

## SHORTER NOTICES

DEEP MEMORY, EXUBERANT HOPE: CONTESTED TRUTH IN A POST-CHRISTIAN WORLD. By Walter Brueggemann. Minneapolis: Fortress, 2000. Pp. xi + 153. \$16.

Walter Brueggemann is a consummate scholar, attentive not only to critical exegesis but also to the issues that face the contemporary preacher or minister. Though concerned with preaching, this volume is not a manual for homiletics, but a book about biblical theology. It contains nine essays that have already appeared in theological journals within the recent past. Gathered together, they provide the reader with a sweep of B.'s interests and a taste of his expertise. The first essay sets the theological context for the entire collection. In it B. explains his contention that preaching is a form of "sub-version." The final entry addresses the recurring issue of Old Testament theology. In-between essays examine selections from Second Isaiah (Chapters 40–55) and related passages, uncovering the forcefulness of the prophet's rhetorical style.

B.'s skill at analysis is obvious on every page. He opens the text in a way that invites readers into the world of the biblical author and then challenges them to look anew at their own worlds. His social consciousness is the lens through which he examines the texts, addressing such issues as economic deprivation, social privilege, and violence, to name a few. These issues bring him into dialogue with social reformers (Elie Wiesel, Martin Luther King, Jr.), theologians (David Tracy), and theorists (Paul Ricoeur and Richard Rorty).

B.'s ability to organize biblical material in coherent patterns will undoubtedly be appreciated by the pastors for whom the essays were written in the first place, but also by anyone interested in the power of the word of God in the contemporary world.

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

WISDOM HAS BUILT HER HOUSE: STUDIES ON THE FIGURE OF SOPHIA IN THE

BIBLE. By Silvia Schroer. Translated from the German by Linda M. Maloney and William McDonough. Collegeville: Liturgical, 2000. Pp. xiii + 175. \$24.95.

This is a collection of previously published essays, all presenting exegesis of biblical Wisdom Literature from a thoroughgoing feminist perspective. Although the majority of the studies deal with Old Testament books (Proverbs, Sirach, Wisdom), the author also applies her theme to the New Testament with "Jesus-Sophia."

The essays are somewhat uneven, varying from the academically serene ("Divine Wisdom and Postexilic Monotheism") to the rather strident ("The One Lord and Male Dominance in the Book of Jesus Sirach"). Whenever a biblical author exhibits a predominantly positive view of the feminine, S. consistently interprets this as a reflection of the *de facto* role of women in society at that time. But if a "misogynist" Sirach seems overly patriarchal, "we must read his texts with a feminist hermeneutics of suspicion, seeing them as projections, that is, in the awareness that reality was different from what Sirach describes" (85).

Wisdom Christology is a widely accepted designation in New Testament studies, but S.'s quite different slant, whereby Jesus is an "emissary of the divine Lady Wisdom" (116) runs the danger of lifting Jesus out of the realm of historical particularity and making the neither male nor female "Risen One" a mere abstraction, a perspective somewhat akin to that of the gnostic literature from Nag Hammadi.

A general criticism is in the somewhat indiscriminate way S. uses ancient sources. She draws from Greek, Mesopotamian, Egyptian, Canaanite, Judaic, and other materials as if the three-thousand year time span, geographical distance, and cultural differences were of little consequence.

Despite these criticisms the book has much to offer. It is a scholarly and provocative must-read for the ongoing de-

velopment of feminist approaches to biblical studies in particular and to religious studies in general.

WILLIAM J. FULCO, S.J.  
Loyola Marymount University,  
Los Angeles

NEW WINE INTO FRESH WINESKINS: CONTEXTUALIZING THE EARLY CHRISTIAN CONFESSIONS. By Richard N. Longenecker. Peabody, Mass.: Hendrickson, 1999. Pp. x + 207. \$14.95.

New wine, "the proclamation of the kingdom of God as focused in the teaching and work of Jesus," always requires fresh wineskins, "the forms into which this proclamation was cast in the NT and the diverse contexts into which it needs to be cast today" (ix-x). Instead of investigating the teachings and actions of Jesus, however, Longenecker focuses on the early Christian proclamations about Jesus, especially the core "confessions," "formulaic statements that express the essential convictions of the earliest believers in Jesus" (24).

Since others have studied the New Testament confessional materials extensively, L. identifies and lists them briefly. Subdividing them into three familiar categories—hymns, formulaic prose passages, and single-statement affirmations—he helpfully lists the form-critical criteria used to identify them and summarizes their nine major themes. Going through the New Testament book by book, he then shows how each biblical author contextualized the confessions for various theological and ethical purposes. Although his exegetical analysis is good, some of his claims are fairly general while others are somewhat repetitive. Potentially misleading is his use of quotation marks around his own formulations—e.g., "Jesus is humanity's redemptive Lord" (84)—as it can give the impression that he is quoting directly from the New Testament.

L.'s most valuable contribution is in part 3, which presents seven theoretical "Models of an Understanding of Contextualization" (transferral, translation, anthropological, ethnological, transcendental, semiotic, and especially his own "synergistic-developmental model")

and concludes with some excellent suggestions for a contemporary "Incarnational and Contextualized Theology" (154-73). He gives some illuminating examples (in worship, preaching, doctrine, and ethics) of challenges that arise when the Bible encounters non-Western cultures, although surprisingly many of his examples here are from Old Testament texts and non-confessional New Testament passages (e.g., the Lord's Prayer).

L. has clearly shown the need for ongoing "contextualization" of the Christian proclamation in new eras and cultures, but since this book is somewhat abstract and theoretical, it will be useful more for missiologists and academic theologians than for general readers.

FELIX JUST, S.J.  
Loyola Marymount University,  
Los Angeles

UNEASY NEIGHBORS: CHURCH AND STATE IN THE NEW TESTAMENT. By Walter E. Pilgrim. Overtures to Biblical Theology. Minneapolis: Fortress, 1999. Pp. xi + 225. \$20.

Pilgrim's study of New Testament attitudes toward those who exercise political authority is well placed in the Overtures to Biblical Theology Series. It is a systematic and readable review of the relevant texts in three categories: (1) Pauline, post-Pauline, and related texts, (2) the Gospels, and (3) the Book of Revelation. Each category is characterized with a memorable phrase in an overall heuristic scheme: (1) ethic of subordination, (2) ethic of critical distancing, (3) ethic of resistance by which P. aims to complicate the simplistic formulations of submission vs. resistance, Romans 13 vs. Revelation 13.

It is not clear that P. is as successful in meeting his additional goal of reflecting the diversity and richness of New Testament materials in ways he thinks his predecessors (O. Cullmann, W. Schrage, C. K. Barrett) have failed to do. This is especially the case with the Gospels, whose portrayals of Jesus are discussed somewhat together and somewhat separately, although Luke-Acts receives a separate excursus that builds

on the work of Richard Cassidy. However, by the final chapter, which both summarizes the texts and applies them to "church and government" in the present, P. simply refers to "the Gospels" or, more often, "Jesus." In addition, the discussion on Revelation's ethic of resistance seems to dismiss too easily the transference (projection?) of violent imagery from Rome to God. Thus the theological contribution may outweigh the biblical studies contribution of this work.

The final chapter, which links Thomas Strieter's paradigm of church-state relations to P.'s three categories, challenges church people to discern when they should be critically-constructive, critically-transformative, or critically-restrictive of government and assures them that the New Testament supports all three stances in the proper contexts. U.S. citizens may have important opportunities for such discernment as a new administration settles in. Global citizens may ask, as does Walter Bruggemann in a gracious forward, whether it is not now more urgent to apply the schema P. presents to the ethics of global economics.

ELIZABETH STRUTHERS MALBON  
Virginia Polytechnic Institute and  
State University, Blacksburg, Virg.

NEW TESTAMENT AND MISSION: HISTORICAL PERSPECTIVES. By Johannes Nissen. New York: Peter Lang, 1999. Pp. 198. \$35.95.

Expanding his 1996 Danish monograph, drawing mostly on authors connected to the World Council of Churches, including K. Koyama and D. Bosch, Nissen reviews recent exegeses of seminal texts in successive New Testament books and offers hermeneutical summations of their missiological thrust. His strength is in Johannine studies and links to India.

Despite a historical-critical approach, he follows the canonical order from Matthew to Revelation, omitting James and the Pastoral Epistles. Pauline texts are discussed after the Synoptics. Drawing on Gadamer, Ricoeur, and Sandra

Schneiders, he favors perspectives that avoid traditionalism and situationalism.

In Matthew, location makes disciples missionaries, as Jesus displaces Jerusalem at the center, with authority extending throughout heaven and earth. The devil's crusading triumphalism is countered by "the crucified mind" (32) tying the last Great Commission to the Great Commandment (marking Matthew 25: 31-46 but missing 11:29).

Luke proclaims the Jubilee (69). John is dialogical with Jews and Samaritans, Paul with Jews and Greeks (61-66, 87-89). Unlike Socratic pedagogy, Christy dialogue challenges and changes all partners, socially and spiritually (90-93). Mission is both evangelical and ecumenical, not restricted to one method or to official emissaries (67, 155, 161).

On Christ and culture N. contrasts "the Pilgrim" with "the Jonah model," the former entering the wicked city compassionately (168). He discusses inculturation, but not such Catholics as Starkloff on indigenous North American peoples or contemporary African authors. Theocentrism, N. argues, points to pluralism or syncretism, christocentrism to exclusivism. Trinitarians may avoid indiscriminate inclusivism by emphasizing God seeking us in history. While recognizing the Holy Spirit's presence at work outside the churches, the Pauline missions were church-centered. Their tests for true inspiration, according to N. were: (1) confession Jesus is Lord, (2) love, and (3) building community (170-78).

A subject index and table of biblical citations would have enhanced the usefulness of this capable and comprehensive overview.

PETER SLATER  
Trinity College, Toronto

JOHN CHRYSOSTOM. By Wendy Mayer, John Chrysostom, and Pauline Allen. *The Early Church Fathers*. New York: Routledge, 2000. Pp. ix + 220. \$24.95.

The *Early Church Fathers* series offers translations of selected passages from important early Christian writers. This particular volume shows that John Chrysostom's influence did not stem

from theology, but from the power of his preaching and pastoral work as a deacon and priest in Antioch and as bishop of Constantinople. The readings, chosen from his numerous sermons and letters, reflect the environment in which—and the dedication with which—Chrysostom performed his duties. He obviously felt a strong responsibility for the spiritual welfare of his people and never curbed expressions of joy, anger, shame, or indignation which he experienced as he addressed their spiritual needs.

Chrysostom's congregation consisted of men and women, rich and poor, members of the imperial family and nobility, as well as merchants and artisans. He exhorted them to prayer, repentance, and generosity toward the poor, while rebuking them for unruliness in church, eating and drinking to excess, and for being too eager to attend the racetrack and the theater. He often spoke with an almost rude bluntness that must have unsettled his hearers; at the same time, he could, especially in his letters from exile, express a warmth that clearly sprang from loving concern for them. The authors maintain that his vehemence was not a function of his personal feelings, but a result of rhetorical practices aimed at effecting a change in his audience (148–49). This may be true, but the viciousness of his language in *Against the Jews*, *Oration 1* seems to go beyond mere rhetoric and could easily have provoked, not spiritual benefit, but a violent reaction against the Jews.

The introductions are clear and the translations fluent. The book offers a wealth of useful and interesting information on Chrysostom and his times.

GERARD H. ETTLINGER, S.J.  
St. John's University, Jamaica,  
N.Y.

AUGUSTINE: CHRISTIAN TRUTH AND FRACTURED HUMANITY. By Carol Harrison. *Christian Theology in Context*. New York: Oxford University, 2000. Pp. xvii + 242. \$60; \$19.95.

Any reader familiar with Carol Harrison's previous book, *Beauty and Revelation in the Thought of Saint August-*

*ine* (1992) will expect her new book to be another excellent contribution to the study of Augustine and will not be disappointed. The author mentions that she had especially in mind as readers her students in a course on Augustine and his age, and the book certainly will be a boon, not only to her students, but to any serious students of Augustine, especially in terms of his relation to classical culture and to the society in which he lived.

Part 1 focuses on Augustine's transformation from being a man who was the product of pagan classical culture to being a Christian bishop for whom the ideals of classical philosophy, literature, and ethics were radically changed through their confrontation with the Christian message. H. treats the change in Augustine's ethical ideals after his realization of the role of grace in the Christian life with exceptional clarity and helpfulness.

Part 2 situates Augustine's life and thought within the context of the Church and Roman society in Africa and in the whole ancient world. H.'s account of African society and the struggle with paganism and with the Donatist schism provides solid information and often makes for fascinating reading. Her account of Augustine's teaching on marriage is well balanced and avoids the harsh criticism that is all too often raised against him. So too, her presentation of Augustine's monastic ideal is lucid and balanced. All told, the book is a solid contribution to Augustinian scholarship.

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

WAITING FOR THE WORD: DIETRICH BONHOEFFER ON SPEAKING ABOUT GOD. By Frits de Lange. Translated from the Dutch by Martin H. Walton. Grand Rapids: Eerdmans, 2000. Pp. vii + 154. \$19.

In this meticulously researched and insightful book, the question that intrigues the author is how Bonhoeffer, an outspoken follower of Karl Barth's theology of the Word of God, could, in his letters from prison, end up advising

the Church to become silent and, at least for a time, to engage only in prayer and righteous action.

Lange pursues the question of the relationship between God's Word and human words during the various periods of Bonhoeffer's life, especially contrasting the differences between the time of his engagement in the "church struggle" and the time of his involvement in the conspiracy against Hitler and subsequent imprisonment. L. also highlights the importance for Bonhoeffer of the attitudes and customs of his immediate family when dealing with the relation between speaking and remaining silent. Bonhoeffer had to hold in tension what he learned from his father Karl Bonhoeffer and his mentor Karl Barth.

The value of this work lies in the challenge it presents to the Church now entering the 21st century. In his letters from prison Bonhoeffer warned Christians that their witness to a "world come of age" will be credible only if their everyday lives truly represent God's cause for the world by following Christ in being willing to exist and suffer for others. As L. puts it, "Hermeneutics is decided by ethics" (143). This means that the Church may have to wait until its own actions for justice make the time right for speaking God's redeeming Word credibly.

