be fully Christomorphic, claims R. Some readers may wish that R. had given a more detailed account of how she currently understands Jesus' precise role in the process of redemption.

To grasp what R. is trying to achieve here, I suggest that one must consider three central aspects of her project. First, R. wants the historical perspective of feminist theology to go beyond the study of Christian origins to which it often confines itself and move into a consideration of the whole Christian tradition. Thus, she observes that female Christ figures are not lacking in the tradition. Second, R. understands redemption as the transformation of distorted relations and the construction of life-giving communities in multicultural and multireligious contexts. Concretely, she sees this as demanding that people be able to experience liberating persons of their own sex, culture, and ethnicity. Third, R. remains committed to the connection between Christology and anthropology. For her, to identify women as Christ figures is to affirm women as full human beings.

R. raises issues that every contemporary Christology must address and invites us to reassess our understandings of God, humanity, creation, sin, and redemption in light of a fuller reading of history. Thus her book is not only a rich historical resource but one that leaves us pondering the present and future of women and redemption.

Seattle University, Washington DONNA TEEVAN

DEATH, DESIRE AND LOSS IN WESTERN CULTURE. By Jonathan Dollimore. New York: Routledge, 1998. Pp. xxxii + 384. $35.

This is a work of breath-taking scope and reach. Dollimore, a cultural critic who is professor of humanities at Essex and also York, sweeps through the literature of Western civilization, both philosophical and literary, with an impressive command of sources and a penetrating vision of their meaning and relevance to his thesis. The task he has set himself is the exploration and demonstration of the inherent linkage of the parallel motifs of death and desire. His investigation takes off from some of the pre-Socratics, delves into the Platonic synthesis centered around the death of Socrates, dips into the Homeric legends, explores the other main philosophies of the ancient world, Epicureanism and Stoicism, treats us to a wide-ranging exegesis of Old and New Testaments texts, and then further develops his theme in relation to Christianity, Gnosticism, and Buddhism.

The search moves quickly on to medieval and renaissance thinkers. The dominance of melancholic inclinations and their interweaving with preoccupations about death, so pervasive in the period due to the high rate of mortality, are traced especially in the thought of Montaigne and Shakespeare, but considerable emphasis is put on the interweaving of motifs of thanatos and eros—drawing from the contending theses of Aries and de

Rougemont. One cannot fail to be impressed with the ubiquity, I might almost say universality, of these themes. We all know from our own experience the pervasiveness of desire, sexual or otherwise, and no philosophical argument is required to convince us of the universality of death, but their linkage and progressive interaction as mutual overlapping and integrating themes are impressive. The echoes are heard in almost all the nooks and crannies of human experience.

D. then turns to more modern contexts to expand his thesis. The roster of great thinkers who have embraced the inevitability of death as the goal of life includes Hegel, Heidegger, Sartre, Schopenhauer, Feuerbach, Marx, and Nietzsche. Even Freud is included in this group, not surprisingly since he was so much influenced by Schopenhauer, Feuerbach, and Nietzsche—however reluctant he was to admit the fact. For Freud the aim of all life is death, a maxim that encapsulates his view and summarizes the earlier Germanic tradition. Freud tried to erect a psychological theory to embody this perspective, starting with the basic proposition that all vital action in response to any form of stimulation sought a state of minimal energy release or total quiescence. He labeled this the principle of neuronal inertia, or the Nirvana principle, and finally erected it into his concept of the death drive that dictated the inevitable fate of human life to be death. This fits D.'s thesis to a T, but I could not find any mention of the fact that this whole perspective on human motivation has been largely superceded in psychoanalytic thinking. While the death drive and its implications are still accepted by some analysts, mostly Kleinians, it has been rejected by many others. D. traces this pessimistic Freudian theme into the view of Jacques Lacan who had enunciated his own variations on the theme.

Modern literature provides its own variations. D. finds rich veins to mine in Conrad's *The Heart of Darkness,* D. H. Lawrence, and Thomas Mann among others. The final section is devoted to exploring the motifs of death and homoerotic desire. The melding of these themes seems to acquire particular saliency in the light of the AIDS epidemic which more or less concretizes these issues. The guiding spirit in this part of the endeavor seems to be Foucault, who of course was homosexual and died after contracting the HIV virus. There is here a strange interweaving of the themes of transiency, promiscuity, and the postmodern vision of man as living from moment to fleeting moment in a meaningless progression to the inevitable finality of death. This culminating discourse comes across as something of a celebration of homoeroticism, as though it were to be counted as the pinnacle and rationalizing substratum of man's triumphant realization of himself as consumed in the shadows of nothingness as the root of his finitude, freedom, perversion, and death.

D.'s synthesis is a brilliant tour de force, but it leaves me with the uneasy sense that we have been treated to only half the story, if that. There is another dimension or dimensions of human experience that knows how to live with death and does not find itself driven to it as its culminating and motivating goal. Death is inevitable, and if there is a sense in which I seek it as my end, it may not be death itself that draws me, but something

beyond death that offers me more than life. But that proposition is, of course, a matter of belief and hope—aspects of human experience that find little expression in the death-embedded tradition summarized in these pages.

Boston College W. W. MEISSNER, S.J., M.D.

MYSTICAL MOMENTS AND UNITIVE THINKING. By Dan Merkur. Albany: State University of New York, 1999. Pp. xi + 188. $21.95.

Merkur would persuade us that "mystical experiences occur when recent achievements of unconscious unitive thinking manifest (*sic*) consciously as momentary inspirations" (ix). Readers conversant with the history of Christian spirituality will not share his assumption that "due to the discontinuity of the living practice throughout most of Western Christendom, modern knowledge of traditional Catholic mysticism depends on historical reconstructions" (1). They may also wonder at the absence of even passing reference to psychological analyses of mysticism, abundant, though in another idiom, before the present century. The best histories of mysticism are not used, nor listed in the bibliography.

These observations may suggest that the book is best read as a theoretical essay. The kind of theoretical essay it is will be familiar to readers of Freud and of some of his disciples. The book's foundation is, in fact, psychoanalytic, but it is revisionist and syncretistic, making critical use of cognitive and developmental psychology as remote from Freudian premises as that of Jean Piaget. The eclectisim, which may discredit the book with some readers, will commend it to others.

Broadly speaking, thinking is unitive insofar as it obliterates the separateness or distinctiveness among objects, or between subject and object. In Christian mysticism, it is the worshiper who is united to God, and there are parallels *mutatis mutandis* in other religions. A sense of being one with nature or with one's immediate environment is often reported. Theological and metaphysical theories often purport to explain how "all things" are, in a more profound sense, one.

M.'s most critical departure from Freud is his rejection of the latter's opinion that unitive experiences, including mystical experiences represent regressions to the infant condition in which self and world are indistinguishable. Remaining within psychoanalytic theory, M. regards unitive thinking as a superego function, sublimating the child's fantasies of fusion with its nurturing mother. Such sublimation does not occur before there is a sense of self, with its moral accompaniments of empathy, guilt, and reparation, as well as the possibility of theism.

Mystics are saints, in the Christian sense, when behavior is directed by the superego, the superego and ego being integrated. Although this is admirable, the psychoanalytic ideal goes a step farther, requiring that the id also be integrated. What spiritual writers have called "consolation and

desolation" are states of mind that reflect whether one has embraced or rejected the ego-ideal proposed by the superego.

M. supposes that what are interpreted as miracles are always natural events. Their miraculousness derives from their being interpreted by the superego as a judgment on oneself. By a similar token, revelation occurs when mental contents combine randomly in ways that are novel and meaningful. While conceding that it is difficult to distinguish this from "natural attainments," M. observes that the distinction is of little practical importance when both serve the same ideals.

An effort to bring mysticism within the perspective of modern psychology, this book will be praised as "faith seeking understanding" and denounced as naturalistic reductionism. Neither judgment is entirely false. And some may ask whether M.'s own psychoanalytic premises are not sometimes as indemonstrable and dogmatic as religious doctrines.

Loyola University, New Orleans JAMES GAFFNEY

"PRACTICAL DIVINITY": THE WORKS AND LIFE OF REVD RICHARD GREENHAM. By Kenneth L. Parker and Eric J. Carlson. St. Andrews Studies in Reformation History. Brookfield, Vermont: Ashgate, 1998. Pp. xiv + 395. $102.95.

Parker and Carlson present three works in one: a well-researched commentary on Greenham's life (c. 1543–1612) and works, a written transcription of his "commonplace" sayings, and five selected texts from his complete *Works* (1599). By these works they successfully restore the importance of G. for an understanding of the development of English Protestant theology. As they contend, the entire legacy of the cases of consciences left by William Perkins, William Ames, Richard Baxter, and even Jeremy Taylor finds its fertile seed-bed in the pastoral ministry of G., who was pastor of Dry Drayton (1570–91). There he sponsored a household seminary where he trained young ministers in the art of treating those afflicted with an overwhelming sense of their own sinfulness. This seminary's curriculum focused on the art of "experimental divinity" where ministers learned to understand and respond to the experiences of individual congregation members. Through his own practice, the paradigmatic pastor trained disciples to listen, discern, and direct those with afflicted consciences.

The authors claim that, while G. is described as an Anglican by Patrick Collinson or as a moderate Puritan by Peter Lake, in fact G. brought the English Reformation into pastoral ministry. They direct students to investigate how the Reformation was lived in the early practices and ordinary lives of English believers at the end of the 16th century. Moreover, they implicitly acknowledge that the English Reformation developed more from below than from above, more from pastoral experience than from theological dogma.

G. strove to hear Christ preached and understood. Preaching and pre-

paring the congregation to hear and receive the Word were essential both to him and, he believed, to the English Reformation. Like other 16th-century Catholic and Protestant preachers, G. awakened his listeners, a terrified population deeply in need of consolation, first and foremost to their profound sinfulness.

Though a minister of consolation to those on the border of despair, he was as concerned with those afflicted by the equally vicious disposition of presumption. He particularly pursued those lulled by the claims of "false religion," which he understood as "external observances and superstitious beliefs that did not lead to interior transformation" (105). The Christians whom he recognized among the elect were the humbled, contrite, and fearsome believers. These needed individual direction for a deeper and more confident relationship with God in which they would find true peace and joy.

G.'s agenda was hardly private; it became, as the authors convincingly argue, the cornerstone of all subsequent English "practical divinity." Readers might wonder, then, why a robust reformer with a basically Calvinistic instinct was so extraordinarily introverted? Why was the comfort of affliction found in discerning internal experiences (an apparently very Jesuitical move!) and not in the victory of the Cross? Here the authors turn to the influence of Martin Bucer on G.'s theology and pastoral ministry. Bucer traced a sequential, fourfold *ordo salutis* that moved through God's election, the call of the elect, the duties of love, and the evidence of glory in the elect. G.'s accompaniment of individual members of the congregation through these stages became the foundational course for young ministers in the "school" at Dry Drayton.

The authors' decision to publish G.'s "commonplace" sayings is ingenious. These pithy remarks recorded by his young ministerial disciples help us to recognize that the reception of a master mentor's verbal instruction is as important for investigation as the mentor's own written treatises. These sayings primarily, though not exclusively, concern the spiritual care of those afflicted.

The authors also present five selected texts from G.'s *Works* to give us a flavor of the breadth and depth of his pastoral theology. These include treatises on the Sabbath, marriage, the reading of the Scriptures, and the education of children. Wisely they also include his short catechism which leads readers deeper and deeper into the right understanding of God's commands and works. Replete with Ramist diagrams and numerous questions, G.'s catechism merits the attention of every student of the 16th century.

