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BOOK REVIEWS

UNFOLDING THE DEUTERONOMISTIC HISTORY: ORIGINS, UPGRADES, PRESENT TEXT. By Antony F. Campbell and Mark A. O'Brien. Minneapolis: Fortress, 2000. Pp. vi + 450. $37.

Campbell and O'Brien have written a thoughtful and erudite practical guide to their own best judgments concerning the complex redaction history of Deuteronomy—2 Kings. In a succinct and lucid introduction, they lay out key methodological issues and present a brief, readable history of scholarly positions including those of Noth, Cross, Smend, Richter, and Polzin. They outline their own presuppositions and approaches and then set out the actual texts in the NRSV translation, indicating through visual techniques such as italics, bolding, indentation, and font the process of preservation and revision that they believe has led to the current corpus in the Hebrew Bible. They use the metaphor of "party platform" to describe their understanding of how the written tradition reveals responses to particular historical and sociological settings. Their textual notes point to "signals" of such changes in worldview in response to crisis, but also to the meanings and messages that might emerge from the text at any one stage of development. The authors thus work diachronically and synchronically.

C. and O. place themselves firmly in the camp of Frank Moore Cross's theory of Deuteronomistic development, pointing to early traditions, material as collected or composed during the reign of the reforming 7th-century B.C.E. southern king, Josiah, and exilic and post-exilic revisions of this corpus. In Cross's view, the optimistic pro-Josianic writer or writers framed Israel's history with certain key themes: covenantal Yahwism, condemnation of foreign alliances, cultic practices, gods, support for the Davidic dynasty, and emphasis on the Jerusalem temple and its centralized sacrificial cult. Later pessimistic exilic writers then revised, seeking to explain theologically why the high hopes of the Josianic period ended in disappointment and defeat. C. and O. refine this theory and attempt to show in a quite retail fashion which verses and passages belong to which step in the process.

The authors' approach to redaction history is sophisticated, subtle, and creative in many ways. They are sensitive to the multiplicity of theological views in the Hebrew Bible: conflicting views are preserved side by side. In a history-of-religions approach, C. and O. search for meanings and messages behind texts, the "emotions" they reflect and evoke. They are attuned to differences between modern and ancient attitudes to writing and literacy and are aware of the oral-world presuppositions that lie just under the surface of the written words. Perhaps most intriguing, they view the Hebrew Bible as a kind of anthology that often preserves the gist of stories rather than the full story performance. In searching for signals to the

various layers and revisions in the Deuteronomistic history, C. and O. are pleasingly nondogmatic and experimental in orientation.

I offer some criticisms. While the notion that the Bible contains outlines of stories is an interesting one and may explain the brevity of certain stories and the presence of gaps, warning us not to "read into" passages, this emphasis shortchanges artistic compositions such as the tale of Samson and Delilah, woven together by repetition and building carefully to a climax; or the story of Solomon's consultation with the woman of Endor with its pathos and effective portrayal in short strokes of the woman who bridges the realms of life and death. Such tales have been carefully crafted, are rich in qualities of performance, and are the "visible song" in a variety of written literature that is rooted in an oral esthetic.

The emphasis on Scripture as expression of "party platform," while sometimes useful, risks oversimplifying the complex ambivalences that C. and O. themselves notice in writing of the tradition's multiplicity. One biblical author may well have mixed feelings about kingship or the temple and not take the clear-cut positions that C. and O. require as "signals" of revision.

Finally, while on the one hand the authors' ambitiousness and thoroughness is to be commended, the enterprise is so detailed, the number of composers and revisers they name so many that for me, at least, the interpretative results are often unsatisfying and subjective. Indeed, were they to take into consideration text-critical variants of this or that passage, they would have many additional layers of ancient interpreters and composers to consider. Can one really distinguish between Judges 2:1–9; 2:10–11; 2:12–13, for example, in the absence of close linguistic study that finds consistent variations in vocabulary, syntax, and expression? Judges 2 as a whole is informed by the covenantal explanations for success and defeat that we identify with Deuteronomistic authors, the formulaic phrases that now frame many of the tales of the judges, and the language and worldview that is at home in the Book of Deuteronomy itself. To suggest more about redactional development is an uncertain process.

Nevertheless, even if one might argue with the details and the conclusions, C. and O.'s work is intriguing, well argued, systematic, and thought provoking. It is an excellent contribution to on-going conversations about the formation of this central corpus in the Hebrew Bible that explores the implications of the ways in which one reads and receives Scripture.

Amherst College SUSAN NIDITCH

DAVID'S SECRET DEMONS: MESSIAH, MURDERER, TRAITOR, KING. By Baruch Halpern. Grand Rapids: Eerdmans, 2001. Pp. xx + 492. $30.

The history of ancient Israel has been a contested subject in recent years, and many scholars have virtually denied that the Hebrew Bible has any value as an historical source. One of the areas of controversy has been the

reigns of David and Solomon, the so-called United Monarchy. Baruch Halpern's intriguing study seeks to answer the skeptics. It is his contention that when the text is properly understood the conquests of David appear more modest than is usually assumed, and that they are quite credible in the historical context of the tenth century B.C.E.

The reevaluation of the biblical text arises from an appreciation of the appropriate genres. H. subscribes to the view that much of 1–2 Samuel can be viewed as an apology, intended to refute David's putative critics. The rise of David is strewn with the corpses of rivals and potential enemies. In nearly all cases, the blame is laid on someone other than David. H. argues, plausibly, that such apologetic literature would be relevant only close to the time of David. The heart of the argument, however, lies in the discussion of the nature of ancient historiography as found in inscriptions and annals. Display inscriptions were erected by kings to celebrate their achievements. These were organized by topic or geography rather than by chronological sequence. Such royal propaganda exaggerates the significance of events and actions, but does not invent them out of whole cloth. So the conquest of a town may be reported as the conquest of a kingdom. H. calls this tendency "the Tiglath-Pileser principle." His method for dealing with such propaganda is "the principle of minimal interpretation," asking "what is the minimum the king might have done to lay claim to the achievements he publishes?" (127). Often it is possible to distinguish within a text between sweeping rhetorical claims and the actual narrative of events.

H. applies this principle to David's conquests, focusing especially on 2 Samuel 8, which he takes to be based on an inscription of David. On H.'s reading, "2 Sam. 8 leads the reader to infer that David's state was larger than the text of 2 Sam. 8 literally states" (205). So 2 Samuel 8:3 states that he erected a stela at "the river." Normally, "the river" refers to the great river, the Euphrates, and later biblical texts as well as modern commentators have taken it in that sense. But, H. argues, there is no evidence that David ever approached the Euphrates. The river can only be the Jordan. Again, the text implies that David conquered Damascus. But if this were so, it would have been the crowning achievement of his reign and would surely have been narrated in detail. H. suggests that he did dominate Damascus, but by alliance rather than by conquest. When the claims of 2 Samuel 8 are read critically in this way they are quite plausible. The fact that Jerusalem was a small city at the time does not mean that it could not have exercised influence outside its borders. The existence of a state in the tenth century is supported by the existence of administrative centers at Megiddo and Hazor, although there was no significant population in the hinterland. H. maintains the Solomonic association of these sites against recent attempts to date them later. Moreover, the fact that King Ahab of Israel could field 2,000 chariots at the battle of Qarqar in 853 B.C.E. requires that a state have been in existence for some time. H. goes on to offer a critical reconstruction of the life of David.

Several parts of this book have a highly technical nature and reveal an impressive mastery of archeological, linguistic, and textual matters. But

there is also much here to engage the general reader, as H. addresses an issue of great current interest, and his prose is lively and colorful. Sometimes the reader may feel that H. is unduly skeptical, as when he suspects David of setting up Absalom's revolt in order to crush the opposition of the northern tribes (380–81). But his skepticism is directed toward the character of David and the motives of the writers rather than towards the value of the text as a historical witness. This study shows not only that skeptical minimalism and credulous biblicism are not only options in the current debate about ancient Israel, but also that there is a future for biblical texts in the reconstruction of history, when they are read in the light of other ancient historical documents. No doubt, many will dispute H.'s conclusions, and they are occasionally speculative. But he has set a standard in the critical use of both biblical and nonbiblical sources that his own critics will find hard to match. This is the most promising exercise in biblical historiography to appear in many years.

Yale University, New Haven JOHN J. COLLINS

JÜNGERBERUFUNG UND ZUWENDUNG ZU GOTT: EIN EXEGETISCHER BEITRAG ZUM KONZEPT DER MATTHÄISCHEN SOTERIOLOGIE IM ANSCHLUSS AN MT 9,9–13. By Christof Landmesser. Wissenschaftliche Untersuchungen zum Neuen Testament, vol. 133. Tübingen: Mohr Siebeck, 2001. Pp. vii + 204. €70.56.

Landmesser offers a detailed study of Matthew 9:9–13 which tells of Jesus' call of the tax-collector Matthew (in Mark called Levi) and then of Jesus' meal in his own (?) house with many sinful tax-collectors, the criticism of this conduct by Pharisees, and Jesus' answer to them through a proverb about only the sick needing a physician and through a quotation from Hosea 6:6 about God wanting mercy more than sacrifice (this last being proper to Matthew, see 12:7). The title of the book indicates that this passage about discipleship and turning to God is a clue to Matthean soteriology. The work, a Habilitation at the University of Tübingen, with Otfried Hofius as main advisor, is composed of four parts: (1) an analysis of the structure of the whole Gospel as a means of providing a context for 9:9–13; (2) a short grammatical and lexical analysis of the pericope; (3) the call and *eleos* (mercy), the exegetical heart of the book, with studies of *am ha-aretz, didaskalos,* the parallels in 1 Kings 19:19–21 and Ezekiel 34, the rabbinic formula "come and learn," sinful publicans (sinners is epexegetical), and especially of Hosea 6:6 in its original context and its function in Matthew. The fourth section deals with Matthew 9:9–13 as a contribution to Matthean soteriology. Its conclusion is that although this Gospel shows Jesus as the friend of sinners, it also includes "secondary conditioning of salvation," and as a result Matthew differs from Paul substantially on soteriology, since Paul requires no conditions for salvation except faith alone. If Matthew is right in claiming that ethics counts, Paul is a heretic (156). Matthew, like Hosea, is against the complacency of the "saved."

This is an odd little book. Up until the last chapter it reads like an effort to make Matthew conform to Lutheran theology. The division of the Gospel into three parts serves to reduce Matthew to Mark's structure, but with an introduction in Matthew 1:1–4:16. It leaves out what is proper to Matthew, especially the five great discourses, better expressed in C. H. Lohr's analysis. Mark's structure, with its accent on the cross and its comparative ethical poverty, is easier for Lutheran theology to deal with. The singling out of this pericope, mostly Markan, and not particularly decisive for Matthew, also seems to be motivated by a desire to present that part of Matthew which is most compatible with Lutheran theology. The reader thus expects L. to conclude that the entire Gospel fits with this theology. But his sudden shift in his last chapter is a credit to his lucidity and to his honesty. Matthew does remain dangerous and unsound for Lutherans.

As a contribution to Matthew studies the book is unsatisfactory because, although perfectly well informed by the secondary literatures, L. is unwilling to take this Gospel on its own terms or to enter deeply into its own social and theological world. He seems more at home with Paul and John and with some aspects of philosophy. Whether he is always right about Paul is another question—2 Corinthians 5:10 seems like a condensed version of Matthew 25:31–46. Paul could be shown to be closer to Matthew—not identical, because he differs on the number of precepts to be obeyed (Romans 13:8–10, vs. Matthew 5:17–20; 23:23)—than he is to the Augustinian line of much Western interpretation. Despite L.'s references to Romans 5:1–11 and 8:31–39, it is not evident that Paul was interested in the sort of certitude of salvation that was necessary to calm the terrified conscience of late medieval Christians.

L. forces Matthew onto the Procrustean bed of *individual* salvation, and thereby misses the social, kingdom-centered and eschatological dimension of Matthean soteriology. He separates the king from his kingdom, a fatal move.

University of Fribourg, Switzerland BENEDICT T. VIVIANO, O.P.

THE CRITICAL EDITION OF Q: A SYNOPSIS INCLUDING THE GOSPELS OF MATTHEW AND LUKE, MARK AND THOMAS WITH ENGLISH, GERMAN, AND FRENCH TRANSLATIONS OF Q AND THOMAS. Edited by Paul Hoffmann, John S. Kloppenborg, and James M. Robinson. Hermeneia. Minneapolis: Fortress, 2000. Pp. cvii + 581. $60.

EXCAVATING Q: THE HISTORY AND SETTING OF THE SAYINGS GOSPEL. By John S. Kloppenborg Verbin. Edinburgh / Minneapolis: T. & T. Clark / Fortress, 2000. Pp. xii + 546. $32.

With the publication of these two monumental volumes, both Q-scholars and those who judge this so-called document a phantom are offered storehouses of data and erudition with few if any equals in past research on the

canonical gospels. An edition and a comprehensive study of Q—good news, indeed!

First, the critical edition, "intended to function as the standard research tool for the study of Q in the future" (xv). The text-critical scope of the project is breathtaking, as is the register of assisting scholars listed in the acknowledgments. Impressive, too, is the variety of materials presented: numerous introductory essays, including a superb *Forschungsbericht* by Robinson and a concluding concordance, compiled by Kloppenborg. A comparison with the achievement of Johann Jakob Wettstein's massive *Novum Testamentum Graecum* (1751–1752) and, perhaps rather more obviously, with Frederick Field's *Origenis hexaplorum quae supersunt* (1875) seems justified—except that Robinson et al. publish no mere *six* columns (à la Origen/Field) but *eight* (!): (1) Markan parallels to the Q text; (2) Matthean doublets; (3) Matthean texts derived from Q; (4) *the critical text of Q* (printed against a gray-shaded background); (5) the Lukan text derived from Q; (6) Lukan doublets; (7) Markan parallels to Luke; (8) parallels in the *Gospel of Thomas* (in Coptic); and occasionally other parallels are introduced, e.g., from other early Christian literature or the Old Testament. The subtitle indicates the range of translations given.

A couple of quibbles. The editors might more modestly have entitled their production *A Critical Edition . . .* (rather than *The . . .* ; though maybe the publisher made this choice). Sometimes the layout of the textual details (e.g., the "strikeout" seen in so many references and Greek quotations) gives the impression of an almost impenetrable complexity; I fear that newer students will give up. But in all, the book is not only invaluable but also beautiful—and, for its great size, remarkably *light.*

To the second, *Excavating Q.* Kloppenborg Verbin (formerly Kloppenborg) is renowned especially for his *The Formation of Q* (1987) and *Q Parallels* (1988)—the latter, by the way, still extraordinarily useful as an entrée to the new *Critical Edition.* I hesitate to dub *Excavating Q* its relatively young author's *magnum opus;* K.V. has so much more to teach us. But I predict that this volume, the fruit of more than 20 years of research and reflection, will stand as the benchmark study from which new students of the Gospels will begin their study of Q.

Now, since the book is in part an introduction (in the classical sense), necessarily much of what K.V. has to say is common knowledge within "the guild." K.V.'s setting out of the Synoptic Problem (11–54), for example, will offer little that is novel to specialists. But what is fresh and inviting is K.V.'s declared intent to state not only what we can know of Q but "the difference it makes" (1). This intention accounts for the strong emphasis in part 1 not only on standard matters of tradition and redaction ("Character and Reconstruction," 55–111; "Composition and Genre," 112–65) but also on the social setting—and later, the theology—of the document. For example, while frankly admitting that "the case for a cynic-like Q has yet to be made" (431, for the spelling of "cynic," see 420 n. 10), K.V. deftly disposes of many proposals that would expel Cynicism from the discussion (420–44).

In part 2 ("Theology and Ideology"), however, K.V. sounds a more magisterial tone. Here we are asked to reconsider many issues already set out earlier. Throughout this presentation the scholarship and documentation are a tour de force. I do wonder whether, as a prelude to this rehearsal of the central issues, K.V. might have set out a clearer thesis, or series of theses: that, as K. V. will later explicitly argue, "Q belongs, as much as the canonical Gospels do, to the literary endeavors that sought to define the salient features of the Jesus movement with reference to the sayings and deeds of Jesus"; that "as much as any of the other gospels, [Q] functioned as a touchstone or point of reference for those who treasured and transmitted it"; and that "Q deserves serious attention as a *document* of primitive Christianity" (403).

The chief debate that K.V. has now rekindled is signaled by the word *excavating* in his title. We are once more urged to recognize Q as a multilayered, or several times redacted, text. Without such layering, K.V.'s reconstruction surely fails, or at least falters. With it, will a new generation of scholars be sustained in or won over to the view that Q not only exists but also makes a difference?

Marquette University, Milwaukee JULIAN V. HILLS

AFRICAN AMERICANS AND THE BIBLE: SACRED TEXTS AND SOCIAL TEXTURES. Edited by Vincent L. Wimbush. New York: Continuum, 2000. Pp. xx + 876. $99.95.

"This project presents to academic biblical studies the most defiant challenge: it argues that the point of departure for and even the crux of interpretation not be texts but worlds" (Wimbush, 19). First in order is African American existence as the reality to be interpreted. The text is to be seen as a cultural product and shaper of culture (2). What a people have done to the Bible and what the Bible has done to a people (49) are both important parts of interpretation. The focus is to shift from the past to the present, from interpreting texts to interpreting life. The book offers some of the results of the Lilly-endowed conference, "African Americans and the Bible: Social-Cultural Formation and Sacred Texts," held at Union Theological Seminary, New York, April 6–11, 1999, and attended by over 300 scholars.

The 68 articles have come from scholars very diverse in race and discipline. Only nine of the scholars belong to biblical departments, 19 belong to departments of religion, while the remaining 40 come from departments of music, history, ethnic studies, education, English, and comparative literature.

The articles are organized into three parts corresponding to the ideology of the conference. Part 1 is titled, "Pre-Texts," namely backgrounds and hermeneutical frameworks.

Part 2, titled, "Con-Texts," deals with the weaving together of worlds

into a history and is the largest section (40 articles). It is further subdivided into three, using W.'s scheme of marronage-settlement-negotiation/reformulation. This scheme encapsulates the history of African American encounter with the Bible. Because of the manner in which the Bible has been used in this history, the African American needs first to rediscover herself and reach healing in flight, before inhabiting a ground from which finally to negotiate meanings. The Bible has been both a "poison book" (Malcolm X) and a conjurer of new possibilities. It was used to justify the slavery of the "children of Ham," but used by them to provide an antislavery interpretation of history. It has been the one fixed point that "served to trigger the imagination, providing a vehicle for transcending the harsh reality of life and envisioning a new and different world" (Velma Love, 59). The mistress of Frederick Douglass was forbidden by her husband to give him any further instruction, for, said he, "learning will unfit him to be a slave. He should know nothing but the will of his master" (252). One is touched by the account of how Douglass and others gathered and cleaned pages of the Bible from the gutter in order to teach themselves to read and to hear the words of freedom.