Clergy and laity alike will profit from reading this book, for it clearly sets forth the crucial task of the Church that fidelity to Christ requires. I hope L. will now write another volume elaborating on the Church's task vis-à-vis the social and cultural realities of our present-day world, many of which have changed dramatically since Bonhoeffer's death 55 years ago.

JOHN D. GODSEY  
Wesley Theological Seminary,  
Washington

LITERARY CONVERTS: SPIRITUAL INSPIRATION IN AN AGE OF UNBELIEF. By Joseph Pearce. San Francisco: Ignatius, 1999. Pp. xi + 452. \$24.95.

Joseph Pearce, biographer of Solzhenitsyn and Tolkien, presents a lively, almost gossipy, account of the conver-

sion to Catholicism (or Anglicanism in the case of T. S. Eliot and C. S. Lewis) of more than 25 important British literary and artistic figures of the 20th century. He uncovers connections and variations on the spiritual journey among such pre-World War I writers as G. K. Chesterton, Maurice Baring, R. H. Benson, Ronald Knox, Christopher Dawson, and E. I. Watkins. These giants, in turn, assisted later writers on their search, including Alfred Noyes, Compton MacKenzie, Siegfried Sassoon, Evelyn Waugh, Graham Greene, Eric Gill, Sheila Kaye-Smith, David Jones, Roy Campbell, Frederick Copleston, Arnold Lunn, Robert Speaight, and Edith Sitwell. After mid-century a smaller flow of writers, actors and thinkers followed—Muriel Spark, Alec Guinness, H. Ross Williamson, Malcolm and Kitty Muggeridge, and E. F. Schumacher.

P. reveals a range of motives for these remarkable conversions. Dissatisfied by the decline and disunity of the Anglican Church, the early converts, still in the shadow of Newman and Hopkins, found in Catholicism a greater clarity and certitude of doctrine as well as a greater catholicity and historical continuity. Chesterton and several later converts like Gill and Schumacher were attracted by the social teaching of the Catholic Church. Others found a home in Catholic liturgy (Knox), personal integration (Baring), cultural and religious integrity (Waugh and Lunn). For others, belief in God was the great struggle, with ecclesiastical change coming later (Lewis, Greene). Along the way, these literary converts found support from cradle Catholic authors like Belloc, Dorothy Sayers, the Meynells, Tolkien, and Frank Sheed, as well as priests like Jesuits Martindale and D'Arcy or Dominican Vincent McNabb. Chesterton, by contrast, contended that he became a Christian by arguing with atheists like H. G. Wells and G. B. Shaw. P. makes a convincing case that Greene's skeptical bent and moral struggles never severed him completely from his basic Catholic convictions.

By citing crucial passages and finding remarkable humor in the correspondence among these converts, P. makes

the century into a sort of Canterbury pilgrimage. He demonstrates the difficulty many of them had with the changes in liturgy after Vatican II, but does not explore it sufficiently in terms of cultural shifts. The integration of reason and faith that many of them found attractive in Catholicism, but which did not hold together well among some post-Vatican II Catholics, is also not well explained in this otherwise engaging volume. The reader should be inspired to reread the fiction, poetry, and autobiographies of many of these converts, as well as to hope that P. will provide a similar study of American literary converts from Orestes Bronson, Rose Hawthorne, and Isaac Hecker to Walker Percy, Denise Levertov, and Annie Dillard.

DAVID J. LEIGH, S.J.  
Seattle University

RELIGIOUS EXPERIENCE, JUSTIFICATION, AND HISTORY. By Matthew C. Bagger. New York: Cambridge University, 1999. Pp. x + 238. \$59.95.

Bagger's work updates and refines Dewey's naturalism. It begins with a clear, analytically precise introduction yet ends with a militantly naturalistic conclusion. For B., explaining religious experience requires justificatory reasons only, without room for witness or felt Presence. These reasons must be found implicit within religious experience and set in the context of current secular culture. Reasons once valid in a supernatural culture like that of Teresa of Avila no longer count. B. refutes Robert Forman's position on pure immediacy and William Alston's on a direct perception of God in religious experience. The work closes with a bibliography, largely of analytic philosophical approaches, and a brief index.

The notions underlying the book need to be clarified. Humans are centrally viewed as organisms adapting to a sociocultural environment, not primarily as mind-embodied beings in a universe of interpretation. Nature for B. "has virtually no content except as the definitional correlative to the super-

natural" (15). Rationality is based on self-assertion, the mark of modernity, and shorn of any nexus with lived witness and sense of Presence.

Then, too, strange omissions occur. Many are the references to Charles Peirce, but none to his "Neglected Argument to the Reality of God." Similarly, while S. rests his work on William James's *Principles of Psychology* and prefers it to the *Varieties*, he fails to face James's "MORE" in the *Varieties*. Finally, B. finds "jejune" Michael Buckley's contention that atheism is less a philosophical problem and more one of responding to the risen Christ and his Spirit (219, n. 27), yet B. omits treating these dimensions of the problem.

B.'s book merits attention, instancing a contemporary pragmatic dismissal of "supernatural explanations" of religious experience, which some use as evidence of God's "existence."

FRANK M. OPPENHEIM, S.J.  
Xavier University, Cincinnati

RADICAL ORTHODOXY?—A CATHOLIC ENQUIRY. Edited by Laurence Paul Hemming. Burlington, Vt.: Ashgate, 2000. Pp. ix + 179. \$84.95; \$29.95.

If postmodernity poses a challenge to theological discourse, Radical Orthodoxy presents itself as a response, or perhaps more accurately, as a group of responses. Emerging from a debate among mostly Anglican theologians in 1997 surrounding the project typified by the works of John Milbank, Catherine Pickstock, and Graham Ward, the Radical Orthodoxy movement pursues a program of "intellectual, ecumenical and cultural mediation" (33) between theological fideism and rationalism. Associates of the movement characteristically retrieve patristic and medieval sources to confront and undo the (perceived) inadequacy of late-modern theological attempts to mediate between faith and reason. *Radical Orthodoxy: A New Theology* (1999) contains essays from the original Cambridge conference.

The book under review here is a collection of thought-provoking essays stemming from a later conference

among mostly Catholic theologians. It responds to the Radical Orthodoxy program, not in the sense of a refutation, but in the sense of a critical engagement with its concerns and approaches. Introduced and edited by Hemming (a participant in both conferences), the collection is divided into three sections, each devoted to an aspect of Radical Orthodoxy: its program, retrieval of "theological sites," and engagement with "the contemporary." Each section opens with an essay by a contributor to *Radical Orthodoxy: A New Theology*. The subsequent essay(s) pursue(s) critical reflections on the issues raised in the first essay of the section. The volume concludes with James Hanvey's critical assessment of the Radical Orthodoxy project and its value for ongoing theological reflection.

This collection is a valuable introduction to the Radical Orthodoxy movement. Those engaged in critical reflection on the merits and limitations of modern theology for the postmodern world will find it a challenging and stimulating collection.

JAMES K. VOISS, S.J.  
Saint Louis University

THE HUMAN PERSON IN SCIENCE AND THEOLOGY. Edited by Niels Henrik Gregersen, Willem B. Drees, and Ulf Görman. Grand Rapids: Eerdmans, 2000. Pp. xii + 218. \$25.

This multi-author volume is the result of a conference held in Durham, England, in 1998. Eclectic in approach but integrated around basic issues, this work provides an up-to-date resource for the current range of reflections about human nature in the religion-science dialogue.

Uniting the nine contributions is the central concept of personhood. As Gregersen notes in the introduction, the authors share a "bio-cultural" paradigm that recognizes the biological basis of human nature while at the same time appreciating the distinctly cultural and social character of the human spirit. Both reductionism and dualism are to be rejected. Despite the book's title, however, the science is typically treated

at a fairly abstract level; the purported implications of science are of primary concern.

Articles by Mary Midgely, Hugo Lagercrantz, and Philip Hefner treat issues of fatalism and freedom from the perspectives of philosophy, science, and theology. Dennis Bielfeldt and Gregersen analyze mind-body supervenience, a concept of growing importance to the religion-science dialogue. Contributions by Michael Welker and John Teske round out the volume, engaging continental approaches and emphasizing social and cultural aspects of human personhood.

Several articles stand out. The exchange between Bielfeldt and Gregersen on supervenience is one of the richest dialogues on this subject yet. Hefner's subtle reinterpretation of the image of God moves beyond some of his previous work. Midgely provides a thoughtful analysis of the role of science in constructing philosophical worldviews.

The collection will be most valuable to scholars who are already thinking about these issues or who are interested in the current status of dialogue. While the diversity of material shows that many differences remain, several strong contributions provide significant resources for further reflection.

GREG PETERSON  
Thiel College, Greenville, Penn.

SAVING JESUS FROM THOSE WHO ARE RIGHT: RETHINKING WHAT IT MEANS TO BE CHRISTIAN. By Carter Heyward. Minneapolis: Fortress, 1999. Pp. xviii + 265. \$22.

Heyward, an Episcopal priest and professor of theology, writes as a feminist theologian. In revisionist style she counters what she views as the authoritarianism, moralism, and contentious spirit of the religious right. Her christological reflections present Jesus as one concerned about right relationships. Compassion, forgiveness, passion, and mutuality mark the spirit of Jesus. In traditional terms H. argues a low Christology.

H.'s theological epistemology begins not with sources but with ways of know-

ing: existentially, politically, and mystically. Relationality, sociopolitical reality, and sacred power define the contours of her thought. She has imbibed the postmortem spirit and thus rejects absolutist, authoritarian claims. She is also aware of the dangers surrounding the extreme form of postmodernism, in which no sense of a "whole" is possible.

H. would revision the traditional ways of explaining the uniqueness of Christ. "Jesus was divine in the same way we all are—together, in mutual relation with our sisters and brothers" (66). God was Jesus' sacred power to heal and to liberate. H.'s view of salvation and redemption is about inclusivity, new life, forgiveness, acceptance, and mutuality.

H. deals effectively with the notion of sin and our need for healing. She sees sin as a situation of isolation in which one is set apart from others in spiritual, social, and economic ways. Self-absorption is at the basis of sinful relationship. The opposite of sin lies in a spiritual and moral maturity marked by compassion and "justice-love."

Rejecting all forms of dualism, H. constructs a passionate and engaging relationship between Jesus and his followers. Violence and abuse of every kind signal the need for transformation and reconciliation.

This provocative christological essay challenges many traditional christological statements. The footnotes clearly indicate a theologian familiar with classical Protestant and feminist theological literature.

JOHN F. RUSSELL, O.C.A.R.M.  
Carmelite Novitiate, Middletown, N.Y.

CHRISTLICHER GLAUBE IN DER MODERNE: ZU EINIGEN GRUNDTHESEN BEI HANSJÜRGEN VERWEYEN, WALTER KASPER, JOSEPH KARDINAL RATZINGER, UND RUDOLF BULTMANN. By Josef Kreiml. *Theorie und Forschung*, 677; *Theologie*, 39. Regensburg: S. Roderer, 2000. Pp. 79. \$14.

In this small book Josef Kreiml highlights some basic ideas of Verweyen, Kasper, Ratzinger, and Bultmann/Jonas

on how Christian faith can be maintained in the framework of modern thought. K.'s first essay, "Does God Lay Absolute Claim to Humankind?" treats faith and reason in the thought-system of Hansjürgen Verweyen. Verweyen, who refers mostly to Fichte, thinks that human reasoning, although it is formed in history, has an elementary, ultimate structure as its foundation: God's "absolute" claim (19). The second essay takes up Kasper's thought on metaphysics and faith today. While the basis of Christian theology is the Gospel, metaphysics is the "air the theologian breathes" because it asks the question of "das Eine und Ganze" (23). Every theology that gives up metaphysics loses its ability to communicate; it becomes a "senseless" academic exercise. In "The Truth of Faith" K. provides a deep insight into works authored by Joseph Cardinal Ratzinger in the past few years. Ratzinger says that the human person who gives up contact with God is like a space satellite that has lost control (45). The most interesting passages in this essay are on liturgy, interreligious dialogue, and ethics.

"God's Acts in History," the most profound essay, takes up the Jewish philosopher Hans Jonas's critique of Bultmann's demythologization. Bultmann is right in thinking that humankind does not want supernatural powers to interfere in history. For him there is no real identity between God's acts and historical events. It is only an "identity of paradox" (72). But when a human person is permanently able to act and to intervene in physical acts in our world, God too must have "within the order of nature" the possibility to intervene. So Jonas tries to give an analogy between human and divine actions. The denial of every possibility of divine intervention in history makes God an "uncertain horizon" of subjective thinking, and this leads to a moral overstraining of the Christian message (77).

K.'s book is a very readable introduction to the thought of these four German theologians and philosophers.

ULRICH L. LEHNER  
University of Munich



WHAT IS MISSION?: THEOLOGICAL EXPLORATIONS. By J. Andrew Kirk. Minneapolis: Fortress, 2000. Pp. vii + 302. \$20.

This introduction to a theology of Christian mission is thoroughly researched, based in Scripture, theologically sound, ecumenical in tone, wide ranging in scope, and yet very readable. As dean and head of the School of Mission and World Christianity at Selly Oak Colleges, Birmingham, England, and with teaching experience in other countries, Kirk knows firsthand the importance of just such a guide for understanding the Church *in* mission and some of the themes relevant to the mission *of* the Church. He preempts the reader's thoughts by suggesting that his is a "handbook" for the student of Christian mission (1), in comparison to David Bosch's monumental *Transforming Mission* (1991), a work to which one needs to return again and again.

Central to K.'s theology of the Church in mission is the *missio Dei*. One cannot avoid the strong emphasis he places throughout the book on the concept of a personal God. The God who has a *missio* is a personal, trinitarian God who is "concerned about all aspects of life, is compassionate, a lover of justice, full of mercy and forgiving" (24). The mission of the Church is the participation in all aspects of God's mission as revealed in the person and mission of Jesus Christ. Although K. titles them differently, his list of contemporary issues includes witness and proclamation, justice, peace, the integrity of creation, interreligious dialogue, inculturation, reconciliation, and sharing partnership. He has not explicitly named prayer and liturgy as components of God's and the Church's mission, but they are implicit in his constant and important reference to a personal God.

An excellent resource for all students of theology, emphasizing once again that "there can be no theology without mission" (11).

ELEANOR DOIDGE  
Catholic Theological Union, Chicago

WHAT DARE WE HOPE?: RECONSIDERING ESCHATOLOGY. By Gerhard Sauter.

Theology for the 21st Century. Harrisburg, Penn.: Trinity, 1999. Pp. xvi + 231. \$19.