I had only two minor regrets in reading this otherwise illustrious volume. First, I was not completely satisfied about the singular influence of Martin Bucer and wondered what the authors thought of the recent works by Charles Cohen concerning the pivotal influence of Calvin's successor, Theodore Beza, on the English Reformation. Second, I wished they had included an example of G.'s actual written work on the care of afflicted consciences, either the "Grave Counsels and Godly Observations" or the

much longer "Eight Godlie Treatises." Still, with solid commentary and relevant texts, this very successful work has definitively reintroduced to 16th-century scholarship a seminal figure and his worthy agenda for pastoral ministry.

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

THE LUSTRE OF OUR COUNTRY: THE AMERICAN EXPERIENCE OF RELIGIOUS FREEDOM. By John T. Noonan, Jr. Berkeley: University of California, 1998. Pp. xii + 436. $35.

Noonan, a federal appellate judge and legal scholar, has written another exceptional book. Remarkably well researched, eloquently argued, and surprisingly witty, this deeply personal paean for America's bold experiment in free worship belongs on the same shelf with N.'s well-received studies on usury, contraception, abortion, and bribery.

"Free exercise [of religion]—let us Americans assert it—is an American invention.... Never before 1791 was there a tablet of law, a legal text guaranteeing to all a freedom from religious oppression by the national legislature. Never before 1791 such a public, almost unalterable commitment to this ideal" (2). Not only without precedent in the history of the world, the lustre of the American ideal, N. also argues, illumined the world, both past and present. In sum, this book explores how the idea of religious liberty was conceived, developed, and defended first on American soil, and then exported elsewhere.

N. is refreshingly candid in asserting that "God must enter any account of... religious freedom" (1) and conceding his bias on religion. He understands the exercise of religion as the human worshiper's free response to a personal God: "Heart speaks to heart.... There is a heart not known, responding to our own. Such is human experience. Religion is ineradicable because of this other and greater to whom we relate and respond" (1–2). For the believer, such as N., religion is not a Durkheimian projection of personal or collective need.

The book is divided into three parts, enclosed between a prologue and an epilogue (which epitomizes the book in ten, inspirational "commandments"). Part 1, "History," surveys "cramped and confined" (3) Western views on religious liberty before the First Amendment; credits James Madison, and not Thomas Jefferson, as the great innovator in pushing for complete religious freedom; and then concedes that the American experience of religious freedom, despite Madison's best efforts, evinces numerous ways in which government affected religion and religion government. Part 2, "Problems," traces the Supreme Court's tortured "progress" in developing doctrine on the free exercise of religion, and then raises a question about America's "civic religion" (with a nod to Robert Bellah) in light of the ban on establishment of religion. N.'s answer is novel and unexpected: "Free Exercise authorizes full mobilization on behalf of a moral imperative religiously conceived. Free Exercise stands against any takeover of the government by a church" (259). In the final part, "Influences," N. reviews

how the American experience of religious freedom influenced the legal treatment accorded religion in revolutionary France, post-World War II Japan, post-Communist Russia, and the Catholic Church at Vatican II.

In N.'s account, Madison is the hero—"the man primarily responsible for religious freedom becoming the first of our liberties.... It is Madison whom American experience has vindicated" (3–4). Devoted to Christianity *and* alert to the evils of establishment, N.'s Madison promoted a daring insight: as a "*natural* and absolute right" (70) religious freedom meant more than toleration and civil immunity, it compelled free exercise which "in itself was incompatible with establishment" (82). So, for Madison, religion would thrive only if government left it alone. The urge to separate church and state, N. ably demonstrates, sprang more from Madison's faith in a personal God than from any republican defense of liberty. And that is no small matter (in tracking the intellectual process by which Madison arrived at the notion of "free exercise").

N. is wise to concede, in the remaining chapters on "History," that America's free exercise of religion has fallen short of the Madisonian ideal. Lapses in the nation's practice of religious liberty—well rehearsed in constitutional law classes—receive fresh scrutiny. N. is characteristically undoctrinaire and at his creative best in excerpting from an unpublished account of a fictional sister of Alexis de Tocqueville, who writes (contrary to her brother's famous observations) that the U.S. govenment was in fact very closely tied to religion. N.'s paradox is that Madison's indispensable view is occasionally too ideal, for N. recognizes again and again that government and religion are inextricably linked.

Part 2 speaks to that paradox more analytically. Although N. highlights those Supreme Court cases that vindicate state interests over religious claims, he also celebrates the forceful social implications of religion that kindled moral "crusades" against slavery, alcohol, and racial injustice. It is just this unresolved tension that goads N., in an imaginary dialogue on religious liberty among fictitious characters, to abandon the "wall of separation" metaphor in favor of a high-tech alternative: "The constitutional provision [on free exercise] can work admirably as a semiconductor [between religion and government]... for a government needs the charge [of religion], in small amounts" (210).

In a stimulating final chapter, "The Light of Revelation and the Lustre of America," N. dramatically rehearses the role that John Courtney Murray, S.J. (and the American bishops) had in bringing Vatican II around to its "Declaration on Religious Freedom" (1965). Despite "its own primordial charter and developed character" (331), the Catholic Church learned from the American "experiment" and emphatically endorsed the free exercise of religion in society as a basic human right. And N.'s gripping tale has another hero, Murray.

This book is a "must read" for anyone with a serious interest in religious liberty.

Georgetown University, D.C. KEVIN P. QUINN, S.J.

KARL RAHNER: THE MYSTIC OF EVERYDAY LIFE. By Harvey D. Egan, S.J. Crossroad Spiritual Legacy Series. New York: Crossroad, 1998. Pp. 208. $16.95.

There is no surer guide to Rahner the mystic than Egan. Since his definitive *The Spiritual Exercises and the Ignatian Mystical Horizon* (1976), to which Rahner contributed the Foreword, he has kept flowing a steady stream of impressive original works and wonderful translations of Rahneriana. The present volume finds Rahner in the amazing company of Augustine, Benedict, Francis of Assisi, Thomas Aquinas, Ignatius Loyola, Francis de Sales, Teresa of Avila—only thirteen years after his death! Those who experienced the grace of knowing Rahner in some way, all the more precious if fleeting, find confirmed a deep conviction that this was no ordinary mortal.

What a task for anyone to distill into a few pages so rich a life and teaching, but E. managed it with his usual competence. The publisher requested that volumes in this series consist of approximately 60% quotation from original texts. E. successfully complied, avoiding a patchwork by skillful paraphrasing. He furnishes an interesting chronology filled with notices of a career distinguished by great honors and achievements, but also by little events more memorable in the context of such a vita. A brief biography follows, one only an insider could write, marked by personal touches and recent information.

The book comprises chapters entitled "Karl Rahner—Ignatian Theologian, Mystical Theologian, Teacher of Prayer, Preacher of the Good News, Lover of Jesus Christ, Teacher of Church and Sacraments, Teacher of Christian Life, Teacher of the Last Things." The result is a compendium, a miniature *Foundations* minus the philosophy and systematics. Each chapter goes to the heart of its theme, orienting the reader with sensitivity and precision.

The quality of a volume like this is determined by its source texts and by who chooses and introduces them. E. emphasizes Rahner's thesis that *God and grace can be experienced,* a thesis new and still controversial to many who have different concepts of the structure of consciousness. God is never an object but rather the nonobjective horizon of all consciousness: "This experience of God should not be discredited as a mere mood carrying no conviction, or as unverifiable feeling. Nor is it merely a factor in our private interior feeling. . . . It is of course different from that conceptual knowledge of individual things. . . . For it is present irremovably, however unacknowledged and unreflected upon it may be, in every exercise of the spiritual faculties . . . every exercise draws its life from the prior apprehension [*Vorgriff*] of the all-transcending whole which is the mystery, one and nameless. . . . In short, the experience of God is . . . ineradicably present in the human heart" (34–35).

The *Vorgriff* is experienced as an affective quasi-intentionality (so-called because it does not intend an object, as do the intentions of affection,

cognition, and volition, but rather intends in restless desire the Subject who transcends all objectification), as trace of the infinite structurally intrinsic to consciousness. "Mere" mood and "private interior" feeling contrast subjective, unintentional feelings with objective, self-transcendent, intentional feelings, *and* with the quasi-intentional mood, evocative of *Befindlichkeit,* of the *Stimmung* that is our felt attunement to the divine underlying our conscious intentions. E. gives full weight to affectivity, to the heart as "spiritual faculty" along with intellect and will, recognizing connaturality's role in spiritual discernment, involving our "desires, emotions, and moods" (41), as we decide by whether "it 'feels' right deep down . . . deep within our being . . . through a feeling of harmony or disharmony" (43).

"Rahner considers the experience of a God to be a human 'existential,' that is, an aspect of the human being precisely as human. Thus, all persons experience God, though often only in a hidden way. Moreover, the free, conscious, and self-conscious person does not experience God sporadically but constantly. I would argue that the experience of grace—that is, God's self communication at the heart of human existence—summarizes Rahner's entire theological enterprise. He is the preeminent theologian of experienced grace" (55). So we touch the heart of Rahner's theology, spirituality, and mysticism in his teaching on experienced grace: God is the structural constant of our consciousness as finite, embodied spirits who become persons through others.

"Quasi-intentionality" tries to name this "quasi-experience," which is not *an* experience in the usual sense in which we experience objects, but more like the light in which they appear, the very air we breathe: "Moreover, Rahner maintains that our deepest, primordial experience—which haunts the center of our hearts—is of a God who remains Mystery. . . . This is not a particular or 'categorical' experience to which we can point. As the 'horizon' in which all our experiences take place, it is beyond all particular experiences. One should not even call it an experience because it is 'transcendental' experience, the ground of all experiences. It is the atmosphere in which we live, our basal spiritual metabolism" (36).

I heartily recommend this book to those new to Rahner and to seasoned students, as an epitome, concise and handy, presented by a master.

Marquette University, Milwaukee ANDREW TALLON

THE WORD HAS BEEN ABROAD: A GUIDE THROUGH BALTHASAR'S AESTHETICS. By Aidan Nichols, O.P. Washington: Catholic University of America; and Edinburgh: T. & T. Clark, 1998. Pp. xx + 268. $43.95; $23.95.

Nichols offers in this first of three projected volumes a guide through Balthasar's monumental trilogy beginning with the volumes of *Herrlichkeit,* translated into English in seven parts under the general title *The Glory of*

the Lord: A Theological Aesthetics. He has already used this genre in his previous studies of Joseph Ratzinger, Yves Congar, and Orthodox theology. That he succeeds in this "analytical exposition" (vii) is a testimony to his skill.

Readers will not find in this volume any sustained critique of Balthasar apart from minor judgments here and there that suggest Balthasar may be stretching a point. N. is at the service of Balthasar, so that by the end of the read a familiarity has set in for the novice and is reinforced for the veteran. More than an introduction, this guide prepares one for a knowledgeable immersion into *The Glory of the Lord.* Less than an introduction to Balthasar's thought, other aspects of his theology are not addressed except as they arise relative to his earlier work and as they anticipate the Theo-Drama (*Theodramatik*) and the Theo-Logic (*Theologik*). One of N.'s merits is to underscore the connections with the rest of the trilogy, reminding the student of Balthasar that they are all of a piece.

The structure of the book follows that of *The Glory of the Lord.* One chapter is devoted to each volume of the English translation with the exception of the first volume, to which he devotes the opening three chapters. In those early chapters N. also offers a brief biographical portrait of Balthasar with slight reference to his other works. This includes illuminating observations such as that Balthasar, along with Erich Przywara, "hoped to . . . combine the mind of St. Thomas with the heart of St. Augustine, all in the spirit of St. Ignatius Loyola, that burning obedience—at once interior and missionary—to the Word of God" (xiv). More specifically in regard to theological approaches, Balthasar marries "on the one hand, Baroque Neo-Scholasticism and, on the other, Alexandrian and Augustianian theology, with the result that the deficiencies of each are made good by the advantages of the other" (31). Such lines are at the service of explanation and convey the innovations of Balthasar's thought. "This happy union is achieved by the rethinking both of an apologetics of ostensive sign, the first approach, and that of interior length, the second approach, by reference to the fundamental categories of a theological aesthetics" (31). This situates Balthasar within certain trajectories of Catholic theology, a needed aid in approaching such a wide-ranging thinker.

