

## BOOK REVIEWS

**DIVORCE AND REMARRIAGE IN THE BIBLE: THE SOCIAL AND LITERARY CONTEXT.** By David Instone-Brewer. Grand Rapids: Eerdmans, 2002. Pp. xi + 355. \$26.

At the outset of this fine work, Instone-Brewer lays his cornerstone with the claim, "In the scholarly world there are no firm conclusions, only theories that are internally coherent and that fit the facts to a greater or lesser degree" (x). Thus, I.-B. sets the tone for a thorough investigation of biblical texts, rabbinic literature, and a multitude of original documents ranging from ancient Near East marriage contracts to the works of the early Church Fathers, which shed light on how a first-century reader would have understood the New Testament teachings on divorce and remarriage. Most readers today are familiar with the need to place ancient texts within their cultural milieu in order to understand such writings. I.-B. demonstrates that as early as the second century, core assumptions of first-century readers of the Old and the New Testaments were already lost. Yet, it was within this vacuum that the early Church Fathers interpreted the words of the Torah and the Prophets as well as those of Jesus and Paul.

To recover understandings lost for centuries, I.-B. takes his readers on a journey of discovery. The journey includes travel through time and space coupled with the opportunity to meet fascinating personages along the way. This is a deeply and carefully researched work, as is evidenced by the wide range of materials and their close examination throughout the book. It is certain to meet the standards of the most meticulous biblical scholar. At the same time, I.-B.'s narrative style is so direct and clear and logically structured that one need not be a biblical scholar to follow and enjoy his argument. Those for whom the grave matters of divorce and remarriage are a serious concern, whether for scholarly, pastoral, or personal reasons, will appreciate I.-B.'s effective argument. Succinct summaries at the end of each chapter lead seamlessly into the perspective and argument of the next chapter. In the final chapter, I.-B. uses a pastoral perspective to successfully reverse the institutionalized misunderstandings that, he argues, have existed from the Christian Church's earliest teachings.

These conclusions are valid, not because of irrefutable proof, which I.-B. himself has demonstrated is never possible when dealing with texts that are usually partial as well as few. Rather, I.-B. convinces us because our journey has been a careful step-by-step process, beginning with the meaning of the marriage contract in the ancient Near East milieu as a whole through the Church's interpretations from the second through the twentieth century. For example, through Ezekiel's vivid portrayal of God marrying the nation of Judah, we learn that the theological meaning of "covenant" and the civil and religious understandings of "contract" have similarities but also important differences. I.-B. then demonstrates that because of the

differences, strong parallels that have been made over the centuries of church teachings become more difficult to accept and call for reinterpretation.

The core chapter on the teachings of Jesus presents another example of how I.-B. intertwines cultural perspective and careful readings of ancient scriptures to lay out a crystal clear interpretation of what the Gospels reveal about Jesus' vision of marriage. I.-B. demonstrates three central ideas. (1) Jesus' teaching about divorce and remarriage can best be interpreted by realizing the high value Jesus gave to monogamy and life-long marriage. (2) Jesus' words need to be understood within the rabbinic debates of his time, especially in the light of the Hillelite ruling that allowed divorce for any reason. It is clear, I.-B. holds, that Jesus was opposed to this ruling. (3) Careful examination of documents that reveal the milieu in which the community of Jesus' followers lived after his death led to several practical consequences: Jesus strongly supported monogamy and life-long marriage; marriage, however, was not compulsory; nor were there any circumstances that rendered divorce compulsory, although some circumstances made it allowable; divorce for "any matter" was invalid.

In his conclusion, I.-B. notes several strong parallels between the first-century Greco-Roman world and our contemporary Western world. Coupled with his interpretations of the teachings of Jesus, those parallels led I.-B. to develop a pastoral approach that emphasizes a need for a strong refocus on the importance of the marriage vows before marriage, during the wedding celebration, and in the ongoing support of the Christian community. In addition, he argues that the Church needs to reemphasize that believers are called never to break their marriage vows, but that the breaking of the vows by a partner who refuses to repent can be valid grounds for divorce. Generations of men and women have been forced to remain with abusive spouses. In humility, the Church must acknowledge this mistake based on false understandings of Scripture.

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WORDS IN ACTION: SPEECH ACT THEORY AND BIBLICAL INTERPRETATION, TOWARD A THEORY OF SELF-INVOLVEMENT. By Richard S. Briggs. New York: T. & T. Clark, 2001. Pp. xi + 352. \$41.95.

The aim of Briggs's project (his Ph.D. thesis written under Anthony Thistleton at the University of Nottingham) is to flesh out speech-act theory as a coherent method for interpreting NT texts and biblical theology. B. describes "speech acts" as those whose utterance both requires and achieves a change in the stance of the speaker or defines the institution's frame for inclusion of believers. Speech acts include words of Jesus to the healed, prayers, promises, confessional assertions (Jesus is Lord), doctrinal assurances, and pastoral directives to believers.

Refreshingly, B. does not claim that his theory will encompass all theo-

logical discourse, nor that his model will have relation to all biblical texts. Though half the book wends its way through the philosophy of language, B. does not propose speech-act theory as a solution to the hermeneutical problem; thus he does not engage theories of language and meaning in Gadamer or Ricoeur. His method is not historically rooted in rhetorical criticism's reliance on ancient Greek and Roman tropes of political speech-making. Nor does B. rely on semiotic concern with the linguistic context of a particular utterance, or on literary-critical themes for analyzing narratives.

For biblicists, B.'s model describes a path distinct from traditional historical exegesis and sociological-historical criticism, presuming that attempts to retrieve the *Sitz im Leben* of texts are themselves subject to uncertainty (he uses the term "brute facts" to refer to historically verifiable events). His presentation is also void of any dialogue with feminist, social-geographical, or cultural critiques. What is objectively retrievable from the past, B. proposes, is the "institutional construal" of social dynamics faced by the audience of the Evangelist, and the personal stance of affiliation assumed by the believer. Some texts do not merely describe this reality in narrative form (a locution), but illustrate this interpersonal, and person-to-institution dynamic as an actual effect (strong illocutions).

B. provides an objective "grammar" for describing what is happening within some NT texts, and the precision distinguishes his model from the broader categories of reader-response criticism applied to Gospels as a whole. Learning B.'s vocabulary (locution, strong and weak illocution, performative utterances, stance, brute facts, institutional reality, self-involvement, construction, and construal) takes effort, and without many concrete examples of texts to which the method may apply, the first half is a more sluggish read for biblicists than for philosophers.

As demanded of a dissertation, B. takes 143 pages to review the linguistic and philosophical predecessors from whom he derives his model. John Searle's chart, a "taxonomy of illocutionary acts" (50) is a visual relief in B.'s mental tracery, as it concretizes the subtleties in the distinctions between Searle and J. L. Austin. He distinguishes Stanley Fish and Searle on the notion of construal by interpretive communities as distinct from construal by the individual. B. adopts Searle's notion of "the institutional nature of our constructed social reality" (115) but affirms this as a concrete effect; it is not a basis, as in postmodernist deconstruction, of disaffirming the possibility of arriving at an objective meaning for texts, because readers construct different meanings based on different experiences.

For B., the ultimate purpose is not an argument for the superiority of the speech-act method over other strategies. Rather, he has a pastoral purpose: He builds theory to support a theological principle, that self-engagement by hearers within the text is essential to an interpretation of what is meant, apart from the "brute facts" of historical reconstruction. Thus, Chapter 5, "Exploring a Hermeneutic of Self-Involvement: The Work of Donald Evans," is key to the volume.

Part 2 treats three kinds of speech acts. The first, the confession of faith,

is a self-involving act. I Corinthians 12:1–3 demonstrates that confessing Jesus is “to stake one’s claim in the public domain as a follower of Jesus” (186); the text is an utterance “with both the lifestyle implications of uttering it and the states of affairs that it presupposes” (188). A confession is both testimony and endorsement, and “an act of committing oneself both to a certain standard (or content) of belief and also to certain future actions” (194).

The second example of speech-acts is treated in chapter 7, “The Forgiveness of Sin” (217–55). The jewel of the volume, it is a survey of NT texts that can be read as an independent piece. Forgiveness is not earned by doing enough to merit it. Rather, “the practice of forgiveness is a work of self-involvement: to invest in forgiving is to be refigured as one who is forgiven” (243), as one who has demonstrated “the capacity to receive it” (245).

The third example, teaching (chap. 8), demonstrates that the illocutionary force of the image “kingdom of God” occurs on a spectrum of construal by the individual and the institution. This example is more suggestive of the application of speech-act theory than more tightly illustrative.

The volume includes indexes and bibliography.

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THE CANON DEBATE. Edited by Lee Martin McDonald and James A. Sanders. Peabody, Mass: Hendrickson, 2002. Pp. x + 662. \$39.95.

The book, encyclopedic in scope, gathers 32 essays representing the main advances in the study of the canon formation in the last 50 years. Internationally recognized authorities present in a distilled form widely accepted results of research as well as less established fresh interpretations of historical, social, textual, and theological issues related to the origins and the development of the Bible.