Sauter, director of the Ecumenical Institute at the University of Bonn, has produced a major reflection on eschatology. His preferred eschatological category is "promise." We must attend to God's promises, not to our expectations, because "promise is the object of hope." In accounting for our hope, S. links promise with the doctrine of justification as understood by Luther and Calvin. It is easy to see why S. takes issue with the theology-of-history eschatologies of Wolfhart Pannenberg and Jürgen Moltmann. They are interested in the telos of history and in what we are to hope for from history so that we might take actions in the present that are necessary to realize our vision of that telos. Thus "eschatology becomes a teleology of history."

One question raised by this approach is how God's action relates to our action in seeking this realization. S. contrasts this type of eschatology with two that preceded it. "Consistent eschatology" (Albert Schweitzer and Johannes Weiss) foresees the kingdom of God breaking into history, rendering it incoherent, and, in its catastrophic state, bringing forth a new world in which God would reign. "Radical eschatology" (Karl Barth, Rudolph Bultmann, and Karl Rahner) accuses hoppers of being too immanent about their hopes and underscores the need to hope for what the wholly Other, God alone, can effect. What this is cannot be deduced from any analysis of history. Rather, it is focused on the present as it stands in relation to eternity, which is not seen as coming after time but as encountering us here and now.

The great value of the work is that it educes from these three different eschatological perspectives of the last 100 years, a series of questions that each type has tried to answer. S. sees each type as able to make points of contact with one another. "The points of contact emerge from questions which need to be asked over and over again" (214). The book is a necessity for graduate stu-

dents but is not likely to be understood by undergraduates.

JOHN HAUGHEY, S.J.  
Loyola University, Chicago

**AFTER DEATH?: PAST BELIEFS AND REAL POSSIBILITIES.** By David Edwards. New York: Cassell, 1999. Pp. ix + 182. \$17.95.

This book is interesting, but perhaps not entirely for the reasons the author would like to hear. Along with surveying some views of the afterlife held by traditional religions, and specifically Christianity, and some philosophical views of the immortality of the soul, Edwards gives a generally accurate and sobering account of the decline in England of the Christian belief in personal life after death. This decline holds true to a significantly lesser degree in the United States. E. ascribes much of this decline to a modern scientific view of how closely dependent our mental activity is on the activity of brain cells, a view he basically accepts.

E. rejects the immortality of the soul (157) and interprets the biblical teaching about the Resurrection of Jesus and of his followers as probably not including a transformed physical body. He finally suggests that since by faith Christians hold that it is simply by his power that God "made, and makes, the universe" (162), we can believe that he will mercifully pluck us from total death. God will give us a "purely spiritual" (166) relationship with him and, through him, with others after this life.

Some of E.'s reservations about traditional Christian teaching on hell seem well founded, and his survey is interesting. His themes, however, are treated more seriously in other works (e.g., by John W. Cooper and Tony Walter). The book's main value is to show how much needs to be done to make the substantive Christian teaching on this area credible in our time, and how easily one can embark on a slippery road that relentlessly slides one away from Christian belief.

M. JOHN FARRELLY, O.S.B.  
St. Anselm's Abbey, Washington, D.C.

**METHOD AND CATHOLIC MORAL THEOLOGY: THE ONGOING RECONSTRUCTION.** Edited by Todd A. Salzman. Omaha: Creighton University, 1999. Pp. xvi + 279. \$25.

This fine collection of essays examines the ongoing methodological reconstruction of Catholic moral theology. In doing so, the volume honors and utilizes the work of Norbert Rigali, S.J., one of the most influential thinkers in this reconstructive project. Contributors to the collection include Richard Gula, Joseph Selling, Bernard Hoose, Mark O'Keefe, James Keenan, Edward Vacek, Charles Curran, James Walter, Todd Salzman, Jean Porter, Lisa Sowle Cahill, and Richard McCormick.

Salzman's introduction provides the context for the study. Historically, Vatican II's decisive break from the traditional manuals reoriented Catholic moral theology away from natural law morality toward a morality based on specifically Christian sources. This reorientation, however, did not seek to eliminate natural law thinking altogether. Rather, moral theologians have since tried to find a workable balance between philosophy and theology; i.e., to integrate the universal insights of natural law morality and the particularity of Christian sources.

Rigali has been a major contributor in this effort, using philosophical methods to reformulate an authentically Christian moral theology. Following his lead, the contributors address four critical issues confronting this reconstructive project. Gula, Selling, and Hoose explore the development of normative methods in moral theology. O'Keefe, Keenan, Vacek, and Curran clarify the nature and content of specifically Christian sources. Walter, Salzman, and Porter examine the tension between natural law morality and Christian morality. Cahill and McCormick focus on the application of this integrated approach to moral theology in the field of biomedical ethics, exploring its use in the areas of euthanasia and genetic research.

These essays are a fine tribute to Rigali and provide an excellent overview of current trends in Catholic moral theology. Christian theologians and phi-

losophers will find them useful in the classroom and in comparative studies.

LINDA M. MACCAMMON  
Carroll College, Helena

JOURNEY IN FAITH AND FIDELITY: WOMEN SHAPING RELIGIOUS LIFE FOR A RENEWED CHURCH. Edited by Nadine Foley, O.P. New York: Continuum, 1999. Pp. 304. \$34.95.

The 15 chapters in this book are written by 12 members of the Adrian Dominican congregation who chart the renewal of religious life since Vatican II. They also raise prophetic questions about structures in the Church that do not take account of the experience of many of the baptized within and beyond religious life. It is an informative, thoughtful, and honest book that includes critical appraisals of relevant Vatican documents.

The first seven chapters are broadly and deeply theological. They provide a clear and penetrating narrative of the theological foundations of renewal in the Roman Catholic Church after Vatican II and detail the processes by which this renewal has been accomplished in one particular setting. Miriam Mullins examines the biblical foundations of the renewal and the shift from the language of perfection to that of covenant and servant leadership (31). Anneliese Sinnott describes the shift from a classical to a dialogical theological methodology that is faithful to both the multivalent truth of present experience and tradition. In a later chapter she grounds the call to mission in the life and ministry of Jesus. Carol Johannes explores a kenotic Christology that teaches us about the nature of God and of our understanding of power. Nadine Foley leads us through a theology of the Holy Spirit and the ways that charisms function in the Church as a locus of inner authority and mission. Patricia Walter outlines pre- and post-conciliar ecclesiologies and confronts the tensions that perdure between religious life and other segments of the Church.

Chapters 8–15 focus on particular aspects of the work of the Adrian Dominican congregation. Topics include orga-

nizational theory; the nature and function of chapter meetings after Vatican II; the founding of Network, a political lobby in Washington, D.C.; as well as chapters on feminist, womanist, and *mujerista* perspectives.

It would be a serious mistake not to read this book because of its location in one particular religious congregation. This is an extremely important book for everyone in the Church because it describes in vivid and dynamic ways what it means to “do” theology, and chronicles how faithful attention to authentic, prayerful, theological activity can and does lead to radical change in one’s outlook and living (102). This path is open to every baptized Christian, and women religious provide a model for everyone in the Church to grow in the freedom of the children of God. In this volume, the reader finds encouragement, humble but sure confidence, and a prophetic vision of a Church that is always reforming itself, open to diversity within and beyond itself, and honest about the struggle to respond to the ever-changing call of the Spirit and of the world.

ELIZABETH A. DREYER  
Fairfield University, Connecticut

GODLUST: FACING THE DEMONIC, EMBRACING THE DIVINE. By Kerry Walters. New York: Paulist, 1999. Pp. xi + 167. \$11.95.

*Godlust* is a reflection on the effects of original sin—the “worm in the heart”—on contemporary Western culture. Using Herod the Great as an exemplar, Walters presents an astute analysis of a fundamental distortion of our cultural worldview. “Put in its starkest terms, the desire *for* God that lies at the core of our spiritual identities mutates into a lust *to be* God. What originally is a divinely embedded yearning that draws us toward God corrupts into an obsessive drive to usurp God’s place” (6). This distortion, found in the thought of influential philosophers, scientists, and reformers, effectively reduces or removes a God-consciousness from our worldview.

W. describes three fundamental modes that “Godlusters” use to mutate the innate human yearning for God (the “mutation” of the classical transcendentals of truth, beauty, and goodness) into a purely subjective human experience. The three central chapters describe these patterns of distortion: Godlusters are Truth-Eaters, Beauty-Eaters, and Good-Eaters. Truth-Eaters (philosophers such as Nietzsche) reduce all truth to subjective interpretation and linguistic convention. Beauty-Eaters (scientists/technologists such as Francis Bacon) strip the physical realm of any reference to its Creator, seeing it merely as a repository of raw material ripe for human mastery. Good-Eaters (reformers such as Orson Welles’s Citizen Kane) remove divine wisdom from culture and redefine value in terms of individual rationalistic systems. W. thoroughly and effectively presents the Christian counterpoint to the Godlusters’ worldview.

This book is important for believers who cherish both the religious dimension of culture and truth, beauty, and goodness as signals of transcendence. It lays bare a culturally reinforced worldview insidiously denying the existence of God—*insidiously* because usually unarticulated (fully a third of a recent undergraduate theology class was questioning the existence of God). Though W.’s language may be alienating for some, his thesis warrants prayerful consideration.

RICHARD J. HAUSER, S.J.  
Creighton University, Omaha

AT THIS TIME, IN THIS PLACE: THE SPIRIT EMBODIED IN THE LOCAL ASSEMBLY. By Michael Warren. Harrisburg, Penn.: Trinity, 1999. Pp. x + 182. \$15.

This work is not easy to categorize. Warren considers it “an exercise in practical theology” touching on Christian education/catechesis, pastoral ministry, liturgy, ethics, culture, and communications. That such broad topics are all treated in this slim volume cautions one from demanding too much depth. Rather, W. invites reflection on questions posed throughout a work that is

more probative than systematic, more critical than constructive, and more evocative than methodologically clear or precise.

W. repeatedly urges that theology and pastoral ministry should be seen as one theological reality. He values today’s ongoing integration of liturgy and catechesis but only when liturgy leads to principled action in the world (chaps. 1 and 3). How this integration differs from moralizing in preaching and celebration is noted (69) but not convincingly addressed. W. uses insights from liberation theologians and other contemporary authors to challenge those who engage in public worship and to demand that liturgy and Christian living be integral. The notion of “sacramentality,” however, remains undefined. That W. does not probe it as a necessary substratum for articulating the theology of liturgy and sacraments is disappointing, particularly considering the recent emphasis given it (e.g., by Kenan Osborne) as a way to understand how Christians should first view the world and then engage in public liturgy. For W. “liturgy” almost always refers to the ritual enactment of the local assembly. Where he critiques liturgy’s structure (chap. 4), he does so from a perspective that some would praise as inclusive and others would criticize as egalitarian. His challenges to local churches in chapter 6 are based on his appropriately poignant critiques of the status quo offered throughout the work. These “attitudinal” and “procedural characteristics” (138–40) are well worth the kind of discussion W. urges throughout the book.

That this work is largely the fruit of a sabbatical taken in 1992–93 is reflected in the somewhat dated bibliography (few non-English sources) and endnotes. Some quotations do not really support the point W. is trying to make, e.g. the quote from Erasmus (67). Some editing errors mar an otherwise readable style. Liturgists and catechists will be challenged by this book. Whether it succeeds in bridging the gulf between theology and pastoral ministry is debatable.

KEVIN W. IRWIN  
Catholic University of America,  
Washington

IL PROBLEMA FILOSOFICO DEL LINGUAGGIO IN ANTONIO ROSMINI. By Vereno Brugiattelli. Collana Scienze Religiose, n.s., vol. 1. Bologna: Edizioni Dehoniane, 2000. Pp. 278. Lit. 33,000.

Philosophers and theologians outside of Italy might associate the name, Antonio Rosmini (1797–1855), only with the 40 propositions condemned by the Holy Office in 1887 (DS 3201–3241). In 1991, however, the Congregation for the Doctrine of the Faith began a reexamination of Rosmini's thought, and in the years since a renaissance of Rosmini studies (mostly in Italy) has taken place. Rosmini's was one of the great minds of the 19th century. In this volume, Brugiattelli makes an original contribution by demonstrating convincingly that the philosophy of language—while not developed fully in one single work and not always recognized by scholars—is “a red thread” (111) that runs through Rosmini's entire philosophical and religious thought.

B.'s introduction examines philosophical thinking about language from Descartes until the mid-19th Century. Rosmini's understanding of language is outlined in chapter 1: language is a “system of signs” that mediates and expresses ideas generated from experience: “the vocal sign is first a sign of the idea and then, by means of the idea, of the thing” (72). Progress in using language is how a person develops as a person (chap. 2); and what is true of an individual is true of society as a whole: “language is the mirror of the civil and cultural progress of humanity” (126). As one becomes more and more skilled in linguistic expression and strives for rational precision which stretches toward the truth (chap. 3), one becomes aware of the transcendent Word heard only in deep silence (chap. 5); for language, ultimately, is the gift of God as humans are put in touch with Being itself (chap. 4).

This is a significant book for anyone interested in the philosophy of language. B.'s knowledge of Rosmini's vast and wide-ranging corpus (over 70 volumes) is truly impressive. His language is clear and nontechnical, and he makes some interesting connections between

Rosmini and contemporary philosophers like Rorty and Popper. For those unfamiliar with “il Roveretano,” this book can prove a fine introduction.

STEPHEN BEVANS, S.V.D.  
Catholic Theological Union, Chicago

FRIENDSHIP AND SOCIETY: AN INTRODUCTION TO AUGUSTINE'S PRACTICAL PHILOSOPHY. By Donald X. Burt, O.S.A. Grand Rapids: Eerdmans, 1999. Pp. xii + 239. \$18.

“The argument of this book is that at the root of Augustine's practical philosophy is the love of friendship. The ideal relationship of human with human, of humans with God, and, indeed, of body and soul in each individual is a relationship of friend to friend” (xi). Burt never argues his “argument.” He restates and applies it adroitly to problems in pastoral counseling, but he does not explain it alongside of alternatives. The relationship of subject to sovereign, for one, would likely have nudged “friend to friend” aside, had B. done more with Augustine's antipelagian writing. Yet that may be asking too much. How comprehensive should one expect him to be? Can a book “aimed at introducing the thought of Augustine to the ordinary non-professional” (ix) avoid making its man a bit too complicated?