Part 3, titled "Sub-Texts," consists of articles that consider the implications of meaning-making from different perspectives.

The term, "African American," is in this project understood in a very broad sense. For example, Colin Palmer deals with "Afro-Latinos and the Bible" and Nathaniel Murrell with "The Rastafari as a Case Study in the Caribbean Indigenization of the Bible." Regarding the United States, Randall Bailey in "Academic Biblical Interpretation among African Americans in the United States" traces four trends: arguing for African presence in the text, delineating racist white supremacist interpretations, tracing readings within the African American community, and finally ideological criticism. As of this writing, there are 45 African Americans (eleven of whom are women) in the U.S. with doctorates in Scripture. In "Beyond the Guild: Liberating Biblical Studies," Barbara Holdrege faults the existing approaches, including some forms of African American biblical scholarship, for treating biblical texts as historical documents, rather than paying attention to their status as Scripture in relationship to a religious community. She pleads for a relational approach that would go beyond historical criticism, literary criticism, sociocultural criticism, and ideological criticism to consider what the Bible has produced, namely, what the Sacred Text has meant to successive generations of readers (141).

Would a focus on African American reality not imprison the Bible in particularity, in blackness? The answer is no. The Bible is itself written from the perspective of "darkness": the politico-cultural reality of the makers of the Bible is marginalization (Charles Mabee, 106). As such, African American experience affords a particularly insightful entry into the dynamics of meaning-making in the Bible. Such dynamics is neither a black nor an American thing but a new process and a paradigm shift in interpretation. But it raises disturbing questions and serves to trouble the biblical waters. The Bible is both Sacred Scripture and human activity; it has served both

as enslaver and liberator. The readings of the text, with the various modes of cultural appropriation, are part of the process of interpretation.

Scholars from diverse disciplines will find in this collection a wealth of material for the study of African American reality. One only hopes that for the sake of students the work will soon appear in a more affordable edition.

Catholic Theological Union, Chicago JAMES CHUKWUMA OKOYE

EPISCOPUS ET PLEBS: L'ÉVÊQUE ET LA COMMUNAUTÉ ECCLÉSIALE DANS LES CONCILES AFRICAINS (345–525). By Jean-Anatole Sabw Kanyang. European University Studies Series, no. 13: Theology, Vol. 701. New York: Peter Lang, 2001. Pp. xiv + 391. $57.95.

The office of the bishop is the focus of an upcoming synod of bishops. It figures prominently in current discussions of ecclesiology and ecumenical relations. So the appearance of Sabw Kanyang's book is timely. He studies the North African bishop and episcopal organizations through the lens of African councils covered by Charles Munier's *Concilia Africae A. 345–A. 525* (Corpus Christianorum, Series Latina 149).

S. begins seemingly *in medias res* with the recruitment of clergy during the Donatist controversy (especially 348–411). While this may seem a strange place to start, it provides a clue to S.'s own interest: the implications of the schism for the formation of the role of the bishop. This situation provided the environment for the development of pastoral practices and ecclesiology that perdure to the present, including problems of promotion from a happy pastorate to the trials of a diocese. It provides the opportunity to discuss problems germane specifically to Africa, e.g., the disposition of family properties in favor of a diocese, paying off civic obligations incumbent upon a bishop from the curial class, and "raiding" monasteries to staff dioceses. In chapter 2, S. reaches back to the beginning of the fourth century to examine the process of episcopal elections. Again he focuses on events pivotal to the origins of the Donatist controversy, e.g., the election of Caecilian ca. 312. Next he considers the functions of the clergy from lector to presbyter. In chapter 4, he reaches the heart of the matter, the bishop as leader in the Christian community. Here he views the bishop as preacher, liturgical leader, and protector of orthodoxy and the patrimony of the Church (property and civic power). State recognition of the bishop's court as an alternate judicial venue increased the bishop's prominence. In his last chapter S. turns to the relationships among the bishops focusing on the primate. Excluding Carthage, primacy in Africa was unusual because it was based not on a particular city but on the person of the most senior bishop. In this chapter he also details the prominent role for the Donatist controversy in intra-African relations and the influence of the Donatist and Pelagian controversies for relations with the papacy and overseas regional bishops' assemblies.

This *Habilitationschrift* written under Otto Wernelinger both enjoys the

advantages and suffers the disadvantages of the genre. On the positive side, it is well organized, thoroughly researched and documented. S. provides a French translation and the Latin of the passages he considers, saving the reader constant reference to source texts. A bibliography, index of proper names and places, a chronological chart of North African councils (with bibliography) and a map of ecclesiastical provinces and episcopal sees supplement the volume.

The prime disadvantage is S.'s ostensible limitation to the records of the councils considered by Munier. Occasionally S. considers earlier materials to put conciliar issues into perspective, e.g., the development of roles for specific grades of the clergy. Sometimes he supplements the conciliar materials with other sources, e.g., the use of the letters of Augustine for a consideration of North African relations with Rome. But consistency of recourse to other sources is lacking. His dismissal of the archeological evidence as too difficult, if not impossible, to date (2) ignores a trove of dated materials from Carthage, e.g., Liliane Ennabli, *Les inscriptions funéraires chrétiennes de Carthage III: Carthage intra et extra muros* (1991). There is almost no consideration of issues after Augustine.

If the real point of the book is the relationship of the bishop to the people (5), one must not overextend one's expectations. There is little on the dealings of individual bishops with particular Christians or with the flocks in general, except for Augustine's trials and tribulations resulting from his elevation of the immature and unscrupulous Antoninus to the episcopate of Fussala. But then, this is not the sort of material with which councils deal directly. However, S.'s carefully chosen title should make clear that he is concerned with the relationship of the bishop to the Christians of a diocese as a whole (*plebs* not *populi*).

Despite occasional inconsistencies in the resources used, this is a very worthwhile study for readers of patristics or ecclesiology. S. provides a veritable handbook of issues covered by the canons and a solid springboard for scholars to investigate questions that can be resolved only by investigation of supplemental resources. He also furnishes insight into the way the Church operated in one part of its history with sufficient clarity to inspire those who are looking for new ways to instantiate the Christian tradition in new times. It would make good reading for synodal delegates. It should be on the shelves of seminaries and research institutions.

University of Dayton MAUREEN A. TILLEY

THE MAKING OF GRATIAN'S *DECRETUM*. By Anders Winroth. Cambridge Studies in Life and Thought, 49. New York: Cambridge University, 2000. Pp. xvi + 245. $64.95.

Scholars of medieval canon law generally know Gratian's *Harmony of Discordant Canons* or *Decretum* as the foundational work of canonical science. The legislation that came after it, papal decretal letters, synodal

documents, and the work of those who prepared the 1917 and 1983 codes of canon law all presupposed the theory and practice forged in this remarkable document. In the *Decretum,* a twelfth-century lawyer known as Gratian (about whom we know virtually nothing) harmonized by dialectical method and sample cases a theretofore undigested mass of ecclesiastical legislation and patristic sources dating from the second century to his own time (ca. 1140).

Generally speaking, historians and canonists have access to Gratian's work in two editions: the "Roman Edition" of 1582 (the Church's official version, usually printed with the authoritative medieval commentary or gloss) and the "Friedberg Edition" (a "critical" reconstruction published by the German historian Emil Friedberg in 1879). Only the first 20 sections or "distinctions" are easily available in English, these translated from the Roman edition and including the gloss. One of the problems faced by a student of Gratian is that neither edition is truly adequate for scholarly purposes. The Roman edition, fine for the study of canon law while it was the Church's official version (1582 to 1917), departs in many ways from the medieval manuscripts. Friedberg tried to reconstruct an authentic twelfth-century text, but that proved impossible due to the small number of manuscripts available and the obscurity of the textual tradition.

Stephen Kuttner posed this problem facing editors of the *Decretum* in 1988: did Gratian complete his compilation in a single spurt of activity, or is the text as we have it the product of a more or less extended period of redaction? Add to this that the more closely one studies the *Decretum,* the more confused the text appears (193). Complicating this problem further was the existence of five ancient manuscripts or fragments containing a shorter version of the received text. Were these witnesses abridgements or did they witness to a primitive shorter version? Anders Winroth, in this reworking of his 1996 Columbia University doctoral dissertation, has now put this question to rest. The short versions represent a primitive, shorter, "first recension." The received text consists of an expanded and interpolated reworking of this primitive version. The first recension is no mere hypothesis; it exists and may be consulted in the five ancient manuscripts. Contrasted with the received text, it has a higher percentage of commentary to quoted legislation. The argumentation is more elegant and pointed. And it lacks the concluding section on sacramental and liturgical law, known as *De consecratione.* Interestingly enough, the primitive version did include the long "embolism" on penance, called *De poenitentia,* that appears in the middle of the treatment of marriage law. For those lacking access to manuscript or microfilm, W. has included an appendix (197–227) listing the contents of the first recension. This allows its rough and ready reconstruction from the editions of the received text.

All students of Gratian must now accept this reconstruction, and this book powerfully presents the reasons why. Through a comparative study of the two versions of C. 24 (On Heresy and Excommunication) and C. 11 q. 3 (On Obedience or Contempt), W. shows that only a two-step redaction can explain the inconsistencies of the received text. The detection of a

primitive version allows the author to resolve some of the difficulties that have perplexed students of Gratian: e.g., the contrast between the framing of problems and their actual solutions, and the compiler's knowledge of Roman law. The primitive text lacks many of the inconsistencies in dialectic method that plague the received text, and shows that Gratian had the good but undeveloped control of Roman law typical of his age. When compared with the received version, the peculiarities of the primitive text strongly suggest that the original Gratian could not have been the *Decretum*'s final redactor, principally because of the method of composition and the use of an almost wholly different set of sources (123). The Gratian that arises from a reading of the primitive version proves to be an even more skilled legist than we had previously imagined. He is more than ever the "creator" of the whole science of canon law.

While this book is on the whole technical and specialized, the style is clear and the argumentation gripping. Even students of canon law who lack the desire to follow every turn of W.'s argument must come to grips with his book's fundamental conclusions. All future study of Gratian will presuppose the reconstruction presented in this work. Indeed, all study of the general *lex communis* tradition of European law will be founded on these conclusions, as Gratian's role in the creation of that tradition seems greater and more important than anyone previously thought (196).

University of Virginia, Charlottesville AUGUSTINE THOMPSON, O.P.

NICOLAS DE CLAMANGES: SPIRITUALITY, PERSONAL REFORM AND PASTORAL RENEWAL ON THE EVE OF THE REFORMATION. By Christopher M. Bellitto. Washington: Catholic University of America, 2001. Pp. xiv + 146. $44.95.

Sadly, 20th-century scholarship failed to produce any book-length study of the Gallican Cicero, Nicolas de Clamanges, though abounding in studies of the other two members of that late medieval French triumvirate of ecclesiastic reform and Navarrist humanism, D'Ailly and Gerson. What attention Clamanges has attracted, except for some recent work by Berier, is attributable less to his theological fruitfulness than to his cultivation within Ouy's "berceau de l'humanisme français." Scholars and students not afforded the luxury of perusing Clamanges's considerable opera thus have reason to be grateful for the appearance of Bellitto's new examination of Clamanges's reform theology.

Opening with a synopsis of Clamanges's *curriculum vitae,* B. often averts discussion of controverted or controversial issues. He implicitly rejects the common understanding that Clamanges was Gerson's student, which, if true, would lend particular piquancy to Clamanges's declinations to act as the chancellor's teacher. Alas, the reader is no more afforded opportunity to consider the nature of that relationship than he or she is granted insight

into Clamanges's overtures to the English and to the Burgundians before his return to occupied Paris.

B. does, however, provide useful details surrounding Clamanges's two periods of self-imposed exile: the first, while secretary to the Avignon Pope Benedict XIII and contemporaneous with the French subtraction of obedience; the second, in the ten years following his 1408 abandonment of Benedict's service and his futile efforts to disclaim responsibility for penning the bull excommunicating Charles VI. The first period witnessed the writing of *De ruina et reparacione Ecclesie;* the second and more fecund exile inspired Clamanges to compose, *inter alla,* the companion treatises, *De prosperitate adversitatis* and *De fructu heremi,* which are fundamental to Clamanges's reform theology.

Clamanges's approach to church renewal as described by B. might be labeled "percolating." All reform must begin with *reformatio personalis,* a *via purgativa* pursued in imitation of Christ. The purgation and grace achieved in this *vita contemplativa* engenders the *caritas* integral to the *vita activa.* For churchmen, this entails concern for *cura animarum,* the key to *reformatio in membris.* But no less are clergy *in capite* responsible for *cura animarum,* and the need for *reformatio in capite* was a direct consequence of prelatic neglect of this care in favor of temporalities, as Clamanges discusses in *Contra prelatos symoniacos.* True *reformatio personalis* would percolate through the body of the Church, renewing head and members.

This concern for *cura animarum* leads straightway to *De studio theologico.* Balking at the vain speculations of late medieval Scholasticism, Clamanges pleaded for an educational plan grounded in *reformatio personalis* that would inform the student's *affectus* as much as his *scientia,* preparing him for the task of shepherding souls. So, too, he decried the utter lack of educational prerequisites for the parish priesthood, to which dearth he attributed intellectual confusion and personal immorality. While his pleas for practical, professional clerical education were to go largely unheeded in his troubled lifetime, they reached fruition in the equally turbulent 16th century. As this work reminds us, Trent's canon 18 of session 23, essentially implementing Pole's plan for seminaries as advocated by Albert of Bavaria on the principle of *docendus est populus,* was not so much a reaction to Protestant reformation as a perhaps belated response to longstanding calls for Catholic reformation *in membris.*

Despite its merits, this work warrants some caveats. First is to avoid minimizing the perspicacity of Clamanges's contemporaries, a fault particularly exasperated in B.'s characterizations of Gerson's ecclesiology. More than once, to emphasize the distinctiveness of Clamanges's "percolating" reform, B. describes Gerson as having a "top-down" approach. In fact, Gerson was no less interested in personal reform and *cura animarum* than Clamanges, frequently emphasizing the need for clerical "ambidexterity." Nor, viewing the Church as a totality, rather than simply a hierarchy, would he have apprehended reform as trickle down, but as permeating. Perhaps reference to Posthumus Meyjes's classic work on Gerson could have served as a useful antidote to B.'s unidimensional reading of the chancellor.

The second criticism involves B.'s efforts to limit his analysis to Clamanges's theology, with minimal reference to his broader humanistic interests. Yet, this very humanism seems to shape and inform his theology, particularly that notion of bifurcated subjective truth integral to humanistic logic that Trinkaus once labeled "counternominalism." If only prototypically, it seems to underlie Clamanges's insistence to Benedict that he must speak freely if he is to speak truthfully; more so does it seem present in his concept of *affectus* and *scientia.* In his effort to show the continuity of Clamanges with medieval humanism, it is possible that B. has neglected Clamanges's affinities to renaissance humanism.

Despite these limitations, this book is recommended as the only readily available treatment of the reform thought of a significant figure of the late medieval Church.

University of Arizona, Tucson SCOTT L. TAYLOR

THE FEDERAL THEOLOGY OF JOHANNES COCCEIUS (1603–1669). By Willem J. van Asselt. Translated from the Dutch by Raymond A. Blacketer. Studies in the History of Christian Thought. Leiden: Brill, 2001. Pp. xiv + 364. $95.

Van Asselt has given us a masterful study of the significant German theologian who was a leading architect of the federal theology associated with the Reformed tradition. Johannes Cocceius, teaching at Bremen, Franeker, and Leiden, presented a doctrinal system known as covenant or federal theology which, with its origins in the thought of Zwingli, Calvin, and especially Bullinger, helped form the structure for large elements of Reformed theology for the past three centuries. The system stressed a succession of God's covenants with humanity (*foedera*) that give structure to human history and to the biblical story of salvation. This system sought to produce theological understandings that were eminently practical in nature and that promoted true devotion (*pietas*) to God. Cocceius and his successors interpreted Scripture to highlight the concept of the covenant as the center of the biblical revelation. Covenant is the concept around which all other dogmatic loci revolve. It stresses God's actions in history in establishing relationships with humanity. Therefore, the truths of theology are practical truths in that they impact the fullness of human life and are not "inane questions" (*quaestiones stultae*) such as those that sometimes occupied medieval theologians. In this way too, federal theology seeks to establish a bond between revelation and history—between time and eternity—and to convey the historical character of the salvation history disclosed through divine revelation in Scripture.

A.'s study is the fullest expression of Cocceius's thought available in English. He takes account of the state of Cocceius research by European and American writers, adding as his own contribution the fuller recognition and integration of the pneumatological aspects of Cocceius's thought. A.

sees in current scholarship two models for understanding Cocceius, the evolutionary and the synthetic models. The evolutionary model emphasizes aspects of Cocceius's thought that shows salvation as in a historical process of development. Phases and chronologically successive stages in the history of salvation that emerge from creation to the consummation of all things are distinguished. Key here is the relation between the covenant of works (*foedus operum*) and the covenant of grace (*foedus gratiae*). The covenant of works (attaining friendship with God and righteousness through human works) is the framework for and prelude to the covenant of grace (righteousness and life bestowed by God's good pleasure and mercy) and is the perpetual criterion and norm for the covenant of grace.

In the synthetic model, the covenant of grace is the primary point of departure so that the covenant of works is seen as an extrapolation displaying what the human condition would be outside the covenant of grace. Thus, the two covenants exist simultaneously to convey two possible human situations. These differing trajectories provide the focus for the analysis that constitute A.'s three main parts of this volume: The "Sources of Knowledge," considering the relation of reason and revelation; the "Doctrine of God," considering how we speak of God; and "God in Relation to History," considering the doctrine of the Decrees, the Eternal Pact, the Doctrine of the Covenants, and the Abrogations of the Covenant of Works.