Part 1 discusses the OT, while part 2 deals with the NT and addresses the implications of canon studies for modern religious communities. Several contributors cautiously profess *docta ignorantia* on dating, locating, and documenting the closure of the OT canon with any precision. Contrary to a misconception still popularized by some textbooks, the Church did not inherit from Judaism a closed list of the Hebrew Scriptures. A prevailing view that the Pentateuch was permanently endorsed by 400 B.C.E. and the canons of the Prophets and Writings were closed by 200 B.C.E. and 100 C.E. respectively needs thorough revision. The manuscript evidence from Qumran reveals a rather fluid and expanded list of authoritative writings, not a closed canon (J. VanderKam). One finds a similar picture in first-century Christianity (C. Evans). The Council of Javnia, if historical at all, testifies to the discussion of the canonical status of Ecclesiastes and the Song of Songs, not to the attempt to fix the list of Writings (J. Lewis). The first undisputed evidence for the final closure of the list of the Hebrew Bible

comes from the Babylonian Talmud, reflecting the sources no earlier than the second half of the third century C. E. (J. Lightstone). S. Mason's article would be more valuable if it explored more thoroughly just how Josephus's first-century C. E. testimony that the Hebrew canon was closed and consisted of the 22 "books" fitted into the overall picture of much later dating of the closure of the Hebrew canon.

Similarly, several contributors to the NT section of the book move the decisive stages in the formation of the NT canon from the second century, as formerly believed, to the fourth and even fifth century. This is achieved mainly by (1) deflating the role of Marcion in pressing the orthodox Christians to clarify the boundaries of their ecclesial canon (J. Barton), and by (2) arguing for the fourth-century, rather than the second-century date of the Muratorian fragment (G. Hahnemann). Since the latter issue is highly debatable, the discussion would be more balanced if the arguments for a more generally accepted second-century dating were presented in a more systematic manner.

The points of disagreement among the contributors themselves could have been drawn more explicitly. For example, H. Gamble, following A. Sundberg, espouses a rather sharp distinction between Scripture and canon, while E. Ferguson, in his comprehensive survey of the history of the NT canon formation, implies a closer correlation between these two categories. Yet, as E. Ulrich emphasizes, much depends on the working definition of the term "canon." More importantly, Ferguson's carefully documented survey lends support to the traditional thesis that the second century was pivotal for canon formation and minimizes the significance of the fourth century and later developments, in contrast to the thesis of H. Gamble, J. Barton, and others. All contributors agree, however, that canonization was a lengthy informal process of adaptation and reinterpretation of authoritative writings as scripture used by religious communities in worship, preaching, instruction, and other aspects of religious life. Endorsements by councils and individual religious leaders played a secondary role in this process.

According to R. Wall, to read Scripture as the faith community's canon is to give hermeneutical priority to the fundamental beliefs of that community, rather than to the methodological rules of the academy. For R. Funk, in contrast, the creedal convictions of Christianity must be discarded as irrelevant, arbitrary, and repressive. In his polemical manifesto he advocates decanonizing the existing NT canon and replacing it with edited, abridged and expanded versions, compiled according to historically inaccurate, ideologically driven, and theologically flawed findings of the Jesus Seminar.

In a concluding essay, J. Dunn claims that the NT contains both the unifying faith in Jesus and reflects very diverse expressions of this faith. Although Dunn admits that the unifying faith of Christianity later found its expression in the creedal doctrines of the Trinity and Incarnation, the formula that he uses to express the core belief of early Christians, Jesus-the-man-now-exalted, is perplexingly adoptionist and warrants more serious justification than is accorded in his article.

Despite the shortcomings noted above, the book considerably advances our knowledge of the process of canonization of Scripture and, most importantly, challenges our confidence in what we thought we knew about it.

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THE FUTURE OF CATHOLIC BIBLICAL SCHOLARSHIP: A CONSTRUCTIVE CONVERSATION. Luke Timothy Johnson and William S. Kurz, S.J. Grand Rapids: Eerdmans, 2002. Pp. xii + 299. \$24.

The authors of this work were Yale classmates and are now well known and widely published Catholic biblical scholars. Their common goal is to challenge Catholic biblical scholarship to be more “Catholic.” It falls to Johnson to do most of the heavy lifting in the critique of what he sees as an excessive reliance on the historical-critical method on the part of Catholic biblical scholars. J. has written on this topic with flair and incisiveness on a number of occasions and his arguments are repeated here. He concedes that the introduction of the historical-critical method into Catholic biblical scholarship—and, in fact, its privileged position in official Catholic documents—has been salutary, especially since in more recent centuries the Church’s traditional theology had ignored the vitality of the Scriptures. Yet he contends that an overreliance on this method has gradually alienated biblical studies from the community of faith. He compares Catholicism’s embrace of the historical-critical method to that of successive generations of immigrants: the first generation did not understand it; the second embraced it wholeheartedly; but the third generation (where J. locates himself) is beginning to wonder if something was not lost in shedding traditional methods and depending too heavily on a historical-critical approach. He cites some of the symptoms of this loss: an obsession with historical reconstruction; a tendency to promise more than it can deliver (he is particularly pessimistic about studies of the “historical Jesus”); an inclination to be “hegemonic” and to call into question all other approaches; and a spirit that is not theologically neutral but in fact represents a subtle “Protestant” perspective that is more “either/or”—that is, exclusive in its fundamental perspective, whereas the traditional spirit of Catholicism is “both/and,” that is, more inclusive and generous.

In short, J. sees current biblical scholarship as more responsive to the context of the academy rather than to the Catholic community of faith. As our world becomes more postmodern (and therefore post-Enlightenment), Catholic biblical scholars should engage in more dialogue with their *pre-modern* intellectual ancestors, specifically, patristic interpreters. Particularly important are the assumptions that guided premodern interpreters: (1) the unity of the Old and New Testaments; (2) the conviction that Scripture speaks harmoniously; (3) the authority of the Bible as the Word of God; (4) the conviction that Scripture speaks in many different ways and on different levels; and (5) a hermeneutic of “generosity” or charity that

begins with the assumption that the biblical text is right. What is called for, J. suggests, is the ability to “think biblically” or to be so immersed in the Bible as to “imagine the world the Scripture imagines” as an alternative reality to the world we inhabit. He studies Origen and Augustine to illustrate these points, demonstrating that these premodern giants approached the text intelligently and at the service of the faith community.

Kurz’s approach is similar but evidences a much more “ecclesiastical” flavor. He is concerned that church authorities have not exercised their oversight vigorously enough in guiding Catholic scholars, especially those who stray from Catholic teaching. He finds the Vatican II document *Dei Verbum* and especially the recent *Catechism of the Catholic Church* as helpful lenses through which to reflect on biblical texts from a Catholic perspective. His detailed exegesis of John’s Prologue, for example, finds coherence between the Johannine vision and the fundamental assertions of the Nicene Creed. The bread-of-life discourse in John 6 can be read with integrity from the Catholic experience of the Eucharist. The *Catechism*’s teaching on the sacrament of reconciliation is harmonious with a Catholic reading of the Johannine text on forgiveness of sin in John 20:19–23. Reflecting the somewhat ragged composite nature of the book under review, K. moves in a different vein to show how Catholic moral teaching gives needed direction in constructing a biblical ethical stance on abortion.

Many Catholic biblical scholars, I suspect, will protest that few practitioners today rely solely on the historical-critical method, so there is something of a straw man here. I was uncomfortable with the authors’ constant contrast of Catholic approaches with “Protestant,” since it seems to assume homogeneity in Protestant scholarship; and, in fact, such a judgment might be accused of lacking the spirit of “inclusion and generosity” that is supposed to be the hallmark of a Catholic perspective. Surely, as the authors point out, the context in which biblical scholarship is exercised and for whom (the academy or the Church) is decisive. The complex organization of the volume and the fact that much of the content is reworked from previously published material led to some repetitiveness (we hear about the woes of the historical-critical focus of current Catholic scholarship several times) and to a certain uneven quality in the examples. But overall, this “conversation” is a helpful and constructive exploration of a vital issue.

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ANCIENT TRADITIONS OF THE VIRGIN MARY’S DORMITION AND ASSUMPTION. By Stephen J. Shoemaker. Oxford Early Christian Studies. New York: Oxford University, 2002. Pp. xiv + 460. \$125.

Shoemaker begins his remarkable monograph by surveying the birth of modern scholarship on the Dormition of the Virgin Mary, which was chiefly aimed at substantiating the Catholic doctrine of the Assumption. He takes to task M. Jugie, S. Mimouni, and others for subordinating to

modern theological categories the patristic witnesses to the end of the Virgin's life—and afterlife. Instead, S. contends that literary and historical analyses are more promising. So, drawing on a prodigious knowledge of languages, he analyzes the major versions of the witnesses and categorizes and evaluates them. Working especially from the Ethiopic and Georgian traditions, but also from the Arabic, Armenian, Coptic, Greek, Irish, Latin, and Syriac traditions, S. shows that most of the legends can be partitioned into two groups: the “Palm” tradition and the “Bethlehem” tradition—according to their respective emphases on a heavenly palm presented to the Virgin, or on the house of the Virgin in Bethlehem. He further argues that all the sources appear at approximately the same historical moment. This argument is counter to the conventional analysis that seeks to find a doctrinal development within a single tradition, consummated in 1950 with Pope Pius XII's *Munificentissimus Deus*. S.'s case is closely and persuasively argued, turning at several points on detailed comparisons across ancient languages. By the end of chapter 1, he has convincingly demonstrated that historical and literary analysis provides a better foundation for further research into these traditions than does a straight dogmatic approach. S. clearly intimates a considerably larger project of research on these materials. If the present study is any measure of his ability, this larger project will be well worth waiting for.

Indeed, the subsequent chapters of the book inaugurate this further work. Chapter 2 incorporates archeological findings and liturgical records to create a nuanced account of the cult of the Virgin in Palestine ca. 600–700. Though it was most informative, this chapter seems only tenuously connected to the rest of the book. It does, however, provide external evidence that dates when the Virgin's house in Bethlehem became a cultic site. S. returns to this evidence in the next chapter. That chapter develops the claim that the traditions discussed in chapter 1 issue from multiple sources. Particularly valuable is the description of the diverse and complex ideas about paradise reflected in the Dormition sources. In this context, such diversity further weakens the claim that these legends evolved from one another. As with chapter 1, the arguments here are detailed and the conclusion convincing. By this stage of the book, however, S.'s vitriol in engaging other research has begun to distract from his own claims.