N. is conscious that matters of choice pervade Balthasar's efforts as well as his own in this exposition. For example, he is careful to delineate the manner in which Balthasar employs experience as a theological category. On the one hand, against the background of Balthasar's own training in neo-Scholasticism, Christian experience had been treated as a "conceptual *persona non grata* in Catholic theology" (32). When treated, it was limited to the realm of ascetical and mystical theology. On the other hand, Balthasar has little to do with the Modernist submission of doctrine before the bar of "religious experience" and is not content to unfold the experience of faith apart from faith's apperception of revelation which illuminates the entire cosmos. Hence, Balthasar's preference for Goethe over Kant, and his admiration for John of the Cross and the Oratory school of French spirituality, though neither fully appreciates Catholic openness to

the world. All of this raises the necessity of a metaphysics that is adequate and directed toward revelation.

The benefit of N.'s expository style is to lead the reader through Balthasar's own unfolding of the issues. Compared to Louis Roberts's *The Theological Aesthetics of Hans Urs von Balthasar* (Catholic University, 1987) who approaches some of the same issues more topically, this volume immerses one in the "long march" through *The Glory of the Lord.* It offers a substantial taste of what one might be fully prepared to digest in reading the entire corpus. On the importance and limitations of experience it is imperative in my judgment that one follow the trail. In doing so one may understand how the heart of a theological esthetics will be "the transfigured, blood-stained features of Jesus Christ where the glory of God streams forth as the beauty of the love that will save the world" (vii). For this journey N. proves an enlightening guide.

Marquette University, Milwaukee RALPH DEL COLLE

INTERRUPTIONS: MYSTICISM, POLITICS, AND THEOLOGY IN THE WORK OF JOHANN BAPTIST METZ. By James Matthew Ashley. Studies in Spirituality and Theology. Notre Dame: University of Notre Dame, 1998. Pp. xiv + 293. $34.

Those who have studied closely the developments in Metz's often puzzling theological project will recognize by the very title of this book that Ashley has a sure command of the material. Metz once offered, without comment, the thesis, "The shortest definition of religion: interruption." The terse and suggestive qualities of that statement are representative of the method and style of his entire work, for which he has sustained much criticism. The thesis also betrays content crucial to Metz's political theology: the recovery of apocalyptic eschatology, with its shocking portrayals of the future and its dangerous memories of the past, as the means for emancipating and redeeming the modern subject. In writing the first comprehensive survey of Metz's entire career, A. not only tracks the concept of interruption in the method and content of Metz's theology but also applies it to Metz's own life. A.'s significant contribution is to argue for the *continuity* in Metz's thought as he moved from writing transcendental Thomist anthropology to creating and developing a political theology to, finally, articulating Christian praxis as *Leiden an Gott,* "suffering unto God."

The middle chapters of the book are a revision of A.'s dissertation wherein, borrowing a strategy Martin Jay used on Adorno, he identifies a number of key "forces" or "stars" in the "field" or "constellation" of Metz's career: "Metz's Catholicity, his Germanness, Judaism, transcendental Thomism, and Marxism" (33). This is an apt method for analyzing the work of a theologian who embraced Adorno's dictum "The whole is the untrue" (100), thereby producing a corpus of writings that resist system-

atization. Having established the themes that comprise Metz's political theology, A. goes on to coordinate them as "trajectories" (99) by documenting their origins and development in Metz's study of Bloch, the early Frankfurt School, and Benjamin. A. surpasses other surveys of Metz by addressing the most recent decade of his work, wherein Metz has come to articulate theodicy's negative and positive functions for Christianity, arriving at the "spirituality of *Leiden an Gott*" as "the heart, in all senses of the word, of [his] political theology" (129).

A. is not content to stop there, however. He seeks to discover a "systematic coherence" for Metz so as to rescue his political theology from the danger of academic dismissal as a mere pastiche of ideas, or even psychiatric condemnation as "a sort of theology for a broken-down, or neurotic, life" (218)—a charge actually once leveled at Metz. Through an informative, insightful comparison and contrast of related concepts in Heidegger (the subject of Metz's philosophical dissertation), Rahner (Metz's theological mentor) and Metz, A. does Metz a great service by filling out theoretically the content of Metz's highly suggestive but gap-riddled essays, finding a critical and apologetic consistency in the development of Metz's anthropology.

More than once A. invites the reader to decide whether his systematizing of Metz proves justified. Although there are moments when A. gives the impression of knowing Metz's thought better than Metz himself (e.g., recasting as Heideggerian *existentialia* what Metz explicitly conceptualizes as "categories"), the effort is worthwhile not only for the light it sheds on Metz's work but also for A.'s numerous insights into the relationship between modern philosophy and theology. When A. attempts, however, to establish the spiritual "heart" of what he concludes to be Metz's "mature system," I become more uncomfortable.

A. opts to get at the "heart" of Metz's theology by examining the difference between his spirituality and Rahner's. Here A. decides he knows Metz better than Metz in a way that would seem to overstep the evidence. The problem is that A. uses "Ignatius's spirituality," the *Spiritual Exercises,* to "map" the theological relationship between Rahner and Metz (189). While A. has Rahner's writings and Jesuit vocation for clearly demonstrating the importance of the *Exercises* to his theology, A. can only project the Jesuit spirituality onto Metz. The irony here is that Ignatian spirituality takes on a sort of totalizing role, muting whatever "constellation of practices" (16) are central to Metz's spirituality. One wishes to hear more directly from Metz just what actual prayerful and liturgical forms the apocalyptic *Leiden an Gott* have come to take in his life. Moreover, in keeping with political theology, a deeper integration of social location and spirituality is needed. This would strengthen A.'s worthy methodological effort to advance spirituality's constitutive role for theology.

Boston College BRUCE T. MORRILL, S.J.

CHILDREN OF EZEKIEL: ALIENS, UFOS, THE CRISIS OF RACE, AND THE ADVENT OF THE END TIME. By Michael Lieb. Durham, N.C.: Duke University, 1998. Pp. x + 308. $54.95; $18.95.

The prophet Ezekiel described in highly symbolic language a vision of God's glory, God's presence, coming to him in Babylon; this came to be called his vision of God's chariot (or *merkavah,* in Hebrew). The "children" of Lieb's title are those who seek to literalize, or technologize, the ineffable centered in this vision and to harness its power (ultimately God's power) to their own ends. The subtitle indicates some of the areas where in modern times this has been manifested.

In Part 1, L.'s discussion ranges from Milton's "chariot of paternal deitie" (opposed to the clerics of whom Milton disapproved), through Israeli "*merkavah* tanks," UFO sightings and subsequent theories (e.g. those of E. von Daniken), and end time beliefs (Jehovah's Witnesses, Hal Lindsey, and fundamentalist apocalypticism), to Ronald Reagan and his attempt to "arm the heavens." Part 2 examines in depth the ideology of the Nation of Islam, focusing on two key figures, Elijah Mohammad and Louis Farrakahn, both of whom were strongly influenced by a vision of the "Mother Plane," clearly influenced by Ezekiel's vision.

L. begins with "a few words" about Ezekiel's vision itself, focussing on a few select details (e.g. the word *hashmal,* "amber"). Given the importance of the vision, much more could have been said about its background, imagery, and function within the Book of Ezekiel as a whole. I was surprised, for example, to see no discussion of its storm theophany background. The storm clouds as Baal's war chariot in the sky would certainly have been germane. And given Ezekiel's concern to stress the symbolic nature of his vision (it was "something like . . . ," "in the image of . . . "), one can wonder what he would have thought of his "children" and their betrayal of this key point. While the vision may invite (be a temptation to) literalization, it hardly "indeed, compels" that this happen (11).

L. notes that "the inaugural vision will become a machine whose forces can be harnessed and channeled in whatever direction the person who has conquered these forces sees fit" (16). This impulse to literalize, to technologize, to "nuclearize" or "racialize" the vision is at root an attempt to control God, if not in fact to play God (as L. notes at various points). From a viewpoint of theology and biblical religion, then, this is a study in the impulse to idolatry, and the destructive consequences that ensue.

Jewish rabbinic tradition regarded Ezekiel's vision with great apprehension: "If one is not destroyed by *hashmal,* one risks at the very least being driven insane" (12). Perhaps the rabbis were on to more than they realized. As a study in culture and ideas as they interact with a biblical text, this book is a stimulating and provocative study of some rather bizarre phenomena.

Franciscan School of Theology, Berkeley MICHAEL D. GUINAN, O.F.M.

CATHOLIC SOCIAL TEACHING AND UNITED STATES WELFARE REFORM. By Thomas Massaro, S.J. Collegeville: Glazier/Liturgical, 1998. Pp. xviii + 276. $24.95.

Despite economic prosperity for many who exegete oracular utterances of Federal Reserve chair Alan Greenspan about the market, and because chic campaign slogans about welfare reform and family values have become liturgical incantations, this excellent appraisal of the 1996 welfare-reform legislation from a critical retrieval of Catholic social teaching should be required reading for many, notably, the episcopacy and any involved in ministry or social-services agencies, whether or not church-affiliated. Its ambitious combination of detailed research, broad literature survey, careful analyses, pastoral compassion, and constructive recommendations invites favorable comparison with John A. Ryan's 1906 classic, *A Living Wage* (employment, the role of government, ethical justifications, practical advice). Massaro's acute analysis brushes aside pundit jargon about important issues (e.g., family policy battles between pro-income security and anti-illegitimacy strategies for family well-being); it also operates on a number of levels. Analytically, Part 1 retrieves important conceptual resources that Catholic social teaching can offer for social policy (*goods* such as human dignity, solidarity, common good; *positions* on topics such as human transcendence, private property, the role of the state; *principles*: the universality of social membership, no one is "surplus," preferential option for the poor). Part 2 provides a helpful historical survey of the context of U.S. welfare policy and surveys (especially moral) dimensions of the Welfare Law of 1996 (including block-granting of welfare and its (over)reliance on work-based solutions to the income needs of the marginalized). Part 3 examines how the U.S. bishops interpreted and applied the principles enunciated in Part 1 to the welfare debates of 1986–1996, in order to arrive at five specific guidelines for social policy (e.g., we must work against poverty, not merely welfare dependency).

Although present earlier, the constructive argument of the text and its more theoretical underpinnings come to the fore in the remaining two parts. The bishops' contribution to the welfare-reform debate is construed as a case study of how a "public church" seeks consensus (not unanimity) in a pluralistic culture. For example, M. argues that there can be modest consensus about four economically feasible practical issues (e.g., long-term cost savings for public investment in the marginalized, the irreplaceable necessity of a role for the federal government). Rather than exploit affinities with Habermas's retrieval of Toulmin on the public character of such arguments, M. uses Rawls and Murray to explore how such consensus can be "overlapping" because it is rooted in a public language that "eschews particularistic or sectarian elements." It may seem odd, if not anticlimactic, first to engage in a detailed retrieval of Catholic social teaching which points out its distinctive normativity and then to signal its usefulness for understanding the bishops' contributions to welfare debates, as well as the importance of religious social ethics, only later to assert that the particular

claims of a specific tradition are less salient than that about which one may achieve consensus with non-Catholics! However that would be to miss M.'s point. M. does not simply advocate agreement about practical matters, but consensus about economic justice in welfare policy. Hence he presents five action guidelines called middle axioms (such as preserving a social safety net) which do not require particular theological support and "constitute aspects of a program of action for shaping economic life so that the distribution of goods better serves the requirements of human life" (210). Lest this seem a mere effort to strategically ally Catholic social teaching and Murray with the liberal social contract theories of Rawls in order to reintroduce redistributive welfare policies in a quest for the retrospective utopia of New Dealism (171, 256), Part 5 offers some sage guidelines and prospects for the postindustrial era (income guarantees for displaced workers to prevent them from becoming "surplus people," possible "social learning" from this case study).