Part 4 is A.'s reconstruction, evaluation, and scholarly interpretation of Cocceius's thought. Here A. argues persuasively that neither prevailing model is adequate, as they force the question, which covenant is subordinate to the other. Instead A. proposes that pneumatology is the framework for Cocceius's teachings on salvation history. God's revelation is not the communication of eternal truths but is a series of God's deeds in history with Christ as the midpoint between creation and the consummation. Particularly striking is Cocceius's description of the perfected covenantal relationship as being "friendship with God" (*amicitia cum Deo*). As A. puts it, this is "a fellowship that arises from the covenant (*ex foedere oriens*), wherein a person can call God 'my God' and in which God wishes to be called the God of the righteous" (310–11). This friendship, for Cocceius, indicates that "God and humanity are not strangers or enemies (*hostis*); it points to a mutual testimony of love (*mutua testificatio de amore*)" (311). While stressing the primacy of divine action in establishing covenants, Cocceius leaves room as well for humanity to be an active participant. He discovered that "the most beautiful thing that can happen, is to be called a Christian and that the rights and the duties entailed by this name are a magnificent thing. For a Christian is ultimately . . . a friend of Christ" (321).

A.'s outstanding work provides an excellent source for understanding Cocceius as an important theologian and his contributions to federal theology as a significant theological movement.

Westminster John Knox Press, Germantown, Tenn. DONALD K. MCKIM

SAY IT IS PENTECOST. A GUIDE THROUGH BALTHASAR'S LOGIC. By Aidan Nichols, O.P. Washington: Catholic University of America, 2001. Pp. ix, 227. $23.95.

The first volume of Balthasar's *Theo-Logic* (2000) is not a text for beginners. For that reason, Nichols's guide is a welcome sequel to his guides on Balthasar's Esthetics (1998) and Dramatics (2000). Originally published in 1947, Balthasar's *Wahrheit der Welt* was republished in 1985 as the philosophical foundation of his theology of truth. Since his Trilogy explicates an analogy between the finite and the infinite, N. studies the analogical relationship between worldly and divine truth as found in Balthasar's Logics. In *Wahrheit der Welt,* Balthasar's answer to Rahner's *Geist in Welt,* Being unfolds its truth as nature, freedom, mystery, and participation. Hence N. demonstrates (in several short chapters) how, for Balthasar, the truth of Being is given with the nature of things but uncovered only in the interplay of subject and object—an event that highlights the difference between the finite and infinite—and how it exceeds attempts to grasp it in images and language, since it is ultimately a participation in infinite truth. While Balthasar's text is fairly demanding, N., conscious that much of Balthasar's thought will be alien to the contemporary reader, manages to render it accessible.

Part 2 expertly unpacks *Wahrheit Gottes* (1985), the second volume of the Logics, from an explicitly theological perspective. It confirms the claims of the first volume and explores Balthasar's argument that the truth revealed by God in the man Jesus is the ultimate norm of worldly truth. Not that the Spirit is excluded from this mainly christological section, for there is a helpful reminder at regular intervals that the truth in question is trinitarian: the incarnate Son is understood by Balthasar to be the exegesis of the Father which is further interpreted by the Spirit. Nor is the humanity of Jesus taken to be simply another representation of God's truth. Rather it is made clear that, for Balthasar, Jesus—the analogy of being in person—is its very appearing. In addition, Balthasar's *ana-logic* is shown to lean on the dialogical thought of Rosenzweig, Buber, Ebner, and Marcel, rather than on Hegel's dialectic. While this argument is something of an epistemic affair, N. points out that Balthasar's *cata-logic* is quite different. In it, Jesus is understood to fulfill the Trinity's work in the world as the unifier of the polar tensions in cosmic being (Maximus), the fulfiller of the arts and sciences (Bonaventure), the key to the trinitarian structure of history (Rupert of Deutz), and the founder of a new relation between the world and God (Nicholas of Cusa). There is also a good study of Balthasar's idea of the hypostatic union and a welcome critique of Balthasar's conception of the human knowledge of Christ; here N. reveals his preference for the more generous account by Aquinas.

The Spirit's entry into the Logics in *Der Geist der Wahrheit* (1987) is examined in part 3. While N. recognizes that Balthasar allows for an anonymous working of a *Pneuma spermatikon,* he concentrates here on Balthasar's idea of the Spirit as exegete of the truth of the incarnate Son

and the Father. He explains how the Spirit's being not only God's love but also its exuberance facilitates Balthasar's idea of an economic inversion of the missions of the Son and Spirit and accounts for what he calls the subjective and objective dimensions of the Spirit as active in the Church. N. concludes his exploration of the Logics with the observation that, for Balthasar, the purpose of the diverse gifts of the Spirit is one: to enable a return to God the Father whose truth is disclosed in the incarnate Word.

The book, which includes a short summary of *Epilog* (1987)—itself a digest of the whole Trilogy—is not a critique but a commentary on the Logics. As such, it is a fine introduction to Balthasar's theology of truth. N. is to be commended for his scholarly yet accessible companions to the Esthetics, the Dramatics, and now the Logics.

All Hallows College, Dublin THOMAS G. DALZELL, S.M.

HERMENEUTICS AND METHOD: THE "UNIVERSAL VIEWPOINT" IN BERNARD LONERGAN. By Ivo Coelho. Toronto: University of Toronto, 2001 Pp. xx + 346. $65.

In his *Method in Theology* (1972) Bernard Lonergan describes what he calls "the theory of the empty head," that is, the belief that the best way to interpret any text is to abandon all presuppositions. To this he counters that nothing less than the fullest development of our own subjectivity is the best preparation for any interpretation. He quotes Bultmann: "Nothing is sillier than the requirement that an interpreter must silence his subjectivity, extinguish his individuality, if he is to obtain objective knowledge. . . . The requirement overlooks the very essence of genuine understanding. Such understanding presupposes the utmost liveliness of the understanding subject and the richest possible development of his individuality" (*Method,* 158).

Coelho's excellent study is an illustration of this truth. Tracing Lonergan's own thought on hermeneutics from his early writings on Aquinas through *Insight* (1958) to *Method,* Coelho illustrates the spiraling process of deepening interpretation. Using much unpublished and archival material, he traces in detail Lonergan's developing thought beginning with his early Thomist notion of "wisdom," through the notion of the "universal viewpoint" in *Insight,* to the fuller and more concrete articulation of the theological functional specialty of interpretation in *Method.* In general, Lonergan moved from a more metaphysical treatment influenced by a faculty psychology to a more concrete and existential methodological awareness. Throughout, there is the crucial concern for self-appropriation. "If one is to understand Lonergan on the universal viewpoint, the preunderstanding required is familiarity with the workings of one's mind and eventually of one's heart" (11).

C. describes his own work: "The universal viewpoint is an important but

somewhat obscure notion in Lonergan's *Insight.* One problem is the name itself, which sounds pretentious to postmodern ears. But the main problem is that this allegedly important notion quite disappears in later works, to surface only in a very marginal way in *Method.* The question that frames the present work might therefore be put in terms of the detective metaphor familiar to Lonergan readers: whatever happened to the universal viewpoint?" (xiv). The key to Coelho's discovery is the notion of "horizon" that replaces the notion of "viewpoint" in Lonergan's writings in 1963. This shift reflects the influence of existentialists and phenomenologists on Lonergan's thought during this time. In addition, helped by Piaget's developmental psychology, Lonergan moves from conceiving theology as an individual scholastic habit to understanding it as a communal achievement of differentiation and integration. Lonergan contributes to this process of integration by outlining a theological methodology that is "a framework for collaborative creativity." By distinguishing the "functional specialties" involved in theologizing, he provided a framework in which communities of Scripture scholars, historians, ecumenists, religionists, doctrinal, systematic, and pastoral theologians could come to understand their own role in the unfolding theological and religious enterprise. The value of distinguishing interpretation from the other functional specialties—such as history, dialectic, doctrines, and communications—is that it helps one to know what one is doing when one is doing it. This distinction also prevents the "totalitarian ambitions" of one area of theology preempting other areas to the detriment of the total theological enterprise. As Lonergan once put it, "There are those who extend hermeneutics to include the problems of communications, but I think this leads, at least in theology, to a process of telescoping that omits several crucial steps from original texts down to what I tell Ted and Alice what precisely it means in their lives" (165).

Our postmodern age is keenly aware of discontinuity and seemingly incommensurable worlds of discourse. Lonergan describes his own contribution to facing such pluralist historicity: "For if one understands by method . . . a framework for collaboration in creativity and, more particularly, a normative pattern of related and repeated operations with ongoing and cumulative results, then I believe one will find ways to control the present uncontrollable pluralism of theologies, one will cease to work alien, alone, isolated, one will become aware of a common site with an edifice to be erected, not in accord with a static blueprint, but under the leadership of an emergent probability that yields results proportionate to human diligence and intelligence" (196).

As C. puts it, method is "the contemporary stage of the ascent to the universal viewpoint" (196). An Indian theologian himself, he asks: "Are we to think in terms of a global and indistinct entity named 'Indian culture,' or should we not recognize further differentiations within this culture? How do such differentiations relate to human history, for presumably India forms part of the evolution of human meaning in general? . . . The notion of the universal viewpoint can, at the very least, help us raise the questions

and avoid the creation of vague entities or easy generalizations such as 'Indian culture' and 'Western culture'" (214).

This is a demanding book even for those familiar with Lonergan; but it will be well worth the effort. It sheds light on one of the seminal thinkers of the 20th century and introduces a first-rate theologian from India.

Seton Hall University, South Orange, N.J. RICHARD M. LIDDY

HOW TO READ T. F. TORRANCE: UNDERSTANDING HIS TRINITARIAN & SCIENTIFIC THEOLOGY. By Elmer M. Colyer. Downers Grove, Ill.: InterVarsity, 2001. Pp. 393. $24.99.

Colyer aptly describes T. F. Torrance as "one of the premier theologians in the second half of the twentieth century . . . a theologian's theologian" (11) and proposes to illuminate his important theology. Though C. may overstate the reasons for Torrance's neglect and the need for this book, he presents enough substantive material to justify a careful study of Torrance's theology.

After a brief overview of Torrance's life and work, C. presents Torrance's understanding of *homoousion,* for him the epistemological and ontological "linchpin" of Christian theology, along with the atonement. Other chapters present Christ's vicarious humanity, carefully showing how Torrance is Christocentric without being Christomonist; the love of God the Father; God the Creator; the Holy Spirit; the Church; the Trinity; and Torrance's method as influenced by Einstein, Maxwell, and Polanyi.

C.'s fine study is marred, however, by repetitions and errors that suggest a lack of attention to detail. For example, the Alasdair MacIntyre of pp. 366–67 is referred to in the index as John McIntyre of p. 44; and the references on p. 250 to *The Trinitarian Faith* actually are references to *Theology in Reconstruction.* Also, on p. 70 Ebionite and Docetic Christology, which Torrance rejected because of their dualistic presuppositions, are introduced without explaining their meaning.

Throughout the book C. is very clear that for Torrance theology must be done scientifically, i.e., theologians must allow the nature of the reality being studied to dictate the meaning of their thinking without confusing reality with their thoughts about it. It is surprising then that C. should seemingly compromise what he rightly sees as Torrance's strength by suggesting that we can grasp his thought about the "logic of grace" when we "think of it in light of [our] most vivid encounters with God in the gospel" (122). Although C. denies he is implying that experience is the criterion for the gospel, it is hard to see how this could not be the case, given what he says here.

C. shows how one of Torrance's favorite expressions from Athanasius—"It is more godly and accurate to signify God from the Son and call him Father, than to name him from his works and call him unoriginate" (127)—functioned in his massive contribution to contemporary trinitarian theol-

ogy; how it shaped his onto-relational concept of persons, his ecumenically important view of the *Filioque,* and his distinctive view of *perichoresis.* C. also explains very well how and why the Father/Son relation has priority over the Creator/creature relation. He is faithful to Torrance's insistence that God's fatherhood is in no way constituted by his relation to creation (160). Because the Son is *homoousion* with the Father and with us, we may relate with God through him. Because creation is "external to God and utterly different from God [it] cannot really tell us who God is or what God is like" (129–30). This is why Torrance regards any independent natural theology as "a form of mythology" (130) and believes that any theology that does not begin and end with God's self-communication is inaccurate and unscientific. Most importantly, C. shows why Torrance insists that God is Father in an utterly unique way (142). While Father refers both to the one Godhead and to the Father in relation to the Son and Spirit, God is not at all defined from or by our human experience of fatherhood (144, 310); thus any ascription of gender to God is misguided.

C.'s very interesting presentation of Torrance's "reformulated *natural theology*" (192) sheds light on Torrance's contribution to the dialogue between science and theology; yet it is one of the most difficult aspects of his theology. Rejecting a "logical bridge" between our experiences and concepts, Torrance's reformulation proposed that questions about God which arise from the analysis of nature point to the need for an explanation of reality coming from beyond creation. Yet, this natural theology must function within the ambit of revealed theology. Torrance's "new" natural theology is "'natural' in a new way, natural to its proper object, God in self-revealing interaction with us in space and time" (199). Unfortunately, an ambiguity seems present: on the one hand Torrance insists that natural theology must function within the domain of revelation, while on the other he argues that it can be "artificially and temporarily bracketed from the content of our actual knowledge of God" (206). But if this new natural theology must operate within revelation, bracketing it from the content of our actual knowledge of God would be impossible. Torrance believes that the universe "seems to point (in the form of a question) in the direction of the Christian God as the sufficient reason for this universe" (203). Simultaneously, however, he believes that "we cannot begin with human questions and creaturely reality, and reason our way to God at all" (217).

C. has demonstrated that Torrance's theology offers a gold mine for understanding numerous theological issues including method. There is also much in his theology that could form the basis for wide ecumenical agreement. Readers will surely be rewarded with a clearer understanding of Torrance's theology and perhaps be enticed to read Torrance himself, as C. intended.

St. John's University, Jamaica, N.Y. PAUL D. MOLNAR

INTERPRETING TOGETHER: ESSAYS IN HERMENEUTICS. Edited by Peter Bouteneff and Dagmar Heller. Faith and Order Paper, no. 189. Geneva: WCC, 2001. Pp. xi + 164. $14.50.

Between 1994 and 1998 members of a World Council of Churches Faith and Order group engaged a study process on ecumenical hermeneutics: hermeneutics that leads toward Christian unity and hermeneutics within the ecumenical enterprise. Results of the study included an important convergence text, "A Treasure in Earthen Vessels: An Instrument for an Ecumenical Reflection on Hermeneutics," presented here along with essays probing key document themes.

Among the participants in the study process and drafters of "A Treasure in Earthen Vessels" were theologians of the stature of Lutheran George Lindbeck and of such diverse perspectives as those offered from an Evangelical church in Togo, a Postdenominational church in China, and an Oriental Orthodox church in India. The preface by the editors (Orthodox and United) and essays by Anton Houtepen and William Henn (Catholic), William Tabbernee (Disciples of Christ), Martin Cressey (Reformed), and Nicholas Lossky (Russian Orthodox) effectively locate "A Treasure in Earthen Vessels" historically and theologically within the F&O tradition, particularly focusing on the unfolding interpretation of and critical development from the major texts, "Scripture, Tradition and Traditions" (1963) and "Baptism, Eucharist, and Ministry" (1982), and note the impact of the former text on documents of Vatican II. "The Pneumatological Dimension in the Hermeneutical Task" by Michael Prokurart (Orthodox Church in America) points to the distinctively trinitarian approach of F&O hermeneutics which compellingly contrasts with the prevailing Christocentrism in current academic theological hermeneutics (reviewed here compactly by Houtepen). Rudolf von Sinner (Swiss Protestant Federation), Argentinean Pablo Andiñach (Methodist), and Metropolitan Gennadios (Limouris) of Sassima (Ecumenical Patriarchate) display and engage the hermeneutical gulf that has opened within the ecumenical community between "suspicious," contextual, liberation approaches, focused on sociopolitical, racial/ethnic, and gender concerns, and hermeneutics of coherence or hermeneutics of tradition, oriented toward interpreting the living tradition together.

Under the name of hermeneutics, the WCC F&O study process and the present volume offer a welcome engagement with a broader ecumenical problem that is arguably the most challenging and important present ecumenical task, the establishment of common or coherently diverse method(s) for ecumenical inquiry and articulation of theological claims. As is well demonstrated here, ecumenical engagement has proceeded to the point where it has become clear that different communities do not simply disagree about specific issues, such as the symbolic nature of Christ's presence in the Eucharist, or have different perspectives on the interpretation of Scripture, or differently value given elements of the one

tradition. The differing communities have received from the past and continue to develop in the present differing traditions about what counts as theology and about the intellectual tools with which theological differences can be productively reconciled. Here, as often in formal consultations and dialogues, there is displayed among Protestants a recurring movement toward concreteness, whether in the apprehension of Scripture or the analysis of social contexts, a preference among Catholic thinkers for the use and development of abstraction and theory, and a use by Orthodox thinkers of broad categories capable, for instance, of seeing icons and verbal texts within the same category of theological expression.

Given these differing theological cultures, the difficulties of interpreting together both our present contexts and our common heritage are prodigious. The present work has made a serious, useful, and inviting entrance into this intellectually, culturally, and politically complicated problematic: the essays well demonstrate the problems, and the convergence text offers a coherent attempt at moving forward within the on-going F&O project. The volume should serve to encourage productive entrance of the broader theological community into this discussion. Through its claim that "hermeneutical reflection can serve as an aid in the process of recognizing the same faith underlying different practices" (147) and its appropriation of *lex orandi, lex credendi* methods of liturgical theology to broader ecumenical concerns, the present text opens fresh pathways for exploring together the ecumenical significance and implications of a variety of contentious historical shifts and divergent developments in practice and in ways of expressing the faith. One may hope, for instance, that future WCC F&O activity will draw together and deepen insights made available in the F&O paper on icons (no. 147) and the present volume.

WCC F&O texts are intended to be accessible and useful simultaneously to professional theologians and general church audiences. This book could be used with advanced undergraduates as well as graduate students. It should be considered essential reading for ecumenists and deserves serious study and critical engagement within the broader field of theological hermeneutics.

Secretariat for Ecumenical and Interreligious Affairs, United States Conference of Catholic Bishops, Washington ANN K. RIGGS

INTRODUCING FEMINIST THEOLOGY. By Anne M. Clifford. Maryknoll, N.Y.: Orbis, 2001. Pp. xi + 273. $21.

This is a good old-fashioned textbook that bespeaks painstaking work by the author. It presents everything you need to know about feminist theology in a most teachable manner. Each of the six chapters includes "questions for reflection and discussion" related to the text, "areas for exploration" that suggest research projects, and "recommended readings." Within

each chapter are the wonderful pedagogical tools of textbooks of old: photos and biographies of the feminist theologians whose quotes begin each chapter—Rosemary Ruether (94), Anne Carr (144), Elizabeth Johnson (195); text boxes explaining or presenting ideas necessary to the text—"The Nicene Creed" (112), "The Apostles' Creed" (113), "Saints and Their Canonization" (200); and meaningful section headings. A nine-page glossary presents clear explanations of terms used in feminist theology, and a generous index helps locate specific topics and persons. About the only problem with the book's layout is the annoying placement of an asterisk in front of bold-faced glossary items in the text. (One dearly hopes this annoyance will be eliminated in the very next of many reprints.)