The third chapter is in some ways the most complex. In it, S. turns to the Palm tradition and attempts to tease out evidence of contact with gnostic Christian thought. He first disavows earlier research that claimed to find evidence that this tradition sprang out of a distinctly Jewish Christian experience. He then notes such features of the Palm tradition as its angel Christology, its emphasis on secret knowledge, and its “book of mysteries,” which he sees as elements that have survived redaction.

In his concluding summary, S. argues from the foregoing analyses that these early sources are important witnesses to pre-Chalcedonian Marian devotion; that they are worthy of study in the context of Christian apocrypha; and that, by advancing a cult that is not localized, they have important ecumenical potential. Following the conclusion are six appendixes of



translations of not readily available documents, most of them never previously translated. The translations do not aim at elegance but utility. Nevertheless, they will assuredly attract many readers. S. is to be thanked for assembling this material.

One not entirely satisfying aspect of the book: Early on, S. alludes to “particular theological and ideological concerns” (25) that inform his study. Later (145) he acknowledges that he subscribes to the view that “orthodoxy” derives from “heresy.” This perspective is not uncommon. But it is fair to point out that he arrives at several of his own conclusions more because of that presupposition than because of preponderant evidence, particularly in chapter 4. For instance, in his account of the angel Christology found in the Palm tradition (215–20), the best textual evidence for heterodoxy (216–17) rests on ambivalent supporting references. Yet S. concludes that angel Christology belongs to the earliest strata of the legend. The reader not convinced that “heresy” is necessarily older than “orthodoxy” may need more persuading than S. offers in his otherwise coherent and learned analysis.

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AUGUSTINE CASIDAY

NICHOLAS OF CUSA AND HIS AGE: INTELLECT AND SPIRITUALITY: ESSAYS DEDICATED TO THE MEMORY OF F. EDWARD CRANZ, THOMAS P. MCTIGHE AND CHARLES TRINKAUS. Edited by Thomas M. Izbicki and Christopher M. Bellitto. Studies in the History of Christian Thought. Boston: Brill, 2002. Pp. xiv + 282. \$85.

This is the third volume sponsored by the American Cusanus Society to appear in Brill’s series, Studies in the History of Christian Thought. The book focuses mainly on the theology, philosophy, and preaching of Nicholas of Cusa (1401–1464) rather than on his career as canon lawyer, bishop, and cardinal. Two remarkable essays outlining broad and fundamental themes open the book and neatly set up many of the following articles. In discussing the terms “spirit” and “mind” in Cusanus, Wilhelm Dupré links Nicholas’s spirituality with his speculative thought and biography. Writing of Nicholas’s theory of religious symbols, Louis Dupré finds divine likeness not in similar appearances, but in “the mind’s ability to name the unknown God by comparing its *own experience of God* with the experience of the world” (25).

The volume’s major contribution consists of five essays on Nicholas’s distinctive Christology, which closely integrates the Incarnation and creation. In his early sermons (1432–1440), co-authors Lawrence Hundersmark and Thomas Izbicki find Cusanus appealing to intellect and claiming that “when God enters into human nature, nature itself is changed” (86). Walter Euler’s insightful article discusses Nicholas’s preaching during his years as bishop of Brixen (1453–1458). Without the Incarnation uniting man and the Creator, “the creation itself would be incomplete,” since creation and Incarnation share the same purpose—to reveal the glory of God the Father

(93). Cusanus's Epiphany sermon (1456) on the Magi's question, "Where is he that is born king of the Jews?" provides a rich case study of his Christological preaching. Lee Miller translates the sermon, and he and Elizabeth Brient present illuminating essays on it. In 1937 Josef Koch described this sermon as being "in the spirit of Meister Eckhart," because it cites at length Eckhart's *Commentary on John*. Miller's essay traces Cusanus's and Eckhart's parallel texts describing Jesus himself as the "where" or place of all things, and showing how questions about where God was "before" creation misunderstand time and eternity. In her shrewd and patient article, Elizabeth Brient describes the differences that emerge as Cusanus subtly transforms Eckhart (128). The Dominican emphasizes divinity "as source and goal of all created things" (140) and calls for detachment as a move away from creatures and time to God and eternity. Nicholas, however, sees the incarnate Christ as the place that embraces all creation, and therefore underlines the "dynamic inter-relation" between God and creation (150).

The essays on Christology conclude with Bernard McGinn's magisterial article relating Cusanus's views to medieval accounts of the motive for the Incarnation. In *On Learned Ignorance* (1440), the divine "absolute maximum" and the universe's "contracted maximum" coincide within the incarnate Christ, who combines the roles of creator, mediator, and redeemer (162). As the later sermons develop and intensify this theme, "Creation can only be understood in light of Christology" (168). Nicholas thus differs from Anselm and Aquinas who emphasize the Incarnation as a "remedy for sin." Yet by including this soteriological motive within a cosmic framework, he also disagrees with Duns Scotus, for whom the Incarnation was "predestined," with or without the Fall. Rather, Cusanus presents a "Christological ontology" akin to those of Maximus the Confessor, Honorius Augustudonensis, Hildegard of Bingen, and Eckhart.

Of the remaining essays, two address features of Nicholas's political career: Thomas Morrissey clearly places Cusanus within the context of canon law and conflicts among popes and church councils, and Brian Pavlac describes Cusanus's use of excommunication in efforts—largely ineffective—to enforce Church reform. In addition, Dennis Martin discusses how Carthusian spiritual writers nurtured "a powerful, affective meditative life" in the late Middle Ages (59–60); yet the article could clarify more precisely this tradition's influence on Cusanus. In a thoughtful—indeed, meditative—essay, Lawrence Bond considers Nicholas's *Vision of God* as "a journal of prayer and vision" (191); the text itself becomes an "iconic" invitation to contemplation. Morimichi Watanabe aptly describes Cusanus's personal library and the St. Nikolaus Hospital which he established in Kues as his "spiritual legacy" (217). The book's final essay by Yelena Matusevich traces the "continuity of ideas"—especially concerning mystical theology—that connects the "theological humanists" Jean Gerson, Cusanus, and Lefèvre d'Étaples.

This is an important book. The essays maintain a high scholarly level and form a remarkably coherent whole. They address the theme of "intellect and spirituality" clearly and forcefully, especially in the revealing accounts

of Cusanus's Christology. Although I have studied Nicholas for more than 30 years, I learned much from this book. Readers new to Cusanus will find their way into his thought through the clear and accessible writing that marks nearly all the essays.

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READING CUSANUS: METAPHOR AND DIALECTIC IN A CONJECTURAL UNIVERSE. By Clyde Lee Miller. Studies in Philosophy and the History of Philosophy. Washington: Catholic University of America, 2003. Pp. viii + 276. \$64.95.

Nicholas of Cusa wrote some of the most intriguing philosophy and theology of the 15th century. In this welcome study, Miller writes, "Cusanus was out to do nothing less than 'think God.' For him thinking God was a heartfelt religious desire as well as an ambitious intellectual project" (1). The focus is on "thinking," not "knowing" God, because Cusanus claims that while God cannot be known, we must worship God—and thinking serves this aim. Recognizing that we cannot know, Cusanus makes "learned ignorance" the basis for all inquiry. The book's subtitle indicates the complexity of this project. Cusanus's universe is conjectural because neither God nor creatures can be directly or exhaustively known, yet metaphors express truths indirectly and from varied points of view. M.'s use of dialectic derives from Plato's divided line, which distinguishes reason from intellectual intuition (2). By maintaining the tension between these perspectives, Cusanus marks out reason's limits and achieves a unifying vision which embraces opposites (e.g., God's presence and absence).

M. presents thoughtful, probing chapters on six major works. As he sketches each work's background and critically traces its themes, the boldness and range of Cusanus's thought emerge clearly. *De docta ignorantia* (1440) sets the stage with its account of learned ignorance, and novel discussions of God, the universe, and Christ. *De coniecturis* (1442–1443) uses the polarity of unity and otherness to analyze human inquiry, and to develop an ontology that extrapolates from "our mental activities and capacities" (104). *Idiota de mente* (1450)—which M. has translated as *The Layman: About Mind* (1979)—features an unlettered Layman's conversation with a Philosopher and Orator about the human mind, its powers and creativity, as made in God's image. The chapter on *De li non aliud* (1461) lucidly connects this dialogue on "not other" as a divine name with Aristotle's logic and Pseudo-Dionysius's theology. In one of his last works, *De venatione sapientiae* (1463), Cusanus reviews his speculative career in terms of a hunt for wisdom, and proposes a new metaphysical scheme where *posse fieri* ("the possibility of being made") mediates between God's creative power and creatures.

Especially illuminating is the chapter on Cusanus's most engaging work, *De visione Dei* (1453). He sent the treatise to Tegernsee abbey with a painting, probably of Christ, whose eyes seem to return each monk's gaze.

M. probes the deliberate ambiguities and implications of this mutual seeing, which “joins God’s vision and our vision” (154). As perception and reason yield to intellect’s seeing, the painting’s artifice and illusion lead us to recognize God’s actual or “absolute vision.” Two additional insights follow: that “it is only in possessing ourselves that we find God” (157), and that God ultimately escapes human sight and knowing. Using the symbol from Genesis of the wall surrounding paradise, Nicholas contrasts reason and intellectual vision. Reason works outside the wall by marking out contrasts among finite creatures, but only intellect approaches “the door of the coincidence of opposites” (162) and sees the infinite God who dwells in paradise beyond opposites and their coincidence. As Cusanus’s gaze moves “in and out” of the wall, he sees God as both created and creator, present in all things and beyond them (164). Moreover, Christ is the “door” that opens to divine infinity, and M. imagines that Nicholas himself contemplates the painting of Jesus as he writes the treatise’s last chapters “as personal prayer” to and about the incarnate Lord (174).