There are a few limitations of this work. The first seven chapters include digressions and some repetition, while Chapter 8 is overly concise. More detailed parsing of Rawls's thin and thick theories of the good could highlight convergences and divergences from Catholic social teaching. Assorted asides about patriarchy, women, feminists, and gender deserve more nuancing and broader treatment on their own. While strategically understandable, it is puzzling that a defense of the family as it sociologically shifts from nuclear to nonnuclear form engages in no extensive discussion of responsible parenthood, *Humane vitae,* or *Familiaris consortio.* M.'s call for a broad national dialogue and new consensus on distributive justice is welcome, yet, not having participated in their construction, most Catholic laypeople remain sadly unaware of even the bare outlines of the social documents he examines. As Murray would remind us, knowledge precedes consent. To judge by this work, M. will continue to teach us.

Georgetown University, D.C. WILLIAM JOSEPH BUCKLEY

SELF-FULFILLMENT. By Alan Gewirth. Princeton: Princeton University, 1998. Pp. 246. $35.

Self-fulfillment is a moral ideal most at home in the tradition of eudaimonistic and virtue ethics. It is also a pervasive ideal in both Eastern and Western cultures. In this elegant, and finely written work, Gewirth brings his distinguished neo-Kantian approach to bear upon the ethic of self-fulfillment and explores its social and political ramifications, while seeking to integrate the claims of rival ethical approaches.

His argument is dialectical in two ways. First, he builds on careful examination of our 'informal understandings' of self-fulfillment, and its contrasts with self-realization and self-actualization, to identify two modes of self-fulfillment: aspiration-fulfillment and capacity-fulfillment. The former focuses on one's desires and is at the heart of liberal individualism; the latter focuses on one's rational choices, within a perfectionistic approach to

the good life. Capacity-fulfillment is a matter of becoming the best that it is in one to become. G. shows that aspiration-fulfillment alone is an insufficient basis for morality because one's aspirations need the normative guidance of one's capacities. Since reason is our best capacity for ascertaining and preserving truth, and since we seek the truth about the fulfillment of our capacities, it is reason which determines both the ends which constitute fulfillment and the means we should choose to attain them.

G.'s argument takes its second dialectical turn when he deploys his rational justification for universalist morality. Dialectical engagement with a rational agent should bring that agent to recognize that "self-fulfillment as capacity-fulfillment necessarily involves that the self effectively accept egalitarian moral requirements . . . in its actions [and] . . . in its attitudes, motivations and character" (79). His argument turns on the two key features of agency: freedom and purposiveness for the sake of well-being. In accepting that their own agency demands freedom and well-being, all rational agents must acknowledge their own rights as well as those of other rational agents. The principle of generic consistency "is the universalist moral principle of human rights" (84). What is significant in this book is the way G. deduces this principle from a consideration of self-fulfillment.

G. next relates this universal morality to the concerns of particularist and personalist morality: the morality of one's loyalties and particular commitments, and of one's ideals of a good life. Although universal or egalitarian morality is to be privileged because of its unique rational cogency, these other approaches are indispensable for filling out the ideal of self-fulfillment which is always to some extent relative to the individual. While both these forms of morality have taken distorted forms, they need not. G. explores in detail the politics of self-fulfillment and the social institutions it presupposes, and shows how rights are grounded in human dignity. Finally, he links capacity-fulfillment with a nonreligious account of spirituality as going beyond oneself in pursuit of moral, intellectual, and esthetic excellence. In self-fulfillment one goes beyond one's unimproved self; in moral self-transcendence one acts on the basis of motivations and risks that go beyond those of most persons.

G.'s argument is elegant and comprehensive, and would serve as an excellent graduate seminar text, enabling students and teachers alike to engage closely with a contemporary neo-Kantian ethics at its very best. G.'s observations often touch on profound issues that should prompt much reflection, for instance his remark that "for you to fulfil what is best in yourself may in certain ways not be what is best for you" (62).

G.'s account offers a worthy challenge to rival approaches, chiefly those of utilitarism and virtue ethics. The latter challenge is worth taking seriously, on at least two fronts. First, for G. the traditional moral virtues of courage, temperance, and prudence are personal or "prudential virtues," adjuncts for one's attaining freedom and well-being, and subordinate to the requirements of universal morality. For Aristotle and Aquinas, by contrast, prudence is the overarching moral virtue, integrating the claims of all the virtues, including justice (e.g. G.'s universal morality). Since justice has an

objective measure, external to the agent, the challenge for a virtue ethics is to account for the demands of justice which, unlike courage or temperance, are not agent-relative. This is precisely the gap G. aims to fill.

Second, on the question of why one should be moral, G.'s account has the usual neatness of the Kantian transcendental deduction which seeks to bring the *rational* agent to reflect on, and then to acknowledge, the implications of one's agency and thereby enter the sphere of universal *moral* rights. (Throughout G. offers useful replies to many of his previous critics.) A virtues approach, of course, is more messy, with moral motivation relying on the attractiveness of virtue and luck in one's upbringing. Many of us find the Kantian deduction too quick, for we doubt that being moral is ultimately a matter of being rational. However, on both these issues, a close engagement with G.'s systematic study will prevent virtue ethicists from lapsing into self-complacency.

Catholic Institute of Sydney, Australia GERALD GLEESON

LIVING AND DYING WELL. By Lewis Petrinovich. New York: Plenum, 1996; and Cambridge, Mass.: MIT, 1998. Pp. xi + 362; $20.

This is the second volume in Petrinovich's trilogy dedicated to a variety of subjects attached broadly to the field of bioethics. Vol. 1 (see *TS,* Sept. 1999, 570–72) applied a Darwinian evolutionary theory to moral issues surrounding interventions and noninterference with human reproduction. Vol. 3 will take the traditional discussion of bioethics to the environmental debate on ecosystems and the biodiversity of the planet. The trilogy at large considers the humane use and care of living beings and their ecosystems by human beings. P.'s concern is "to frame moral problems in light of social, psychological, and biological realities and examine the implications in terms of economic factors" (v). In the present volume he points directly to the economics and politics of decision making over critical health-care issues facing the first world.

P. starts with a discussion of evolutionary development theory. He rejects both biological and genetic determinism but admits that biological events influence the evolution of genetic events. These events occasion structural and adaptive changes in organisms that mark developmental stages along the lines of reproductive success. When P. applies these mechanisms to the human species, he finds an application of the moral calculus of consequentialism that measures costs and benefits against the evolutionary advantage of future reproductive success. However, he recognizes the brute nature of decisions based on a consequentialist calculus and offers Rawls's maximin rule to correct a capricious disregard for persons who are reproductively "unfit" or an inappropriate allocation of resources to make "fit" the economically powerful.

P. uses biological and social-scientific methods: statistical data, interpretation, moral hypothesis, evaluation, and policy recommendations. He applies this method to his interest in genetic screening, the human genome

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project, the determination of death, organ transplantation, suicide and PAS, passive euthanasia, and health-care reform. More than half of the book is dedicated to health-care reform for the U.S.

P. follows his method almost slavishly. The material is dry and the argumentation is by now standard to anyone who watches the evening news reports on technological developments in medical care. Nevertheless, the scientific data provides invaluable evidence for the ethician and members of a hospital review board, who decide responsibilities, conflicts, and policies for their practicing professional community. P. presents a strong case for use of the Social Judgment Theory (SJT) developed by Hammond, Stewart, Brehmer and Steinmann (1977) to overcome disagreements on review boards. Like the labor union/management resolution of contracts and benefits, SJT can work in decision making over appropriate use of medical technologies. SJT clarifies the component parts of decisions by examining facts, by exploring the differing value systems and perspectives of participants, and by engaging conversation and dialogue over the expectations that finally bear on collective decisions. Surprisingly, P. does not resort to SJT in his consideration of health-care reform and the policy adjustments required for a system to provide universal coverage for that care.

The book's strength depends on the reader's conviction that health care is a universal birthright. P. sets the question of health-care reform against the delicate success of significant coverage, however rationed, of health-care benefits in Oregon, and against attempts at managed competition by Florida, Vermont, Washington, Hawaii, and Minnesota. He is especially wary of managed competition as it devolved into the fray of special-interest groups over public need in the political arena. He favors a single-payer system of universal coverage for the U.S., funded by personal and corporate taxes not unlike the structure of the Canadian Health Plan. The argumentation of the final chapters replays the political maneuvering over the Clinton Plan in its petty detail. (The events surrounding the attempt at reform should alone be convincing of the dire need to prohibit special corporate interests from future deliberations.) Throughout these chapters P. persuasively applies Rawls's maximin principle to the decision making that will support universal health-care coverage.

P. does not engage ethics. His agenda is health-care reform, and except for the transitional chapter on hospital review boards little else suggests a connection in terms of ethical reflection between difficult decisions in critical care and universal coverage. Further, *Living and Dying Well* is mistitled. The living is presumed and the dying is relegated to the critical. Nevertheless, P. provides important data from a scientific take on medical-ethical problems in a fairly concise form. The use of both the social-judgment theory and Rawls's maximin principle demonstrate an ethical justification for a variety of deliberations and a variety of reasons. The final chapters are recommended to those who work for legislative reform of the present U.S. health-care system.

Barry University, Miami Shores, Florida M. J. Iozzio

A TIME TO DIE: THE PLACE FOR PHYSICIAN ASSISTANCE. By Charles F. McKhann, M.D. New Haven: Yale University, 1999. Pp. xi + 268. $30.

McKhann, a professor of surgery at Yale Medical School, has penned this defense of physician assisted suicide and euthanasia for a general audience. He mounts a sustained argument for a legal and moral right to "assisted dying" that is extremely broad, both with respect to the type of death-dealing action permitted and with respect to the class of people to whom it should be made available. Although M. recognizes that some states may wish to legalize only assisted suicide to minimize potential for abuse, he contends that euthanasia should be permitted as well, in order to make assisted dying accessible to suffering patients who are unable or unwilling to take their own lives. Moreover, he would make a wide class of people eligible for these options, not only patients in the grasp of terminal illness but also those suffering from other severe physical ailments, including multiple sclerosis, Lou Gehrig's disease, Huntington's disease, and even the ravages of old age. He would also allow those newly diagnosed with Alzheimer's disease to complete an advanced directive calling for their own euthanasia once the disease has progressed to an arbitrarily chosen stage beyond which they now do not wish to live. Because this directive would be carried out without further consideration of the patient's wishes once she reached that stage, this proposal ventures into the territory of nonvoluntary euthanasia, and possibly involuntary euthanasia (in cases where the now-incompetent Alzheimer's patient appears to be relatively content).

M. recognizes that there must be some restrictions placed on assisted dying, but those that he proposes are rather minimal. He rejects, for instance, Oregon's requirement that an eligible patient have less than six months to live, but fails to offer any other substantive criteria regarding the severity of illness that could be put in its place. In the end, M. is content to leave a tremendous amount of power in the hands of the physicians. His core requirement is that two doctors (neither of whom is necessarily a psychiatrist) determine that the patient is competent, and that his or her request for death is uncoerced and "reasonable." Many of the other regulations he suggests seem designed primarily to protect physicians from legal liability for their involvement in assisted dying.