Perhaps not, though B.'s emphatic assurances (“Augustine's message is that we must. . .”) seem to dare critics to come armed with complications. Near the close of *City of God* for instance, Augustine fondly remembered the first Christians for whom the only way to fight for survival was to be contemptuous of it. To fight otherwise (*pro salute pugnare*) was to forfeit faith in God's sovereignty and deliverance. But B.: “there is no *obligation* on a Christian community to refuse self-defense (128). And the few paragraphs on celibacy (84, 116) in the many pages devoted to marriage and family incline one to forget that Augustine put marital fidelity a close second to chastity—but second, all the same—in his treatise *Holy Virginity*.

B. readably and plausibly turns the formidable 4th- and 5th-century bishop into a companionable, compassionate, sometimes compelling practical and spiritual guide. The book is tidier and, in places, less tentative than it should be, but it is a defensibly “Augustinian analysis” of familiar human predicaments.

PETER IVER KAUFMAN  
University of North Carolina,  
Chapel Hill

SOVEREIGN VIRTUE: THE THEORY AND PRACTICE OF EQUALITY. By Ronald Dworkin. Cambridge: Harvard University, 2000. Pp. 512. \$35.

Political philosopher Ronald Dworkin defies the neoliberal and conservative success of the last decades in making equality the “endangered species of political ideals” (1). He argues in noble if expansive fashion that equality is not just a value to be recovered; it is the “sovereign virtue” of politics (1).

D.’s case for equality is founded on his ethical liberalism. At the heart of this case are deeply moral claims about the responsibility each person has for his or her life and about the equal importance of all lives. D. advocates the distributive notion of “equality of resources” as the chief means by which to ensure the practice of these ethical first principles in social and political life. For all the ethical weight it bears, however, equality of resources is a market-based concept that relies on ideas like price and opportunity cost to give moral content to the meaning of equal concern. This mix of the ethical and economic, however, is problematic. D. charges people with responsibility but also renders responsibility in instrumental, economic terms. Similarly, he affirms the great value of liberty but construes it as a means and not as an end. But can our fundamental equality be understood in such instrumental terms—terms that do not evoke a human context of embodiment, intrinsic value, inherent freedom, and a desire for God?

The first half of the book is a theoretical discussion of such topics as equality of resources, equality and liberty, and

liberal community. The second half focuses on issues like welfare reform and affirmative action. Almost all of the chapters were published previously. Unfortunately for a book filled with insights, there is not a tight logic linking each chapter to the overall argument.

DAVID E. DECOSSE  
Boston College

ANALYZING BACH CANTATAS. By Eric Chafe. New York: Oxford University, 2000. Pp. xvii + 286. \$55.

As he did in this book’s companion volume, *Tonal Allegory in the Vocal Music of J. S. Bach* (1991), Chafe analyzes “the ways in which one of the greatest of all musical minds attempted to mirror both the dogma and the mystery of religious experience in musico-allegorical terms” (xvi). Since his first article introducing the concept of “tonal allegory” in the Passions of Bach (1981), C. has worked to push Bach studies beyond formalist analysis and to demonstrate how the composer represented Lutheran theology by means of musical language and structures. For C., “the cornerstone of Lutheran hermeneutics” is that the events of salvation history must be “duplicated within the human heart.” Thus, in Cantata 121, the descent-ascent harmonic “shape” allegorizes both the historical “incarnation of Jesus” (at the turning of the winter solstice) as well as the “subsequent elevation of humanity through faith in the incarnation” (148–89). Musical structures represent both dogmatic content and personal religious experience.

Perhaps C.’s most interesting contribution is the application of his own pioneering studies of modality in Monteverdi to Bach’s compositions. Late-medieval Lutheran chorale melodies that were “modally anomalous”—i.e., that changed their mode, ended on the “wrong” degree of the scale, or contained pitches outside the normal modal framework—nicely served to represent Bach’s religious vision. For example, Bach’s *Orgelbüchlein* arrangement of the New Year chorale “Das alte Jahr vergangen ist” seemingly begins in D minor and ends in E major. How to ana-

lyze this structural instability so unnerving to the modern ear? For C., the chorale's "modal anomaly" gave Bach a language with which to express his "tonal allegory": humanity's initial "imperfection and mortality" is resolved both theologically and musically in the believer's final "hope for eternal life" (84–86).

A church historian might hope for a thicker description of Bach's location in the 18th century. Bach's late-baroque "Lutheran hermeneutic" is sometimes more individualist and Pietist (and sentimental) than the rugged late-medieval Luther could himself have imagined. Then again, Bach's apparent self-understanding that he was composing a

"theology" strikingly resembles that of his near-contemporary, Sir Isaac Newton. "Theology" could be inflected in both musical and scientific keys. This baroque parallel suggests that the primary interest of this book for theologians may be C.'s implicit expansion of the notion of "theology" and its representational languages. Just as Balthasar (in *Herrlichkeit*) undertook the study of literary figures (Hopkins, Péguy, Bernanos) as theologians in the "lay style," so C. suggests that we should—as Jaroslav Pelikan put it—place *Bach among the Theologians* (1986).

STEPHEN SCHLOESSER, S.J.  
Boston College

## BOOKS RECEIVED

### SCRIPTURAL STUDIES

- Argall, Randal A., Beverly Bow, and Rodney Alan Werline, ed. *For a Later Generation: The Transformation of Tradition in Israel, Early Judaism, and Early Christianity*. Harrisburg, Penn.: Trinity, 2000. Pp. xviii + 333. \$40.
- Aune, David E., ed. *The Gospel of Matthew in Current Study: Studies in Memory of William G. Thompson, S.J.* Grand Rapids: Eerdmans, 2001. Pp. xii + 191. \$25.
- Beck, John A. *Translators as Storytellers: A Study in Septuagint Translation Technique*. Studies in Biblical Literature, vol. 25. New York: Peter Lang, 2000. Pp. viii + 227. \$50.95.
- Burchard, Christoph. *Der Jakobsbrief*. Handbuch zum Neuen Testament. Tübingen: Mohr Siebeck, 2000. Pp. xi + 217. DM 58.
- Campbell, Antony F., and Mark A. O'Brien. *Unfolding the Deuteronomistic History: Origins, Upgrades, Present Text*. Minneapolis: Fortress, 2000. Pp. vi + 505. \$37.
- Ceresko, Anthony R. *Introduction to the Old Testament: A Liberation Perspective*. Rev. and updated ed. Maryknoll, N.Y.: Orbis, 2001. Pp. xxi + 384. \$25.
- Childs, Brevard S. *Isaiah: A Commentary*. The Old Testament Library. Louisville: Westminster John Knox, 2000. Pp. xvii + 553. \$55.95.
- Coloe, Mary L. *God Dwells with Us: Temple Symbolism in the Fourth Gospel*. Collegeville: Liturgical, 2001. Pp. x+ 252. \$24.95.
- Dahl, Nils Alstrup. *Studies in Ephesians: Introductory Questions, Text- and Edition-Critical Issues, Interpretation of Texts and Themes*. Ed. David Hellholm, Vemund Lomkvist, and Tord Fornberg. Wissenschaftliche Untersuchungen zum Neuen Testament, vol. 131. Tübingen: Mohr Siebeck, 2000. Pp. xii + 548. DM 198.
- Dart, John, and Ray Riegert. *The Gospel of Thomas: Unearthing the Lost Words of Jesus*. Berkeley: Seastone, 2000. Pp. 120. \$11.95.
- Davila, James R. *Liturgical Works*. Eerdmans Commentaries on the Dead Sea Scrolls, vol. 6. Grand Rapids: Eerdmans, 2001. Pp. xi + 338. \$25.
- Donelson, Lewis R. *From Hebrews to Revelation: A Theological Introduction*. Louisville: Westminster John Knox, 2001. Pp. v + 161. \$19.95.
- Dunn, James D. G., ed. *Paul and the Mosaic Law*. Durham-Tübingen Research Symposium on Earliest Christianity and Judaism, vol. 3. Grand Rapids: Eerdmans, 2001. Pp. xi + 363. \$35.
- Fisk, Bruce N. *First Corinthians*. Interpretation Bible Studies. Louisville: Geneva, 2000. Pp. vi + 114.
- Fonrobert, Charlotte Elisheva. *Menstrual Purity: Rabbinic and Christian Reconstructions of Biblical Gender*. Contraversions. Stanford: Stanford University, 2000. Pp. viii + 326. \$55.
- Gibson, Arthur. *Text and Tablet: Near Eastern Archaeology, the Old Testament, and New Possibilities*. Ashgate New Critical Thinking in Theology and Biblical Studies. Burlington, Vt.: Ashgate, 2000. Pp. xiv + 292. \$79.95.
- Hahn, Scott, Curtis Mitch, and Dennis Walters, ed. *The Gospel of Matthew: With an Introduction, Commentary, Notes, and Study Questions*. Ignatius Catholic Study Bible. San Francisco: Ignatius, 2000. Pp. 86. \$9.95.
- Harris, J. Gordon, Cheryl A. Brown, and Michael S. Moore. *Joshua, Judges, Ruth*. Vol. 5 of *New International Biblical Commentary*. Old Testament Series. Peabody, Mass.: Hendrickson, 2000. Pp. xvii + 398. \$11.95.
- Hartley, John E. *Genesis*. Vol. 1 of *New International Biblical Commentary*. Old Testament Series. Peabody, Mass.: Hendrickson, 2000. Pp. xvii + 393. \$11.95.
- Heil, John Paul. *The Transfiguration of Je-*



- sus: Narrative Meaning and Function of Mark 9:2–8, Matt 17:1–8, and Luke 9:28–36.* Analecta Biblica, vol. 144. Rome: Pontificio Istituto Biblico, 2000. Pp. 367. \$25.
- Hester, David C. *First and Second Samuel.* Interpretation Bible Studies. Louisville: Geneva, 2000. Pp. viii + 118. \$9.95.
- Horsley, Richard A., ed. *Paul and Politics: Ekklesia, Israel, Imperium, Interpretation: Essays in Honor of Krister Stendahl.* Harrisburg, Penn.: Trinity, 2000. Pp. viii + 248. \$26.
- Hovhannessian, Vahan. *Third Corinthians: Reclaiming Paul for Christian Orthodoxy.* Studies in Biblical Literature, vol. 18. New York: Peter Lang, 2000. Pp. 202. \$49.95.
- Jobs, Karen H., and Moisés Silva. *Invitation to the Septuagint.* Grand Rapids: Baker, 2000. Pp. 351. \$29.99.
- Kellmeyer, Steve. *Bible Basics: An Introductory Study Guide to the Catholic Faith.* New Berlin, Wis.: Basilica, 2000. Pp. 302.
- Kille, D. Andrew. *Psychological Biblical Criticism.* Guides to Biblical Scholarship. Minneapolis: Fortress, 2001. Pp. xv + 161. \$21.
- Koperski, Veronica. *What Are They Saying about Paul and the Law?* WATSA Series. New York: Paulist, 2001. Pp. xi + 148. \$12.95.
- Limburg, James. *Psalms.* Westminster Bible Companion. Louisville: Westminster John Knox, 2000. Pp. xviii + 509. \$29.95.
- Loader, William R. G. *Jesus and the Fundamentalism of His Day.* Grand Rapids: Eerdmans, 2001. Pp. vi + 156. \$14.
- MacDonald, Margaret Y. *Colossians and Ephesians.* Sacra Pagina, vol. 17. Collegeville: Liturgical, 2000. Pp. xvi + 390. \$39.95.
- Malina, Bruce J. *The Social Gospel of Jesus: The Kingdom of God in Mediterranean Perspective.* Minneapolis: Fortress, 2001. Pp. xiii + 178. \$19.
- McKenna, Megan. *Prophets: Words of Fire.* Maryknoll, N.Y.: Orbis, 2001. Pp. vii + 271. \$15.
- Nielsen, Anders E. *Until It Is Fulfilled: Lukan Eschatology according to Luke 22 and Acts 20.* Wissenschaftliche Untersuchungen zum Neuen Testament, vol. 126. Tübingen: Mohr Siebeck, 2000. Pp. xvii + 326. DM 148.
- Pao, David W. *Acts and the Isaianic New Exodus.* Wissenschaftliche Untersuchungen zum Neuen Testament, vol. 130. Tübingen: Mohr Siebeck, 2000. Pp. xx + 311. DM 98.
- Perdue, Leo G. *Proverbs.* Interpretation, a Bible Commentary for Teaching and Preaching. Louisville: Westminster John Knox, 2000. Pp. xi + 289. \$15.
- Poythress, Vern S., and Wayne A. Grudem. *The Gender-Neutral Bible Controversy: Muting the Masculinity of God's Words.* Nashville: Broadman & Holman, 2000. Pp. xxix + 373. \$19.99.
- Reed, Jonathan L. *Archaeology and the Galilean Jesus: A Re-Examination of the Evidence.* Harrisburg, Penn.: Trinity, 2000. Pp. xiii + 253. \$30.
- Reiser, William E. *Jesus in Solidarity with His People: A Theologian Looks at Mark.* Collegeville: Liturgical, 2000. Pp. xvii + 233. \$19.95.
- Schüssler Fiorenza, Elisabeth. *Jesus and the Politics of Interpretation.* New York: Continuum, 2000. Pp. xi + 180. \$22.95.
- Shackelford, John M. *Biblical Body Language: The Figurative Face of Scripture.* Lanham, Md.: University of America, 2000. Pp. xvii + 158. \$36.
- Thiselton, Anthony C. *The First Epistle to the Corinthians: A Commentary on the Greek Text.* The New International Greek Testament Commentary. Grand Rapids: Eerdmans, 2000. Pp. xxxiii + 1446. \$75.
- Umoh, Camillus. *The Plot to Kill Jesus: A Contextual Study of John 11: 47–53.* European University Studies, vol. 696. New York: Peter Lang, 2000. Pp. xx + 309. \$47.95.
- Vaught, Carl G. *The Sermon on the Mount: A Theological Investigation.* Rev. ed. Waco: Baylor University, 2001. Pp. xiv + 219. \$14.95.
- Walhout, Edwin. *Revelation Down to Earth: Making Sense of the Apocalypse of John.* Grand Rapids: Eerdmans, 2000. Pp. viii + 254. \$20.
- Walker, Thomas W. *Luke.* Interpretation