Readers will appreciate the helpful, patient guidance that this book offers to Cusanus’s often difficult works. M.’s commentaries are always clear and occasionally provocative. He rightly places Cusanus within the Christian Neoplatonic tradition, and notes “his ability to reshape that tradition in his own way” (241). At times, however, M.’s reading of Cusanus may not be sufficiently Neoplatonic. Discussing *Idiota de mente*, he writes, “Mind-independent things provide a measure for our assimilation”—that is, our knowledge of them (137). This analysis understates the mind’s status as image of God, and overstates the autonomy of created things. For Nicholas the human mind—as God’s living likeness—participates in Christ’s creative activity and contains all things within itself; it finds its measure only in God’s oneness, not in creatures. In addition, an Aristotelian residue clings to the phrase “mind-independent things,” which suggests a greater ontological density and independence for created being than may be justified. Like Eckhart, Cusanus views creatures as sheer contractions of the one divine being. M. accurately notes the “utter dependence and contingency of created things” (35), yet I find this claim harder to reconcile with “a universe of thing-substances” (185) and their stable “forms” and “essences” than he does. These criticisms do not detract from the book’s value. It is a major study that engages Cusanus’s thought with skill, wide learning, and admirably clear writing. That it invites further debate confirms how well it achieves its aim: to think deeply with Cusanus himself, who so clearly recognizes that no interpretation can be definitive.

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JONATHAN EDWARDS AND THE BIBLE. By Robert E. Brown. Bloomington: Indiana University, 2002. Pp. xxi + 292. \$35.

In histories of biblical interpretation, the general trend is to paint a contrasting picture between precritical exegesis (pre-Enlightenment inter-

pretations of Scripture) and the historical-critical method (post-Enlightenment interpretations). The former approach read the Scriptures through an interpretive lens that had accrued over centuries, with its own internally coherent rules concerning the different senses (literal, allegorical, tropological, anagogical) in which to understand a text. Further, in the former approach, the concern was primarily on what God might reveal through a given text rather than on the specific meaning that the author of a given passage had in mind. In contrast, the historical-critical approach places questions of historicity and authorship at the center, before turning to the theological meaning of a given text. As a result, the specific intention of the author of a text, as well as the specific setting in which a text was written, has pride of place.

Several scholars have charted (and questioned the wisdom of) the shift from precritical exegesis to the historical-critical method. Hans Frei's *The Eclipse of the Biblical Narrative* (1974) stands out as the most influential account. But where Frei argued for an "eclipse" of precritical exegesis, Brown's thesis is that the transition from precritical to historical-critical was more complex and varied, particularly in the writings of Jonathan Edwards. B. explores the extent to which growing concerns during the Enlightenment over the historical accuracy and legitimacy of the Bible affected Edwards's view of the Bible as well as his wider thought. Although Edwards employed many of the epistemological and hermeneutical approaches of precritical exegesis, B. contends that Edwards was at the same time interested in accommodating the challenges presented by those who questioned the basic presuppositions of this approach. These accommodations are evident in Edwards's appropriation of Locke's empiricism, as well as in his attempt to reconcile the new discoveries in science and exploration with the account of the world offered in the biblical record.

Therefore B. argues that Edwards was "cognizant" of the challenge "critical historical interpretation of the Bible" (29) offered to his apologetical and constructive projects. Edwards's own position conferred unique status to the Bible as a source for historical and sacred truth. To defend this position, he combined both a characteristically Reformed argument for the Bible's authenticity on the basis of a theory of divine illumination with an openness to the critical methods offered by the "new learning." Edwards's stance, then, regarding the historicity of the Scriptures was "modestly critical" (xviii).

B.'s analysis is thorough and provides an exemplary exercise in intellectual history on a topic that has received little scholarly attention. He shows that Frei's "eclipse" was only partial for Edwards, who recognized the challenges offered by the new historical methods to status accorded to the Bible in the Christian faith. B.'s account, then, of the transition from precritical to historical-critical exegesis offers the most to those who study the history of biblical interpretation. B. pushes his point of interpretation too far, however, when he says that Edwards's attitude towards "critical biblical interpretation offers an important window on nearly every other aspect of his thought, whether doctrine, epistemology, typology, natural and

comparative religion, natural science, or public discourse" (199). It is at least as likely that these other areas influenced Edwards's understanding of the Bible as it is that his understanding of the Bible influenced them.

B. is certainly right that the historicity of the Bible was a significant issue for Edwards. But it also clear that Edwards did not think that the nascent methods of historical criticism he encountered posed much of a threat, or at least one that exceeded his own prodigious talent. In retrospect, this was a miscalculation on Edwards's part, and the accommodations he offered are untenable. B. spends little time on Edwards's engagements with pre-critical exegesis, and these are the more interesting aspects of Edwards's thought from the perspective of historical and constructive theology.

Those unfamiliar with the history of biblical interpretation and the philosophical issues faced in colonial America will find B.'s prose dense and difficult to negotiate. But those who know this terrain well will find B.'s insights significant.

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WILLIAM J. DANAHER, JR.

MON JOURNAL DU CONCILE. By Yves Congar. Edited by Éric Mahieu. 2 vols. Paris: Cerf, 2002. Pp. lxxvii + 595 + 632. €75.

This two-volume set is the third installment of Congar's "Journals"; it follows *Journal de la guerre* (1997) and *Journal d'un théologien* (2000). The three form a unique documentation: they not only report on C.'s professional activities but also show how his personality developed in adversity. He had seen much evil in the world: in World War II he was a prisoner of war; before Vatican Council II he was banished from his field of work and his country by the Church he loved. Yet, when God restored his fortunes (see Job 42:10) and he became a *peritus* at Vatican Council II, he bore no ill thought toward anyone; he just wanted to serve the world and the Church. After the opening Eucharist of the council he wrote: "I experience an immense desire, first, to be evangelical, to be a *homo plene evangelicus*; second, to work" (1:108).

For this collection, Bernard Dupuy, C.'s successor in the chair of fundamental theology at Le Saulchoir and his companion at the council provides a preface: he describes the notes and reflections as "soliloquy with God" and "dialogue with the world" (xxiv)—and so they are. Éric Mahieu, the editor, deserves praise for an introduction summing up C.'s contribution to the council, for the numerous informative footnotes, indexes, and tables; they are sure guides to the correct understanding of C.'s dispersed jottings and reflections.

The first entries date from late July 1960 when C. was appointed to the preparatory commission. He was apprehensive about what was to come: "Personally, and very quickly, and repeatedly, I was deceived because if Pope John XXIII used very sympathetic words and gestures, his decisions, his government denied to a good extent the hope they awakened" (1:5–6).

Further: "What a danger! The risk of a sort of council prefabricated in Rome and under Roman direction is great. The bishops have as much as lost their habit of studying and deciding for themselves. They have become used to receive ready-made decisions from Rome even when they see condemned and suppressed what they themselves have judged right" (1:9). But C.'s unease turned into gladness and hope through the experience of the first session. After Pope John's death he noted: "This humble and good man has changed deeply the religious, even the human, map [*la carte*] of the world" (July 10, 1963, 1:383).

Three more sessions followed, and C. was exerting himself beyond endurance. Often he felt that he was at the end of his strength. Yet he never faltered in his resolution "to work," and to work he did into the nights, or into the days after sleepless nights.

Toward the end of the council, he was at peace and confident. Before the closing of the council he wrote: "All is coherent: even if the work of the council was poorly planned and was managed in a human way; it is extraordinarily coherent. The page is turned on Augustinianism and on the Middle Ages. The pretensions to temporal power are renounced. New structures are in place in relation to the world—since the gospel and in view of Jesus Christ" (October 26, 1965; 2:453–54).

The council was for him a supernatural event that has brought fruit beyond any human expectation: "*Vidimus—et videbimus mirabilia*" ("we see—and we shall see wonders"), he notes on December 4, 1965 (2:503). On December 8, after the concluding Eucharist, he was jubilant: "Today, the Church is sent to the world: *ad gentes, ad populos: Incipiendo, non a Ierosolyma sed a Roma* the council will be an exploding force [*va éclater*] in the world. Today is the Pentecost of which John XXIII has spoken" (2:515). Indeed, this *Journal* is a testimony to a Pentecostal event by one who experienced the force of the Spirit. It will be a source of information and inspiration for generations to come.

Some comments are in order. One concerns C.'s personality, another his prophecy.

Due to his learning (and his sense of faith), C. had a refined capacity to distinguish between the authentic tradition and the manifold historical accretions. He knew how to assert and uphold what was "necessary for unity" and how to vindicate his right to search in matters doubtful. He was utterly dedicated to what he perceived as true; no private opinion of doctors, bishops, or popes could bend him. He was immune to the temptations of flattery, power, and honor; he sought the favor of no one. He unfailingly reached for authentic values; great shows (including liturgies of that sort) and rhetorical flourishes just annoyed him. His inner stability gave him perspicacity in judging persons—and he used it amply. He could be harsh in his characterizations, but hardly ever off the mark. Once, in a public debate at the Angelicum, a bishop kept harassing him until C. exclaimed: "Quote me one single instance where I diminished the truth!" The bishop fell silent (1:255).