While the value of C.'s work is obvious in the book's brilliant mechanics, the synthetic depth and breadth of her study is far beyond mechanical. Every chapter builds on the previous chapters, and the reader moves through the whole growing not simply in knowledge but in understanding as well. The first chapter, packed with definitions and careful explanations, initiates the reader into the reasons for Christian feminist theology, as well as into its language and stance. C. then takes the reader through feminist perspectives on the Bible, on God, and on women and the Church. The final two sections form the active view of Christian feminism, discussing feminist spirituality and feminist perspectives on ecology. C.'s work on hermeneutics depends heavily on the work of Elisabeth Schüssler Fiorenza, and her perspective on God derives from the work of Rosemary Ruether. But even within these chapters one finds much original thought that moves the first generation of Christian feminists to the background and continues the development of their and others' thinking.

The non-specialist can safely assume that the mountains of facts C. has painstakingly gathered are correct, and that years of classroom use will find her revising this work, aided by professors who have noted one or another item that might be modified. For example, the section on the sacramental ordination of women (139), which depends heavily on Anne Carr, does not address the factual history of women's ordination to the diaconate either in ancient or in modern times, and appears to conflate most concerns about ordination into the physicalist interpretation of whether or not women can act *in persona Christi.* Catholic sacramental theology of order says more than merely "An essential part of the liturgy for priestly ordination is the laying on of hands by a bishop" (139). In fact, Pius XII in his apostolic constitution *Sacramentum ordinis* (1947) declared that the laying on of hands *is* the matter of the sacrament for every grade of order: deacon, priest, and bishop, the words being the form. Thus, anyone who argues that the matter of the sacrament of order is anything else (one's gender, for example) is anathema. The Church finds other reasons not to ordain women at this time, but there has been development in the discussion in the decade or so since Carr's groundbreaking work. For C. to include an adequate discussion of this matter, however, would perhaps require too much detail for the students C. has in mind. Other scholars will

no doubt find other details that might—or might not—be added to the next edition.

The book does what it sets out to do and does it very well. C. has invited the reader to agree with Christine de Pizan, who, she reminds us, wrote at the turn of the 15th century: "There is not the slightest doubt that women belong to the people of God and the human race as much as men and are not another species or dissimilar race" (9).

She makes a very persuasive argument.

New York, N.Y. PHYLLIS ZAGANO

PENSER LA CRÉATION COMME JEU. By François Euvé. Cogitatio Fidei. Paris: Cerf, 2000. Pp. v + 408. Fr. 190.

Relying on his backgrounds in theology and physics, François Euvé of the Jesuit theological faculty at Centre Sèvres in Paris offers an ambitious and rich work urging us to rethink the Christian theology of creation within the paradigm of play or game. On his way to treating the specifically theological issue, E. presents a panoramic view of the notion of play in science, philosophy, Scripture, and theology.

While admitting that explicit use of play in the Bible is rare, E. offers long discussions of his central text from Proverbs 8:22–31 as well as from related passages such as the dance of David and the laugh of Sarah. In the New Testament, Christ's parables, always presented enigmatically, also display something of the ludic spirit, urging listeners see creation in a new light. From the Bible, E. goes on to conduct an extensive examination of the notion of play/game in the history of thought, from Heraclitus, Clement of Alexandria, and Maximus the Confessor to Hugo Rahner, Johan Huizinga, and Harvey Cox, with the intention of convincing us that the notion of play offers a worthy model by which to understand the world.

It is precisely this model of play/game that E. thinks is useful in both science and theology. Contemporary science, for example, has moved beyond positivistic models with their Laplacean ideal of mechanistic science, replacing them with paradigms emphasizing the aleatoric and random elements of knowing. Theology, too, should move away from models utilizing dominative, manipulative reason. The theme of play, E. argues, started to disappear with the Scholastics, where, under the influence of Aristotle, the emphasis was on efficient causality. This emphasis led to an image of God as primarily the architect or artisan of the universe, an image that intensified during Baroque Scholasticism with the theological result of a growing distance between the acts of creation and salvation.

The recovery of the notion of play/game should guide current theological thinking because play, as opposed to determinism, is a model allowing suppleness, imagination, freedom, gratuity, and festivity. E. thinks that play is a way to redeem calculative reason in much the same way as Adorno saw art as the only possibile way to redeem technocratic thought. Indeed, the

model of play should illuminate an appropriate understanding of what theological truth really is. In a world viewed *sub specie ludi,* rationalism of every kind is overturned, making room for a certain flexibility of theological discourse more acutely aware of the ungraspable nature of its object. With specific reference to creation, E. argues that God should not be thought of, even tangentially, as the Grand Horologer or engineer of the universe. Rather, God is primarily engaged in a relationship with us; God's creation is not a technological production but a gratuitous, salvific act. The notion of play allows the mystery at the heart of creation, as well God's partnership with us in the development of the world, fully to emerge.

Taking account of recent currents in contemporary philosophy of science and theology, E. is a skillful cicerone guiding us on long tours of the notion of play/game in an erudite and well-written book. At the same time, certain reservations should be lodged. Most significantly, efficient causality, which has had a very important role in theology, is virtually always equated with determinism and rationalism. Moreover, E. fails to mount a plausible case against causality and ends by dismissing it rather offhandedly. Little account is taken of the fact that efficient causality ensures that there is some *similitudo* between Creator and creation, a proportion undergirding significant theological themes, e.g. analogical language. E. speaks at times of a plurality of models, and one could surely supplement the traditional image with the notion of play/game, but E. intends to supplant rather than supplement and ultimately fails to deliver. Second, clearly E. thinks a new image of God must be developed in the light of the model of play. Divine omniscience and immutability must be completely rethought if not jettisoned. Once again, however, E. spends little time examining the traditional attributes and, as with efficient causality, he is more dismissive than disputative. Finally, although E. adduces a wide range of thinkers on the issue of game/play, H.-G. Gadamer is missing from the group. This is surprising since Gadamer wishes to make "play" a significant clue to the kind of ontology he defends in opposition to the transcendental foundationalism of the Enlightenment, a project similar to E.'s own.

Despite these reservations, E.'s well-wrought work merits commendation.

Seton Hall University, South Orange, N.J. THOMAS G. GUARINO

TRINITY, TIME, AND CHURCH: A RESPONSE TO THE THEOLOGY OF ROBERT W. JENSON. Edited by Colin E. Gunton. Grand Rapids: Eerdmans, 2000. Pp. x + 331. $38.

This first full-length study of the theology of well-known Lutheran ecumenist, Robert W. Jenson, seems long overdue. Apart from several critical articles, surprisingly little has been written on Jenson's significant and creative contributions to theology, so the appearance of this volume is most welcome.

The more immediate occasion for this Festschrift is the recent publication of Jenson's two-volume *Systematic Theology* (1997, 1999), the capstone of a career spanning more than 40 years. Although "it has not always been true that Jenson's theology is characterized 'ecumenically' as 'Catholic and Evangelical,'" according to contributor James Buckley, it is this focus of Jenson's systematics that "makes it the most important synthesis of its kind at the end of the twentieth century" (12).

The volume is not only an excellent introduction to the contours and themes of Jenson's theological corpus; it is itself a contribution to the kind of ecumenical theology and dialogue Jenson has spent his career writing. Twenty international contributors offer a comprehensive engagement of the key themes in his theology, primarily (but not limited to) those suggested by the book's title. The contributors, many of whom are well-known ecumenical theologians themselves, write from a variety of traditions that have both influenced Jenson's theology and served as dialogue partners in the development of his ideas. Unfortunately, the Orthodox tradition is not represented. Jenson's long-time friend and collaborator, Carl Braaten, introduces the volume with a personal memoir of Jenson's life and work and also contributes the concluding essay on Jenson's eschatology and theology of mission. The essays in between are presented more or less in order of traditional systematic loci: method, doctrine of God, Trinity, creation and time, Christology, soteriology, pneumatology, ecclesiology, and ethics. Editor (and former student) Colin Gunton offers a nice balance between essays that engage and critically evaluate Jenson's thought (such as Jeremy Ive on Jenson's theology of history and G.'s own essay on mediation) and those that present original contributions inspired by Jenson's theology (such as Christopher Seitz on the name of God, and Robert Wilken on the relationship between the Scriptures and the liturgical celebration of Pentecost).

Although Jenson is primarily known for his narrative identification of the triune God and assertion of God's infinite temporality, as the God who "takes time" for us (95), some of the most interesting essays in this festschrift deal with Jenson's understanding of the God who also "takes space" in his creation through the Body of Christ. A "pioneer of the strong ecclesiology" (71), Jenson argues that the concept of heaven must be understood christologically, so that God "incarnationally occupies a space in his creation" (122), and Christ is available after the Resurrection and Ascension in the Lord's Supper and in the Church. Christoph Schwöbel warns that this view comes very close to the pre-Vatican II concept of the "extension of the incarnation" (124) which "at least in some aspects, seems to be incompatible with the Reformers' emphasis on the church as *creatura verbi divini,* the creature of the divine Word" (124) and, according to Susan Wood, also "exceeds contemporary Roman Catholic thinking on the relationship between Christ and the church" (178). Jenson's understanding of the Body of Christ can be traced to the Lutheran christological tradition of the "capax" (as Gabriel Fackre notes in his essay), but also to a Lutheran ecclesiological tradition, albeit a minority one, which includes among oth-

ers, Wilhelm Loehe and some of the theologians of the Confessing Church (as David Yeago shows).

An interesting aspect of Jenson's ecclesiology given only passing mention in his *Systematics* is his antisupersessionist view of Israel, a view Fackre describes as "consonant with an unfolding story" (96). Douglas Knight takes up this issue and attempts to "go beyond Jenson." He suggests the distinction between "space" and "place." "Place" is "the work and effect of persons"; therefore it can be attributed to Israel as well as to the Church (79). Humans beings are all "placed" in the single "container of God's working" (76); therefore we cannot "place" Israel outside of the presence and working of God. One wishes that the single Jewish contributor to the volume, David Novak, would have addressed these ideas—if only briefly.

Limitations of space preclude my discussing the other essays, all of which are insightful and offer a greater understanding not only of Jenson's theology, but also of the nature and tasks of theology itself. I recommend the book for scholars and graduate students who desire a comprehensive introduction to the thought of this significant North American theologian, and for anyone interested in the joys and challenges of ecumenical theology. The book includes an index and a bibliography of Jenson's primary works (in alphabetical order), but unfortunately, no bibliography of secondary scholarship.

Marquette University, Milwaukee CHERYL M. PETERSON

BETWEEN CROSS AND RESURRECTION: A THEOLOGY OF HOLY SATURDAY. By Alan E. Lewis. Grand Rapids: Eerdmans, 2001. Pp. xiii + 477. $30.

Theologians rarely write with an elegant style. Alan Lewis is an exception. His is a beautiful book reflecting on the meaning of Holy Saturday, the hiatus between Good Friday and Easter Sunday when Jesus lay dead in the tomb and his disciples experienced the absence of God. In an original work, L. does for Christian theology what Ernest Becker did for social psychology in *The Denial of Death* (1973). It is not accidental that both Becker and L. were conscious of writing their books while living in the valley of the shadow of death. After a lengthy illness from cancer, L. experienced his own Holy Saturday in 1994; hence his theology is deeply rooted in his personal experience of the cross. It is not, however, maudlin; rather it is an expression of wisdom and courage.

L. invites his readers to journey with him from cross to empty tomb through the actual experience of Holy Saturday. A profoundly Protestant, indeed distinctively Presbyterian book, it interprets the theology of the Cross not only through the work of Luther and Calvin but above all through the contemporary theology of Jürgen Moltmann and Eberhard Jüngel, both disciples of their Calvinist teacher Karl Barth.

The volume is divided into three parts, setting out in turn a summary of the biblical narrative of the death and burial of Jesus, a dogmatic reflection

on that narrative, and finally an ethical response to the theology of Easter Saturday. L. has carefully distinguished the main text, which is generally accessible to readers with some theological background, from the scholarly apparatus, which is intended for professional theologians and hence is relegated to what are often very detailed footnotes.

In recounting the biblical narrative of Jesus' death and burial, L. reminds readers that they usually interpret the events of Good Friday and Easter Saturday from the perspective of Easter Sunday; hence they never fully appreciate the starkness and finality of what the Synoptics assert about the death and burial of Jesus. On Good Friday itself Christian churches often proclaim the Passion Narrative from John's Gospel which is told from the perspective of Resurrection, for Jesus is already being lifted up in glory as he hangs on the cross.

In his theological reflections on the Passion Narrative, L. retrieves the Cappadocian trinitarian concept of God as becoming, as communal being rather than an insular, independent individual, a divine reality finding distinctiveness and individuality not in seclusion and self-sufficiency but through relations. He maintains, in line with Barth's logic, that the death of Christ was a trinitarian event and concludes that indeed God died and was buried in the tomb. "On Easter Saturday, in the tomb of Jesus of Nazareth between his crucifying and his raising, God lay dead" (255). But if God lay dead, who in fact raised God from the dead? If God needed to be redeemed, who redeemed God? These are the questions Roman Catholic readers are apt to ask of L.'s text. Although Catholic theologians are at times cited in the notes, their interpretations of the death and burial of Jesus are not fully developed. For example, Hans Urs von Balthasar wrote of Jesus' descent into hell as an active symbolic expression of his solidarity with sinners and his refusal to accept the human choice of destructiveness. Like Schillebeeckx, Rahner, and others, however, he would not assert that God lay dead in the tomb.

In his efforts to draw out the ethical implications of the Easter Saturday story, L. reflects on the expression of human sinfulness in the tragedies of Auschwitz, Hiroshima, and Chernobyl. He gives ample evidence of human sinfulness but little evidence that human beings have in fact been redeemed. Although there does seem to be something basically wrong with us today, there is nevertheless also something very right about us—a redemption manifested by sometimes amazing expressions of compassion, solidarity, love, and self-sacrifice. In his discussion of baptism, L. relies exclusively on Paul's theology in Romans which links baptism with the death of Christ. What of the Johannine assertion that through baptism we also share in Christ's Resurrection? Likewise, L. gives the impression that in the Eucharist we are brought into union with the cross of Christ. That is true, but the eucharistic Lord is the Lamb once slain but now risen.

Distinguished Protestant theologians, such as Colin Gunton, Douglas Hall, Daniel Migliore, and Thomas Torrance, have praised this moving book. Catholic theologians are apt to find it useful, not only because it clearly articulates contemporary Protestant positions but above all because

of the hard questions it raises about the place of Holy Saturday in the celebration of the Paschal Mystery.

Saint John's University, Collegeville R. KEVIN SEASOLTZ, O.S.B.

SELLING THE WORK ETHIC: FROM PURITAN PULPIT TO CORPORATE PR. By Sharon Beder. New York: Zed, 2000. Pp. viii + 292. $69.95.

Although not primarily a work of theology *per se,* Beder's volume contains rich cultural analysis that is indispensable for anyone attempting to expand the dialogue between the Christian gospel and a modern industrial society that is dominated by an irrational and destructive work ethic and driven by the lure of consumption and achievement. In those places where B. deliberately shies away from offering theological opinions, the Christian ethicist may easily extend B.'s judgments about human values (ecological responsibility, distributive equity) in order to propose arguments for more specifically Christian implications of her analysis.

The volume's three parts each make distinct contributions to B.'s project. Part 1's account of the history and development of the work ethic in its pre- and post-Reformation stages is reliable enough, but marches along to an overly familiar cadence, often relying too heavily on a few secondary sources for insights into traditions of thought regarding work and its meaning. The middle part seeks to evaluate the implicit norms of our contemporary "culture of long hours" (250), surveying social mores as well as public policy and labor practices in various countries. While B. argues persuasively that an inordinate emphasis on material success has warped Western culture's perceptions of many crucial matters, fostering an unfair stigmatization of the poor and the enforcement of punitive policies toward nonworkers, too many loose threads are left hanging. Nowhere does she consider the logical alternatives (whether they consist of some version of egalitarianism or other ascription of social status) to the dominant work ethic that she exposes as a destructive and fraudulent ideology. If the notion that "you deserve whatever you reap from your work effort" is to be repudiated and replaced by some other workable pattern of social reward, this volume misses the opportunity to contribute to the constructive phase of this project of social reform.

The final third of the book is the most original and powerful. In investigating the mechanisms by which work values are instilled in each rising generation in contemporary society, B. offers a deeply disturbing exposé of the school systems of industrialized nations. She portrays our system of education as little more than a labor supply line for business—an elaborate form of behavior modification that is more often concerned about preparing youths to be reliable and compliant employees than to become creative and critical thinkers. These well-researched and eye-opening chapters survey such developments as the trend toward corporate-school partnerships and the proliferation of business programs and entire business universities

(such as Disney University and McDonald's Hamburger University) to make a cogent case that education has now become overly responsive to corporate interests at the expense of liberal values.

The book's greatest strength is its ability to combine a solid critique of the value system prevalent in Western industrial societies with a thorough and credible institutional analysis. Thus readers experience more than mere confirmation of their worst fears regarding the normalizing of workaholism; they also gain much insight into the particular roles of the business community, the media, government, religion, and educational institutions in exacerbating these lamentable cultural trends. B. articulates the inescapable conclusion that "the values associated with the work ethic have permeated every institution of modern industrial society" (264). Although this sober assessment of the status quo does not lead B. to offer a comprehensive blueprint for change, it nevertheless makes the potential contribution of motivating and preparing those who are versed in religious social ethics to reexamine with renewed seriousness the gains and losses implicit in our customary approach to the topic of work and achievement. If it is indeed true that "it is a combination of social conditioning and daily busyness which prevents a deeper questioning of the direction in which modern societies are going" (270), then religious voices are among those best positioned to challenge the status quo and explore the moral implications of the centrality of work in our lives. By offering attractive visions of the good life drawn from the deep wells of their traditions, religions are the most promising avenues for modern people to become more than "work machines" and to find meaning in the full variety of relationships that constitute their lives.

Finally, one especially felicitous strength of the book is its use of cross-national comparisons. B. draws frequently from the social history and labor policy experience of her native Australia as well as the U.S., Britain, and numerous other cultural settings in order to cast doubt on the maxim that "what is good for business is good for America" (or Australia or Britain, etc.). B. documents how, in all these contexts, the illusion of easy social mobility has been exaggerated and the poor unfairly blamed for economic failures, as the work ethic has come to legitimize vast social inequalities.