Specialists in ethics are not likely to learn a great deal from the arguments in favor of assisted suicide and euthanasia mounted in this book, which are presented in fuller and more nuanced ways by thinkers such as Dworkin, Quill, and Battin. Nor will they find compelling counterarguments to the strongest reasons that have been offered against these practices, many of which M. presents impatiently and in truncated form. Nonetheless, those who write or teach on end-of-life issues may find the book worth reading, because it crystalizes several questions that are likely to be at the center of the next round of discussion. The most important of these is the nature of a good death, which M. suggests is "quick, even unexpected, and relatively painless" (6). It also is one that occurs under the

direction of the patient; to M., "it seems unfair that people who manage their own affairs successfully in life should be required to turn over so much of their death and dying to others" (2). Catholic moralists might find it worthwhile to consider how an updated version of the *ars moriendi* would respond to these claims.

A second crucial issue pertains to the appropriate moral language to describe the acts in question. M. contends that is is misleading to use the morally loaded terms "suicide" and "killing" to describe the act of hastening the deaths of persons already caught up in the dying process; he prefers the term "assisted dying." The Ninth Circuit Court of Appeals also made this argument about terminology in its opinion conferring constitutional protection on assisted suicide, which the Supreme Court sidestepped in its opinion overruling the Ninth Circuit. As the American debate continues, those opposed to assisted suicide and euthanasia will likely be called upon to make a fuller response to this terminological challenge and the moral claims embedded within it.

University of Notre Dame M. CATHLEEN KAVENY

SHORTER NOTICES

WOMAN AT THE WINDOW: BIBLICAL TALES OF OPPRESSION AND ESCAPE. By Nehama Aschkenasy. Detroit: Wayne State University, 1998. Pp. 181. $39.95; $18.95.

Aschkenasy's thesis is that "man is history and woman is geography" (18). She believes the women of the Bible were excluded from the essence of Israel's historical journey with its redemptive future; instead, they were caught in a natural cycle of changeless recurrences with a closed future. The image of the woman at the window is linked in ancient art to cult fertility and the practice of temple prostitution, but for A. it depicts the confinement of a person hemmed or locked in, such as Sisera's mother, Michal, Yael at her doorstep, or Deborah under the palm tree.

That image is complemented by accounts of the hazards women met when they violated enclosures, such as Dinah and the unnamed concubine in Judges 19. When a woman ventured out, her mobility was sometimes a benefit, as in the cases of Tamar and Abigail. Other women worked behind the scenes, like Rebecca and Bathsheba, who were involved in eavesdropping and manipulation. Viewing biblical women through a geographic lens, A. unlocks extraordinary insights. But she is not convincing when she concludes that these women did not participate significantly in history. Michal saved David from Saul, Deborah decided that Israel should go to war, and the rape of Dinah also led to war. One cannot deny the historical nature of those events.

A.'s last chapter is her finest. The majority of women in the Bible are nameless and voiceless. But the few who speak lift themselves above their designated procreative role by the language of vision which opens up broad vistas of destiny. The powerful language of Eve, of the daughters of Zelofhad, of Hanna, of Ruth and Naomi shows that language can endow women's experience with distinction and grandeur, challenge and modify patriarchal rules, and create a seemingly unattainable reality.

CAMILLA BURNS, S.N.D. DE N.
Loyola University, Chicago

POWER AND PREJUDICE: THE RECEPTION OF THE GOSPEL OF MARK. By Brenda Deen Schildgen. Detroit: Wayne State University, 1999. Pp. 201. $34.95.

Schildgen's main title refers to the

direction of the patient; to M., "it seems unfair that people who manage their own affairs successfully in life should be required to turn over so much of their death and dying to others" (2). Catholic moralists might find it worthwhile to consider how an updated version of the *ars moriendi* would respond to these claims.

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ideological and cultural convictions which have governed the way the canonical gospel texts have been read over two millennia. In describing the paradigm shifts in biblical interpretation in distinctively different eras—from the patronage of the authoritative Church Fathers to the patronage of the university and its literary critics today—the "reception" or attitude towards the Gospel of Mark is ever in focus. The history of that reception was largely one of neglect, until the modern period when Mark has received unprecedented attention and prominence. Mark's canonical status preserved for it an assured place within the ongoing tradition of translations, liturgical citations, commentaries, and interpretations so carefully reviewed by S., until the new cultural realities of this century led to new attitudes in reading Mark, which disclosed in turn features of that document that particularly intrigue us today.

A medievalist and professor of comparative literature, S. has written an encyclopedic survey important to biblical scholarship in general. Although the book's interest is to trace the "reception" of Mark's Gospel in eras when different authoritative voices and "prejudices" ruled, it comes at a time when biblical studies are undergoing another paradigm shift. S.'s history discloses that the prejudice in power at the moment, however confident and assured and authoritative, remains inevitably subject to insights brought by ever new cultural realities. Mark's Gospel with its enigmatic scene in 16:1–8 provides that openness to the future which the history of its own reception has demonstrated is necessary.

For those who are unfamiliar with this history, S.'s work is a "must read"; for those who are familiar with it, S. provides a valuable review and an important caution.

HUGH M. HUMPHREY
Fairfield University, Connecticut

GLORY NOT DISHONOR: READING JOHN 13–21. By Francis J. Moloney, S.D.B. Minneapolis: Fortress, 1998. Pp. xvii + 217. $25.

With the publication of this volume, Moloney completes his narrative commentary on the Fourth Gospel. This particular approach to biblical studies attempts to return to the original context from which the work arose and includes the analysis of the intended author and reader. Narrative, reader-response hermeneutics seeks out the implied reader and the implied author, recognizing that both implied author and implied reader can be other than the ones proposed by the contemporary commentator. For some, this is an unending search. For others, it allows a fresh approach to an ancient text.

In each of the three volumes in this series M. offers his insights into the original readers of the Gospel. But he does not limit his ideas to the past. He attempts to bring contemporary readers the context from which the text arose, making sense in the time of its composition but also giving some guidance in reading, interpreting, and living the text today. As the narrative shaped the role of the implied reader, so the "real reader" today becomes the object that the text actually affects. One advantage M. offers to the reader-response hermeneutic is his close attention to the more traditional historical-critical approach to the New Testament. While presenting a narrative hermeneutic of the Fourth Gospel, he also includes the principal findings coming from other approaches. This in itself is valuable to the "real reader" of M.'s work as well as the "real reader" of the Gospel.

Reader-response enthusiasts will welcome this final volume. Reader-response critics will ignore it. Some neutral critics will read the work and be grateful to M. for including more than just a reader-response approach. But for whom was this book written? Scholars of John, whether reader-response enthusiasts or not, will want more. Ordinary readers of John will wonder why M. uses so much Greek. Since John 13–21 is so filled with Johannine theology, I almost have the feeling that M. wanted to get the project finished too quickly. Perhaps dividing the total project into four volumes and John 13–21 into two volumes would have enabled M. to pay more attention to some of the great

themes in these chapters and thus appeal more to the experts on John. On a more fundamental level, deciding who the contemporary intended reader would be might have influenced the way the work was written.

JOHN F. O'GRADY
Barry Univ., Miami Shores, Florida

ELOQUENCE AND THE PROCLAMATION OF THE GOSPEL IN CORINTH. By Brian K. Peterson. Society of Biblical Literature Dissertation Series. Atlanta: Scholars, 1998. Pp. xiii + 209. $29.95.

Peterson offers a rhetorical analysis of 2 Corinthians 10–13, using *stasis* theory to overcome some of the problems interpreters encounter in assessing Paul's changed attitude towards apostolic evaluation from what he wrote in 1 Corinthians 1–4. Following the methods of G. Kennedy, M. Mitchell, F. Danker, and B. Witherington, P. proposes a shift in rhetorical situation between the two letters. *Stasis* is the basic issue of an argument, defined under the four categories of denial, definition, quality, and jurisdiction. A change in *stasis* requires a modification in rhetorical strategy to meet it.

A helpful chapter on New Testament rhetorical criticism follows a brief introduction. P. then defines the rhetorical unit and situation of 2 Cor 10–13, concluding that these chapters most likely are a separate letter, written prior to chapters 1–9. The rhetorical situation is a competition among preachers in Corinth, fostered by Paul's Jewish-Christian opponents. In then offering his own rhetorical analysis of 2 Cor 10–13, it is curious that P. relies on handbooks and the classical structure of rhetorical argumentation despite his earlier caveat against taking such an approach to NT epistolary material. Finally, P. examines the rhetorical species and *stasis* of the text under consideration. The species of Paul's rhetoric shifts from deliberative to judicial and back to deliberative rhetoric. The first *stasis,* jurisdiction, shifts to quality, and back to jurisdiction. Decisive in bringing about these modifications is the cross of Jesus, which relativizes the worldly values of rhetoric and apostolic evaluation that enamor the Corinthians.

One reason for the dearth of studies that apply *stasis* theory to NT texts may be its complexity. P.'s explanation and application of it belies that reality. More discussion is needed on the usefulness of the application of *stasis* theory to 2 Cor 10–13. P. may, however, get some discussion of it going.

ALAN C. MITCHELL
Georgetown University, D.C.

HOMOEROTICISM IN THE BIBLICAL WORLD: A HISTORICAL PERSPECTIVE. By Martti Nissinen. Translated from the Finnish by Kirsi Stjerna. Minneapolis: Fortress, 1998. Pp. vii + 208. $24.

This is one of the best discussions of its subject currently available. Its great strength lies in the ways that Nissinen contextualizes not only the ancient sources, but also contemporary interest in the biblical materials relating to homoeroticism. N. divides his study into seven chapters: a solid introduction (setting the modern debate, defining terms, looking at constructions of gender identity); a very useful analysis of ancient Mesopotamian contexts (Gilgamesh, Middle Assyrian laws and omens, Ishtar worship); a skillful discussion of the standard Hebrew Bible texts (Leviticus 18 and 20; Genesis 19; Judges 19); a concise overview of male and female homoeroticism in Greek and Roman antiquity; a survey of early Judaism (Apocrypha, Pseudepigrapha, Josephus, Philo, Rabbinic literature); a nuanced treatment of the New Testament texts (Romans 1; 1 Corinthians 6; 1 Timothy 1); and finally the relation of homoeroticism in the biblical world to contemporary homosexuality. There is also a helpful appendix on "Creation, Nature, and Gender Identity." In all this book presents a refreshing and succinct discussion of well-trodden ground.

N.'s conclusions follow well from his thorough social and historically grounded exegetical work. "If we want the Bible and other ancient sources to contribute to today's discussion, the starting point is the sensible hermeneutical principle that there must be a sufficient correlation be-

tween the topics discussed today and the ancient sources" (123). The ancient sources show a significant concern for active (read "male") and passive (read "female") gender roles, a central feature "in all descriptions of sexual life in sources from Mesopotamia to Rome [where] descriptions of sexual relations were dominated by a hierarchical polarization based on the congruence of social status and sexual hierarchy" (129). In his clearly argued and well-documented study N. raises serious questions about the validity of anachronistically evaluating contemporary models of "homosexuality" with the homoerotic gender constructions of the ancient biblical worlds. Highly recommended.

JEFFREY S. SIKER
Loyola Marymount Univ., L.A.

MARY MAGDALENE: THE IMAGE OF A WOMAN THROUGH THE CENTURIES. By Ingrid Maisch. Translated by Linda M. Maloney. Collegeville: Liturgical, 1998. Pp. ix + 185. $19.95.

Cover notes to this book suggest that "there is probably no other female figure in history whose image has been so strongly influenced by the culture and history of past European centuries." Maisch provides a historical overview of interpretations of her subject, from the New Testament period to the postmodern age. The changing image of Mary Magdalene is shown to reflect the prevalent view of women of the day.