- Bible Studies. Louisville: Geneva, 2001. Pp. 114. \$28.95; \$7.95.
- Wiarda, Timothy. *Peter in the Gospels*. Wissenschaftliche Untersuchungen zum Neuen Testament, Series 2, vol. 127. Tübingen: Mohr Siebeck, 2000. Pp. xiv + 276. DM 98.
- Witherington, Ben. *The Gospel of Mark: A Socio-Rhetorical Commentary*. Grand Rapids: Eerdmans, 2001. Pp. xxiv + 463. \$35.
- Wroe, Ann. *Pontius Pilate*. New York: Modern Library, 2001. Pp. xv + 412. \$14.95.
- HISTORICAL**
- Alfeyev, Hilarion. *St. Symeon, the New Theologian, and Orthodox Tradition*. Oxford Early Christian Studies. New York: Oxford University, 2000. Pp. xiii + 338. \$85.
- Allen, John L. *Cardinal Ratzinger: The Vatican's Enforcer of the Faith*. New York: Continuum, 2000. Pp. xii + 340. \$24.95.
- Anglo-Saxon Spirituality: Selected Writings*. Trans. and intro. Robert Boenig. The Classics of Western Spirituality. New York: Paulist, 2000. Pp. xviii + 330. \$24.95.
- Aston, Nigel. *Religion and Revolution in France, 1780–1804*. Washington: Catholic University of America, 2000. Pp. xii + 435. \$44.95; \$24.95.
- Auth, Charles R., James R. Emond, and James A. Driscoll, ed. *A Dominican Bibliography and Book of Reference, 1216–1992: A List of Works in English by and about Members of the Order of Friars Preachers, Founded by St. Dominic De Guzman (c. 1171–1221) and Confirmed by Pope Honorius III, December 22, 1216*. New York: Peter Lang, 2000. Pp. xii + 1206. \$99.95.
- Bast, Robert James, and Andrew Colin Gow, ed. *Continuity and Change: The Harvest of Late Medieval and Reformation History: Essays Presented to Heiko A. Oberman on His 70th Birthday*. Boston: Brill, 2000. Pp. xv + 459. \$97.
- Baudry, Gérard-Henry. *Le Pêché dit originel*. Théologie Historique, vol. 113. Paris: Beauchesne, 2000. Pp. vii + 411. Fr. 294.
- Bellitto, Christopher M. *Nicolas de Clamanges: Spirituality, Personal Reform, and Pastoral Renewal on the Eve of the Reformations*. Washington: Catholic University of America, 2001. Pp. xii + 146. \$44.95.
- Bermejo, Luis. *Unto the Indies: Life of St. Francis Xavier*. Anand, Gujarat: Gujarat Sahitya Prakash, 2000. Pp. 328. \$9.
- Berndt, Rainer. *Petrus Canisius, S.J. (1521–1597): Humanist und Europäer*. Erudiri Sapientia, vol. 1. Berlin: Akademie, 2000. Pp. 500. DM 168.
- Bernstein, Richard. *Ultimate Journey: Retracing the Path of an Ancient Buddhist Monk Who Crossed Asia in Search of Enlightenment*. New York: Knopf, 2001. Pp. xi + 352. \$26.
- Bishop, George. *Pedro Arrupe, S.J.: Twenty-Eighth General of the Society of Jesus*. Anand, Gujarat: Gujarat Sahitya Prakash, 2000. Pp. 349. \$25.
- Brieskorn, Norbert, and Markus Riedener, ed. *Suche nach Frieden: Politische Ethik in der Frühen Neuzeit I*. Theologie und Frieden, vol. 19. Berlin: Kohlhammer, 2000. Pp. 276. DM 49.10.
- Brown, Peter Robert Lamont. *Augustine of Hippo: A Biography*. New ed. with an epilogue. Berkeley: University of California, 2000. Pp. xi + 548. \$35. \$19.95.
- Bunge, Marcia J., ed. *The Child in Christian Thought*. Grand Rapids: Eerdmans, 2001. Pp. xiv + 511. \$24.
- Callahan, William James. *The Catholic Church in Spain, 1875–1998*. Washington: Catholic University of America, 2000. Pp. xviii + 695. \$49.95.
- Carroll, Michael P. *Irish Pilgrimage: Holy Wells and Popular Catholic Devotion*. Baltimore: Johns Hopkins University, 1999. Pp. ix + 226. \$38.
- Carvajal y Mendoza, Luisa de. *This Tight Embrace*. Trans. Elizabeth Rhodes. Reformation Texts with Translation (1350–1650). Milwaukee: Marquette University, 2000. Pp. xiv + 311. \$35.
- Cary, Phillip. *Augustine's Invention of the Inner Self: The Legacy of a Christian Platonist*. New York: Oxford University, 2000. Pp. xvii + 214. \$45.

- Chidester, David. *Christianity: A Global History*. New York: HarperSanFrancisco, 2000. Pp. x+ 627. \$32.
- Commission on Security and Cooperation in Europe. *Report on the Russian Presidential Elections, March 26, 2000*. Washington: United States Congress, 2000. Pp. 8.
- Corti, Eugenio. *The Red Horse: A Novel*. San Francisco: Ignatius, 2000. Pp. 1015. \$29.95.
- Cottret, Bernard. *Calvin: A Biography*. Grand Rapids: Eerdmans, 2000. Pp. xv + 376. \$28.
- Drake, H. A. *Constantine and the Bishops: The Politics of Intolerance*. Ancient Society and History. Baltimore: Johns Hopkins University, 2000. Pp. xx + 609. \$68.
- Dreyer, Elizabeth. *The Cross in Christian Tradition: From Paul to Bonaventure*. New York: Paulist, 2000. Pp. x+ 262. \$23.95.
- Eliason, Eric A., ed. *Mormons and Mormonism: An Introduction to an American World Religion*. Urbana: University of Illinois, 2001. Pp. ix + 250. \$39.95; \$17.95.
- Emilsen, Susan E., and William W. Emilsen, ed. *Mapping the Landscape: Essays in Australian and New Zealand Christianity*. American University Studies. New York: Peter Lang, 2000. Pp. viii + 356. \$65.95.
- Esler, Philip Francis. *The Early Christian World*. 2 vols. New York: Routledge, 2000. Pp. xxvi + ix + 1342. \$200.
- Frankfurter, David. *Religion in Roman Egypt: Assimilation and Resistance*. Mythos. Princeton: Princeton University, 2001. Pp. xvi + 314. \$16.95.
- Freedman, David Noel, and Michael James McClymond, ed. *The Rivers of Paradise: Moses, Buddha, Confucius, Jesus, and Muhammad as Religious Founders*. Grand Rapids: Eerdmans, 2001. Pp. ix + 702. \$50.
- George, Timothy, and Robert Smith, ed. *A Mighty Long Journey: Reflections on Racial Reconciliation*. Nashville: Broadman & Holman, 2000. Pp. ix + 288. \$17.99.
- Gibaut, John St. H. *The Cursus Honorum: A Study of the Origins and Evolution of Sequential Ordination*. Patristic Studies, vol. 3. New York: Peter Lang, 2000. Pp. xiv + 358. \$67.95.
- Girard, René. *I See Satan Fall like Lightning*. Trans. James G. Williams. Maryknoll, N.Y.: Orbis, 2001. Pp. xxiv + 199. \$20.
- Harris, Ruth. *Lourdes: Body and Spirit in the Secular Age*. New York: Penguin, 2000. Pp. xxi + 474. \$17.
- Harrison, Carol. *Augustine: Christian Truth and Fractured Humanity*. Christian Theology in Context. New York: Oxford University, 2000. Pp. xiii + 242. \$60; \$19.95.
- Hildebrand, Alice von. *The Soul of a Lion: Dietrich von Hildebrand: A Biography*. San Francisco: Ignatius, 2000. Pp. 322. \$14.95.
- Hoffmann, Andreas. *Kirchliche Strukturen und Römisches Recht bei Cyprian von Karthago*. Rechts- und Staatswissenschaftliche Veröffentlichungen der Görres-Gesellschaft. Neue Folge, vol. 92. Paderborn: Schöningh, 2000. Pp. 345. DM 98.
- Hotson, Howard. *Paradise Postponed: Johann Heinrich Alsted and the Birth of Calvinist Millenarianism*. International Archives of the History of Ideas, vol. 172. Boston: Kluwer, 2001. Pp. x+ 227. \$72.
- Joassart, Bernard. *Hippolyte Delehaye: Hagiographie critique et modernisme*. 2 vols. Subsidia Hagiographica, vol. 81. Bruxelles: Societé des Bollandistes, 2000. Pp. viii + 897. EUR 150.
- Kanyang, Jean-Anatole Sabw. *Episcopus et plebs: L'Évêque et la communauté ecclésiastique dans les conciles africains (345-525)*. Publications Universitaires Européennes, vol. 701. New York: Peter Lang, 2000. Pp. xiv + 393. \$57.95.
- Kemp, Joyce. *The Spiritual Path of Caryll Houselander*. Jung and Spirituality. New York: Paulist, 2001. Pp. 138. \$12.95.
- Kooi, Christine. *Liberty and Religion: Church and State in Leiden's Reformation, 1572-1620*. Studies in Medieval and Reformation Thought, vol. 82. Leiden: Brill, 2000. Pp. xii + 243. \$100.
- Küng, Hans. *The Catholic Church: A Short History*. New York: Modern Library, 2001. Pp. xxv + 207. \$19.95.
- Lambert, Frank. *Inventing the "Great Awakening"*. Princeton: Princeton University, 2001. Pp. 300. \$18.95.
- Leonardi, Claudio, Giampaolo Mele, and

- Natalino Spaccapelo, ed. *Il Papato di San Simmaco: Atti del convegno internazionale di studi Oristano 19–21 novembre 1998*. Studi e Ricerche di Cultura-Religiosa, nova serie 2. Cagliari: Pontificia Facoltà Teologica della Sardegna, 2000. Pp. xx + 505.
- Lienkamp, Andreas. *Theodor Steinbüchels Sozialismusrezeption: Eine christlich-sozialethische Relecture*. Paderborn: Schöningh, 2000. Pp. xv + 803. DM 198.
- Malone, Mary T. *The First Thousand Years*. Vol. 1 of *Women and Christianity*. Maryknoll, N.Y.: Orbis, 2001. Pp. 276. \$20.
- Martin, Valerie. *Salvation: Scenes from the Life of St. Francis*. New York: Knopf, 2001. Pp. xii + 268. \$24.
- McKinnon, James W. *The Advent Project: The Later-Seventh-Century Creation of the Roman Mass Proper*. Berkeley: University of California, 2000. Pp. xiv + 466. \$50.
- Miller, Patrick D. *The Religion of Ancient Israel*. Library of Ancient Israel. Louisville: Westminster John Knox, 2000. Pp. xx + 335. \$44.95.
- Murphy, Daniel. *A History of Irish Emigrant and Missionary Education*. Dublin: Four Courts, 2000. Pp. xx + 574. \$55.
- Mursell, Gordon, ed. *The Story of Christian Spirituality: Two Thousand Years, from East to West*. Minneapolis: Fortress, 2001. Pp. 384. \$35.
- Nachef, Antoine. *Mary's Pope: John Paul II, Mary, and the Church since Vatican II*. Franklin, Wis.: Sheed & Ward, 2000. Pp. xii + 282.
- Nalle, Sara Tilghman. *Mad for God: Bartolomé Sánchez, the Secret Messiah of Cardenete*. Charlottesville: University of Virginia, 2001. Pp. x+ 228. \$49.50; \$16.95.
- Neenan, Benedict. *Thomas Verner Moore: Psychiatrist, Educator, and Monk*. New York: Paulist, 2000. Pp. vi + 336. \$29.95.
- Newman, John Henry. *Callista: A Tale of the Third Century*. Ed. Alan G. Hill. Notre Dame: University of Notre Dame, 2000. Pp. lii + 382. \$35.
- . *Lectures on the Present Position of Catholics in England: Addressed to the Brothers of the Oratory in the Summer of 1851*. Ed. Andrew Nash. Birmingham Oratory Millennium Edition. The Works of Cardinal Newman, vol. 1. Notre Dame: University of Notre Dame, 2000. Pp. lcv + 500. \$40.
- . *Sermon Notes of John Henry Cardinal Newman, 1849–1878*. Ed. Fathers of the Birmingham Oratory and James Tolhurst. Birmingham Oratory Millennium Edition. The Works of Cardinal Newman, vol. 2. Notre Dame: University of Notre Dame, 2001. liv + 362. \$35.
- Oetgen, Jerome. *Mission to America: A History of Saint Vincent Archabbey, the First Benedictine Monastery in the United States*. Washington: Catholic University of America, 2000. Pp. xi + 607. \$39.95.
- Olsen, Glenn, ed. *Christian Marriage: A Historical Study*. New York: Crossroad, 2000. Pp. x+ 374. \$24.95.
- Osborn, William M. *The Wild Frontier: Atrocities during the American-Indian War from Jamestown Colony to Wounded Knee*. New York: Random House, 2000. Pp. xv + 363. \$25.95.
- Palmer, Martin, and Nigel Palmer. *The Spiritual Traveler's England, Scotland, Wales: The Guide to Sacred Sites and Pilgrim Routes in Britain*. New York: HiddenSpring, 2000. Pp. xiii + 317. \$20.
- Pannenberg, Wolfhart. *Storia e problemi della teologia evangelica contemporanea in Germania: Da Schleiermacher fino a Barth e Tillich*. *Giornale di teologia*, vol. 275. Brescia: Queriniana, 2000. Pp. 470. EUR 28.41.
- Piper, John F. *Robert E. Speer: Prophet of the American Church*. Louisville: Geneva, 2000. Pp. xxi + 538. \$39.95.
- Reschly, Steven D. *The Amish on the Iowa Prairie, 1840 to 1910*. Baltimore: Johns Hopkins University, 2000. Pp. x+ 268. \$42.50.
- Riondato, Ezio, and Antonino Poppi, ed. *Cesare Cremonini: Aspetti del pensiero e scritti*. Vol. 1, *Il pensiero*. Vol. 2., *Fondi manoscritti e opere a stampa*. Padova: Accademia Galileiana di Scienze, lettere, ed Arti, 2000. Pp. 261, 462.