Weston Jesuit School of Theology THOMAS MASSARO, S.J.

THE SPIRIT AND THE MODERN AUTHORITIES. Volume 2 of GOD AND GLOBALIZATION: THEOLOGICAL ETHICS AND THE SPHERES OF LIFE. Edited by Max L. Stackhouse and Don S. Browning. Theology for the Twenty-First Century. Harrisburg, Penn.: Trinity, 2001. Pp. x + 244. $35.

This work is part of a series designed to ensure that theological and ethical voices contribute to the shaping of the emerging global village. The focus is limited to the critical examination of how areas such as education, law, medicine, and technology have embodied assumptions reflecting a

particularly modern mindset that resists any influence from external or transcendent sources. The authors refuse to allow modernity and its limited moral frame of reference to determine the dynamics of globalization. Their theological orientation pushes beyond the hegemonic tendencies of modernity in order for new possibilities of action and thought to emerge.

At least two fundamental moral themes emerge from this collection of essays. First, in regard to each of the professions, theology is both an apprentice and tutor; it both learns from and critiques the other sciences. This dynamic is exemplified most clearly in Alan Verhey's treatment of the mission of modern health care. A process of "revisionist affirmation" will both use and challenge modern medicine. In many ways, modern medicine follows in the effective history of the Church's mission to extend the healing ministry of Jesus. The vocation of healing can be traced from the missionary clinics of the 19th century to today's hospitals and educational programs to train physicians and nurses. In addition, medicine and its ability to arrest debilitating disease, to eradicate life-threatening illnesses, or to relieve the burdens of suffering has long been an element of Christian care and compassion. Yet while modern medicine is privileged in its resistance to death and its forerunners, sickness and suffering, the community of healing must not allow itself simply to be identified with Western medicine. In the light of modern medicine's claims to authority, the Church must continue to affirm that all healing comes from God and that the authority of modern medicine is subject to Christ.

Though medicine's power can serve the Church's mission to heal, the Church must guard against medicine's idolatrous and extravagant expectations. "Left to itself, medicine's resistance to death and suffering ends up alienating people from their bodies, from their communities, and from the Mystery" (130). As a corrective to its modern tendencies, medicine must be guided by the Spirit. In our care for the sick, for instance, we must not only assign the sick to the care of medicine, "to those armed with artifice" (132), but our compassion must include a readiness to "suffer with" the sick, even as they might prepare for death. In addition, modern medicine fosters the conceit of human control in the face of ultimate human finitude. Despite all its power over sickness and suffering, technology cannot provide an escape from our mortality. Guided by the Spirit, however, the Church will speak of the Resurrection and meaning beyond the final impoverishment.

A second fundamental theme emerges in Ronald Cole-Turner's thoughtful account of how the advancements in science and technology shape and reshape humanity's self-understanding in the cosmos. To be sure, there is no danger here of reducing the moral imperative to the technological imperative. The issue, rather, is how technology can diminish or enhance freedom and its ability to fashion our lives in an authentic way. Are interventions in the area of genetics, for instance, acts of hubris usurping the purposes of God? Or can our creative capacities, set in a broader evolutionary context, be regarded as interventions into nature that responsibly foster the purposes of the Creator? Cole-Turner's legitimate concern "to surround technology with theological meaning" (163), however, cannot

mask a general sentiment of confidence in the authority of future genetic technologies and their potential to heal. Missing in the midst of such confidence and hope is the question of justice: Who in the global village will benefit if such therapies are produced?

In a closely related article, Jürgen Moltmann addresses the need for a renewed theology of nature in order to address technology's destruction of the environment. A theology of nature is a cornerstone of moral reflection. In an ecological context, not only must we retrieve the Genesis story in a way that is free from the modern emphasis on dominion over the earth, but we need to revive biblical insights into God's covenantal relationship with all of creation.

Moltmann uses James Lovelock's "Gala hypothesis" which strives to create the best possible environmental conditions for life as an alternative to the modern viewpoint. For Moltmann the earth means two things. "On the one hand it means the ground *on which* we stand; on the other hand, it is the planet Earth, with its biosphere and atmosphere, *in which* we live" (180). This broader perspective orients our thinking toward the earth; it turns us away from the anthropocentrism of modernity and compels us to think biocentrically. Rethinking our place in the cosmos in terms of biocentricism means that if our freedom and reason subsist in nature, when nature is destroyed, the conditions of our future possible actions are destroyed as well.

Fordham University, New York THOMAS KOPFENSTEINER

TRANSPLANTATION ETHICS. By Robert M. Veatch. Washington: Georgetown University, 2000. Pp. xvii + 427. $65.

Organ transplantation saves lives; it also raises numerous ethical issues. Robert Veatch's newest book is the first systematic treatment of these issues by a single author. V., professor of medical ethics at Georgetown University's Kennedy Institute of Ethics, is well qualified to provide such analysis. He has served on the board of the Washington Regional Transplant Consortium for many years. He has also been a member of the ethics committee of the United Network for Organ Sharing, which manages the nation's organ transplant waiting lists under contract with the U.S. Department of Health and Human Services.

V. sets out to provide an ethical analysis of transplantation for clinicians who are involved in the field and for those who make public policy about transplantation. Because he aims to influence public policy, he rightly uses secular moral theory (outlined in one of the two introductory chapters) to ground his arguments. Nonetheless, he realizes the importance of religious belief in indirectly influencing public policy. The first introductory chapter provides succinct summaries of the perspectives of major religions on defining death, desecrating the corpse, procuring organs, and distributing organs. V. surveys not only the various Judeo-Christian traditions, but also Islam, Hinduism, Confucianism/Taoism, Buddhism, and Shintoism. He

finds no outright opposition to organ transplant in any of the major religious or cultural groups. He does, however, explain some resistance found especially in Shintoism, Buddhism, and Hinduism, but also in Native American, Black American, and fundamentalist Protestant cultures.

The remainder of the book is divided into three parts, which cover the three major ethical topics in organ transplantation: deciding when human beings are dead, determining ethical ways to procure organs, and deciding how to allocate organs after they are procured.

Part 1, on the definition of death, incorporates material that V. has published over a span of nearly 30 years. It is here that some of his most controversial claims are to be found. Many organs are obtained from individuals who have been declared "brain dead." V. has long found ambiguity and theoretical confusion in the concept of brain death. He speaks of the "impending collapse" of the current whole-brain understanding of brain death. In its place, V. argues for a "higher-brain-oriented formulation," which would determine a human being to be dead when the higher brain functions that control "the individual's personality, his conscious life, his uniqueness, his capacity for remembering, judging, reasoning, acting, enjoying, worrying, and so on" (106) are irreversibly lost. According to this view, individuals now classified as being in a persistent vegetative state would be considered dead. V. realizes how controversial this suggestion is and advocates a "conscience clause" that would allow individuals to choose their own definition of death (within some limited reasonable options).

Part 2 is a discussion of all the major ethical issues in organ procurement: donation vs. routine salvage of organs; presumed consent; required request; organ swaps; non-heart-beating donor protocols; anencephalic donors; "tainted" organs; and xenotransplantation. Again, V. does not shy away from controversy; he presents clear and carefully reasoned arguments that advocate some fundamental changes in public policy about organ procurement.

Part 3 addresses questions about which potential recipients should get priority for receiving organs and who should make such decisions. In an interesting final chapter, V. shows how addressing a concrete problem—whether to allow "socially directed donation"—can lead to a new conception of theoretical justice. V. argues that John Rawls's maximin principle should not be taken as a basic principle of justice, but rather as a rule for resolving conflicts between the principles of justice and beneficence. Directed donation "challenges the currently dominant maximin interpretation of the principle of justice forcing us to consider a prima facie true egalitarian interpretation as an alternative" (401). Thus, V. not only applies theory to practical issues, but also uses considered judgments about practical issues to elaborate theory, a good example of Rawls's "reflective equilibrium" at work.

Fifteen of the book's 25 chapters are based on V.'s reports, testimony, lectures, and previously published articles; ten are newly written for the book. Although much of the book does not present new material, the chapters have been reworked to make the book coherent; there are exten-

sive cross-references to other chapters in the text. The book is most worthy of consideration both as an overview of the subject and as a handy compilation of V.'s numerous writings on the many areas related to organ transplantation.

College of the Holy Cross, Worcester WILLIAM E. STEMPSEY, S.J.

L'ÉLÉVATION DU FILS: AXE DE LA VIE MORALE. By Réal Tremblay. Paris and Saint-Laurent, Québec: Fides, 2001. Pp. 231. Fr. 125.03.

The past two decades have seen several books and articles appear on the relationship between spirituality and moral theology. Since the Middle Ages, theology in general, including moral theology, and spirituality gradually drifted apart. Ascetical and mystical theology became a quite limited and almost esoteric area of academic theology, taught, if at all, not in universities but in seminaries as an adjunct course.

Recent efforts to put moral theology and spirituality together have run from using the methodology of one area to study typical matter of the other, as in the study of prayer from the point of view of moral theology (e.g., Sergio Bastianel, *Prayer in Christian Moral Life,* 1988), through the study of moral theology as the basis for spirituality (e.g., Neil Brown, *Spirit of the World: The Moral Basis of Christian Spirituality,* 1990), to several efforts to show some kind of convergence of moral theology and spirituality (e.g., Richard Gula: *The Good Life: Where Morality and Spirituality Converge,* 1999).

Tremblay takes a totally different approach. He grounds moral theology in the mystery of the cross examined from the point of view of spirituality. T.'s basic concept is brilliant, and he develops it brilliantly. He tries to answer the question: How can we bring together the two components, God and the human agent, of the Christological foundation of Christian morality? His answer is: by understanding the mystery of the glorious cross of Jesus Christ as that foundation.

T.'s thesis, then, is that the cross is the Father's expression of love for us; it comes to us through the faithful obedience of his Son; and in the mystery of the cross, the divine and the human meet, are reconciled, and united. The cross not only inspires us by revealing the love of the Father for us in Jesus; it also effectively unites us in the trinitarian love of God the Father in Jesus through the Holy Spirit.

Part 1 of the book shows how the creation of human nature is the condition for the fulfillment of the Father's plan that through the cross and Resurrection of Jesus all things be united in the risen Christ. And so the cross reaches to the very heart of what it means to be human and Christian and to act accordingly. Part 2 outlines the Christological foundation of Christian morality: Christian morality is rooted in the risen Crucified; the cross is the vertical vector pointing to the primacy of the Father and of his love for us in Jesus Christ as the foundation of the moral life.

Part 3, the last and longest part, is the most interesting. It considers the role of the sacraments of reconciliation and the Eucharist in Christian life and morality. Sandwiched between two discussions of the sacrament of reconciliation lies an extended development of Thérèse of Lisieux's commentary on the Parable of the Prodigal Son. This commentary brings out the quality of the loving mercy of the Father and of Jesus so central to the sacrament of reconciliation. Succeeding chapters consider the Eucharist particularly under the aspect of an epiphany of the risen Crucified in the present time that precedes the time of seeing him face to face. The Eucharist, then, is an eschatological reality, but one that has us resting in Christ in the present. T. quotes Alphonsus Liguori, "The Eucharist is God's most perfect invention to get us to love him."

A suggestive epilogue considers the paintings of Michelangelo Merisi, called Caravaggio (1571?–1610), as symbolic and "sacramental" of the various themes developed in the book. Caravaggio abandoned the rules that had guided previous painters who idealized human and religious experience. His paintings, using tenebrism to depict realistically the meeting of the divine and the human, of goodness and sinfulness, of light and darkness, exemplify for T. various themes treated in his book.

Pontifical University Urbaniana, Rome ROBERT FARICY, S.J.

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. By Cosmas Alule. European University Studies. New York: Peter Lang, 2000. Pp. 367. $52.95.

Much of the theological reflection on faith and sacrament for the past three decades has been inadequate, says Cosmas Alule, because it fails to respond to the pastoral crisis of our time. The starting point for his book is the so-called crisis of faith and sacrament. While it is often referred to, the precise nature of the crisis is not elaborated. A.'s intention is to provide a study in systematic theology to help address the pastoral issues by bringing closer together faith and sacrament, or more specifically, faith and baptism.

He begins with a consideration of the classical biblical texts relating to baptism, and identifies important themes that he will return to later: the Christocentric and pneumatological aspects of baptism; the soteriological and eschatological consequences of baptism; the ecclesial context; the inseparability of faith and baptism; baptism and the unity of faith; and the missionary imperative arising from baptism. Chapter 2 examines the sacramental theology of Vatican II, identifying significant references to both baptism and faith. A. does not, however, undertake a broader reading of the Council, which would have explored the theological developments evident in the revised rites. Another building block of the book is presented in chapter 3 on sacramental symbolism. A. uses recent works in sacramen-

tal theology, particularly that of Louis-Marie Chauvet, but he never really embraces the "system" proposed by Chauvet.

Chapter 4, the major part of the book, offers a thematic exposition of the topic. Important insights here may go some way toward dealing with the crisis of faith and sacrament referred to at the beginning. The discussion on the formation of the Creed, the "symbol of faith," is useful. It emphasizes that baptism was the original context for the profession of faith and that later (from about the tenth century) the focus shifted to the Creed as a test of orthodoxy. Are we to conclude from this shift that one element in overcoming the crisis of faith will be a recovery of a more holistic understanding of faith in its proper sacramental context? A. does not go this far, but it does seem to be a logical conclusion from his argument. Finally in the brief but well-focused chapter 5, he deals with pastoral problems.

By the end of the book the reader is well aware of its achievements; the gathering of data relevant to the relationship between faith and baptism has been thorough. Nevertheless, I am still left feeling uneasy. A. equates faith and baptism but never clarifies how they are equated. The early sections of chapter 3 would suggest that the notion of sacramentality should have been the central idea of chapter 4 and, indeed, of the whole book. A more thorough-going application of this notion would have allowed A. to face up to some of the hard questions, such as the ecumenical consequences of the mutual recognition of baptism. Here he would have had to consider related issues about what we mean by faith, the hierarchy of truths, and the scope and limits of faith.

Failure to deal with such hard questions is a fundamental weakness of the book and can be attributed to a lack of imagination in chapter 1. If the key to understanding the relationship between faith and baptism is the notion of sacrament, why was there no extended study of the baptismal references in the Letter to the Ephesians? Recent scholarship, relying on both the historical-critical and the narrative-critical approaches, has proposed that the whole of Ephesians is a commentary on baptism and provides the foundation for the Christian understanding of sacrament. Again, the Johannine literature deserved further exploration, especially from the historico-liturgical point of view. This would mean going beyond John 3 to examine those texts—many of which connect water and faith—that were used in the formation of catechumens.

At the technical level there were some minor annoyances: the use of non-inclusive language; typographical errors more numerous than one would expect from a work of this quality; and some odd expressions such as "to witness and apostolate through . . ." (173), "majorly" (137), "got saved" (75). These annoyances aside, this book will be noted for the consistent way it locates baptism and faith in a multi-dimensional context involving a Christological foundation related to a broader context in the Trinity, a thoroughly ecclesial perspective on faith, and a strong emphasis on salvation.

Catholic Institute of Sydney, Australia GERARD KELLY

THE SACRAMENTS: THE WORD OF GOD AT THE MERCY OF THE BODY. By Louis-Marie Chauvet. Collegeville: Liturgical, 2001. Pp. xxv + 204. $29.95.

Louis-Marie Chauvet is well known to English-language theologians, especially since the 1995 translation of his *Symbol and Sacrament: A Sacramental Reinterpretation of Christian Existence.* Grasping the intent of the subtitle was central to understanding what C. was trying to do in that work. The same is true in the current work which is, in many ways, a summary of the earlier one. A consistent theme for C. is the importance of mediation (through language and the body) in sacramental events. Such mediation is often argued to on the basis of the Incarnation, but C. shifts the Christological basis of sacramental theology to the Paschal Mystery, the death and Resurrection of Christ.

C.'s sacramental theology is remarkably balanced: he presents a thoroughly traditional theology but in an extraordinarily fresh and radical way. It is evident from the outset that he intends to steer a middle path through a pre-Vatican II "objectivist" model of understanding the role of the sacraments and a "subjectivist" reaction to that model. But in so doing, he proposes a Vatican II model that both attends to the complex role played by sacraments in the relation between God and humankind and reemphasizes the role of the Church in sacramental theology and practice.

The body of the book is organized into five sections. Part 1 establishes the sacraments as acts of ecclesial mediation and situates the sacramental life of the Church in relation to two other fundamental aspects of Christian existence: Scripture and ethics. C.'s analysis of the encounter between the risen Jesus and two disciples on the road to Emmaus (23–28) is particularly profound. Part 2 examines the basic building blocks of sacraments: symbol and ritual. C. differentiates sign and symbol as representing the order of knowledge or information on the one hand and the order of recognition or communication between subjects on the other. Sacraments belong to the latter category and, understood as symbolic, perform a dual task in Christian celebration. They are both operators (effective agents for symbol and ritual) and revealers (of the gratuitous gift of God through entry into the mystery of Christ's Passover).

Although parts 1 and 2 are extremely well done, they are not new. The book's real contribution comes in the next two parts. Part 3 lays out C.'s theory of *symbolic exchange,* founded on the analysis of relations between subjects as requiring a "third"—a mediation—in order for them to realize both their similarity and their difference. He illustrates the theory by analyzing both the basic structure and the central portion (epiclesis-institution narrative-anamnesis/oblation-second epiclesis) of the Roman Rite's Eucharistic Prayer II. In doing so he demonstrates the essential role that sacraments play in negotiating both the reception of Scripture (gift) and the obligation to ethical living (return-gift). As he used the same illustration (Eucharistic Prayer II) in *Symbol and Sacrament,* a similar analysis of a different sacramental activity, e.g., baptism or penance, would perhaps have been more useful here.

Part 4 is as foundational as part 1. It situates sacramental theology within a trinitarian theology of the Cross, relying heavily on the kenotic Christology of Eberhard Jüngel and Jürgen Moltmann. The importance of this part is threefold. First, it insists on the Paschal Mystery rather than the Incarnation as the correct starting point for sacramental theology. Second, it anchors the revelation of God as Trinity in the event of the Cross ("We must think of God *as somehow human in God's divinity,*" 161). Third, it opens a way for paying attention to pneumatology and avoiding the "Christomonism" that Yves Congar had criticized.