Originally published in Germany in 1996 and lucidly translated by Linda Maloney, M.'s work provides a general introduction to the saint for the student or general reader. Extensive endnotes to each chapter lead to other sources for those wishing more in-depth coverage of topics discussed. Sources in early chapters dealing with the NT and Gnostic periods are likely to be familiar to those who have read previous studies of Mary Magdalene. However, later chapters focus on German texts probably less well known to North American audiences, e.g., the mystical writings of Hrotsvitha of Gandersheim, poetry of Friedrich Spee and Friedrich Klopstock, a novel of Clemens Brentano, plays by Friedrich Hebbel and Paul Heyse, and sermons of Eugen Drewermann.

Eight color plates presenting visual images of Mary Magdalene supplement the text. Only some are discussed, while other images considered are not reproduced. There is an index, but no bibliography. The latter would have been helpful, especially since some abbreviations appearing in the endnotes are not explained and this may be confusing to some readers.

DIANE E. PETERS
Wilfrid Laurier Univ., Waterloo, Ont.

AUGUSTINE'S *CITY OF GOD:* A READER'S GUIDE. By Gerard O'Daly. New York: Oxford University, 1999. Pp. xii + 323. $85.

Augustine described the *City of God* as "a large and difficult work," and for most modern readers it probably seems even larger and more difficult than the bishop judged it to be. O'Daly's splendid volume goes a long way toward remedying that problem; it fills a lacuna in Augustinian scholarship by providing a solid and detailed guide for a serious student of Augustine's most influential work.

Five initial chapters provide the historical, literary, philosophical, and theological background for understanding the *City of God* and its composition. The work was occasioned by the fall of Rome to the Goths in 410, but the writing of it lasted over at least 14 years of Augustine's life. O. situates the work in the apologetic tradition and sketches the theme of the two cities in previous secular and Christian literature. Chapters 6 through 10 summarize the content and emphasize the direction of the work; they also provide a running commentary that helps the reader to grasp the larger picture while it answers many questions that might leave one puzzled and confused. Two final chapters examine both secular and biblical sources and influences upon Augustine and situate the *City of God* within the whole corpus of Augustine's writings.

The many detailed footnotes, four ap-

pendices, and 27 pages of bibliography carry on the high standard of scholarly work which students of Augustine have learned to expect in O.'s writing. Readers of the *City of God* for generations to come will be grateful to him for this very helpful and scholarly guide to a long and difficult work.

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

ALCUIN ET LA PÉNITENCE À L'ÉPOQUE CAROLINGIENNE. By Michael S. Driscoll. Liturgiewissenschaftliche Quellen und Forschungen. Münster: Aschendorf, 1999. Pp. 237. DM 88.

Alcuin's response to Benedict of Aniane, who had asked for what intentions of Alcuin he should pray, frames this book. Alcuin asked to know his sins (Driscoll uses this as a starting point for a biographical excursus), to confess them truly (D. uses this as the foundation for the study of sacrament), to do sincere penance (D. finds here the basis for his spiritual analysis), and to have his sins remitted (D. finds this a convenient entree into Alcuin's theology). The reader quickly sees that D. is not only a thoughtful theologian but a gifted one as well; his construct is both original and efficient. His study reminds us that Alcuin faced a pastoral crisis (or more accurately, several pastoral crises) with regard to penance. D. suggests in his introduction that current theologians and pastors could be inspired by Alcuin's approaches and solutions. Although he does not make direct connections for us, there is much to commend D.'s intuition.

D.'s emphases are well chosen. First, he positions Alcuin's commitment to the rite of penance as constitutive of holiness. The act of confessing is not an elective spiritual exercise but is an essential source of self-knowledge leading to metanoia. Second, D. affirms Alcuin's dismissal of the popular practice of confessing to a friend, or a companion, or even *à l'objet le plus précieux* in the absence of a qualified minister of the Church and holds that a witness is crucial to offset deception. Third, D. delineates several sets of linguistic subtleties in Alcuin, e.g., with regard to confession of sins, confession of faith, and confession of praise, and he provides a glimpse of Alcuin's erudition as an exegete and scholar.

The theology of penance along with its link to spiritual growth is well served by D.'s careful and incisive reading of Alcuin, a study long overdue and most welcome for those whose specialization is penance.

DORIS DONNELLY
John Carroll University, Cleveland

ANSELM: THE JOY OF FAITH. By William H. Shannon. A Spiritual Legacy Book. New York: Crossroad, 1999. Pp. 189. $15.95.

The intention of the Crossroad's Spiritual Legacy Series is to make the spiritual masters accessible to today's readers. Shannon's study of Anselm succeeds admirably in so doing. An introductory biographical sketch is based on the work of such distinguished scholars as R. W. Southern, G. R. Evans, Benedicta Ward, Jasper Hopkins, M. J. Charlesworth, and Gregory Schufrieder. It incorporates selections from Eadmer's biography and Anselm's own voluminous correspondence. The result is a lively and readable portrait of a brilliant administrator, astute politician, and deeply spiritual priest, friend, and mentor to numerous colleagues in Normandy, England, and Rome.

A second part surveys selections from Anselm's works, exploring the distinctive features of his innovative prayers and meditations, his contemplative inquiries into the doctrine of the Trinity (including the *Monologion* and the *Proslogion*), and his famous dialogue on Christ's saving work, *Cur Deus Homo*. S. also includes a chapter on Anselm's numerous and varied letters to friends, highlighting the role of personal friendships in eleventh-century spiritual writing. Extensive use is made of translated selections from the works of Anselm, both in the context of S.'s commentaries, and in mini-anthologies at the end of each chapter, designed to encourage the reader in further reflections. With a few exceptions, noted in

the introduction, the clear, accurate translations of Anselm's Latin are by S. himself.

This work provides an excellent introduction for nonspecialists, and a refreshing new angle on familiar material for medievalists, theologians, and philosophers. Basic documentation appears in succinct footnotes, rather than inconvenient endnotes. A bibliography lists in consecutive sections Latin editions, translations, and secondary books and articles.

WANDA ZEMLER-CIZEWSKI
Marquette University, Milwaukee

VESTED ANGELS: EUCHARISTIC ALLUSIONS IN EARLY NETHERLANDISH PAINTINGS. By Maurice B. McNamee, S.J. Liturgia condenda. Louvain: Peeters, 1998. Pp. xiii + 259 + 114 figures and 6 color plates.

Anyone who has delighted in the brilliant naturalism and disguised symbolism of early Netherlandish paintings will discover here new dimensions for appreciation, for McNamee marshalls iconographical evidence for the theme which he finds embedded everywhere in these 15th-century masterpieces: Christ as celebrant of the eternal Mass, and attendant angels as its ministers.

The least satisfactory sections present eucharistic belief and practice and Maurice de la Taille's theory of the eternal sacrifice of Christ, high priest and victim, as interpretative key. M. looks to Eastern imagery of the "eternal" Mass (better, the heavenly liturgy) unaware that this region of the West presents Christ as priest in unabashed combination with allegory. But for Amalar, the deacon is an angel; here the angel is deacon! Campin's *Entombment* and Van Eyck's *Adoration of the Mystical Lamb* are approached as overt Mass themes. M.'s theory that the latter polyptych's lower panel is a "visualization of what occurs as the Lamb of God is offered on earth in every Holy Sacrifice of the Mass" (103) dismisses the more acceptable reading inspired by the Book of Revelation.

M.'s contribution is recognition of the ubiquitous angels vested in one or more garments of the subministers of Solemn High Mass. He is best when compiling eucharistic allusions in paintings of the mysteries of Christ's life from Annunciation to Last Judgment and when demonstrating direct inspiration from medieval liturgical drama. Two appendices, on vestments (with drawings) and color symbolism, round off a text copiously illustrated with figures and color plates, a virtue which offsets innumerable typographical errors.

MARY M. SCHAEFER
Atlantic School of Theology, Halifax

JOSÉ DE ACOSTA, S.J. (1540–1600): HIS LIFE AND THOUGHT. By Claudio M. Burgaleta, S.J. Chicago: Loyola, 1999. Pp. xxxviii + 200. $16.95.

Burgaleta describes Acosta's active life under two headings: his missionary years in Peru (1572–1586), and his final years in Europe (1587–1600). B. terms Acosta's years in Peru as the "apogee" of his life, while those in Europe were the "nadir." Acosta is gratefully remembered for his accomplishments among the Amerindians of Peru and for his literary works, *De procuranda indorum salute* and *Historia natural y moral de las Indias,* in which he favors the evangelization of the natives and treats of their manner of life and customs as well as the country's flora and fauna. Acosta's approach to evangelization differed from that of Las Casas in being practical, balanced, and without impassioned exaggerations. B. describes his writing as "Jesuit theological humanism," a highly rhetorical style directed to moving his readers to work for the salvation and evangelization of the Amerindians. It is called "Jesuit" because it employs humanist theology, Scholasticism, and a spirituality characteristically Ignatian (xxix).

On his return to Europe, Acosta's life took a different turn. He became involved in Philip II's attempt to interfere in the internal government of the Society of Jesus, and associated himself with some thirty *memorialistas,* who wrote to the king and to Pope Clement VIII against the Jesuit General Claudio Acquaviva in their attempt to unseat him. While B. refers to that group sim-

ply as *perturbatores,* others see them as disgruntled dissidents.

B. offers a balanced view of Acosta's life and achievements, among which were excellence in preaching, theology, and the natural sciences, as well as diplomacy and court intrigue. He possessed the best and worst qualities of the Spanish character of his day—the proud spirit of crusading Catholicism together with Hispanic chauvinism. Acosta also had his shadow side: he was at times duplicitous, disobedient, and imperious. Though not a saint, he certainly bordered on genius.

JOSEPH A. TYLENDA, S.J.
Georgetown University, D.C.

KEPLER'S TÜBINGEN: STIMULUS TO A THEOLOGICAL MATHEMATICS. By Charlotte Methuen. St. Andrews Studies in Reformation History. Brookfield, Vermont: Ashgate, 1998. Pg. xi + 280. $76.95.

Methuen here studies the faculties at the University of Tübingen during the period 1550–1600. Kepler was educated in a system dedicated to the formation of Lutheran pastors and teachers. He completed his education at Tübingen in 1594 before beginning to teach at Graz. M.'s premise is that disciplinary identities of church history and history of science by historians since the 18th century easily imply a tacit assumption of clear demarcation that obscures the reality of 16th-century Lutheran university life. Theology and science were part of the same enterprise. This premise leads her to review Barbour's four categories of contemporary perceptions of the relationship of theology and science: conflict, independence, dialogue, and integration. M.'s application of the categories assists her study as an historian. She notes fairly that scholars too often emphasize how science can help theology, but not vice versa.

M. describes the diverse theological currents working within the Protestant faculties at Tübingen that prepared Kepler to see himself as a priest of the book of nature. Only the final chapter is concerned directly with Kepler's calling to astronomy. M. is rather concerned with the educational system in the Duchy of Württemberg and the influence of Philip Melanchthon's thought on the education of future Lutheran pastors, theologians, and teachers. A clear discussion of differences and similarities between Luther's and Melanchthon's interpretation of the authority of the two books, Bible and Nature, breaks no new ground for scholars. But their level of disagreement about various interpretations of Bible, astrology, and a valid theology of nature manifests the difficult Lutheran path being carved out somewhere between Roman and Genevan tendencies.

One appendix contains maps of Germany, the Holy Roman Empire, and the Duchy of Württemberg. Another helpful appendix contains charts that show when individual faculty members held particular appointments during the period. It is revealing that faculty members in various disciplines either held doctorates in theology or were prepared enough to discuss theological issues in their lectures and publications. For example, the influential Michael Maestlin, who taught Kepler mathematics and astronomy, held a doctorate in theology. This book is a scholarly contribution to the portrayal of Lutheran theology in the crucial 16th century.