- Rotter, Andrew Jon. *Comrades at Odds: The United States and India, 1947–1964*. Ithaca: Cornell University, 2000. Pp. xxix + 337. \$55; \$19.95.
- Rummel, Erika. *The Confessionalization of Humanism in Reformation Germany*. Oxford Studies in Historical Theology. New York: Oxford University, 2000. Pp. 211. \$45.
- Russell, Jeffrey Burton, and Douglas W. Lumsden. *A History of Medieval Christianity: Prophecy and Order*. New York: Peter Lang, 2000. Pp. viii + 205. \$26.95.
- San Bernardo. *Sermoni diversie e vari*. Vol. 4 of *Opere di San Bernardo*. Ed. Bernardo Crippa et al. Milano: Scriptorium Claravallense, 2000. Pp. x+ 722.
- Schulte-Klöcker, Ursula. *Das Verhältnis von Ewigkeit und Zeit als Widerspiegelung der Beziehung zwischen Schöpfer und Schöpfung: Eine testbegleitende Interpretation der Bücher XI–XIII der "Confessiones" des Augustinus*. Hereditas: Studien zur Alten Kirchengeschichte, vol. 18. Bonn: Borengässer, 2000. Pp. xvi + 396. DM 72.
- Seton, Elizabeth Ann. *Correspondence and Journals, 1793–1808*. Vol. 1 of *Collected Writings*. Ed. Regina M. Bechtle and Judith Metz. Hyde Park, N.Y.: New City, 2000. Pp. xxx + 563. \$49.
- Shippo, Jan. *Sojourner in the Promised Land: Forty Years among the Mormons*. Urbana: University of Illinois, 2001. Pp. xiii + 400. \$34.95.
- Skotnicki, Andrew. *Religion and the Development of the American Penal System*. Lanham, Md.: University of America, 2000. Pp. 188. \$36.
- Smith, Huston. *Why Religion Matters: The Fate of the Human Spirit in an Age of Disbelief*. New York: HarperCollins, 2001. Pp. xiv + 290. \$25.
- Soden, Dale Edward. *The Reverend Mark Matthews: An Activist in the Progressive Era*. Seattle: University of Washington, 2001. Pp. xvi + 274. \$30.
- Tait, L. Gordon. *The Piety of John Witherspoon: Pew, Pulpit, and Public Forum*. Louisville: Geneva, 2001. Pp. xxiii + 256. \$24.95.
- Taylor, Justin. *Where Did Christianity Come From?* Collegeville: Liturgical, 2001. Pp. xv + 189. \$19.
- Thoene, Bodie and Brock Thoene. *Jerusalem Vigil*. Zion Legacy Series, vol. 1. New York: Penguin, 2001. Pp. 322. \$13.
- Thomas, J. Heywood. *Tillich*. Outstanding Christian Thinkers. New York: Continuum, 2000. Pp. xi + 188. \$41.95; \$19.95.
- Trapnell, Judson B. *Bede Griffiths: A Life in Dialogue*. SUNY Series in Religious Studies. Albany: State University of New York, 2001. Pp. xvii + 280. \$16.95.
- Tyndale, William. *The Obedience of a Christian Man*. Ed. David Daniell. Penguin Classics. London: Penguin, 2000. Pp. xxxiv + 236. \$13.
- Ustorf, Werner, and Toshiko Murayama, ed. *Identity and Marginality: Rethinking Christianity in North East Asia*. Studies in the Intercultural History of Christianity, vol. 121. New York: Peter Lang, 2000. Pp. 250. \$42.95.
- Van der Bent, A. J. *Willem Adolf Visser 't Hooft, 1900–1985: Fisherman of the Ecumenical Movement*. Geneva: World Council of Churches, 2000. Pp. 58. \$4.95.
- Van Voorst, Robert E. *Readings in Christianity*. 2d ed. Belmont, Calif.: Wadsworth, 2001. Pp. xx + 332. \$43.95.
- Wesley, Charles. *Charles Wesley: A Reader*. Ed. John R. Tyson. New York: Oxford University, 2000. Pp. vi + 519. \$24.95.
- White, Carolinne. *Early Christian Latin Poets*. The Early Church Fathers. New York: Routledge, 2000. Pp. x+ 195. \$24.99.
- Whitehead, K. D. *One, Holy, Catholic, and Apostolic: The Early Church Was the Catholic Church*. San Francisco: Ignatius, 2000. Pp. 334. \$14.95.
- Wiebe, Donald. *The Politics of Religious Studies*. New York: Palgrave, 2001. Pp. xx + 332. \$19.95.
- Yarnold, Edward. *Cyril of Jerusalem*. The Early Church Fathers. New York: Routledge, 2000. Pp. xii + 221. \$80; \$25.95.

#### SYSTEMATIC THEOLOGY

Althaus-Reid, Marcella. *Indecent Theology: Theological Perversions in Sex, Gender,*

- and Politics*. New York: Routledge, 2000. Pp. vi + 217. \$85; \$24.95.
- Alule, Cosmas. *Baptism and Faith: Their Relationship in Our Salvific Encounter with God Today in the Light of the New Testament Baptismal Theology and Vatican II Sacramental Theology*. European University Studies, vol. 700. New York: Peter Lang, 2000. Pp. 367. \$52.95.
- Balthasar, Hans Urs von. *Credo: Meditations on the Apostles' Creed*. San Francisco: Ignatius, 2000. Pp. 105. \$11.95.
- . *Mysterium Paschale: The Mystery of Easter*. Trans. Aidan Nichols. Ressourcement. San Francisco: Ignatius, 2000. Pp. xii + 297. \$16.95.
- Braaten, Carl E., and Robert W. Jenson, ed. *Church Unity and the Papal Office: An Ecumenical Dialogue on John Paul II's Encyclical Ut Unum Sint*. Grand Rapids: Eerdmans, 2001. Pp. viii + 166. \$20.
- Butin, Philip Walker. *The Trinity: Why This Three-Person God?* Foundations of Christian Faith. Louisville: Geneva, 2000. Pp. 126. \$11.95.
- Calvin, Jean. *Calvin's Institutes*. Abridged ed. Ed. Donald K. McKim. Louisville: Westminster John Knox, 2001. Pp. xxi + 189. \$16.95.
- Clapsis, Emmanuel. *Orthodoxy in Conversation: Orthodox Ecumenical Engagements*. Brookline, Mass.: Holy Cross Orthodox, 2000. Pp. 236. \$15.95.
- Clarke, W. Norris. *The One and the Many: A Contemporary Thomistic Metaphysics*. Notre Dame: University of Notre Dame, 2001. Pp. viii + 324. \$45; \$24.
- Cooper, John W. *Body, Soul, and Life Everlasting: Biblical Anthropology and the Monism-Dualism Debate*. Updated ed. Grand Rapids: Eerdmans, 2000. Pp. xxviii + 241. \$24.
- Doré, Joseph, ed. *Le Devenir de la théologie catholique mondiale depuis Vatican II, 1965–1999*. Sciences Théologiques et Religieuses. Paris: Beauchesne, 2000. Pp. viii + 466. Fr. 396.
- Doyle, Dennis M. *Communion Ecclesiology: Visions and Versions*. Maryknoll, N.Y.: Orbis, 2000. Pp. 192. \$24.
- Drummy, Michael F. *Being and Earth: Paul Tillich's Theology of Nature*. Lanham, Md.: University of America, 2000. Pp. xiv + 185. \$37.50.
- Fiddes, Paul S. *Participating in God: A Pastoral Doctrine of the Trinity*. Louisville: Westminster John Knox, 2000. Pp. viii + 312. \$29.95.
- Forward, Martin, Stephen Plant, and Susan White, ed. *A Great Commission: Christian Hope and Religious Diversity*. New York: Peter Lang, 2000. Pp. 488. \$71.95.
- Friesen, Duane K. *Artists, Citizens, Philosophers Seeking the Peace of the City: An Anabaptist Theology of Culture*. Scottsdale, Penn.: Herald, 2000. Pp. 347. \$16.99.
- Frymer-Kensky, Tikva Simone, et al., ed. *Christianity in Jewish Terms*. Radical Traditions. Boulder, Colo.: Westview, 2000. Pp. xxii + 438. \$30.
- Gelpi, Donald L. *The Gracing of Human Experience: Rethinking the Relationship Between Nature and Grace*. Collegeville, Minn.: Liturgical, 2001. Pp. xiv + 366. \$34.95.
- Goergen, Donald J., and Ann Garrido, ed. *The Theology of Priesthood*. Collegeville: Liturgical, 2000. Pp. viii + 224. \$24.95.
- Goyret, Philip, ed. *I vescovi e il loro ministero*. Città del Vaticano: Libreria Editrice Vaticana, 2000. Pp. 221. L. 30,000.
- Greeley, Andrew M. *The Catholic Imagination*. Berkeley: University of California, 2000. Pp. 213. \$24.95.
- Grenz, Stanley, and John R. Franke. *Beyond Foundationalism: Shaping Theology in a Postmodern Context*. Louisville: Westminster John Knox, 2001. Pp. xi + 298. \$24.95.
- Grey, Mary C. *The Outrageous Pursuit of Hope: Prophetic Dreams for the Twenty-First Century*. New York: Crossroad, 2000. Pp. 118. \$14.95.
- . *Redeeming the Dream: Feminism, Redemption, and Christian Tradition*. International ed. Anand, Gujarat: Gujarat Sahitya Prakash, 2000. Pp. 209. \$8.
- Grillo, Andrea, Marinella Perroni, and Pius-Ramon Tragan, ed. *Metodie e prospettive*. Vol. 1 of *Corso di Teologia Sacramentaria*. Brescia: Queriniana, 2000. Pp. 628. EUR 43.90.

- . *I sacramenti della salvezza*. Vol. 2 of *Corso di Teologia Sacramentaria*. Brescia: Queriniana, 2000. Pp. 554. EUR 38.73.
- Häring, Hermann. *Il male nel mondo: Potenza o impotenza di Dio*. *Giornale di teologia*, vol. 277. Brescia: Queriniana, 2001. Pp. 337. EUR 27.89.
- Hayes, Zachary. *The Gift of Being: A Theology of Creation*. *New Theology Studies*, vol. 10. Collegeville: Liturgical, 2001. Pp. vi + 130. \$14.95.
- Heim, S. Mark. *The Depth of the Riches: A Trinitarian Theology of Religious Ends*. *Sacra Doctrina*. Grand Rapids: Eerdmans, 2001. Pp. xi + 312. \$35.
- Imperato, Roberta. *Christian Footings: Creation, World Religions, Personalism, Revelation, and Jesus*. Lanham, Md.: University of America, 2000. Pp. 131. \$19.50.
- Jüngel, Eberhard. *Il vangelo della giustificazione del peccatore, come centro della fede cristiana: Uno studio teologico in prospettiva ecumenica*. *Biblioteca di Teologia Contemporanea*, vol. 112. Brescia: Queriniana, 2000. Pp. 286. EUR 24.79.
- Kasper, Walter. *Teologia e chiesa*, vol. 2. *Biblioteca di Teologia Contemporanea*, vol. 114. Brescia: Queriniana, 2001. Pp. 294. EUR 25.82.
- Kelly, William J. *Black Catholic Theology: A Sourcebook*. New York: McGraw-Hill, 2000. Pp. xiv + 396. \$50.
- Knox, Ronald A. *The Belief of Catholics*. San Francisco: Ignatius, 1996. Pp. xix + 221. \$14.95.
- Kreiml, Josef. *Christlicher Glaube in der Moderne: Zu einigen Grundthesen bei Hansjürgen Verweyen, Walter Kasper, Joseph Kardinal Ratzinger, und Rudolf Bultmann*. *Theorie und Forschung*, vol. 67. Regensburg: Roderer, 2000. Pp. 79. EUR 150.
- Lanzetta, Beverly. *The Other Side of Nothingness: Toward a Theology of Radical Openness*. Albany: State University of New York, 2001. Pp. x + 182. \$16.95.
- Maffeis, Angelo, ed. *Dossier sulla giustificazione: La dichiarazione congiunta cattolico-luterana commento e dibattito teologica*. *Giornale di teologia*, vol. 276. Brescia: Queriniana, 2000. Pp. 324. EUR 20.66.
- Martinez, Gaspar. *Confronting the Mystery of God: Political, Liberation, and Public Theologies*. New York: Continuum, 2001. Pp. xiii + 348. \$34.50.
- Martini, Carlo Maria. *On the Body: A Contemporary Theology of the Human Person*. New York: Crossroad, 2000. Pp. 119. \$14.95.
- Mitchell, Margaret M. *The Heavenly Trumpet: John Chrysostom and the Art of Pauline Interpretation*. *Hermeneutische Untersuchungen zur Theologie*, vol. 40. Tübingen: Mohr Siebeck, 2000. Pp. xxxiii + 563. DM 198.
- Moingt, Joseph. *I tre visitatori: Conversazioni sulla Trinità: Interviste raccolte de Marc Leboucher*. *Giornale di Teologia*, vol. 273. Brescia: Queriniana, 2000. Pp. 119. EUR 9.30.
- Moltmann, Jürgen. *Experiences in Theology: Ways and Forms of Christian Theology*. Trans. Margaret Kohl. Minneapolis: Fortress, 2000. Pp. xxiv + 392. \$29.
- Nocke, Franz-Josef. *Dottrina dei Sacramenti*. *Introduzioni e Trattati*, vol. 13. Brescia: Queriniana, 2000. Pp. 259. EUR 16.53.
- Ormerod, Neil. *Method, Meaning, and Revelation: The Meaning and Function of Revelation in Bernard Lonergan's Method in Theology*. Lanham, Md.: University of America, 2000. Pp. ix + 304. \$62; \$42.50.
- Overbeck, Franz-Josef. *Der gottbezogene Mensch: Eine systematische Untersuchung zur Bestimmung des Menschen und zur "Selbstverwirklichung" Gottes in der Anthropologie und Trinitätstheologie Wolfhart Pannenberg's*. *Münsterische Beiträge zur Theologie*, vol. 59. Münster: Aschendorff, 2000. Pp. 457. DM 112.
- Peters, Ted. *God—the World's Future: Systematic Theology for a New Era*. 2d ed. Minneapolis: Fortress, 2000. Pp. xx + 403. \$25.
- Powell, Samuel M. *The Trinity in German Thought*. New York: Cambridge University, 2000. Pp. v + 280. \$59.95.
- Ross, Susan A. *Extravagant Affections: A Feminist Sacramental Theology*. New York: Continuum, 2001. Pp. 240. \$22.95.
- Schwarz, Hans. *Eschatology*. Grand Rapids: Eerdmans, 2000. Pp. xv + 429. \$26.