But what about C.'s prophecy that the council will be an "exploding

force” with the message of salvation among the nations? Forty years have passed, and we hardly see it happen. Granted that the center is strong, the local churches are revealing deep-lying weaknesses. Did C. see wrongly? Has he misread the signs of the times? I do not think so. He saw rightly, but, as it happened to greater prophets before him, he saw a future event from a distance, and he failed to notice the distance. He did not realize that the promulgation of the conciliar documents would not change the Church and its operations overnight: the whole people—steeped in the preconciliar habits and practices—must suffer the same agonies and conflicts that the Council Fathers had to endure before they were converted. For the bishops, the movement from the complex post-Tridentine customs to the simple beauty of the tradition took four years; for the Church at large, such a conversion is bound to take much longer than that. While the joyful proclamations of Pope John are still heard, the “prophets of doom” are active as well to overwhelm his voice. Today the opposition comes in a new way, not by denying but by reinterpreting the council to the point where it becomes insignificant and irrelevant. This is a subtle dissent from tradition—but dissent nonetheless—often in the guise of affirmation. Yet, what the council did “pleased the Holy Spirit and the Fathers,” and precisely because it pleased the Spirit, its declarations have an intrinsic force that will gradually penetrate the mind and soul of the people. Historians often say that Gregory VII introduced a movement in the Western Church toward a centralized government, a movement that reached its peak by our age. Similarly, John XXIII, with the help of persons such as C., initiated a seminal event, that was Vatican Council II, to restore in the Church the spirit and practice of communion. The progress of this current may well be the history of the third millennium. C.’s vision will be vindicated because God will bring to a good end what he had initiated. Then, in God’s own good time, the people will see wonders.

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CATHOLIC INTELLECTUALS AND THE CHALLENGE OF DEMOCRACY. By Jay P. Corrin. Notre Dame: University of Notre Dame, 2002. Pp. x + 571. \$55.95.

Corrin, on the faculty of social science at Boston University, is the author of a prior book on Chesterton and Belloc, *G. K. Chesterton and Hilaire Belloc: The Battle against Modernity* (1981). In the volume under review, C. turns his attention to a much wider topic: “the struggles of progressive and reactionary Catholic intellectuals to adjust their religious views to the dynamics of social change, from the French Revolution to the rise of the twentieth-century dictators” (1). His method in telling the story is less a straightforward chronological account than a series of vignettes and biographical case studies that reveal the differing attitudes toward democracy among Catholic thinkers. This method accounts for both the weaknesses and many strengths of the book.



C.'s basic thesis is that there has been an underappreciated tradition of progressive Catholicism during the 19th and early-20th centuries that set the stage for much of what has occurred in Catholic social thought before and after Vatican II. He may be exaggerating how much this strand of the tradition has been neglected. Anyone familiar with Catholic social thought and the excellent studies by Michael Fogarty, Paul Misner, Joseph Moody, and Alec Vidler to name but a few works in English, surely knows the names of people like Ozanam, von Ketteler, Hitze, Manning, Vogelsang, LePlay, and Mermillod. The first three chapters of the volume treat these and other 19th-century figures.

It is no surprise, given his previous work, that C. uses the Distributist movement in England as a unifying thread. Again and again, from chapter 4 to the end, C. returns to Chesterton and especially Belloc, as well as to their disciples, to illustrate the political views of Catholics. Overall, C. seems on surer ground when treating English Catholicism than continental or American Catholicism. While Chesterton comes off well, Belloc winds up as the key right-wing Catholic opponent of democracy. One of the very good aspects of the book is the explanation of Belloc's fascination first with Mussolini and then with Franco. C. does not vilify Belloc for his political errors but sympathetically explores the passions and confusions that led to those choices. The masterful treatment of the Spanish Civil War and the role of Catholicism in that conflict is a high point of the book.

C.'s heroes are the liturgical scholar H. A. Reinhold and Jacques Maritain, though in the case of Reinhold the selection seems arbitrary. Great man that he undoubtedly was, it is not evident that he did more than many others in helping Catholicism come to terms intellectually with democracy. Throughout the volume are illuminating mini-studies of numerous figures, such as Douglas Jerrold, Don Luigi Sturzo, Waldemar Gurian, Francis Talbot, S.J., and Douglas Woodruff. Some readers may find the array of figures treated bewildering, since C. introduces a vast number of minor as well as major figures.

Yet, while many persons and events are noted, there are significant omissions if this were to be a comprehensive intellectual history of Catholicism and democracy. There is no treatment of the Americanist controversy or the church-state debates in this nation as Catholics engaged democracy. John Carroll, John England, John Ireland—indeed all the early leaders in the effort to articulate the Catholic view of the new democratic republic—are overlooked.

There are less significant criticisms as well; I will cite three. There is no mention of the Christmas radio addresses of Pius XII that discussed democracy. C. relies on the tendentious book by Douglas Seaton to interpret the Catholic influence on the American labor movement. C. appears to have accepted the mistaken story about the lost or suppressed encyclical on racism during Pius XI's reign.

Stylistically and organizationally the book reads like it has grafted much previously published material: it is repetitious; introductory comments are made about people discussed earlier in the book; footnotes provide the full

citation of a book more than once; the same humorous quote about Goebels is used twice (but given a different citation); there are a number of typos for dates and proper names. In short, the book is poorly edited.

C. has done a tremendous amount of research into primary sources, and the extensive documentation (124 pages of endnotes) is impressive. He provides an engaging treatment of English Catholics in general and Belloc in particular, and the aforementioned splendid treatment of the Spanish Civil War. The book's scope is less than its title promises, but C. has written a rewarding volume filled with colorful characters, insightful comments on well-known events, and revealing information on more obscure chapters in the tale of Catholic thinkers and democracy.

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KENNETH R. HIMES, O.F.M.

THOMAS AQUINAS' TRINITARIAN THEOLOGY: A STUDY IN THEOLOGICAL METHOD. By Timothy L. Smith. Washington: Catholic University of America, 2003. Pp. xiv + 258. \$59.95.

Smith develops this book from his dissertation at the University of Notre Dame. It does not attempt to cover Thomas Aquinas's trinitarian theology in a systematic way, nor to analyze his theological method generally; either of these efforts would exceed the prudent goal of a doctoral dissertation. Instead it explores certain aspects of Thomas's treatment of the Trinity in the *Summa theologiae* 1, qq. 2–43, circling around and eventually homing in on the difficult question of how we know and speak of God at all. The book reads more as a quest than as a treatise, but it is an interesting quest.

S. deals first with the origins of the charge that Thomas represents a characteristically "Latin" approach to the Trinity (i.e., one that would begin with the divine essence and move on to the Persons) and refutes it in a very nice reading of the way that the Persons play a significant role in qq. 2–26, even before discussion of the procession of the Persons. As S. points out, Thomas here is in the business of exploring and clarifying the meaning of the doctrine, not trying to prove it.

In his discussion of the Persons, I had the sense that S. was most interested in q. 39 on how the Persons are related to the divine essence, and the way that certain issues discussed earlier in the *Summa* reappeared there in a different light. His chapter on medieval speculative grammar took me by surprise, but his conclusion that Thomas is not to be read through the lens of speculative grammar seemed well argued. Less surprising was his brief closing comparison between Thomas's and Albert the Great's treatments of pseudo-Dionysius's *On the Divine Names*. Some of Thomas's most acute observations on what S. sees as the point at issue in this book occur in the *De divinis nominibus*.

That point, which surfaces several times in this book, can perhaps be stated, "When it comes to God, we can say more than we can know" (161, "we can signify better than we can understand"; see also 193, 196, 223, and

especially 200). As someone who finds Michael Polanyi's axiom, "We know more than we can say," both true and helpful, I am intrigued by this seemingly contrary notion. To what extent does it depend on the respect Aquinas had for the word of Scripture (a topic S. does not address)? Could it undermine the effort to find the most appropriate language for God, since, if it is true, the mind is in no position to criticize words? In the final section where S. was making his point about Thomas's method, he no longer adverted to the personal distinctions in God, where revealed words may be thought to be indispensable, but rather to the way words can be applied substantially to the divine essence. Does this verbal application have implications for whether his theory about Thomas's method applies to both essential and personal predication?

S. highlights on page 222 the passage from *De divinis nominibus* 2, 4 that contrasts abstraction (the way that we know things below our intellect) with participation (by which we have knowledge of divine things); he might find in Thomas's disputed question *De caritate* a. 3, ad 13, a cognate argument that could help him take this aspect of his study further. There is room for post-doctoral expansion. Rich material is available in other texts of Thomas, especially *De veritate*. One might see if Thomas's language on this point changed between his commentary on the *Sentences* and the *Summa*. Even some of the texts cited (and translated, though not always accurately) in this rather personal exploration could be pondered again; they are a rich collection, and I am grateful to S. for leading me through them.

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MICHAEL SLUSSER

DIVINE FREEDOM AND THE DOCTRINE OF THE IMMANENT TRINITY: IN DIALOGUE WITH KARL BARTH AND CONTEMPORARY THEOLOGY. By Paul D. Molnar. Edinburgh: T. & T. Clark, 2002. Pp. xv + 357. \$57.95.

With unwavering concentration Molnar detects a tendency in much of today's trinitarian theology to depreciate "the need for a suitable doctrine of the immanent Trinity" (311). Indicators of such depreciation would be: (1) blurring the distinction between God and history; (2) imprecisely maintaining that Jesus' humanity as such is the revealer; (3) inadequately distinguishing the Holy Spirit from the human spirit; and (4) the tendency to consider experiences of self-transcendence theology's starting point, thus allowing human experience to determine theology's truth, rather than faith's object. The reader will note that these are all variations on the theme of "squeezing" the immanent Trinity into the economic Trinity. M. writes with vivacity and a certain Athanasian *contra mundum* spirit, which he explicitly notes (197-98). The tone is not acerbic, but it can be hard-hitting. Presumably, M. places his obligations to truth above personal feelings. I believe he seeks to accord the same aspirations to the holders of the positions he challenges.