JAMES F. SALMON, S.J.
Loyola College in Maryland

AT ETERNITY'S GATE: THE SPIRITUAL VISION OF VINCENT VAN GOGH. By Kathleen Powers Erickson. Forword by Martin E. Marty. Grand Rapids: Eerdmans, 1998. Pp. xviii + 192 + 24 color and black-and-white illustrations. $22.

Erickson's principal thesis is that Van Gogh was motivated by deeply religious feelings throughout his life, and she demonstrates that he did not abandon his Christian sensibilities when he rejected the institutional church.

In the first two chapters, E. successfully situates Van Gogh in the theological setting of his family and describes his attempts at ministry by abundant reference to his letters as well as theological and historical works. After laying this contextual groundwork, she deals with

his break with the institutional church but provides copious evidence in the form of his letters and early art works to demonstrate that he remained a person of religious faith throughout this tumultuous time. The last chapter is a cogent discussion of the effect of Van Gogh's faith on his art works, and deals with many of the art works illustrated.

The reader should be wary of Chapter 4, which attempts to prove that Van Gogh's illness was temporal lobe epileptiform dysfunction. E. concludes that this diagnosis means that he was not mad, but claims that this dysfunction was responsible for visions that affected the religious content of his work. The historical data presented in this chapter is useful, but unfortunately E.'s lack of basic background in medical science results in faulty reasoning, inadequate distinctions, and superficial conclusions. However, readers who can overlook these discrepancies, and especially E.'s unfortunate disparagement of authors who hold medical theories about Van Gogh's illness that differ from her own, will find this study of interest for its attention to the religious sentiments found in Van Gogh's letters and to the theological explanations of his religious works.

KATHLEEN IRWIN
Dominican School, Berkeley, Calif.

WOUNDED PROPHET: A PORTRAIT OF HENRI J. M. NOUWEN. By Michael Ford. New York: Doubleday, 1999. Pp. xxi + 233. $23.95.

Ford writes that "[r]eaders could not have realized the extent to which Nouwen was struggling with severe depressions, exhaustion, and intense feelings of loneliness" (140). These struggles are detailed in this affectionate portrait of the spiritual writer who died in September 1996, leaving an immense following of readers, listeners, and friends. Among the readers was Hillary Clinton at the White House and an unnamed priest from a devastated presbytery in Bosnia. Nouwen's depressions led to an emotional breakdown in the year before his death, when he could hardly get out of bed and cried uncontrollably for hours. This was recorded in *The Inner Voice of Love,* a book distributed to bookstores on the day of his funeral.

His most popular book was *The Wounded Healer,* a title that tells of himself. Some of the wounds came from a demanding father and some came from his homosexuality, but friends who knew him said the issue was his own humanity. He had an immense need for an intimacy that he feared. He could hold an audience spellbound for two hours and return to his hotel room overcome with feelings of inadequacy and loneliness. Unable to sleep, he would phone friends around the world seeking affirmation.

Born, raised, and ordained in the Netherlands, Nouwen studied psychology there for several years before coming to the Menninger Clinic in the U.S. Soon he was teaching at Notre Dame and Yale with noted success, but he thought himself a failure. He started working as a missionary in Peru. Again dissatisfied, he began teaching at Harvard; there three hundred students would crowd into his classroom where he urged them to give themselves to Christ. But he left academics to work with the handicapped at a L'Arche community in Ontario. The book is both a biography and an appreciation of a man who brought peace to many hearts, but found little peace in his own. He was friend to everyone, but not to himself. Such is the Henri Nouwen who comes to life in this well-researched and moving account.

THOMAS M. KING, S.J.
Georgetown University, D.C.

LA FEMME SELON JEAN-PAUL II: LECTURES DES FONDEMENTS ANTHROPOLOGIQUES ET THÉOLOGIQUES ET DES APPLICATIONS PRATIQUES DE SON ENSEIGNEMENT. By Patrick Snyder. Quebec: Fides, 1999. Pp. 253. $29.95 (Can.)

Snyder's doctoral dissertation traces back to its sources Pope John Paul II's notion of the vocation of women. It is a very helpful text for those who wish a description of the philosophical and theological heritage of the pope's theological anthropology of women. It is less

helpful as a critical evaluation of both John Paul II and his sources regarding the vocation of women.

S.'s claim is that John Paul II's assessment of the female is anchored in the philosophy of Kant and Scheler as well as in the theological anthropology of Genesis, Augustine, and Aquinas. He uses all levels of teaching from audiences and discourses to the more authoritative forms of encyclicals and apostolic exhortations. In this way, S. discloses the consistency of the pope's thinking. For John Paul II, in the order of creation the female body determines that motherhood, both physical and spiritual, is the constitutive vocation for women.

For those interested in the Second Vatican Council or in contributing to the scholarly conversation regarding the role of women in the Church and in society, S.'s work is less thorough. He makes the curious claim that Karol Wojtyla's personalist philosophy was highly influential at the council, especially in *Gaudium et spes.* The Pastoral Constitution on the Church in the Modern World makes use of an inductive methodology that is problematic for a philosophy that is based on immutable realities. This claim also ignores recent scholarship that indicates that it was much more the theological anthropology of Karl Rahner that was influential at the council. When it comes to the conversation about women, S. ignores both modern biology, as well as the historical-critical interpretation of Scripture, which is the approach consistently affirmed by the Catholic magisterium since Vatican II. In sum, the best use of this text is archival rather than critical-creative.

SALLY VANCE-TREMBATH
University of Notre Dame

LIVING WITH OTHER PEOPLE: AN INTRODUCTION TO CHRISTIAN ETHICS BASED ON BERNARD LONERGAN. By Kenneth R. Melchin. St. Paul University Series in Ethics. Ottawa: Novalis; and Collegeville: Liturgical, 1998. Pp. x + 148. $17.95.

This is a relatively short but valuable book for teachers and scholars of Christian ethics. What distinguishes the book is its approach. Rather than beginning with precepts of the Christian life or with controversial issues, Melchin orients the reader to the ethical life by examining the concrete practices by which we all make decisions. He first challenges the reader to self-observation with regard to moral knowing and then builds up the context in which such knowing takes place. Thus in Part 1 M. demystifies complex aspects of social ethics into the ongoing relations that comprise "living with other people" while recognizing the many levels of "living" involved.

While Part 1 is largely descriptive, Part 2 raises more strictly evaluative questions. M. asks, "What difference does Christian faith make?" and then pursues questions of evil, social decline, and redemption. On the basis of Christian faith he discusses foundational principles such as the dignity of human persons, the common good, and the preferential option for the poor. In all of this the focus remains, not on principles as abstract reifications of the good, but on the concrete way in which these principles operate in persons' relations with one another and with God.

Though the book is based on the work of Lonergan, it is notable that the subtitle is "an introduction to Christian Ethics" rather than "an introduction to Bernard Lonergan." Those unfamiliar with Lonergan's work ought not to be dissuaded from using this book. It provides a fresh approach to ethics which will be useful both in the classroom and in scholarly research.

CYNTHIA S. W. CRYSDALE
Catholic University of America

PRIORITIES AND CHRISTIAN ETHICS. By Garth L. Hallett. New Studies in Christian Ethics. New York: Cambridge University, 1998. Pp. xiv + 202. $54.95.

Should a father pay his son's university tuition when that same money could save starving peoples' lives? Should governments favor lesser needs of their own citizens over dire needs of foreigners? Should Christians teach at univer-

sities that take the tuition paid by such fathers or governments? Hallett tries to demonstrate that the first two are immoral, and thus he also makes the latter problematic. His major contribution is to collect and dissect a diverse array of comments Christians have offered on the priority between the nearest and the neediest.

In an earlier book, H. demonstrated that Christians have, generally speaking, interpreted Jesus' second great commandment in wildly contrary or contradictory ways. In this book, he exposes a similar thoughtlessness in judgments comparing obligations to the nearest with the neediest. Many contemporaries think it obvious that the father should finance his son's tuition. Earlier, the Thomistic tradition provided a justification for this priority. The New Testament and the Fathers of the Church, however, generally had different priorities. But these early authors did not give much guidance about when and to what degree the nearest should yield to the needy stranger.

Christians living now in the global village are aware of numerous conflicts in using limited resources. Still, they seldom reflect more deeply than the contrasting slogans "preferential option for the poor" and "charity begins at home." H. explains why they usually avoid even thinking about such issues. With single-mindedness, H. incisively exposes the wrong turns Christians take in prioritizing their obligations. Thus, the simple case of paying tuition becomes paradigmatic for countless other decisions. The implication is revolutionary. It may even be right.

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

COMMUNITY, LIBERALISM AND CHRISTIAN ETHICS. By David Fergusson. New Studies in Christian Ethics. New York: Cambridge University, 1998. Pp. xii + 219. $59.95.

Fergusson critically examines foundational issues that divide communitarians and liberals, realists and antirealists within theological and philosophical circles. He grounds his Christian ethics within a neo-Barthian theology, where the revelation of the triune God is the source of truth and goodness. Yet he opens Barth's theological ethics to engage the philosophical world, wherein he identifies common moral ground even in the absence of moral theory. F. lucidly explains and then assesses the thought of George Lindbeck, Stanley Hauerwas, and Alasdair MacIntyre in their debate with philosophical liberalism. His summaries and critiques of their highly abstract positions are clear, judicious, and insightful. He addresses crucial issues that have great importance for the moral debate between these polarized camps, for example, whether the communitarian ethics of MacIntyre or the ecclesial ethics of Hauerwas, which give the community a central role in forming the self, are guilty of a relativism; or the question of how moral insight arising outside the Church (including philosophical liberalism) should be assessed.

The strengths of this work are many. F. possesses a comprehensive grasp of both the philosophical and theological literature in this moral debate. Moreover, he gives a fair hearing to all positions, makes substantive critiques, and shows an appreciation for the insights of thinkers whose positions he finally rejects.

For all of its logical development and coherence, the book would have been an easier read had F. at the outset provided definitions of key, but ambivalent terms such as "realism," "liberalism," "postliberalism," "neo-Barthianism." While F. accounts for other traditions as they impinge on this debate, this reviewer would have appreciated a discussion of the positions by John Courtney Murray and feminist writers. Nonetheless, F.'s excellent work opens windows for greater dialogue between Christian and philosophical traditions.

THOMAS L. SCHUBECK
John Carroll University, Cleveland

SOLIDARITY AND SUFFERING: TOWARDS A POLITICS OF RELATIONALITY. By Doug-

las Sturm. SUNY Series in Religion and American Public Life. Albany: State University of New York, 1998. Pp. viii + 335. $21.95.

Sturm has revised and put together here 15 of his recent articles and book chapters. They fit together well and testify to the maturity of his thought about relationality and the political order. His thought can be summed up with a quotation of Aloysius Pieris that he enthusiastically underscores in several places: "I submit that the religious instinct be defined as a revolutionary urge, a psychosocial impulse, to generate a new humanity" (179).

S. construes a new humanity by a weaving together of politics and religion in a creative way. His politics is not the work of a political scientist, but of a social ethicist. He stresses the idea of relationality. Negatively, this means that he refuses to be stuck in the narrowness of a politics of welfare or liberty or community or difference or ecology. Positively, he finds in each of these valid political causes the particular principle which galvanizes the energies of those who adhere to their respective platforms. Honoring these five principles, he constructs a "politics of relationality" that stretches each of these beyond its particular limitation and ends up reconstruing politics under one primary principle: justice as solidarity. All his chapters emphasize the "ontology" of our interconnectedness with one another, while they skewer an autonomous sense of self which has made politics merely a game of getting goods and benefits for me and mine.