Part 5, "Pastoral Applications," seems rather like an appendix tacked onto an otherwise tightly argued work. C. analyzes "rites of passage" (in particular, infant baptism and marriage) and shows wonderfully well how ecclesial ministers and those requesting the sacraments are very often "ships passing in the night," the former having little idea of the basis for the request and the latter little understanding of the meaning of sacraments in the Church. Unfortunately, part 5 is rather unsubstantial. C. would have been better off adding an analysis (à la part 3) of baptism or marriage.

The book is very well translated—although there is no attribution of a translator; the reader will appreciate the effort to find English translations of the works referred to in the notes.

C. is one of the very best sacramental theologians writing today. Students will find this book more accessible than some of his early work.

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

GLAUBE UND DENKEN: DIMENSIONEN DER WIRKLICHKEIT. Kurt Hübner. Tübingen: Mohr Siebeck, 2001. Pp. xvi + 625. DM 78.

Hübner, born in 1921, has synthesized in this work his own philosophical/theological reflections over a long and productive career. The book is divided into six phases with its seminal beginning in the Garden and the Fall. Phase one focuses on early attempts to understand the human condition through the construction of a world of myths. In phase two, H. handles the Greek philosophers who were still trying to understand the world after the Fall, but now trying through speculative metaphysics. In phase three, Christian revelation entered into human history. In H.'s Hegelian view, Christian revelation sublimated or absorbed the best of the myths and of classical Greek philosophy and achieved an understanding of the meaning of original sin and fragmented humanity. In phase four, H. explores Christian revelation's dominance from the Middle Ages through the late 18th century. Beginning with the age of German idealism (phase five), in which philosophers labored to synthesize concepts of the individual and of the universal into an uneasy tension, Western thought began to split into a "metaphysics of subjectivity" seen, for example, in Nietzsche and Sartre, and a "metaphysics centering on empiricism." Both streams, H. acknowledges, have commingled in varied ways during the modern period.

Philosophers in phase six began to question whether religion could even grasp the truth and tended to stress relativistic and pluralistic approaches to understand reality. The viewpoints of Rawls, Habermas, and Lyotard have characterized this era's turn to the subject away from any concept of objective or universal truth. Habermas, for example, has highlighted an "ethics of discourse" as foundational in creating guidelines in making moral decisions. Such a restrictive framework limits the use of this book.

H. classifies the Hebrew Bible as rooted in a world in which myth as a mode of thought seems to dominate. Some readers will surely question this limited understanding of Jewish experiences. He also does not deal with other religious traditions, which tends to narrow the scope of the book to fit his thesis that Christian revelation alone has the ability to unify and order human thinking. In taking this tack, of course, H. loses sight of the fact that we live in a pluralistic world where now more than ever some sort of common good has to be sought that can serve to maintain human dignity in all religious traditions. H.'s book will not further the type of conversation that is now needed in a pluralistic world. In most of his book, H. does not carry forward the crucial idea that to be attractive Christianity must somehow continue to engage the culture of each era and be open to other religious traditions.

H. has, however, very nicely dealt with modern existential issues. Beginning with a focus on the contributions of Heidegger, H. has carefully developed the existential thrust that has driven modern Christian theologians to deepen their understanding of the God-humanity connection. Christian existentialism has its unique source in grace, and ethics as a Christian discipline probes this faith experience. H.'s chapter on ethics, one of the most provocative in this book, uses the insights of existential phenomenology to nurture the thesis that there is a practical need somehow to make normative moral decisions in this world of marching soldiers and corporate organizations. Christian life is concerned theoretically with what one should do as well as practically with how one should act in given specific historical circumstances. Moral norms may serve as guidelines, but reasonableness is also a necessary component in making moral decisions. In the final analysis, love, i.e., an openness to another's need and a sensitivity to what is possible, has to form the basis for any normatively ethical decision, since love has to be concretized to make an impact in our world. Such a normative and concrete approach, for example, could have undermined Christian anti-Semitism long before Vatican II and could help shape the current response of the institutional Church to the issue of homosexuality in a way that would be characterized by inclusivity and a respect for human dignity.

H. has provided a sweeping, Christian survey of how philosophers and theologians in our Western tradition have sought to understand the fragmented, post-Eden human condition. He has offered a Christian and a somewhat Hegelian philosophy of religion, which unfortunately leads him to resolve the struggle to understand the God-humanity relationship too easily through the technique of idealistic sublimation. Some will find fault

with this approach. In our fragmented world, however, H. reminds us that a sweeping synthesis of intellectual history is still attractive. At the same time, the rigidity of his frame of reference should alert us to the problems of any type of systematization that fails to recognize the complexity of human reflection. One model cannot so easily control the data in a "messy" reality.

Boston College DONALD J. DIETRICH

THE SOUL. By William of Auvergne. Translated from the Latin with an introduction and notes by Roland J. Teske, S.J. Medieval Philosophical Texts in Translation, vol. 37. Milwaukee: Marquette University, 2000. Pp. 514. $40.

In this lucid translation of William of Auvergne's treatise, Roland Teske continues to demonstrate his adeptness at rendering William's 13th-century Latin into 20th-century English that is not only appealing in its directness but also eminently accessible to students of William's thought. The fourth in a series of translations of William's works that have issued from T.'s pen, this treatise explores seven important topics on the soul: its existence, essence, simplicity, unity, origin, continuity, and intellectuality. T.'s useful introduction addresses three major concerns. The first section touches briefly on such matters as the work's date, its place in William's opus *Magisterium divinale et sapientiale,* and William's loose adherence to the general plan of the book outlined in his preface.

Accepting the plausibility of R. A. Gauthier's argument regarding the work's composition, T. dates it around 1240. This claim is based on a passage in *The Universe of Creatures* in which William expresses a desire to write a treatise on the soul. Though technically designed to constitute the third part of the *Magisterium,* T. observes that the treatise was actually the last part to be written. T.'s translation follows the 1674 version of William's *Opera omnia* produced by Fransoise Hodot and Blaise Le Feron and subsequently reprinted in the 1963 Frankfurt am Main edition. To make it easier to collate the Latin and English texts, T. not only meticulously reproduces the titles of the individual parts in the Table of Contents and at the beginning of the individual parts in the body of his translation, but he also includes the page numbers and column markers from the Latin edition. His meticulousness extends to the judicious caveat that alerts the reader to the occasional discrepancy between title and content due to William's looseness of expression.

In the light of these remarks, T. then devotes the bulk of his introduction to recounting the gist of the arguments that William presents in the 163 folio pages found in the 1674 edition. Remarkable in its compactness, clarity, and comprehensiveness, this section of the introduction provides a helpful guide in orienting William's reader to the text's contents and an accurate translation that superbly conveys the text's meaning. T.'s com-

mentary on William's doctrine of the soul's immateriality is indicative of this precision. Noting William's departure from Augustine's and Avicebron's view of the soul's materiality (19), he highlights the originality of William's position while reinforcing the extent of his own contribution to medieval studies in the English-speaking world.

Given the significance of William's departure from tradition, however, T.'s comment merits an explanatory note that provides a fuller account of the nuances associated with Augustine's and William's description of the soul. A note of this sort would clarify the apparent conflict between contemporary references to Augustine's doctrine of the soul's immateriality (found in the works of respected scholars such as Gerard O'Daly and Robert Markus) and T.'s contrast between William's nonhylomorphic conception of the soul as pure, immaterial form (86) and Augustine's insistence on the soul's incorporeality and materiality. To his credit, T. does touch on this subject later on (150 n. 3), but nevertheless omits relevant aspects that, were they present, would illuminate more fully the extent of his attentiveness to the Latin nuances of the text.

In the third and final section of the introduction T. focuses on sources and textual problems. He admits that it is difficult to identify all of William's sources, a "good number" of which (approximately 25) he confesses he could not find. At the same time, he remarks the "poor shape" of the text and, to overcome this limitation, on roughly 180 occasions he conjectures about the text's meaning and amends the Latin in the process. Despite the disclaimer that, given more time, he "would have obtained and collated a number of manuscripts," it is hard to quarrel with the translation, because the textual emendations he makes are plausible and of merit to the translation (37–38).

Enhancing the value of this volume is a bibliography that, T. insists, contains virtually everything published in this century that relates directly to William's thought (38). A series of notes at the end of each chapter and an index of names and terms accompanying the bibliography at the end of the translation round out an arduous work that fills an important gap in medieval studies and does so with extraordinary finesse.

Canisius College, Buffalo, N.Y. MARIANNE DJUTH

SHORTER NOTICES

READING MARK: A LITERARY AND THEOLOGICAL COMMENTARY ON THE SECOND GOSPEL. By Sharyn Echols Dowd. Reading the New Testament Series. Macon: Smyth & Helwys, 2000. Pp. xx + 171. $19.

Sharyn Dowd's commentary is intended as a companion text to Mark's Gospel. Any reader will draw profit from D.'s wide reading (a nine-page listing of secondary sources precedes the text), her attention to parallels to the Markan text found in Greco-Roman and Jewish culture and literature, and her (sometimes extensive) particular observations. She notes that her words "will make little sense unless the reader has an open Bible beside the commentary" (8).

D. consistently attends to Mark's literary structure, frequently pointing out

overlapping sections and chiastic organization. She reports extensively on Greco-Roman rhetorical devices parallel to Mark (thereby providing a valuable hermeneutical tool) and elaborates Isaiah's influence on Mark's theology and presentation of Jesus. She sees Mark's audience as primarily Greek, familiar with Greco-Roman rhetoric and culture, who nevertheless, with explanation for some Jewish practices, are able to appreciate Jewish writers of the Septuagint.

Readers will especially profit from several focused discussions, among them the treatment of agricultural parables (40–48), divorce (98–103), death as a ransom (112–115), and prayer and the problem of theodicy (120–127). Women readers will perhaps find particularly attractive D.'s interpretation of the pericope of Jesus' anointing in Mark 14:3–9 (140–142) and the message to the women at the tomb in Mark 16:6–7 (169).

Overall, D. guides her readers both to a very good sense of how Mark's audience would have heard his narration and to lessons they can draw from it, for the task now, as then, is to "go and tell" what God has done through Jesus (171).

HUGH M. HUMPHREY
Fairfield University, Fairfield, Conn.

GOD DWELLS WITH US: TEMPLE SYMBOLISM IN THE FOURTH GOSPEL. By Mary L. Coloe. Collegeville: Liturgical, 2001. Pp. x + 252. $24.95.

In approaching afresh this familiar Johannine theme, Coloe necessarily builds on the work of her predecessors, notably R. E. Brown, C. K. Barrett, R. Schnackenburg, D. Juel, M. Stibbe, and her mentor, F. J. Moloney. But her work is far more than a rehearsal of past commentary. She advances the conversation about the Temple themes in John on several fronts: in her emphasis on Jesus as Temple builder, in her rich exposition of the Prologue (especially 1:14), in her crisp summary of the biblical and extrabiblical Temple traditions, in her exegesis of the Temple action and logion, in her interpretation of 7:37–38 as referring both to Jesus and to believers as sources of living water, in her explication of the royal and priestly dimensions of the passion account, and in her proposal that the "the Nazarene"—uniquely a Johannine title on the cross—alludes to Zechariah 6:12 combined with Isaiah 11:1 to proclaim Jesus as the royal/priestly end-time Temple builder.

The freshest part of the study is C.'s exegesis of John 14:2. Building on her explication of "my Father's house" in 2:16 and drawing upon the biblical and targummic background of the phrase, "prepare a place," she makes a convincing case that here "my Father's house-(hold)" (*oikia*) refers to the Christian community as new Temple, and the "many dwellings" are the indwellings in the believer of the Father, the Paraclete, and Jesus, as described in the rest of John 14. The "preparation" is the death and Resurrection of Jesus, which turn out to be the divine way of building the new Temple. This chapter is worth the price of the book.

I highly recommend the volume as a lucid exposition of a major New Testament theme and an excellent illustration of how narrative works as theology. No library supporting Gospel study should be without it.

DENNIS HAMM, S.J.
Creighton University, Omaha

"A HARD SAYING": THE GOSPEL AND CULTURE. By Francis J. Moloney. Collegeville: Liturgical, 2001. Pp. xiv + 297. $29.95.

This volume gathers twelve articles written by Moloney over the past 20 years. Four cover topics from the Synoptics; four are on aspects of Johannine theology; and four deal with cultural issues: the Jesus of the New Testament as part of a religious culture, the Eucharist offered for broken members of society, the value of healing ministry in Christianity, and a hermeneutical article on M.'s faith journey. In the latter M. explains his move to autobiographical criticism and how he related to Nicodemus as he, M., moved from an early Catholic naïveté regarding Christian faith through historical critical analysis

to his present hermeneutical approach; he concentrates on the world in front of the text—in this case his own personal life journey.

Each essay has its merits. The more recent ones arise from M.'s effort to discover the intended audience of the text. They presuppose an understanding of the historical critical method, which M. then goes beyond to explore new avenues of hermeneutics to ferret out the fuller meaning of the New Testament. Anyone who has read his narrative critical commentary on John's Gospel (3 volumes, 1993–1998) will find that these essays offer a good overview of how M. has developed his method for discovering the implied reader of each New Testament text.

The essays on John's Gospel I found particularly helpful. M. returns to the ever-perplexing question of the Johannine sacramentary. He studies the role of Peter and his relationship to the Beloved Disciple and what these two figures have to say to the Church. The final two essays offer a clear analysis of the Paraclete sayings and the way the author portrays God in the Fourth Gospel. All four essays are strong contributions to Johannine research.

Most of the original essays were published in Australia and in Italy and so are not readily accessible to Americans. Encouraged by some of his American students, M. agreed to this collection, a helpful addition for courses in the New Testament.

JOHN F. O'GRADY
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FROM HEBREWS TO REVELATION: A THEOLOGICAL INTRODUCTION. By Lewis R. Donelson. Louisville: John Knox, 2001. Pp. v + 161. $19.95.

Working from the premise that the last nine books of the canonical New Testament (Hebrews to Revelation) receive less attention than they should, Donelson presents a readable introduction to each. His approach, while primarily theological, is firmly rooted in the historical circumstances of each book. Aware of the problem of attempting to ground literary works in history, D. is not shy about trying to get at the intended purpose of these books. Refreshing is his reminder that even if one cannot know exactly what an author intended, one can know something of the author's intention because the text's "historical moment" is inescapable. D. offers a balanced reading of these nine books, sensitive to their historical origins and to the problems they present for the current reader.

D. proposes an ethics of reading as a responsible way to encounter biblical texts. Some contemporary readers might take their "estrangement" from the Bible as license to bypass its historical world, but D. sees "estrangement" as an invitation to work hard at recovering the historical circumstances of biblical writings so as "to feel more at home in the text and even to learn something" from it (8).

The approach is selective and limited, as it has to be in a brief work. D. orients his readers to each of the nine books covered by briefly presenting his estimation of each book's main point. There follows for each book an outline and a treatment of selected themes.

The book is a handy supplement to fuller commentaries. It will be especially helpful to beginning students who would like a brief but substantial introduction. Pastors and preachers will find it useful, too, for the way D. connects theological themes to the current reader.

ALAN C. MITCHELL
Georgetown University, Washington

IRENAEUS OF LYONS. By Eric Francis Osborn. New York: Cambridge University, 2001. Pp. xv + 307. $64.95.

Irenaeus's *Adversus Haereses* is a rich mélange of bishops' lists, gnostic heresiarchs, and doctrines. A catechetical text defending God's oneness, the world's goodness, Christ's divinity, it is one of the earliest treatises to discuss such profound theological positions as universal recapitulation and human deification. Making sense of Irenaeus's method and objectives has therefore not

been easy—most commentators proceed textually, cautiously accounting for each new turn of thought. Osborn, however, cleverly and articulately presents Irenaeus's thought via four major themes: divine intellect, economy, recapitulation, and participation.

In "Divine Intellect" (25–48) O. explains Irenaeus's understanding of how God shares himself in creation. God's unity and immediacy are encountered in history and find their perfect manifestation in the Incarnation (31). From such immediacy comes God's providential love of all he has made. "Economy" (49–94) thus takes up Irenaeus's emphasizing, against heretical teachings, that the one God who is perfect spirit freely willed to create and sustain the material order. God, "the supreme king and wise architect" (69), providentially arranges all for the good of the human person and the concomitant glory of his own name. Stressing the human person's deiformity, Irenaeus highlights a divine-human intimacy, absent in gnostic thinking.

In "Recapitulation" (95–140), the most celebrated of Irenaeus's themes, O. concentrates on how Christ's life and actions both correct and perfect "old" human nature and inaugurate and consummate a "new" humanity. Here Irenaeus's refutation of chiliasm and his understanding of the cross are taken up. "Participation" (141–248) clearly emerges as the key to all that has gone before: as God chooses to share himself with all of creation, the human person is invited to take part in God's very life. Included here is Irenaeus's understanding of canon and the interplay between Scripture and tradition. A helpful appendix (265–83) examines the different forms of gnosticism Irenaeus faced.

O. shows a clear mastery both of the texts of Irenaeus and the relevant secondary literature. He brings Irenaeus to life, not only by presenting his thought as an organic, albeit multifaceted, but also by using such authors as Herbert, Hopkins, and Eliot, to illumine Irenaeus's own love and defense of truth.

DAVID VINCENT MECONI, S.J.
University of Innsbruck

NOBILITY AND ANNIHILATION IN MARGUERITE PORETE'S *MIRROR OF SIMPLE SOULS.* By Joanne Maguire Robinson. SUNY Series in Western Esoteric Traditions. Albany: State University of New York, 2001. Pp. xvi + 178. $17.95.

Robinson offers an important perspective to the growing literature on Marguerite Porete's *Mirror of Simple Souls.* She argues lucidly that Porete's speculative treatise is based on "an explicitly nongendered classification of souls into noble and non-noble, a hierarchy based on a God-given inborn spiritual status" (xii). An excellent overview of the rich complexity of the notion of nobility in the medieval context ushers the reader into the discussion. Her distinction between nobility of lineage and nobility of merit helps the reader to understand the multivalence of the term *nobility* which undergirds her brilliant analysis of its role in Porete's text.

This analysis proceeds throughout the discussion, but it is most fully developed in chapter 4. Nobility of lineage, "rooted in virtual existence in God," is the key to the core identity of the soul in Porete's treatise. This core identity of the soul's precreated virtual existence constitutes the God-given character of the nobility of the soul (103) which is the soul's capacity for annihilation of the will. The election of the soul in this God-given capacity is "confirmed in annihilation, the proof on earth that a soul has attained the repose and peace of eternal existence in the Trinity" (77). In this sentence R. points to a doctrine of election in the *Mirror,* but she does not pursue it. The idea of election in Porete's treatise poses some intriguing possibilities for further study.