- Snyder, T. Richard. *The Protestant Ethic and the Spirit of Punishment*. Grand Rapids: Eerdmans, 2001. Pp. xii + 159. \$18.
- Thiel, John E. *Senses of Tradition: Continuity and Development in Catholic Faith*. New York: Oxford University, 2000. Pp. x+ 254. \$39.95.
- Tillard, Jean-Marie-Roger. *Flesh of the Church, Flesh of Christ: At the Source of the Ecclesiology of Communion*. Trans. Madeleine Beaumont. Collegeville: Liturgical, 2001. Pp. xii + 154. \$24.95.
- Valliere, Paul. *Modern Russian Theology: Bukharev, Soloviev, Bulgakov: Orthodox Theology in a New Key*. Grand Rapids: Eerdmans, 2000. Pp. x+ 443. \$42.
- Wainwright, Geoffrey. *Is the Reformation Over?: Catholics and Protestants at the Turn of the Millennia*. Père Marquette Lecture in Theology. Milwaukee: Marquette University, 2000. Pp. vi + 91. \$15.
- State. Burlington, Vt.: Ashgate, 2000. Pp. viii + 205. \$79.95.
- Geddes, Jennifer L., ed. *Evil after Postmodernism: Histories – Narratives – Ethics*. New York: Routledge, 2001. Pp. viii + 118. \$75; \$19.95.
- Gibbs, Robert. *Why Ethics?: Signs of Responsibilities*. Princeton: Princeton University, 2000. Pp. xvi + 400. \$55; \$19.95.
- Grant, Colin. *Altruism and Christian Ethics*. New Studies in Christian Ethics, vol. 18. New York: Cambridge University, 2001. Pp. xx + 266. \$59.95.
- Hare, J. E. *God's Call: Moral Realism, God's Commands, and Human Autonomy*. Grand Rapids: Eerdmans, 2001. Pp. x+ 122. \$14.
- Hartwig, Michael J. *The Poetics of Intimacy and the Problem of Sexual Abstinence*. New York: Peter Lang, 2000. Pp. xv + 284. \$61.95.

#### MORALITY AND LAW

- Anderson, Peter J. *The Global Politics of Power, Justice, and Death: An Introduction to International Relations*. New York: Routledge, 1996. Pp. xiv + 305. \$24.99.
- Andrews, Lori B., and Dorothy Nelkin. *Body Bazaar: The Market for Human Tissue in the Biotechnology Age*. New York: Crown, 2001. Pp. 243. \$24.
- Browning, Don S. *From Culture Wars to Common Ground: Religion and the American Family Debate*. 2d ed. Louisville: Westminster John Knox, 2000. Pp. xvii + 406. \$24.95.
- Catholic Bishops of the United States. *Responsibility, Rehabilitation, and Restoration: A Catholic Perspective on Crime and Criminal Justice*. Washington: United States Catholic Conference, 2000. Pp. 69. \$2.95.
- Coriden, James A. *Canon Law as Ministry: Freedom and Good Order for the Church*. New York: Paulist Press, 2000. Pp. x+ 205. \$14.95.
- Edge, Peter W., and Graham Harvey, ed. *Law and Religion in Contemporary Society: Communities, Individualism, and the Spirit of the Information Age*. New York: Random House, 2001. Pp. xvii + 232. \$24.95.
- Hogan, Linda. *Confronting the Truth: Conscience in the Catholic Tradition*. Saint Paul University Series in Ethics. New York: Paulist, 2000.
- Langston, Douglas C. *Conscience and Other Virtues: From Bonaventure to MacIntyre*. University Park, Penn.: Pennsylvania State University, 2001. Pp. viii + 191. \$40.
- Mackler, Aaron L., ed. *Life and Death Responsibilities in Jewish Biomedical Ethics*. New York: The Jewish Theological Seminary of America, 2000. Pp. xiii + 532. \$40.
- Maguire, Daniel C. *Sacred Energies: When the World's Religions Sit Down to Talk about the Future of Human Life and the Plight of This Planet*. Minneapolis: Fortress, 2000. Pp. vi + 137. \$13.
- Marshall, Paul A., ed. *Religious Freedom in the World: A Global Report on Freedom and Persecution*. Nashville: Broadman & Holman, 2000. Pp. x+ 355. \$14.99.
- McFague, Sallie. *Life Abundant: Rethinking Theology and Economy for a Planet in Peril*. Minneapolis: Fortress, 2001. Pp. xiv + 251. \$18.



- Penelhum, Terence. *Christian Ethics and Human Nature*. The John Albert Hall Lectures. Harrisburg, Penn.: Trinity, 2000. Pp. ix + 114. \$16.
- Pleins, John David. *The Social Visions of the Hebrew Bible: A Theological Introduction*. Louisville: Westminster John Knox, 2001. Pp. xii + 592. \$34.95.
- Post, Stephen Garrard. *The Moral Challenge of Alzheimer Disease: Ethical Issues from Diagnosis to Dying*. 2d ed. Baltimore: Johns Hopkins University, 2000.
- Reichmann, James B. *Evolution, Animal "Rights," and the Environment*. Washington: Catholic University of America, 2000. Pp. xiii + 399. \$49.95; \$29.95.
- Reuver, Marc. *Faith and Law: Juridical Perspectives for the Ecumenical Movement*. Geneva: World Council of Churches, 2000. Pp. xiii + 133. \$11.50.
- Rhonheimer, Martin. *Ley natural y razón práctica: Una visión tomista de la autonomía moral*. Colección Teológica, vol. 101. Navarra: EUNSA, 2000. Pp. 576.
- . *Natural Law and Practical Reason: A Thomist View of Moral Autonomy*. Trans. Gerald Malsbary. Moral Philosophy and Moral Theology, vol. 1. New York: Fordham University, 2000. Pp. xxii + 620. \$45; \$19.95.
- Scanlon, Thomas M. *What We Owe to Each Other*. Cambridge: Harvard University, 2000. Pp. ix + 420. \$37.95; \$18.95.
- Spohn, William C. *Go and Do Likewise: Jesus and Ethics*. New York: Continuum, 1999. Pp. x+ 227. \$19.95.
- Stout, Jeffrey. *Ethics After Babel: The Languages of Morals and Their Discontents*. Princeton: Princeton University, 2001. Pp. xiv + 365. \$18.95.
- Tremblay, Réal. *L'élévation du Fils: Axe de la vie morale*. Québec: Éditions Fides, 2001. Pp. 228. EUR 19.06.
- Vidal, Marciano. *Nueva moral fundamental: El hogar teológico de la ética*. Biblioteca Manual Desclée, vol. 26. Bilbao: Desclée de Brouwer, 2000. Pp. 1023. Pta. 5900.
- Winter, Bruce W. *After Paul Left Corinth: The Influence of Secular Ethics and Social Change*. Grand Rapids: Eerdmans, 2001. Pp. xvi + 344. \$28.
- PASTORAL, SPIRITUAL, AND LITURGICAL**
- Andriacco, Dan. *Screen Saved: Peril and Promise of Media in Ministry*. Cincinnati: St. Anthony Messenger, 2000. Pp. 153. \$9.95.
- Aranda, Antonio. *La lógica de la unidad de vida: Identidad cristiana en una sociedad pluralista*. Colección Teológica, vol. 99. Pamplona, Spain: University de Navarra, 2000. Pp. 224.
- Au, Wilkie. *The Enduring Heart: Spirituality for the Long Haul*. New York: Paulist, 2000. Pp. v + 179. \$16.95.
- Boff, Leonardo. *The Prayer of Saint Francis: A Message of Peace for the World Today*. Trans. Phillip Berryman. Maryknoll, N.Y.: Orbis, 2001. Pp. x+ 118. \$12.
- Bonhoeffer, Dietrich. *Discipleship*. Vol. 4 of *Dietrich Bonhoeffer: Works*. Trans. Barbara Green and Reinhard Krauss. Ed. Geoffrey B. Kelly and John D Godsey. Minneapolis: Fortress, 2000. Pp. xv + 367. \$48.
- Borchard, Therese Johnson. *Winging It: Meditations of a Young Adult*. Maryknoll, N.Y.: Orbis, 2001. Pp. 157. \$12.
- Boyle, Victor J. *60 Winning Skills for Parish Leaders*. Malverne, N.Y.: Applied Leadership Research, Inc., 2000. Pp. xii + 210. \$17.
- Byars, Ronald P. *Christian Worship: Glorifying and Enjoying God*. Foundations of Christian Faith. Louisville: Geneva, 2000. Pp. 112. \$11.95.
- Campbell, Antony F. *God First Loved Us: The Challenge of Accepting Unconditional Love*. New York: Paulist, 2000. Pp. xi + 112. \$9.95.
- Catholic Bishops of the United States. *Welcoming the Stranger Among Us: Unity in Diversity*. Washington: United States Catholic Conference, 2000. Pp. 60. \$3.95.
- Catholic Church. *Priests for a New Millennium: A Series of Essays on the Ministerial Priesthood*. Washington: United States Catholic Conference, 2000. Pp. 213. \$9.95.
- Cavins, Jeff. *My Life on the Rock: A Rebel Returns to His Faith*. San Diego: E3, 2000. Pp. 214. \$14.99.
- Chadwick, David, ed. *To Shine One Corner of the World: Moments with Shunryu Suzuki*. New York: Broadway Books, 2001. Pp. xiii + 144. \$16.95.

- Chupungco, Anscar J., ed. *Liturgical Time and Space*. Vol. 5 of *Handbook for Liturgical Studies*. Collegeville: Liturgical, 2000. Pp. xxvi + 420. \$49.95.
- Ciardi, Fabio. *Koinonia: Spiritual and Theological Growth of the Religious Community*. Hyde Park, N.Y.: New City, 2001. Pp. ix + 354. \$24.95.
- Claveau, Victor R., ed. *Welcome Home!* San Francisco: Ignatius, 2000. Pp. 318. \$14.95.
- Cleary, William, ed. *Selving: Linking Work to Spirituality*. Milwaukee: Marquette University, 2000. Pp. 149. \$15.
- Collins, Pat. *Prayer in Practice: A Biblical Approach*. New York: Orbis, 2001. Pp. 246. \$14.
- Crist, Terry M. *The Image Maker*. Lake Mary, Fla.: Creation House, 2000. Pp. xiv + 224. \$12.99.
- Davis, Patricia H. *Beyond Nice: The Spiritual Wisdom of Adolescent Girls*. Minneapolis: Fortress, 2000. Pp. xii + 131. \$15.
- D'Britto, Francis. *In Search of the Oasis*. Trans. Raymond Machado. Anand, Gujarat: Gujarat Sahitya Prakash, 2000. Pp. 192. \$9.
- Dolan, James R. *Communion Meditations*. Anand, Gujarat: Gujarat Sahitya Prakash, 2000. Pp. 136. \$6.
- Elliott, Mark Barger. *Creative Styles of Preaching*. Louisville: Westminster John Knox, 2000. Pp. x + 173. \$22.95.
- Ellis, Marc H. *Revolutionary Forgiveness: Essays on Judaism, Christianity, and the Future of Religious Life*. Waco: Baylor University, 2000. Pp. xviii + 337. \$29.95.
- Farkas, Steve, Jean Johnson, and Tony Foleno. *For Goodness' Sake: Why So Many Want Religion to Play a Greater Role in American Life*. New York: Public Agenda, 2001. Pp. 58. \$10.
- Foley, Leonard. *Believing in Jesus: A Popular Overview of the Catholic Faith*. 4th ed. Cincinnati: St. Anthony Messenger, 2000. Pp. viii + 240. \$8.95.
- Freeman, Laurence. *Jesus, the Teacher Within*. New York: Continuum, 2000. Pp. 269. \$24.95.
- Gaeta, Francis X. *With You Always: Daily Meditations on the Gospels*. Notre Dame: Ave Maria, 2000. Pp. 285. \$12.95.
- Green, Thomas H. *The Friend of the Bridegroom: Spiritual Direction and the Encounter with Christ*. Notre Dame: Ave Maria, 2000. Pp. 128. \$9.95.
- Gros, Jeffrey, and John D. Rempel, ed. *The Fragmentation of the Church and Its Unity in Peacemaking*. Grand Rapids: Eerdmans, 2001. Pp. xi + 230. \$25.
- Holmes, Arthur F. *Building the Christian Academy*. Grand Rapids: Eerdmans, 2001. Pp. v + 122. \$12.
- Irwin, Lee, ed. *Native American Spirituality: A Critical Reader*. Lincoln: University of Nebraska, 2000. Pp. 335. \$24.95.
- Kalellis, Peter M. *Restoring Relationships: Five Things to Try before You Say Goodbye*. New York: Crossroad, 2000. Pp. 175. \$16.95.
- Kaplan, Dana Evan, ed. *Contemporary Debates in American Reform Judaism: Conflicting Visions*. New York: Routledge, 2001. Pp. xii + 274. \$22.95.
- Karris, Robert J. *Prayer and the New Testament*. Companions to the New Testament. New York: Crossroad, 2000. Pp. xiii + 210. \$25.95.
- Kennedy, Robert. *Zen Gifts to Christians*. New York: Continuum, 2000. Pp. 131. \$18.95.
- Knight, David. *Living God's Word: Reflections on the Weekly Gospels: Year C*. Cincinnati: St. Anthony Messenger, 2000. Pp. xiii + 286. \$14.95.
- Küster, Volker. *The Many Faces of Jesus Christ: Intercultural Christology*. Maryknoll, N.Y.: Orbis, 2001. Pp. xiii + 242. \$25.
- Lafont, Ghislain. *Imagining the Catholic Church: Structured Communion in the Spirit*. Collegeville: Liturgical, 2000. \$29.95.
- Law, Philip, ed. *Teachings of the Master: The Collected Sayings of Jesus Christ*. Louisville, Ky.: Westminster John Knox, 2000. Pp. 128. \$15.95.
- Lewis, Hedwig. *Capsules for Contemplation*. Anand, Gujarat: Gujarat Sahitya Prakash, 2000. Pp. 152. \$8.
- . *Persons Are Gifts*. Gujarat: Gujarat Sahitya Prakash, 2000. Pp. xviii + 237. \$8.
- . *Rhythm and Rhyme for a Life Sublime*. Anand, Gujarat: Gujarat Sahitya Prakash, 2000. Pp. viii + 128. \$4.50.