The Karl Barth of the *Church Dogmatics*, along with the thought of the latter-day Barthian Thomas Torrance, are M.'s chief inspirations and theological guides. M. is convinced that their adherence to a strong view of the doctrine of the immanent Trinity is just the theological therapy needed to diagnose and heal the above-mentioned tendencies. M. also frames much of his discussion in terms of Barth's presentation of both an Ebionite and a docetic Christology. The first tends toward the humanistic, experiential pole, while the second moves toward a form of angelism and abstractionism. M. likes to note the inner connection between the two, inasmuch as both elevate the human (as experience or as ideas) into theology's source. Thus one might think one is avoiding docetism by attending to the human side of things (Jesus' humanity, a Christology from below, revelation's historicity, the human experience of faith, etc.), but by refusing to accept in faith the full, divine reality of Jesus Christ as given us by Scripture, one tends to set up one's interpretations (= docetism) as theology's source. Repeatedly M. goes back to Barth's use of an Irenaeus citation, namely, "Only God can reveal God," to maintain that only Jesus Christ himself can be theology's true source, not our experience of or theological view of Christ. The doctrine of the immanent Trinity is the patristic defense of this crucial distinction. "To be sure," M. notes, "God meets us in our experiences of faith and hope"; and certainly "the doctrine of the Trinity begins with an experience of God in the economy"; but this doctrine, and presumably our legitimate faith experience, should direct "us away from our experiences and toward God's Word and Spirit as the source of theological knowledge" (311).

Readers will probably find themselves arguing with this book throughout. I regard that as a compliment to the author. M. very ably presents central aspects of Barth's and Torrance's thought, and an open-minded reading will challenge the stereotype held by those who regard Barth as an "extrinsicist." M. also makes one review whether in fact one has engaged in the squeeze-mistake of equating divine, trinitarian transcendence with human historicity and subjectivity. The book does this because many of the thinkers presented and critiqued (G. Kaufman, C. LaCugna, S. McFague, E. Johnson, K. Rahner, J. Moltmann, R. W. Jenson, etc.) are likely to have been quite influential in the reader's formation. Reading M. forces one to note, perhaps, nuances or possible lines of interpretation missed, or, on the other hand, to reargue for oneself just why one thinks M. has missed the mark in his proffered view. The reader will also gain a sense of the way in which Barth could be, or is being, received these days.

The two Karls, Barth and Rahner, were exploring ways to break out of the neo-Kantian dualism between subject and object. Rahner rethought how the "subject" is historically open to transcendence and grace. Barth, from the other end, the "object," saw in the historical revelation of Jesus Christ God's overcoming of any dualism between divinity and humanity. The two poles are somehow united, within the Godhead in the doctrine of the Spirit, to which Barth was intriguingly returning when he died; within anthropology and cosmology, in a view of being which is rather more

interpersonal, historical, and cosmic. At times this book arouses a yearning for more on how these poles of subject and object, history and being, are bridged.

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WILLIAM THOMPSON-UBERUAGA

TRULY OUR SISTER: A THEOLOGY OF MARY IN THE COMMUNION OF SAINTS. By Elizabeth A. Johnson. New York: Continuum, 2003. Pp. xvii + 379. \$26.95.

BLESSED ONE: PROTESTANT PERSPECTIVES ON MARY. Edited by Beverly Roberts Gaventa and Cynthia L. Rigby. Louisville: Westminster John Knox, 2002. Pp. xii + 158. \$19.95.

These two volumes are major contributions to a contemporary theology of Mary and complement each other significantly. Johnson devotes her entire volume to making a compelling case for "the real Mary," that is, a specific, poor, oppressed, Spirit-filled human being who found her place within the community of grace responding to the promptings of God within the struggles of history. Such a shifted focus from the Roman Catholic side opens conversation with Protestants and encourages them to enlarge the very narrow place allowed Mary in their theology. *Blessed One* takes up this conversation from the Protestant side and makes the point in varied ways that, rather than excluding Mary on the principle of "Christ alone," Christians should embrace her as one who displays "faith alone" and the workings of "grace alone." Both books center their presentation of Mary on biblical texts, and both draw heavily on Christian feminist insights.

J. writes in the same lucid and elegant style that one is accustomed to seeing in her works, brings into convergence a number of scholarly fields of research, and provides an extensive bibliography that has been folded into her creative thinking. The heart of her book is the last part (5), which contains an extensive treatment of each biblical passage that speaks of Mary in the Gospels (chap. 10) and then draws conclusions about Mary within the communion of saints (chap. 11). To develop this biblical portrait, J. had to paint the oppressive social and religious world within which Mary (and other women) lived and so had to devote the three chapters in part 4 to these topics. All of these chapters display excellent familiarity with biblical scholarship, including areas of debate, and exemplify a theology well grounded in Scripture.

Integral to all of this analysis is a feminist hermeneutic for which J. prepares by the first three parts, each containing two chapters. Part 1 serves as a superb primer of feminist hermeneutics applied to the study of Mary. In chapter 1, J. shows the plasticity of depictions of Mary, the link of these depictions to the image of women in any given age, and some concrete expressions of these links in hurtful and helpful images that women experience today. Chapter 2 then sketches a formal analysis of these experiences. After clarifying the vocabulary of feminist analysis, J. critiques tra-

ditional images of Mary as idealizing her to the detriment of other women, as modeling her with virtues conducive to women's subordination, and as relating her to Christ in ways that suggest the subordination of women to men. Nevertheless, J. finds "fragments, glittering in the rubble" (15) and shows well the myriad ways that different feminist theories can retrieve different images of Mary, notwithstanding the rejection of Marian theology by radical feminism.

While drawing on these approaches, J. remains intent on presenting Mary as the historical, graced, human woman as our companion in the communion of saints. In part 2, J. finds inadequacies even in feminist approaches that either idealize the humanity of Mary and treat her as a symbol (chap. 3) or substitute her in some way as the maternal face of God (chap. 4). Thus she spells out her thesis in the two chapters of part 3: "First and foremost Mary is not a model, a type, an archetype, a prototype, an icon, a representative figure, a theological idea, an ideological cipher, a metaphor, a utopian principle, a feminine principle, a feminine essence, the image of the eternal feminine, an ideal disciple, ideal woman, ideal mother, a myth, a persona, a corporate personality, an everywoman, a cultural artifact, a literary device, a motif, an exemplar, a paradigm, a sign, or in any other way a religious symbol. . . . [S]he is first and foremost herself" (100–101). Such an approach reflects especially that of first millennium Christianity.

J.'s return to this earlier approach deserves high commendation as a basis for a renewed Mariology, provided it does not leave aside some treatment of Mary as symbol. A return to Mary as a historical person keeps all Marian theology rooted in incarnational reality in the same way that the search for the historical Jesus keeps Christology from becoming docetic. J. notes that her book does not claim to give the full teaching of Catholicism about Mary, but it lays the foundation for redescribing Mary's symbolism such that she is neither a substitute for God nor the Eternal Feminine, but is nevertheless a model for every Christian, male and female. This re-description also retains the dangerous memory of Mary (as of Jesus) that liberates women and other oppressed peoples.

Two questions the book keeps open are: How far does one redefine the dogmas of the Immaculate Conception and the Assumption to stay rooted in the poor Jewish woman who struggled against oppression, especially in solidarity with others? Even more, where does one fit the Catholic claim of Mary's sinlessness?

These two questions point to areas specifically troublesome to the Protestant scholars in *Blessed One*. For example, both Nancy Duff and Daniel Migliore, in their essays, aver that a perfect Mary sets up an unachievable model and that Mary must point to God's free grace, becoming an icon of God's reversal of power. Notwithstanding distinctively Protestant views of this sort, the book shows strong agreement with J.'s biblical approach, her feminist hermeneutics, and a Mary rooted in the historical realities of a suffering mother and woman of faith, though these authors move more explicitly to Mary as also symbolic. The contributors are unanimous in

stating that Mary has hardly played a role in Protestant theology and should no longer be neglected. Extensive use of their book will significantly remedy that situation. The eleven contributions cohere well and are organized under three headings, though there is overlap and intersection: encountering Mary (the biblical presentation); living Mary (lessons for contemporary life); and bearing Mary (lessons about God).

Across the divided headings a number of themes predominate and promote dialogue with J.'s book and Catholic theology. One is the emphasis on Mary under the shadow of the cross. Elizabeth Johnson shows this emphasis in the disorientation and reorientation of Mary along with Jesus' family in Mark's Gospel. Beverly Roberts Gaventa paints the theme as a leitmotif running through the Gospels of Matthew, Luke, and John. Lois Malcolm points to Luther's Mary as exemplar of how suffering and affliction show God's power to create out of nothing. Another fruitful theme, from authors like Cheryl Kirk Duggan and Nora Lozano-Diaz, is Mary as exemplar of a strong, active woman, especially for the liberation of women and the poor, but ultimately of all. Finally, several articles, like Bonnie Miller-McLemore's, draw creatively from the concrete experiences of motherhood to understand Mary both under the cross and active for liberation.

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ANTHONY J. TAMBASCO

AUTHORITY IN THE ROMAN CATHOLIC CHURCH: THEORY AND PRACTICE. Edited by Bernard Hoose. Burlington, Vt.: Ashgate, 2002. Pp. xii + 253. \$79.95.