In successive sections S. reinterprets the idea of human rights and distances it from the liberal individualism from which it came, looks at economic relations in terms of relationality and points up the wisdom of a democratic socialist vision, critiques a religious commitment that is justice ignorant and pluralism numb, opts for nonviolence in our mode of education so that we can learn how to confront forces that are hostile and oppositional both domestically and internationally, and carries his relationality to the biosphere, drawing together the concerns of both nature ecology and social ecology. There is much wisdom in this volume, the wisdom of a social ethicist. It can, I believe, be even more effective if used by theologians and religious educators, since S.'s vision tantalizingly opens out to a theological worldview, though he himself does not adequately mine its theological implications.

JOHN C. HAUGHEY, S.J.
Loyola University, Chicago

ETHICAL HERMENEUTICS: RATIONALISM IN ENRIQUE DUSSEL'S PHILOSOPHY OF LIBERATION. By Michael D. Barber. New York: Fordham University, 1998. Pp. xxiii + 184. $37.50; $19.

Barber's study of Dussel's philosophical ethics yields rich insight into an important thinker associated with liberation theology. While showing how Dussel builds on and develops the ethical views of Emmanuel Levinas, B. educes a distinctive, implicit argument for the continuing relevance of liberationist thought and the option for the marginalized "Other" which undergirds its interpretation of history, society, and religion.

This analysis unfolds in three stages. First, B. traces the influence of Levinas on Dussel and develops a strong case for the rationality of the latter's "philosophy of liberation" in terms of the former's "phenomenology of the Other." Second, he looks at Dussel's effort to go beyond Levinas by deploying an "analectical" (in contrast to "dialectical") method. Utilizing this method, Dussel develops a "transmodern" (as opposed to "postmodern") ethical hermeneutics. This enables him to generate a nonpositivist reading of history and a novel interpretation of Marx that gives due attention to the category of "exteriority." Third, B. argues effectively for the "rationality" of Dussel's (Levinasian) philosophy of liberation against the claims of Cerutti and Schutte that it falls into "irrationalism," and ends with an illuminating comparison between Dussel's ethical hermeneutics and K.-O. Apel's transcendental pragmatics.

B.'s treatment of Dussel is both sympathetic and critical. While he exposes superficial interpretations of Dussel that fail to account for his Levinasian roots, he also chides Dussel for failing consistently to employ his own method in such areas as sexual ethics. Overall, this analysis is evenhanded, compact, lucid, and profound. Consequently, it serves as an excellent introduction to the thought of both Dussel and Levinas, and represents an important resource for theologians interested in ethical methodology, hermeneutics, liberation, and the ongoing debates over modernity and postmodernity.

KEVIN F. BURKE, S.J.
Weston Jesuit School of Theology

THE RED THREAD: BUDDHIST APPROACHES TO SEXUALITY. By Bernard Faure. Princeton: Princeton University, 1998. Pp. vi + 338. $18.95.

This is a revised and expanded edition of Faure's *Sexualités bouddhiques: Entre désirs et réalités* (Le Mail, 1994). The "red thread" refers to the normative strand that runs throughout Buddhist teaching on sexuality, yet F. demonstrates in a masterful way that there is no one orthodox position; the accent must always fall on plural Buddhist approaches to both sexuality and sexual ethics. He takes great pains to locate his discussions in the various social locations of Buddhism (e.g. China, Korea, Japan, and even the U.S.), and he is also well versed in much of the principal contemporary Western philosophical and theological discourse concerning sexuality (e.g. Michel Foucault and Peter Brown), as well as a range of other authors whose works are appropriately integrated into the discussion (e.g. John Boswell, Mary Douglas, and Caroline Bynum).

Particularly illuminating is his exposition on sexual ethics of the Buddhist tension, grounded in its view of reality and human nature, between purity and the strict observance of precepts on one hand, and the anticlericalism, antinomianism and what F. terms the "ideology" of transgression of the law on the other hand. In this vein, the chapters dealing with homosexuality and the relationship of boys to men in Buddhist monasticism are especially intriguing. It is also interesting to note the large-scale absence of a natural law and/or principle based casuistry in the Buddhist approach to sexual ethics. Both the specialist and the nonspecialist alike will find here much to stimulate their thought and to further reflection from a variety of perspectives of comparative cultural, religious, or philosophical studies.

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

A CHURCH WITHOUT BORDERS: THE EUCHARIST AND THE CHURCH IN ECUMENICAL PERSPECTIVE. By Jeffrey Vanderwilt. Collegeville: Liturgical, 1998. Pp. x + 189. $19.95.

At a time when ecumenical momentum seems on the wane, Vanderwilt offers a refreshing challenge. As a liturgical theologian, his aim is understanding how the Eucharist "creates and sustains the Church in Christian communion" (5). The Eucharist makes the Church and vice versa. Both are "made" by the power of the Word and the Holy Spirit. What we say about the Eucharist can be said in a modified sense of the Church and makes demands on the Church and its structures. Both Eucharist and Church must be subordinated to a "soteriological norm," namely, what is essential to salvation and communion through Christ.

Building on these premises and on the radical openness of the meals of Jesus as well as the universal scope of God's love and of Christ's self-abandoning sacrifice, V. develops a "communion ecclesiology" which sees the active participation of the laity as essential. He calls Christian churches to make their own Christ's self-abandoning ("kenotic") attitude and his accessibility. This he contends could lead to recognizing the limits of all our traditions and to a respect for the rich diversity of other traditions. Furthermore, our efforts at ecumenism "must be unleashed

on the local level or else our regional and worldwide efforts will amount to little" (179). V. contends that a Eucharist which reflects Christ's "borderless love" urges the Church to do likewise. He admits that a "Church without borders" does not yet exist.

V.s frequent use of Greek terms seems unnecessary. His criticism of tendencies to control, manage, exert power might be more specific. His synthesis on the development of images or models of the Church and his analysis of Church and Eucharist in ecumenical perspective are particularly fine. His questions for meditation and dialogue at the end of each chapter are excellent. This book is a well-written, intelligent, and passionate call to mirror "the limitless, merciful, and faithful love of God known and expressed in communion with others through Christ and the Spirit" (179). I recommend it highly.

JOHN H. MCKENNA, C.M.
St. John's University, New York

ANNULMENT: THE WEDDING THAT WAS: HOW THE CHURCH CAN DECLARE A MARRIAGE NULL. By Michael Smith Foster. New York: Paulist, 1999. Pp. ix + 205. $11.95.

Foster, adjutant judicial vicar for the Archdiocese of Boston, has written a straightforward, reliable overview of the Church's annulment process. Intended as background or preparatory reading for those involved in or impacted by the annulment process, F.'s book happily avoids coming across as a how-to manual whose tips are to be applied in pursuing an annulment regardless of the justice, or lack of justice, of the underlying case. Indeed, roughly half of the book actually presents, at least in juridic terms, the main elements of church teaching on marriage itself, thus making F.'s explanations of the marriage annulment process all the more understandable. My reservations on this book are few.

F. faces the same problem all experts face when writing for nonspecialists, namely, what level of misunderstanding to accept in his readers in order to address more important issues. This is a prudential call, and I merely observe that at certain points my decision would have been different. For example, in commenting on the impediment of *ligamen,* I would not have let stand the assertion that the impediment exists "if the prior marriage was valid, that is, [if] it has not been declared invalid by Church authority" (16). Again, no permanent deacons are "exceptions" to the law of celibacy (21). Or again, F.'s frequent use of the term "good and natural marriage" to describe marriage between nonbaptized parties is going to strike some readers as redundant, or as suggesting to others that "good" means something different from "natural" in marriage, but what?

None of these presentation problems are serious, of course, and all can be readily cleared up by short consultations. Some of F.'s tightest writing, on the other hand, is found in his chapter "Dispelling Misconceptions." Here, F. ably levels one annulment myth after another. Indeed, readers skeptical of the process as a whole might be well advised to read this short chapter first.

EDWARD PETERS
Diocese of San Diego, Calif.

PREACHING THE NEW AND THE NOW. By David Buttrick. Louisville: Westminster/Knox, 1998. Pp. x + 180. $15.

Buttrick is the most prominent Protestant homiletician in the U.S. today. Whatever he writes must be attended to, since his fingers deftly push the most current homiletic buttons. His magisterial *Homiletic: Moves and Structures* (1987) signaled a retrieval of the importance of rhetoric for surefire homiletics. In the present book he does not abandon his search for effective rhetorical strategies. He pleas for preaching with "a little poetry . . . and lots of concrete images" since he rightly knows that a minister's job description must always include "a high theological metaphor maker" (128). But he concentrates here not primarily on homiletic strategies but on a reformulation of theological meaning wrapped in human realities.

Since sermons shape the theologies of congregations, B. is concerned that preachers take seriously the image of the kingdom of God that has all but disappeared in 20th-century preaching. After deconstructing neo-orthodox distillations of the image of the kingdom of God, he argues for a retrieval of "an awareness of God's future," for without eschatology "life will have no meaning." He defines eschatology as "a sense of personal destiny as well as some vision of the kingdom of God" (140). B. is one of a few Protestant homileticians conversant with contemporary Roman Catholic theology. He is thus able to alert his readers that in the Catholic liturgical tradition, redemptive transformation involves a social, interactional context. He uses this sacramental tradition to challenge what he calls "the peculiar Protestant emphasis on the personal notion of "saving faith." B. is also at home with Mary Catherine Hilkert's homiletic which flows from a Catholic preference for the analogical imagination, i.e. preaching as "naming grace."

Unfortunately the title of this new book is not as tantalizing as it could be. However, the concrete images B. offers from his own sermons are marvelous examples of how to preach the vision of God's future in a startling *new* way for *now*. Not all of his homiletic examples are stamped with a "Made in Church" trademark. B. is wise enough to know that God's future among us happens where we least expect it, in what Schillebeeckx calls the "underside" or Rahner believed was in "the liturgy of the world." Preaching is the theological task par excellence. That is why this is an important book. B. not only demonstrates how to preach but how the preacher's theological vision is at the core of the ministry of preaching.

ROBERT P. WAZNAK, S.S.
Washington Theological Union, D.C.

MUSLIM–CHRISTIAN RELATIONS: PAST, PRESENT AND FUTURE. By Ovey N. Mohammed, S.J. Faith Meets Faith. Maryknoll, N.Y.: Orbis, 1999. Pp. vi + 144. $16.

Not infrequently I am asked to recommend "something on Islam" for Christian discussion groups or adult-education classes. Those seeking such recommendations ordinarily want a short, accessible source that covers the basic elements of Muslim belief, touches upon the major moments of historical interaction between Islam and Christianity, and comments upon the significant theological similarities and differences between these two faiths. Mohammed, a Canadian Jesuit, has written a compact volume that quite nicely fits these specifications.

Clearly the result of many years of reading and teaching, this book draws upon the standard scholarship of the last generation but includes some more recent voices as well. While some sections of the work are a straightforward and expected survey, others pause to discuss issues or events that M. finds particularly interesting or useful. For example, he lingers over a series of connections that he draws between specific biblical passages and the theory and praxis of Sufi spirituality. Collecting such scriptural parallels expands the more commonplace correlations of introductory works which ordinarily use Christian monasticism as the primary point of comparison for Sufi practices and institutional structures. Not unexpectedly, M. is also attracted by the resemblance that Peter Awn has found between the *Kitāb al-Hikam* of the 13th-century Shādhilī *shaykh* Ibn 'Atā'allāh and the *Spiritual Exercises* of Ignatius Loyola.

In briefly sketching the history of Christian-Muslim interaction, M. provides the background for more contemporary considerations. The diverse contributions of 20th-century scholars such as Karl Rahner, Louis Massignon, and Jacques Dupuis, as well as various Vatican documents and statements, offer resources for M.'s own attempts at a Christian theology of Islam, one that is willing to address such core questions as Muhammad's prophethood and the revelatory status of the Qur'ān.

JANE DAMMEN MCAULIFFE
Georgetown University, D.C.

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