This book's brevity is a testimony to R.'s clarity and precision—the text alone comes to 107 pages, followed by excellent endnotes, appendixes (the texts of condemnation), and a substantial bibliography. The book should be very satisfying for Porete scholars and might also serve the uninitiated as an excellent entry into the writing of an "outstanding thinker" (104).

ELLEN L. BABINSKY
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MAD FOR GOD: BARTOLOMÉ SÁNCHEZ, THE SECRET MESSIAH OF CARDENETE. By Sara Tilghman Nalle. Charlottesville: University of Virginia, 2001. Pp. xii + 228. $49.50; $16.95.

This book well exploits a marvelous archival source: the records of Inquisition processes between 1553 and 1560 in the Castilian town of Cuenca against one Bartolomé Sánchez, a wool-carder arrested for public blasphemies in his home village of Cardenete. Nalle gives detailed accounts of the meetings between Sánchez and the Inquisitors, both in open trial and with the judges in private. Gradually, Sánchez builds up to his most central claim: he himself is a second Messiah, come to avenge those whom the Inquisition has murdered. The narrative brings out well the conflicts in the proceedings: Sánchez is all too ready to provoke authority, while the Inquisitors play desperately for time, seeking to have him declared insane. Eventually, the inevitable death sentence is given, only for Sánchez to retract at the last minute at the sight of the stake and faggots. Following his reconciliation, Sánchez breaks the penitential conditions imposed and relapses into heresy; but at his second trial, following advice from an educated fellow-prisoner, he claims that he has been diabolically possessed. A further lapse leads the Inquisitors to send him to a hospital for the insane, from which he absconds back to his village. There, he once again reasserts his claims, and duly returns to the Cuenca prison. At that point the sources break off, and we are left not knowing how the story ends.

N. deliberately avoids linking her narrative to a broader thesis. Instead, she lets it take an unobstrusive place in the revisionist literature on the Spanish Inquisition, while gracefully pointing up what even this source material might be leaving unsaid. N. sounds defensive about what the contemporary academy will make of this eminently sane, respectful procedure. But jargon-ridden theories would only obfuscate the reality. Early modern sources rarely record "such lengthy conversations between a member of the lower class and his or her more literate social superior," (4) and N.'s deft, understated presentation, leaving the reader to be drawn into the story, is just what this wonderful material needs.

PHILIP ENDEAN, S. J.
Campion Hall, Oxford, England

SCHULE DES DENKENS: 75 JAHRE PHILOSOPHISCHE FAKULTÄT DER JESUITEN IN PULLACH UND MÜNCHEN. Edited by Julius Oswald, S.J. Stuttgart: Kohlhammer, 2000. Pp. 304. DM 69.05.

This collection of 16 essays commemorates the Jesuit philosophical faculty in Bavaria, originally at Pullach and now in Munich, whose assembly of distinguished professors and students such as Alfred Delp, Karl Rahner, Johannes B. Lotz recalls schools like Louvain and Le Saulchoir. The volume is a contribution to the history of both modern philosophy and theology in the Catholic world. One finds in its pages no lack of information and insight about the philosophies of Joseph Maréchal or Martin Heidegger, or about transcendental Scholasticism, or proofs for the existence of God. One also finds essays on the existential meaning of contemporary films, on music in the house of formation at Pullach, and on how the lofty speculation on metaphysics in the classrooms of Lotz and others helped a missionary in Indonesia found there a school of philosophy where today students from many religions study.

Two of the contributors, Roman Bleistein and Karl Rahner are deceased (Rahner's essay had been written for the 50th anniversary of the school and describes the role of history and person in the Pullach approach); some, specifically Richard Schaeffler, Jörg Splett, and Rita Haub, archivist of the South German Jesuit province, are not members of the Society of Jesus.

The book offers deeper knowledge not only in the expected area of transcendental, existential, and neo-Scholastic philosophies but also in the narrative of the century just ended; for instance, the book holds a great deal of information about the Jesuits during the Nazi period (when a Jesuit active in a resistance fled the Gestapo and came to Pullach, the secret police selected an-

other priest at random to take his place at Dachau). The accompanying pictures illustrate the very large expanse of the Berchmanskolleg at Pullach and the successfull efforts at fashioning a new school near the Ludwig-Maximilian University in the heart of Munich. This commemorative volume, like the school celebrated, links history with philosophy, the past with the future.

THOMAS F. O'MEARA, O.P.
University of Notre Dame

OUT OF THE DEPTHS: THE STORY OF LUDMILA JAVOROVA, ROMAN CATHOLIC PRIEST. By Miriam Therese Winter. New York: Crossroad, 2001. Pp. 258. $19.95.

This slender volume presents "the story" of Javorova [b. 1932], one of several women ordained to priesthood during the severest years of communist repression in Czechoslovakia, a tale both compelling and inspiring. Winter, a sympathetic narrator who bases her account primarily on taped interviews and English secondary sources, lets Javorova introduce the reader to the complex world of the Catholic underground through the lens of her own spiritual odyssey. Her story intersects with the evolution of an elite group of laity and clergy formed in Brno, the *Koinotes* community, which served as parish, seminary, and ministerial practicum for its members throughout years of brutal persecution.

A second story frames Javorova's. A controversial and visionary priest-leader, the physician Felix Davidek (1921–88), emerged from a 14-year prison term to found the *Koinotes* group and become its bishop in 1967. His clandestine ordinations within the next two decades included 17 other bishops and close to 70 priests. On December 28, 1970, against the advice of many in *Koinotes,* he secretly ordained Javorova, who had become a trusted friend, protégée, and partner in ministry. Davidek's plan was for her to offer sacramental ministry to incarcerated women if and when she herself was taken prisoner. Whether or not her ordination was ever approved by the Vatican or the national episcopacy remains unclear, but she was never permitted to exercise her priestly ministry in public. Without self-pity, she recounts the rejection of brother-priests, who privately supported her ordination but never invited her to preside or concelebrate with them.

With the fall of communism and the publication of news of her ordination, Javorova received a formal prohibition from the Vatican in 1996, declaring her ordination invalid. While W. is sympathetic to the question of women's ordination, she wisely avoids making Javorova the poster-child of this cause. If anything, her account reminds the reader that life in a Christian community, even underground, is beset by the same personal antipathies, mistrust, and political power plays that plague its ordinary times. This book should appeal to both general readers and students of contemporary Catholicism.

JANICE FARNHAM, R.J.M.
Weston Jesuit School of Theology

FAITH AND BEAUTY: A THEOLOGICAL AESTHETIC. By Edward Farley. Burlington, Vt.: Ashgate, 2001. Pp. x + 122. $29.95.

In this magisterial study Farley attempts to situate the transcendental of beauty within the Christian experience of faith. Studying the conflictual relationship between Christianity and esthetic concerns, F. develops a useful typology of the various identities beauty has assumed in Western culture: beauty as beast, as being, as sensibility, as benevolence, and as self-transcendence. The typological analysis permits F. to explore the persistent suspicion of beauty that characterizes Christian theology, especially Protestant theology, in its fear of idolatry. It also undergirds his illuminating retrieval of Jonathan Edwards's concept of beauty as a disposition of benevolence toward all of being. The Edwardsian approach to beauty surpasses the estheticism and the moralism that cramps many alternative Christian efforts to elaborate a theological esthetic.

Normatively F. proposes redemptive

transformation as the central category for locating the role of beauty in the itinerary of faith. According to this perspective, beauty emerges in the capacity of the human person, the *imago Dei,* for self-transcendence. Sin consists in the destruction of self-transcendence through an idolatrous attachment to the goods of the world for the sake of security. Esthetically sin manifests itself as the dual ugliness of Philistinism (the immersion of the self in immediate gain) and estheticism (the reduction of beauty to a tool for pleasure). Redemption transforms the self in a new attentiveness to the fragile beauty of the other, summoning the self to sacrificial love. It also frees the disinterested self to recognize the beauty of God's works throughout nature and society.

F.'s theological esthetics of redemptive transformation is not without its ambiguities. The "Redemption" here is loosely tethered to the economy of salvation. The paschal mystery of Jesus Christ, the foundational pattern of any Christian experience of Redemption, receives scant attention. Nonetheless, with its emphasis on the tragic nature of Redemption and on the cost of graced self-transcendence, F.'s theological esthetic provides a striking alternative to the older Neoplatonic theologies of harmony. It offers a welcome counterpoint to the contemporary vapors of "creation theology" intoxicated by facile beauties and cheap grace.

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

GOD AS COMMUNION: JOHN ZIZIOULAS, ELIZABETH JOHNSON, AND THE RETRIEVAL OF THE SYMBOL OF THE TRIUNE GOD. By Patricia A. Fox. Collegeville: Liturgical, 2001. Pp. x + 265. $24.95.

As the title suggests, Patricia Fox offers her readers an analysis of the trinitarian theologies of John Zizioulas and Elizabeth Johnson and then employs her results in offering some suggestions for theology's ongoing retrieval of the symbol of the triune God. Throughout, her guiding principle is the symbol of God as *koinonia,* God as persons in communion. Thus, after presenting her analysis of Zizioulas's Greek Orthodox trinitarian theology (part 1) and Johnson's feminist-inspired reformulation of the Western tradition (part 2), she identifies six strands that she thinks need to be included in a constructive theology of the Trinity (part 3). In all of this F. did what she set out to do. I, however, would have preferred a different path. Had she devoted a brief introductory chapter to Zizioulas and Johnson and then given us a sample of what her own constructive theology might look like, I believe the reader would have been better served.

Nonetheless, F. presents a fine introduction to the questions that guide much of current trinitarian thought and thus her text can be useful for exploring the issues. Those already familiar with Zizioulas and Johnson, however, will not be helped by F.; the uninitiate would be better served by reading *Being As Communion: Studies in Personhood and the Church* (Zizioulas, 1985) and *She Who Is: The Mystery of God in Feminist Theological Discourse* (Johnson, 1992). F.'s principal contribution lies in her delineation of the six strands that ought to be taken into account in any retrieval of trinitarian theology (240–48).

BARBARA A. FINAN
Ohio Dominican College, Columbus

ARTISTS, CITIZENS, PHILOSOPHERS: SEEKING THE PEACE OF THE CITY: AN ANABAPTIST THEOLOGY OF CULTURE. By Duane K. Friesen. Scottdale, Penn.: Herald, 2000. Pp. 347. $16.99.

Rejecting Richard Niebuhr's characterization of Anabaptists as theoretically spurning culture, Friesen endeavors to provide an Anabaptist/Believers-Church theology of culture that constructively engages the broader world. He dismisses the dichotomy between "being" the Church and "connecting" with the larger culture, arguing that we should instead ask how we can "emphasize the distinctiveness of the church while linking the church's vision positively with the larger culture" (26).

The guiding motif is Jeremiah's advice to the exiles to "seek the welfare [shalom or peace] of the city where I have sent you" (28, Jer 29:7). Like John Howard Yoder and Walter Brueggemann, F. sees exile as an apt metaphor for the contemporary North American Church: In exile, Israel developed strategies for remaining a distinctive minority faithful to God while contributing to the welfare of the dominant culture around it.

F.'s efforts to develop analogous strategies for today are promising. For example, his attention in chapter 5 to various "focal practices" (139)—ranging from baptism, Sabbath observance, and corporate singing to processes of communal discernment and hospitality—is helpful toward (1) reaffirming our particular identity, (2) shaping Christian character, including those virtues that enable us to negotiate a faithful engagement with the broader culture, and (3) reaching out to the broader culture (e.g., hospitality) or modeling alternative practices for it (e.g., communal discernment).

Also promising is F.'s treatment of artistic imagination (chap. 6). Recognizing artistic expression as essential to human wholeness, F. argues that a cultural vision that "seeks the peace of the city" must include the esthetic dimension. He therefore offers criteria for esthetic excellence and begins to identify how esthetics can express and enhance religious vision.

The book is not uniformly strong. F.'s discussions of how the Christian community engages other dimensions of the larger culture—e.g., government and the sciences—are valuable but less original than his discussions of practices and esthetics, and his characterizations of some authors (e.g., Stanley Hauerwas) are sometimes unfair. More problematic, his detours into theological method and epistemology undermine his larger project. Overdependence on Gordon Kaufman and process theology weakens his effort to justify the normativeness of Christ or the hope-filled eschatology that guide the rest of his cultural theology.

Those caveats said, this is a worthy book that deserves attention both within and outside the Anabaptist tradition.

JOSEPH J. KOTVA JR.
First Mennonite Church, Allentown, Penn.

BLUE TWILIGHT: NATURE, CREATIONISM, AND AMERICAN RELIGION. By Langdon Gilkey. Minneapolis: Fortress, 2001. Pp. xii + 180. $15.

This collection of presentations by Gilkey is just as the cover blurb says, "an accessible introduction" to G.'s thought. In the preface he guides the reader to six of his books for fuller analysis of specific topics. Part 1, "Light and Darkness in American Religion" reprises many of his ideas on creation and on general relations between religion and science (the "light"), as well as his participation in the anti-creationist movement and his sharp criticisms of the religious right in the U.S. (the "darkness"). The four chapters of part 2, "Theology's Struggle with Modernity," manifest the long-standing contrast between Niebuhr and especially Tillich on the one hand and neoorthodoxy on the other. Part 3, "Hopeful Illuminations," reflects on religious pluralism in a world where major religions now speak to each other as equals.

G. shows himself throughout to be a disciple of Tillich. He argues, for example, that religion and theology are always carried out in correlation with their cultural context. He notes many ways in which individuals and societies are driven by ultimate concern, albeit sometimes unaware of this religious dimension to their search to overcome anxiety. But he has also gone beyond Tillich in his concern for creation and the environment, in his somewhat postmodern sense of historical relativism as an issue to face, and in his very interesting analysis of how to accept religious pluralism without washing it away in generic religiousness by seeking a point of communication in the common human situation of facing infinite mystery. A few anecdotes about Reinnie and Paulus, as he calls them, lighten the pages now and then.

At the end the reader has had a good

sampling of how early 20th-century theologians faced the issues of their times. G.'s own further development of the theology of the first half of the 20th century illustrates where new issues emerged in the second half. There is some repetition of ideas, but within acceptable limits.

MICHAEL H. BARNES
University of Dayton

THE REFINER'S FIRE: A RELIGIOUS ENGAGEMENT WITH VIOLENCE. By Cheryl A. Kirk-Duggan. Minneapolis: Fortress, 2001. Pp. xi + 206. $20.

Fire refines. It is not itself refined. Fire is the agent of transformation. Thus it has come to signify the God (Spirit, Passion) who moves us toward greater justice, mercy, and love. Fire is a lively metaphor to religious thinkers of every age and culture. Kirk-Duggan, a womanist theologian, storyteller, poet, preacher, and singer par excellence subverts the usual metaphorical use of the element of fire as a refiner and proffers womanist theory to refine the academic discussion of violence—in past and present conflagrations, in social, sexual, and political struggles, in the biblical heritage, in the language and liturgy of the Christian Church.

Womanist theology, developed by African American women religious scholars, derives its nomenclature and definition from Alice Walker's work, *In Search of Our Mother's Gardens* (1983). Because it is still relatively new to the academy, there is a real need for womanist authors to explicate their theory, only sketchily provided in Walker's definition. K.-D. admirably addresses this need by building on and supplementing existing theory articulated by "first-wave" womanists (such as Delores Williams) and by her use of an interdisciplinary approach, citing current biblical scholarship and the works of major theorists of violence to bolster her findings.

The strength of *Refiner's Fire* is that it fundamentally addresses violence in the lived world. K.-D. carefully sifts Judeo-Christian texts and traditions for insight on their complicity in sustaining violence against and in women, as well as the world. An overabundance of attention to detail is a bit distracting and seems circuitous; remembering that K.-D. is a trained musician, at times I literally sang the text in order to grasp or recapture her flow. Musical references and allusions pervade the text, and though I wished for more explicit use of music as a heuristic framing, I was delighted with the efficacy of her illustrations. Moreover, the original poems are beautiful and astounding for the truth of experience they convey. This accessible book provides important modeling for future womanist writing because K.-D. artfully combines womanist scholarship, activism, and creative self-expression.

JOANNE MARIE TERRELL
Chicago Theological Seminary

THE GRACE OF BEING: JOHN MACQUARRIE'S NATURAL THEOLOGY. By Georgina Morley. The Rhodes-Fulbright Library. Bristol, Ind: Wyndham Hall, 2001. Pp. xi + 232. $36.

The subject of this University of Nottingham dissertation is best known as a translator of Heidegger's *Sein und Zeit* and as the author of *Principles of Christian Theology* (1966). Macquarrie's publications, however, now spread over nearly 50 years, are many, various, and—so Morley concludes—undeservedly neglected in recent theological discussion. Her thesis is that they constitute a complex unity, a single vision that expands and to some extent shifts over time; accordingly the plan of her argument is, for the most part, chronological. Macquarrie's thought moved from what he himself would later call a narrow existentialism to a position summed up in M.'s aptly chosen phrase, "the grace of being."

It is an unabashedly philosophical position, a "natural" theology in that sense, which nevertheless embraces divine initiative as well as human quest, kerygma that addresses as well as a situation addressed, given truth as well as constructed interpretation. To an existential component of faith in and commitment to being, the later Macquarrie, drawing on the later Heidegger, joins an

ontological component inasmuch as "holy being," the being that graciously lets-be, manifests itself in and through beings. Thus he proposes what can be regarded as either a trinitarian account of God as holy being, or an existential account of God as Trinity; similarly his Christology endeavors to be ontologically kenotic and at the same time adoptionist.

M. convincingly sorts and synthesizes Macquarrie's *opera omnia.* Inevitably there is a good deal of summarizing and extended quotation; sometimes explication suffers, and the reader learns more about what Macquarrie said than about what he was doing by saying it. In drawing comparisons with other thinkers, M. is judicious, at times surprising, and generally illuminating. She deals fairly with a number of Macquarrie's critics; her own criticism is gentle but pointed.

On the technical side, the book leaves much to be desired. Somewhere along the line all the words meant to appear in Greek type have been transposed into meaningless strings of English characters corresponding to the original keystrokes. The method of citation is cumbersome, imperfectly coordinated with the bibliography, and occasionally inconsistent.

CHARLES HEFLING
Boston College

HEALTHCARE ALLOCATION: AN ETHICAL FRAMEWORK FOR PUBLIC POLICY. By The Linacre Centre for Healthcare Ethics on behalf of The Catholic Bishops' Joint Bioethics Committee. Edited by Anthony Fisher, O.P. and Luke Gormally. London: The Linacre Centre, 2001. Pp. xvi + 238. $22.