In the Church, who commands and how? Who obeys and why? And more profoundly still, what is the very nature of authority among the people of God, brought together by the Spirit to worship the Father revealed by Christ Jesus? These vital ecclesiological questions underlie many of the crises in the Church today, and it was to explore them that an exemplary group of English-speaking theologians, mostly British, with world-wide experience and ecumenical interests, engaged in a rich conversation for several years around the turn of the millennium. The fruit of their research and debate, edited and framed by Hoose, is an exceptionally strong and coherent collection of articles treating various aspects of the essence and exercise of authority in and beyond the Roman Catholic Church.

H. sets the tone by distinguishing between two types of authority: an official power to govern and a charismatic ability to teach. That these two types of authority have often been held jointly by individuals—clergy for the most part—has led to their confusion throughout much of the history of the Church. To amend this, H. suggests as a standard of reference the manner in which Christ gave authority to his disciples: among them authority was to be manifested as serving and nurturing love, not as domination and

destructive power (Mk 10:42–45). G. Mannion extends this distinction between *de jure* and *de facto* authority, in an analysis that marries ideas of Max Weber to those of liberation theologians and calls for a deep and abiding participation of the governed in the functions of the governing—a generally accepted theory that is scarcely evident in practice (32).

Christ is the head of the Church, and the patterns he set remain normative. The principal access for Christians to the will of Christ is Sacred Scripture, yet H. Lawrence reminds us that the Gospels as we have them are themselves the fruit and not the source of the first several decades of the tradition. Thus we must look in our most important sources for a sense of the development of the notions and practices of authority, a continuing evolution that Lawrence paints in broad and yet quite valid historical strokes. He concludes that, in the life of the Church, the function of the magisterium was perhaps best shared by three ecclesial instances: the papacy, the college of bishops, and the theological faculties of the Catholic universities.

N. Lash's excellent essay follows with a lively and timely defense of reason and free academic inquiry as essential supports for the authority of the Church in the modern world. In cultural contexts wherein faith is often held to be inimical to the ruling scientific mindset, Lash holds that monotheistic faith supports an intellectual approach to reality by positing that the world is given to human beings and not made by them; thus the world is "legible." Leaning on Newman, he connects this insight to the subject of ecclesial authority to show that teaching is not an exercise of authority but rather that "governance is an aspect of teaching at the service of our common apprenticeship in holiness and understanding" (68).

In a second contribution, Lawrence makes a strong case for the active participation of the laity in the election of their bishops and thus in the formation and evolution of the episcopal college. F. Sullivan undergirds this position by parsing three key terms concerning the pneumatic guarantee of ecclesial infallibility from *Lumen gentium* 12: the sense of the faith, the sense of the faithful, and the consensus of the faithful. When the Council declared that the "body of the faithful as a whole cannot err in matters of belief," it asserted six crucial points concerning the sense (and the authority) of the faithful: (1) it is supernatural in origin; (2) it characterizes the people of God as a whole; (3) and it allows them to accept the Word of God in its integrity, (4) to cling to the faith without fail, (5) to penetrate it more deeply with accurate insights, and (6) to apply it more thoroughly to life (85).

R. Gaillardetz's overview of postconciliar developments concerning the reception of doctrine follows. He argues convincingly that each act of teaching takes place within a set of reciprocal and communal relationships. Other articles raise pertinent questions and add incisive analyses from political, ecumenical, religious, feminist, and liberationist stances. These chapters, which range in complexity from the academic to the popular, give the volume the necessary depth and breadth to make it of interest not only to theologians but also to graduate students of ecclesiology. Should it



appear in an affordable paperback edition, it would also be suitable for advanced undergraduate courses.

*Santa Clara University*

PAUL J. FITZGERALD, S.J.

CONFESSING AND COMMENDING THE FAITH: HISTORIC WITNESS AND APOLOGETIC METHOD. By Alan P. F. Sell. Cardiff: University of Wales, 2002. Pp. xi. + 550. \$90.

Alan Sell, former Professor of Christian Doctrine and Philosophy of Religion at the United Theological College, Aberystwyth, Wales, here completes his trilogy on Christian apologetics, following *Philosophical Idealism and Christian Belief* (1995) and *John Locke and the Eighteenth-Century Divines* (1997). The result is an encyclopedic survey of core issues relating to apologetics, S.'s assessments, and his own positive proposals about what it means to confess and commend the Christian faith and how to enact it.

S.'s starting point is "the confession of what God in Christ has done" (6). This is the bedrock of all Christian confession and to avoid the pitfalls of idealism, as propounded by Locke and his followers, the Incarnation of Jesus Christ must be central as Christianity's distinctive claim. This confession enables the apologetic task to be carried out both in the academic arenas where truth-claims can be advocated and evaluated, as well as in the faith advocacy of Christians who commend the faith by their lives.

The three parts of S.'s work take up the task of assessing apologetics by dealing with the crucial questions attendant to this enterprise. Part 1 considers what it means to confess the faith and what is to be confessed. This consideration entails discussion of the nature of the gospel and the contexts in which the gospel is expressed. An important issue too is whether there is an explicit identity to Christian confession through the ages and around the world. S. says there is. Relatedly, he considers the question of whether there can be an epistemological common ground between believers and unbelievers. His view is that the concept of the *imago Dei* provides this commonality, without which the whole apologetic task would be ruled out. Distinctive in this part is S.'s appeal to a "reasoned eclecticism," by which he means that commending the faith is much more than an intellectual exercise: "Christianity is a way, it involves a person's thought, practice, values, experiences—and all of these in relation to others" (88). A full-orbed understanding of the gospel demands no less, and it is this gospel that sets the direction for apologetics of all sorts.

Part 2 considers the presuppositions of the confession; here S. discusses the meaning, use, and reference of religious language. He contends that language is a legitimate vehicle for Christian usage in reference to God, that God acts in history, and that there is a valid place for speaking of the supernatural. God is transcendent and immanent: S. elaborates these affirmations in the light of historic challenges against Christian apologetics.

His surveys of movements and positions—both philosophical and theological—capture the essence of the views and serve as compact reference points to a whole array of important belief options.

Two major traditional apologetic starting points: reason and experience (esthetic, moral, and religious) are considered in part 3. Here the objections of rationalists, anti-rationalists, and fideists are considered. Again the material is rich, and S.'s critiques are trenchant. He summarizes admirably: "While God's revelation in Christ must be the starting point if what is commended is to be Christian, we need not, in view of the *imago dei* and the extra-ecclesial work of the Holy Spirit, be sceptical regarding the place of natural theology and the several varieties of experience as media through which God may address honest seekers, notwithstanding the fact that neither the traditional theistic arguments nor claims to particular kinds of experience will by themselves yield copper-bottomed demonstrations adequate to convince the unbeliever, or even arrive at the Christian God" (354).

S. is here proposing the "reasoned eclecticism" that "takes its starting point from the assurance that Jesus Christ is Lord and Saviour, or, perhaps more informatively, from the Cross-resurrection event" (354). From this beginning, the confessor of Christian faith can regard the contexts in which the witness to the faith takes shape and may draw in "appropriate ways upon the deliverances of human reasoning and experience" (354). This "reasoned eclecticism," S. argues persuasively, "offers a viable method of commending the faith in an intellectual environment" (354).

S.'s proposals offer a feasible way of conducting Christian apologetics in the 21st century. In short, he argues that contemporary apologetics must draw on reason, revelation, and experience. These resources are necessary to do full justice to the basic Christian confession of Jesus Christ as Lord and Savior. They enable confessors of the faith to commend it as "a Gospel which appeals to the whole person" (210).

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

THE BLACKWELL COMPANION TO POSTMODERN THEOLOGY. Edited by Graham Ward. Malden, Mass.: Blackwell, 2001. Pp. xxvii + 530. \$131.95.

Thirty-two contributors (American, British, few others) give a comprehensive sense of who is working on what in the fallout for apologetics/philosophical theology of (mostly French) critical theorists' appropriations of Heidegger's deconstruction of Western "ontotheology" and Nietzsche's gloss on Hegel's "God is dead." "Postmoderns" typically relish wordplay, ambiguity, polyphony, complexity, otherness, absence, and antinarrative narratives relativizing the monistic rationalism of the Enlightenment.

Editor Graham Ward helpfully notes the authors' orientation and trajectory before the 10–15-page selections, grouping them under seven admittedly overlapping headings. While most mention such seminal figures as

Foucault and Levinas, few really use them, either as foils against which to set reaffirmations of Christian orthodoxies (e.g., John Milbank, Richard Kearney) or claimable correctives to dogmatic positions (e.g., Gianni Vattimo, Don Cupitt). Notes follow on at least one author per heading.

*Esthetics.* That esthetics is the first heading shows how much neo-Kantian privileging of high cultural criticism over metaphysics still sets European agendas. Mieke Bal, on Caravaggio's Peter and Paul and on a museum exhibition of paintings of biblical heroines assassinating tyrants, offers cultural analyses of Christianity as a voice from our past, examined in terms of art history and social anthropology. Citing Jacques Derrida on framing and Julia Kristeva on portraiture as beheading, she suggests "theological" possibilities in differences between contemporary and traditional morality, for example, on homoeroticism, noting the dissonance of tourists viewing "religious" art in a chapel setting and the ambiguity of heroines exploiting their sexuality (5–21). Readers are given verbal descriptions of the art discussed. Regina Schwartz on communion and conversation (49–67) and Sharon Welch on jazz and black politics (80–100) also deserve notice.

*Ethics.* Ward on suffering and incarnation contrasts Derrida's and Lacan's sado-masochistic economies of deferred desire with the complementarity of "pleroma" and "kenosis" of triune agape, as articulated in Pauline epistles, Gregory of Nyssa, Hans Urs von Balthasar, and Slavoj Žižek (193–206). Also in this group, Gavin D'Costa on pluralism, Stanley Hauerwas on post-Yoder sectarian ethics, and Catherine Pickstock on justice show their usual form.