- MacArthur, John. *Why Government Can't Save You: An Alternative to Political Activism*. Nashville: Word Publishing, 2000. Pp. xii + 192. \$12.99.
- McPherson, Anne. *Walking to the Saints: A Little Pilgrimage in France*. New York: Paulist, 2000. Pp. 207. \$18.95.
- Menezes, Alexis P. *His Heart for the World: Sacred Heart Devotion for the Third Millennium*. Anand, Gujarat: Gujarat Sahitya Prakash, 2000. Pp. 202. \$8.
- Murphy, Larry, ed. *Down by the Riverside: Readings in African American Religion. Religion, Race, and Ethnicity*. New York: New York University, 2000. Pp. x + 495. \$65; \$24.95.
- Naik, Gregory, ed. *Understanding Our Fellow Pilgrims*. Anand, Gujarat: Gujarat Sahitya Prakash, 2000. Pp. 314. \$9.
- Nhât Hanh, Tich, and Daniel Berrigan. *The Raft Is Not the Shore: Conversations Toward a Buddhist-Christian Awareness*. New York: Orbis, 2001. Pp. xiii + 153. \$15.
- Olupona, Jacob Obafemi Kehinde, ed. *African Spirituality: Forms, Meanings, and Expressions*. World Spirituality: An Encyclopedic History of the Religious Quest, vol. 3. New York: Crossroad, 2000. Pp. xxxvi + 476. \$35.
- O'Mahony, Gerald. *The Cup That I Drink: Thoughts and Prayers about the Chalice*. International ed. Anand, Gujarat: Gujarat Sahitya Prakash, 2000. Pp. 52. \$5.
- Pennington, M. Basil. *Listening to God's Word for Today*. New York: Continuum, 2000. Pp. 156. \$14.95.
- Prince, Derek. *Atonement: Your Appointment with God*. Grand Rapids: Chosen Books, 2000. Pp. 223. \$11.99.
- . *Blessing or Curse: You Can Choose!* Old Tappan, N.J.: Chosen Books, 1990. Pp. 261. \$10.99.
- Rausch, Thomas P. *Catholics and Evangelicals: Do They Share a Common Future?* New York: Paulist Press, 2000. Pp. viii + 178. \$12.95.
- Richard, Lucien. *Living the Hospitality of God*. New York: Paulist, 2000. Pp. v + 84. \$9.95.
- Rieger, Joerg. *God and the Excluded: Visions and Blind Spots in Contemporary Theology*. Minneapolis: Fortress, 2001. Pp. xi + 241. \$20.
- Ryan, Thomas F. *Thomas Aquinas as Reader of the Psalms*. Studies in Spirituality and Theology, vol. 6. Notre Dame: University of Notre Dame, 2000. Pp. x + 233. \$40; \$21.95.
- Shokek, Shimon. *Kabbalah and the Art of Being: The Smithsonian Lectures*. Ed. Michael Leavitt. New York: Routledge, 2001. Pp. xiii + 176. \$75; \$20.95.
- Snyder, Mary Hembrow, ed. *Spiritual Questions for the Twenty-First Century: Essays in Honor of Joan D. Chittister*. Maryknoll, N.Y.: Orbis, 2001. Pp. 192. \$18.
- Sofield, Loughlan, and Carroll Juliano. *Collaboration: Uniting Our Gifts in Ministry*. Notre Dame: Ave Maria, 2000. Pp. 189. \$11.95.
- Stackhouse, Max L., and Don S. Browning, ed. *The Spirit and the Modern Authorities*. Vol. 2 of *God and Globalization*. Theology for the Twenty-First Century. Harrisburg: Trinity, 2001. Pp. x + 244. \$35.
- Straub, Gerard Thomas. *The Sun and Moon Over Assisi: A Personal Encounter with Francis and Clare*. Cincinnati: St. Anthony Messenger, 2000. Pp. 614. \$29.95.
- Teresa of Calcutta, Mother. *A Fruitful Branch on the Vine, Jesus*. Ed. Missionaries of Charity. Cincinnati: St. Anthony Messenger, 2000. Pp. 80. \$4.95.
- Tiberghien, Susan M. *Circling to the Center: One Woman's Encounter with Silent Prayer*. New York: Paulist, 2000. Pp. x + 142. \$12.95.
- Toolan, David. *At Home in the Cosmos*. Maryknoll, N.Y.: Orbis, 2001. Pp. xiii + 257. \$25.
- Valles, Carlos G. *And the Butterfly Said . . . ; Ecological Meditations*. Anand, Gujarat: Gujarat Sahitya Prakash, 2000. Pp. 268. \$10.
- . *Pilgrim among Hindus*. Anand, Gujarat: Gujarat Sahitya Prakash, 2000. Pp. 200. \$7.
- Visser 't Hooft, Willem Adolph. *Teachers and the Teaching Authorities: The Magistri and the Magisterium*. Geneva: World Council of Churches, 2000. Pp. 78.

- Walters, Kerry. *Soul Wilderness: A Desert Spirituality*. New York: Paulist, 2001. Pp. x+ 153. \$12.95.
- Watson, Rita Esposito. *A Serenity Journal: Fifty-Two Weeks of Prayer and Gratitude*. New York: Paulist, 2000. Pp. x+ 138. \$14.95.
- Wilcox, John R., and Irene King, ed. *Enhancing Religious Identity: Best Practices from Catholic Campuses*. Washington: Georgetown University, 2000. Pp. xxv + 389. \$60; \$24.95.
- Williams, Paul, and Anthony Tribe. *Buddhist Thought: A Complete Introduction to the Indian Tradition*. New York: Routledge, 2000. Pp. xii + 323. \$50; \$14.95.
- Wind, Renate, and Craig L. Nossan. *Chi sei tu, o Cristo?: Un libro ecumenico di lettura sulla Cristologia di Dietrich Bonhoeffer*. *Giornale di teologia*, vol. 274. Brescia: Queriniana, 2000. Pp. 89. EUR 8.26. L. 16,000.
- Wood, Susan K. *Sacramental Orders*. Lex Orandi. Collegeville: Liturgical, 2000. Pp. xvii + 197. \$19.95.
- PHILOSOPHY, OTHER DISCIPLINES**
- Adams, Marilyn McCord. *Horrendous Evils and the Goodness of God*. Cornell Studies in the Philosophy of Religion. Ithaca: Cornell University, 2000. Pp. xi + 220. \$16.95.
- Arnaldez, Roger. *Averroes: a Rationalist in Islam*. Trans. David Streight. Notre Dame: University of Notre Dame, 2001. Pp. 157. \$34.95; \$21.95.
- Barnhill, David Landis, and Roger S. Gottlieb, ed. *Deep Ecology and World Religions: New Essays on Sacred Ground*. SUNY Series in Radical Social and Political Theory. Albany: State University of New York, 2001. Pp. xiii + 291. \$52.40; \$21.95.
- Beckerlegge, Gwilym, ed. *The World Religions Reader*. 2d ed. New York: Routledge, 2001. Pp. xxvii + 490. \$27.95.
- Behe, Michael J., William A. Dembski, and Stephen C. Meyer. *Science and Evidence for the Design in the Universe*. Vol. 9 of *The Proceedings of the Wethersfield Institute*. San Francisco: Ignatius, 2000. Pp. 234. \$12.95.
- Blackwell, Albert L. *The Sacred in Music*. Louisville: Westminster John Knox, 1999. Pp. 255. \$29.95.
- Burrell, David B. *Friendship and Ways to Truth*. Notre Dame: University of Notre Dame, 2000. Pp. 125. \$15; \$8.
- Chhotebhai. *The Other Side*. Vol. 1 of *Beyond 2000*. Anand, Gujarat: Gujarat Sahitya Prakash, 2000. Pp. 312. \$9.
- Clayton, Philip. *The Problem of God in Modern Thought*. Grand Rapids: Eerdmans, 2000. Pp. xv + 515. \$40.
- Cooke, Miriam. *Women Claim Islam: Creating Islamic Feminism through Literature*. New York: Routledge, 2001. Pp. xxix + 175. \$20.99.
- Courtine-Denamy, Sylvie. *Three Women in Dark Times: Edith Stein, Hannah Arendt, Simone Weil, or, Amor Fati, Amor Mundi*. Trans. G. M. Goshgarian. Ithaca: Cornell University, 2000. Pp. xii + 268. \$35.
- Dombrowski, Daniel A. *Not Even a Sparrow Falls: The Philosophy of Stephen R. L. Clark*. East Lansing: Michigan State University, 2000. Pp. xvi + 366. \$39.95.
- Evers, Dirk. *Raum – Materie – Zeit: Schöpfungstheologie im Dialog mit naturwissenschaftlicher Kosmologie*. *Hermeneutische Untersuchungen zur Theologie*, vol. 41. Tübingen: Mohr Siebeck, 2000. Pp. xi + 437. DM 178.
- Faber, Roland. *Prozesstheologie zu ihrer Würdigung und kritischen Erneuerung*. Mainz: Matthias-Grünwald, 2000. DM 88.
- Flory, Richard W., and Donald E. Miller, ed. *GenX Religion*. New York: Routledge, 2000. Pp. viii + 257. \$85; \$21.95.
- Gopin, Marc. *Between Eden and Armageddon: The Future of World Religions, Violence, and Peacemaking*. New York: Oxford University, 2000. Pp. viii + 312. \$29.95.
- Griffin, David Ray. *Reenchantment without Supernaturalism: A Process Philosophy of Religion*. Cornell Studies in the Philosophy of Religion. Ithaca: Cornell University, 2001. Pp. x+ 426. \$24.95.
- . *Religion and Scientific Naturalism: Overcoming the Conflicts*. SUNY Series in

- Constructive Postmodern Thought. Albany, N.Y.: State University of New York, 2000. Pp. xvii + 345. \$25.95.
- Harrison, Simon. *Conceptions of Unity in Recent Ecumenical Discussion: A Philosophical Analysis*. Vol. 7 of *Religions and Discourse*. Ed. James Francis. New York: Peter Lang, 2000. Pp. 282. \$45.95.
- Howell, Nancy R. *A Feminist Cosmology: Ecology, Solidarity, and Metaphysics*. Amherst, N.Y.: Humanity Books, 2000. Pp. vii + 141. \$45.
- Jensen, Tim, and Mikael Rothstein, ed. *Secular Theories on Religion: Current Perspectives*. Copenhagen: Museum Tusulanum, 2000. Pp. 279. \$38.
- Jonte-Pace, Diane E., and William B. Parsons, ed. *Religion and Psychology—Mapping the Terrain: Contemporary Dialogues, Future Prospects*. New York: Routledge, 2001. Pp. xii + 340. \$85; \$26.95.
- Kirk-Duggan, Cheryl A. *Refiner's Fire: A Religious Engagement with Violence*. Minneapolis: Fortress, 2001. Pp. xvii + 206. \$20.
- Kroeker, P. Travis, and Bruce Kinsey Ward. *Remembering the End: Dostoevsky as Prophet to Modernity*. Radical Traditions. Boulder: Westview, 2001. Pp. xii + 280. \$30.
- Kupczak, Jaroslaw. *Destined for Liberty: The Human Person in the Philosophy of Karol Wojtya/John Paul II*. Washington: Catholic University of America, 2000. Pp. xxiii + 169. \$44.95; \$22.95.
- Lacoste, Jean-Yves. *Le Monde et l'absence d'oeuvre, et autres études*. Épiméthée. Paris: Université de France, 2000. Pp. 170. Fr. 128.
- Lardas, John. *The Bop Apocalypse: The Religious Visions of Kerouac, Ginsberg, and Burroughs*. Urbana: University of Illinois, 2001. Pp. x + 316. \$39.95.
- Lawler, Justus George. *Hopkins Re-Constructed: Life, Poetry, and the Tradition*. New York: Continuum, 1998. Pp. 254. \$19.95.
- Levinas, Emmanuel. *God, Death, and Time*. Trans. Bettina Bergo. Meridian Crossing Aesthetics. Stanford: Stanford University, 2000. Pp. xii + 296. \$49.50; \$18.95.
- Macedo, Stephen. *Diversity and Distrust: Civic Education in a Multicultural Democracy*. Cambridge: Harvard University, 2000. Pp. xvi + 343. \$45.
- Marion, Jean-Luc, and Josef Wohlmuth. *Ruf und Gabe: Zum Verhältnis von Phänomenologie und Theologie*. Klein Bonner Theologische Reihe: Vorträge–Aufsätze–Stellungnahmen. Bonn: Borengässer, 2000. Pp. 69. DM 13.80.
- Moon, Beverly Ann, and Elisabeth Anne Bernard. *Goddesses Who Rule*. New York: Oxford University, 2000. Pp. xii + 259. \$39.95; \$19.95.
- Newberg, Andrew, Eugene D'Aquili, and Vince Rause. *Why God Won't Go Away: Brain Science and the Biology of Belief*. New York: Ballantine, 2001. Pp. 198. \$24.95.
- Palmquist, Stephen. *Kant's Critical Religion*. Vol. 2 of *Kant's System of Perspectives*. Burlington, Vt.: Ashgate, 2000. Pp. xiv + 560. \$99.95.
- Sharpe, Kevin. *Sleuthing the Divine: The Nexus of Science and Spirit*. Minneapolis: Fortress, 2000. Pp. xi + 180. \$16.
- Sinnett, Mark W. *Restoring the Conversation: Socratic Dialectic in the Authorship of Søren Kierkegaard*. St. Andrews: Theology in Scotland, 2000. Pp. vi + 218. £9.99.
- Stannard, Russell. *The God Experiment: Can Science Prove the Existence of God?* Mahwah, N.J.: HiddenSpring, 2000. Pp. viii + 248. \$20.
- Stein, Edith. *Philosophy of Psychology and the Humanities*. Trans. Mary Catharine Baseheart and Marianne Sawicki. Washington: ICS, 2000. Pp. xxiii + 324. \$13.95.
- Thompson, William M., and David L. Morse, ed. *Voegelin's Israel and Revelation: An Interdisciplinary Debate and Anthology*. Marquette Studies in Theology. Milwaukee: Marquette University, 2000. Pp. 428. \$40.
- Torrell, Jean-Pierre. *Recherches thomasiennes: Études revues et augmentées*. Bibliothèque thomiste, vol. 52. Paris: Librairie philosophique J. Vrin, 2000. Pp. 383. Fr. 350.
- Ward, Graham. *Cities of God*. Radical Orthodoxy. New York: Routledge, 2000. Pp. x + 314. \$24.95.