Do not be mislead. With only one exception, public policy suggestions are absent from this text. The U.K. Bishops commissioned this report to expose the current state of the National Health Service (NHS) in the U.K. and to propose an ethical framework more compatible with broadly defined features of Catholic thinking on social justice. This framework begins with a consideration of the human good as an instance of the common good and leads to recognition of the inherent dignity of every individual human being, from conception to death, and the subsequent claim of each to adequate healthcare.

Few deny that equitable distribution challenges governments and their healthcare programs. Frequently, however, allocation is handled capriciously, according to ad hoc exigencies or—more problematically because systemic—according to capitalist market factors and ability to pay. Neither of these approaches satisfies either constituents who administer, pay for, and presumably receive the benefits of distribution or cost/benefit analysts who promote the greatest good.

The report rejects principlism, liberal-welfarism, and utilitarian economics in favor of deliberation over a kind of human flourishing dependent on a communitarian and virtue ethos. The key to this ethos is the determination of genuine need, with urgency given priority (triage), and, *ceteris paribus,* preference given to those who need treatment for a shorter time, have fewer alternatives, and/or are likely to infect others.

The one clear policy recommendation: "reverse by legislation the [1993] Bland judgment" (174). The report fears that this judgment, permitting withdrawal of tubefeeding from irreversibly unconscious patients, provides opportunity to discriminate against the elderly or other patients whose quality of life is perceived to be poor. Without the ruling on the Quinlan case (N.J. Supreme Court, 1976) such removal could appear problematic; nevertheless cautions in defense of elderly and/or disabled patients are warranted in liberal societies where both autonomy and productivity are hallmarks of personhood and claims to healthcare. If healthcare is a right owed to everyone, then just standards for allocation of resources must be enforced.

The report provides a summary appraisal of the NHS, a minimum standard for allocation decisions, and exposes liberalist prejudices. Recommended for library holdings and supplemental readings for introductory bioethics.

MARY JO IOZZIO
Barry University, Miami Shores, Fla.

ALTRUISM AND CHRISTIAN ETHICS. By Colin Grant. New York: Cambridge University, 2001. Pp xix + 266. $59.95.

Grant has organized his book into three sections dealing respectively with (1) "alien altruism" (positions that regard altruism as illusory), (2) "ideal altruism" (attempts to provide philosophical grounding for duties of altruism), and (3) "real altruism" (Christian love or agape). G.'s agenda sets this structure. He argues that "moderns" and their contemporary heirs either (1) tried to show that there is no such thing as altruistic conduct, or (2) unsuccessfully attempted to construct a theory of altruistic norms on the basis of reason or sentiment, and (3) undermined the most significant and uncompromising norm of altruism—that given in agape. In short: the "secular" rejection of "real altruism" (3) led to "ideal altruism" (2), which, when defeated, led to "alien altruism" (1).

G. is skeptical of social and natural scientific attempts to explain altruism and even more so of attempts to relate them to agape. Agape is "impractical and unreasonable" and "untenable" "apart from the gospel that gives it meaning and motivation" (xvii). Secularists downgrade agape to altruism and thereby "domesticate the radical gospel of extravagant care" (xvii). G. basically resurrects Anders Nygren's radical antithesis of eros and agape, with all the benefits (clarity, radical discipleship, spontaneity, theocentrism) and detriments (imbalance, overstatement, historical distortion) thereof. At its worst, G.'s account of the distinctiveness of Christian love sounds parochial and self-congratulatory, especially when joined by derogatory comments suggesting that "secular" people are nearly morally incapacitated. At its best, G.'s study provides a clear account of how the view of agape as radically self-sacrificial interprets and shows the theological and ethical shortcomings of the wide array of secular theories of altruism.

G. wants to deflate religious pride and uphold the normative Christian vision of agape in face of accommodationist attempts to domesticate it. Yet what he actually accomplishes is to represent a particular and fairly lopsided view of agape, not the full range of a tradition that includes not only Luther and Kierkegaard but also Augustine and Bernard, Aquinas and Bonaventure, and Edwards and Butler. G. is right to remind readers of the "extravagance" of divine love, but he forgets its sacramental character.

STEPHEN J. POPE
Boston College

GENETIC TURNING POINTS: THE ETHICS OF HUMAN GENETIC INTERVENTION. By James Peterson. Grand Rapids: Eerdmans, 2001. Pp. xvi + 364. $22.

After three helpful chapters on science, technology, and Christian perspectives, this very accessible work lays out in four parts an examination of central issues related to genetic engineering: genetic research, genetic testing, genetic drugs (adding gene products to the body), and genetic surgery (changing genes in the human body). Each of these parts is subsequently developed through three sets of concerns: the individual, the family, and the community. Along the way Peterson engages a broad variety of authors, and though some readers may occasionally note the omission of a significant essay here and there, most will be surprised by the comprehensive bibliography that is skillfully integrated into these 15 chapters. Though he does not explore their differences, P. is sensitive to the diverse traditional viewpoints that emerge from the extensive Christian and Jewish bibliography.

Along with its breadth, scope, and organization, the work is particularly helpful in clarifying issues. For instance, P. notes that the question of patenting genes has been mistakenly understood as copyright control of our own human genes and shows that such patents are for the "unique process" that researchers have developed to isolate particular genes (142). Yet P. then alerts readers to the often overlooked problematic of patenting genetic sequences.

Finally, P.'s writing betrays a fair tolerance that allows the reader the chance to understand accurately (without the

author's biases) the varied stances at play in any debate. With considerable detachment he presents, for instance, the differing arguments about personhood and embryonic and fetal development. An ideal textbook for both graduate and undergraduate course work.

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

THE PROTESTANT ETHIC AND THE SPIRIT OF PUNISHMENT. By T. Richard Snyder. Grand Rapids: Eerdmans, 2001. Pp. xii + 159. $18.

Is there a theological explanation or cause for the hundreds of thousands of men and women now in American prisons? If so, what is it? Snyder, who teaches at New York Theological Seminary and in Sing Sing prison, argues that the battle to stop the out-of-control policy of incarceration is now as much shaped by the day-to-day religious assumptions of Americans as it is by the expedience of tough-on-crime politicians and by the poverty that breeds law-breaking. This book takes insightful and generative aim at the key one of those day-to-day religious assumptions that has left our "culture . . . captive to the spirit of punishment" (3): the widespread if often unselfconscious refusal of belief—by many in this still-Protestant nation—in the Protestant doctrine of creation grace.

In line with writings in the field of restorative justice, S. sets himself against this wrong-headed spirit of conservative Protestant moralism. This spirit holds fast to the belief in the total depravity of persons. Under force of this belief and cultural pressures like racism, criminals become the totally depraved and, as such, are stripped of all worth, beauty, and goodness. They become "other," not-one-of-us. All inherent values out of the way, all normative obstacles are also removed to gratuitous, punitive confinement.

But, S. argues, this punitive spirit can only sustain itself because it rejects a cornerstone of Christian faith—the doctrine of creation grace. This doctrine insists on the ineradicable worth, beauty, and goodness of everyone, no matter what crime they have committed. Moreover, creation grace also requires recognition of the interdependent nature of all of life. No man or woman exercises criminal responsibility apart from the influence of life's whole range of positive and negative forces. Nor will redemption come without attention to this interdependence.

S. is a clear and passionate writer. At times, the passion detracts from the book: Issues of criminality are obscured by broad references to racism and sexism. Similarly, the theological link between beliefs about punishment and attitudes toward justice is muffled by too-quick an appeal to social theory. Even so, this highly-readable, book-length essay makes many compelling points and introduces a wealth of ideas to pursue.

DAVID E. DECOSSE
Boston College

PRAYER IN PRACTICE: A BIBLICAL APPROACH. By Pat Collins, C.M. Maryknoll: Orbis, 2001. Pp. 246. $14.

This practical and well-written book on prayer flows from Collin's conviction that prayer lies at the heart of religion and spirituality, and that "there will be no genuine revival or lasting renewal in the churches without it" (10). C., an Irish Vincentian priest who has long been involved in the charismatic and ecumenical movements, brings to these pages his many years of experience as a teacher, writer, and retreat director. His approach is practical, experiential, and biblical. His main focus is on those methods of prayer accessible to "ordinary" Christians who seek to deepen their relationship with God, rather than on contemplative and mystical forms.

C.'s understanding of prayer has been strongly influenced by what he describes as a spirituality that emphasizes the role of the Holy Spirit. It is a spirituality that "tends to be heart-centered, focuses on right experience and expects people to enjoy a conscious sense of the presence, attributes and guidance of the Lord" (29). Although C. is somewhat eclectic in the sources he uses, special influences are those of Vincent de Paul and Ignatius of Loyola.

The twelve chapters cover such areas as religion and prayer, the prayer of Jesus, prayer as self-disclosure to God, prayer as self-forgetful attention to God, seeking God's will in prayer, prayer as petition, the prayer of command, praying to Mary and the saints, the prayer of appreciation, growth in prayer, and prayer and praxis. Each chapter is informative and displays good command of traditional sources and contemporary writers. C. develops his main ideas through the sharing of personal experiences and by drawing examples and illustrations from various sources, particularly Scripture.

C. accomplishes his goal. This practical, biblically oriented treatment of prayer will be helpful for all who seek to deepen their understanding of prayer and their personal relationship with the Lord.

CHARLES J. HEALEY, S.J.
Blessed John XXIII Seminary,
Weston, Mass.

TOGETHER FOR MISSION: A SPIRITUAL READING OF THE CONSTITUTIONS OF THE SOCIETY OF JESUS. By André de Jaer, S.J. Translated from the French by Francis C. Brennan, S.J. Series II: Modern Scholarly Studies about the Society of Jesus, in English Translations, no. 18. St. Louis: The Institute of Jesuit Sources, 2001. Pp. v + 197. $17.95

Central and fundamental to Ignatian spirituality is reflection on experience. For St. Ignatius of Loyola, reflection on experience was a way of life that eventually led to the authorship of *The Spiritual Exercises, The Autobiography, The Spiritual Diary,* countless letters (twelve volumes in the *Monumenta Historica Societatis Iesu*), and *The Constitutions of the Society of Jesus.* Jaer presents what he calls a "spiritually insightful or 'sapientielle' reading" (vii) of the *Constitutions.* It is a distinct and appealing contribution because it arises from the same reflective process that gave rise to the *Constitutions.*

Vatican II called religious communities to return to their sources. In the past 35 years, research has focused primarily on the text of the *Exercises.* J.'s book is a timely and helpful contribution to the growing appreciation and understanding of the text of the *Constitutions* and their historical context. In a clear and simple style, J. helps the reader learn more about "our pathway to God" as proposed by Ignatius and his first companions. The book is not primarily a textual analysis but rather a prayerful, contemporary reading of the text. For many years J. has taught the *Constitutions* to Jesuits; reflection on that experience has led to the wisdom and insight revealed here.

J. succeeds in presenting the *Constitutions* not as a dull, lifeless, legal entity but rather as a challenging, spirit-filled "way of proceeding." Especially helpful are the various tables that outline and precede each part of the *Constitutions.* For example, one finds informative time lines in "The Stages in the Foundation of the Society of Jesus and the Development of the Institute" (10–11). Of special note are "Key Concepts That Assist The Reader to Enter upon the Path of the Constitutions" (20).

Research scholars or teachers of courses in Ignatian spirituality will find this book helpful. Jesuits, young or old, mindful of "understanding all things according to the Constitutions," will find this book useful toward uncovering or rediscovering Jesuit identity and mission.

EUGENE F. MERZ, S.J.
Marquette University, Milwaukee

NOURISHING FAITH THROUGH FICTION: REFLECTIONS OF THE *APOSTLE'S CREED* IN LITERATURE AND FILM. By John R. May. Communication, Culture, and Theology. Franklin, Wis.: Sheed & Ward, 2001. Pp. x + 138. $18.95.

This book is a fascinating and concise theological reflection on the Apostles' Creed using an eclectic assortment of popular films and fiction. May does not so much present an argument on how to "nourish faith through fiction," as suggest how his own faith has been so nourished. From classic films such as *A Man for All Seasons* and *On the Waterfront* to more recent films such as *Star Wars* and *When Harry Met Sally,* and using

the work of authors such as Flannery O'Connor and John Updike, M. interprets the three articles of the Creed and in doing so provides glimpses into his own journey of faith. He uses themes of creation ("stories of the Creator"), of self-sacrifice and resurrection ("stories of the Savior"), and of personal transformation and hope ("stories of the life-giver") to offer contemporary reflections of the Creed in various genres of popular fiction.

The book's flaws consist primarily of an inductive rather than deductive argument about nurturing faith, and a rather startling lack of detail in its citations. Its examples are drawn almost exclusively from American and European fiction.

The book would be an interesting resource to use in an undergraduate theology or literature class or in a seminary formation program, as well as in more parish-based adult learning contexts. The films and literature engaged are all readily available for rental or in libraries and bookstores.

MARY HESS
Luther Seminary, Saint Paul, Minn.

PROBLEMS OF RELIGIOUS DIVERSITY. By Paul J. Griffiths. Exploring the Philosophy of Religion. Malden, Mass.: Blackwell, 2001. Pp. xv + 176. $59.95; $24.95.

The events of September 11, 2001, have heightened awareness and sensitivity to religious diversity. Griffiths provides a timely and much needed contribution to the study of the philosophy of religion by exploring difficult philosophical issues related to truth, epistemic confidence, one's attitude towards other religions, and salvation—issues that arise from the coexistence of diverse religions.

Two particular features are exceptionally prominent in G.'s presentation. First, he meticulously analyzes the problems of diversity. His explanations of relevant philosophical problems, characterized by precision and accuracy, are permeated with meaningful distinctions that provide insight into the origin and significance of the problems themselves. Second, he canvasses a wide spectrum of plausible responses to the problems raised. He argues that resolutions to the problems concerning truth and epistemic confidence are necessarily intertwined with resolutions to problems related to attitudes toward other religions (tolerationist, separatist, or conversionist) and to the problem of salvation (pluralist, exclusivist, or inclusivist).

In analyzing how diverse doctrinal claims that necessarily belong to various religions affect the conception of truth, G. begins by distinguishing different claims to truth: contradictory, contrary, and compossible. He then presents five possible views from which to reconcile the problems of diverse claims: (1) Kantian, (2) nonreligious, (3) exclusivist, (4) closed inclusivist, and (5) open inclusivist. He concludes each chapter with a Catholic response, presenting "an instance of what it is like to think about [the] matter from within the bounds of a particular set of religious commitments" (132). So, for instance, with respect to the problem of truth, G. sees "open inclusivism (in its properly modalized form) as the correct [Catholic] position" (64). He provides compelling arguments for accepting the view that "*alien religions teach truths of religious significance to the* [Catholic] *Church;* and that some of these are not yet explicitly taught or understood by the Church" (63).

G. skillfully balances a general introductory perspective accessible to serious students with profound analysis that will appeal to professionals.

BERNARDO J. CANTENS
Barry University, Miami Shores, Fla.

THE CONFESSION OF AUGUSTINE. By Jean-François Lyotard. Translated from the French by Richard Beardsworth. Cultural Memory in the Present. Stanford: Stanford University, 2000. Pp. xviii + 111. $39.50; $12.95.

This is a translation of a work that appeared in 1998, shortly after Lyotard's death left us with "scarcely half of the projected work" (vii) on Augustine's *Confessions.* Three of the entries in the "Notebook" section bear dates. The first, "Sendings," unites two texts

composed in 1992 and 1997. The first of these, the only one in any sense "finished," was meant to be the work's opening section.

So the book is essentially an early draft. But a draft of what? This is no orderly commentary, but a personal reflection, wherein L. has returned to his phenomenological concerns, in a lyrical discourse mixed with Augustine's, with God the addressee of both. Even more lyrical, attached still less to the content of Augustine's work, is the "Fragments" section—disparate paragraphs, for the most part. "Pencil Sketch" refers to initial outlines of the fuller prose drawings they never became. The final section, "Facsimiles," photographically reproduces some of L.'s autograph (and barely legible) pages. Still, the translator has managed to retain the sense of the French original (while inserting a few typos).

Augustine's *Confessions,* to the degree that it figures here at all, is seen by L. as a mirror up to which he holds his own concerns. He begins his reflection at *Confessions* 10, only occasionally straying to earlier and later books. In line with another early preoccupation—desire as a disruptive force—L. favors the imagery of the "spiritual eroticism" he perceives to be a main motif of the *Confessions.* Readers must know the *Confessions* well to understand L.'s frames of reference—but less well, perhaps, than they must know L. They will glean little about Augustine from this book, but much, perhaps, about the final inclination of L.'s thought.

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CHARACTERS IN SEARCH OF THEIR AUTHOR. By Ralph McInerny. Notre Dame: University of Notre Dame, 2001. Pp. xii + 138. $25.

Natural theology has traditionally been known as the philosophical discipline that proves the existence and certain attributes of God. In this publication of his Gifford Lectures (1999–2000), the eminent Thomist philosopher Ralph McInerny offers a prolegomena to natural theology by clearing away some of the major contemporary obstacles to its acceptance. These obstacles include the doubt that a credible philosophical argument can be made for God's existence by anyone with antecedent religious beliefs, the contemporary philosophical tendency toward skepticism, and the conviction among many believers that no knowledge of God is possible outside of religious faith.

Besides appraising these objections to natural theology, M. devotes himself to its "recovery" by examining and clarifying such issues as the nature and scope of philosophical proof, the mistaken conceptions of what a proof can accomplish, and the distinction between philosophical and faith knowledge of God. In the process, he often calls attention to important technical points in Aquinas's philosophy and makes interesting critical use of the philosophies of Kierkegaard, Newman, and John Paul II.

The main strengths of the book are its breadth and conciseness in examining an important array of contemporary objections to natural theology and the interesting use and analysis of a variety of thinkers in the Christian religious and Western philosophical tradition. Although M. recognizes that the objections he addresses cannot be fully met in ten short lectures, in at least one instance his conciseness is problematic. He may well be right in arguing that philosophies influenced by Descartes's epistemological turn necessarily tend to a skepticism with respect both to the possibility of a philosophical knowledge of God and to the viability of reason itself; yet his failure to acknowledge philosophers so influenced who also have claimed to provide a proper methodology for a viable philosophical knowledge of God (Bernard Lonergan for one) casts doubt on his conclusion. Despite this, M.'s book is a well-written, philosophically interesting contribution to a contemporary philosophy of religion. I highly recommend it to both the scholar and the interested layperson.

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