*Gender.* Grace Jantzen resists reinforcing the cultural symbolics of Western "necrophilia" by pointing to the genealogy of gendered rationality's secularism and its privatizing of religion. Therapeutic consciousness-raising, not argument, offsets Western notions of death's omnipotence by recovering an "imaginary" of bodily birth and sublime beauty. Augustine on conversion and medieval spirituality, longing for plenitude, offer glimpses of a "better way" than modernism (282–92).

Absent a "Theology" section, readers will find here original discussions of spirituality, church "multi-identity" and justification-sanctification by Pamela Sue Anderson, Mary McClintock Fulkerson, and Serene Jones.

*Hermeneutics.* Peter Ochs's account of textual reasoning draws on Peirce's biblically grounded pragmatism to suggest how contemporary rabbinic scholars learn resurrection from the Shoah, as their predecessors learned from exile in Babylon and the destruction of the Second Temple. Negative reasoning confronts failures, including those of Jewish liberal and traditional Orthodox responses to modernity. Positive reasoning, helped by critical exegesis, reconceives the promise of prophetic texts. Triune completion of God's love for Israel comes, not from synthesizing reasoning, but from religious academics awaiting the Holy Spirit's present of an absent God's enlivening Word for Israel today by sharing texts read together (334–47).

*Phenomenology.* Jean-Luc Marion writes in praise of incomprehensibili-

ty—God’s, others’, and ours. As earlier he denied that Christian theology is “ontotheology,” here he concludes that Christian anthropology is not anthropology, assuming still that sciences aim to explain objectively, that is, as finite subjects, what for 2000 years we have known to be icons of the Infinite. The key “phenomenological” assertions of the “formality” of reason, against Plato and Aristotle, are that the Infinite is the condition of all “successful” reasoning and, with Augustine, that in the hierarchy of the whole not all truth has to be understood (400–412).

Also in this section are Jean-Yves Lacoste on sacramental presence and place and Joseph O’Leary using Buddhist notions of skillful means and two-level truth to “de-absolutize” religion.

*Heideggerians.* Laurence Paul Hemming uses Heidegger’s critique of Buberian intersubjectivity as product of Descartes’s “Cogito” and Leibniz’s monadology to argue that prayer is an event of being-in-the-world. Liturgy is not a stylistic adjunct to solipsistic interiority or an exercise of will-to-power. As exemplified by Cistercian chant, abbey singing renders the resonance of God’s thought to the human ear in solidarity with the created world (445–53).

Curiously, Thomas J. J. Altizer appears here as a Heideggerian.

*Derrideans.* John Caputo invokes Peter Damian and Levinas to promote a “poetics of the kingdom of God” or “holy hell,” that is, imaginatively interrupting Greek ideas of unchanging natural order by praying for a deconstructing time (not place) that forgives the unforgiving past (470–79). Also here Walter Lowe exploits ambiguities in the notion of “postmodern gospel” renderings of events.

A book good libraries should have.

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PETER SLATER

THEOLOGY AND ACTION: AFTER THEORY IN CHRISTIAN ETHICS. Charles R. Pinches. Grand Rapids: Eerdmans, 2002. Pp. x + 237. \$25.

Charles Pinches’s attempt to rethink action theory with the help of Thomas Aquinas is a response to the Wittgensteinian and postmodern critiques of the Enlightenment project of developing a systematic ethics. Thus P. rejects both the view of Aquinas as the architect of a system of natural law ethics based on reason’s access to the objective principles, and the view of Aquinas as a Derridean “bricoleur” who lacks any system but is simply possessed of a tool box of strategies to solve problems as they emerge. This project has two parts, the first showing the inadequacy of contemporary action theories, the second enlisting the help of Aquinas to fill the gap.

This project has many merits and is carried out with thought and care. P. is basically right in placing Aquinas in neither the modern rationalist nor the postmodern irrationalist school. And he convincingly argues that Aquinas’s account of action, unlike contemporary action theories, allows

human actions to be described without depriving them of a “home,” a context in which they can be intelligible. For P., the Thomistic principle that makes it possible to avoid the abstract and amoral characterization of human actions in contemporary action theory is that human acts are necessarily and always moral actions. Specifically human acts, for Aquinas, are those originating from the will. Such acts are named and evaluated by reference to their end, that is, the ways they conduce or fail to conduce to happiness. This move by Aquinas obviates two problems that arise for contemporary action theory: the “need for a ‘theory of morality’ to tell us which acts demand moral attention”—for Aquinas they all do—and the “need for a ‘theory of action’ to tell us, quite apart from any consideration of morality, what makes an act an act” (90).

Throughout the book, P. argues that Aquinas’s account of human actions occupies the crucial middle ground between extremes of various kinds in contemporary moral theory. He maintains that Aquinas’s account of how actions are named and evaluated, given an “object” (in Aquinas’s terminology), is enough of a “theory” to ground our moral naming and our evaluating of human actions, and flexible enough to allow the complexity of our moral universe to emerge rather than to be distorted by its categories.

All of this argument is basically correct, and P. works hard to explain his view, by both citing Aquinas and engaging with contemporary moral theories—analytic theories of action, as well as contemporary Protestant and Catholic ethics. In P.’s view, all these approaches fail to see that human action is intelligible only within a “form of life” or, to use McIntyre’s term, within the “narrative” in which the action arises.

My criticism centers on the relationship of the book’s last two chapters to the project as a whole. In the last two chapters, P. moves from using Aquinas as the remedy for the ills of contemporary moral theory to theological discussions that are not clearly tied to what has come before. Discussions of Paul’s letters to the Corinthians, Tolstoy’s “The Death of Ivan Ilych,” and Augustine’s *Confessions* arise in a chapter entitled, “The Importance of Not Doing Something.” The main connection to the foregoing argument is to show that morally culpable omissions become morally wrong only within a world in which the actors are already responsible. P.’s thesis seems to be that contemporary action theories that abstract actions from their “world” cannot convincingly account for morally culpable omissions. But how this argument is linked to his discussion of Paul, Tolstoy, and Augustine is unclear.

In the final chapter, the overall argument is clear: the exposition of the Abraham story supports the conclusion that true social criticism and reform are possible only “in an eschatological framework” which, P. argues (following Jonathan Yoder), begins with the story of Abraham. While I agree that, to engage in criticism, one needs a perspective beyond one’s own social norms, I am not persuaded that the Judeo-Christian tradition holds exclusive rights to the notion of social critique or that a secular reformer like Jeremy Bentham “did little more than restate the assumpt-

tions of his age” (210). Such claims might have been less jarring had they been more carefully made and connected to the preceding analysis of action. As it is, P. did not adequately prepare for the shift to these more exclusively theological topics. We need another volume to ground and explain the Christian ethics that would, based on Aquinas’s action theory, replace the theories P. rejects.

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EILEEN SWEENEY

THE COMMON GOOD AND CHRISTIAN ETHICS. By David Hollenbach, S.J. *New Studies in Christian Ethics*, 22. New York: Cambridge University, 2002. Pp. xvi + 269. \$65; \$23.

With this book Hollenbach has masterfully reconstructed the common good within a classic Roman Catholic tradition. He retrieves an ethical focus on the (common) good, but within the contemporary social and ecclesial contexts. From the latter he draws on its social anthropology, advocacy of dignity, human rights, solidarity, justice as participation, and sacramental worldview to weave together a concept of the common good. The book is structured around a three-fold approach: (1) examination of the current situation characterized by pluralism, individualism, and tolerance, which have not effectively addressed urban poverty or globalization; (2) theoretical framework for the common good based on social goods, public role of religion, theological contributions, and intellectual solidarity; and (3) encounter between common good theory and practical issues of globalization and urban poverty.

H. argues that the legacy of modernism, which elevated tolerance to a dominant social value, has failed. Tolerance cannot overcome institutionalized class barriers, nor can noninterference effectively address environmental pollution or economic restructuring plans. H. reasons that the roots of this practiced inadequacy rests in anthropology. Since human persons are social by nature, there are social goods in which all must share, if they will be available for anyone. Furthermore, participation through voice and agency is requisite to the good life. In this framework, common good becomes a more adequate social value to guide social life.

A most significant contribution is the way H. draws together building blocks of Catholic social teaching with excellent social sciences thinking into a revitalized understanding of the common good. Joined with a social anthropology, reciprocal respect for dignity and protection for rights become minimal requirements for participation in social life. Because persons are social by nature, participation in social life is the foundational good that is due each person (justice). The Thomistic tripartite division of justice requires the contribution of persons to the common good, just distribution of social goods, and equivalence of power between agents who contract sharing of goods. Social justice focuses on patterns and policies that promote the common good. Each specific structured embodiment of common

good is a partial realization of the City of God. Consequently, this-worldly activities, thoughts, and structures are revisable, as well as religiously significant in the light of the City of God.

Since H. seeks to make common good plausible to Christian believers and to citizens alike, he uses theological language sparingly, while highlighting the rationale for engagement of believers in the marketplace. Believers have a tradition of taking up the cause of the marginalized as well as of religious freedom and inclusive community. Believing communities have access to social capital and provide relatively equal access to opportunities for leadership. True to classic Roman Catholic moral theological approach, H. resists either/or dualisms. Both intellectual and faith traditions ground his exercise in thinking through the good life. Both believers and citizens contribute to the common good as a concept and as an orientation toward common life. His effort results in a coherent, integrated, and comprehensive concept of the common good.

Within his framework and revitalized understanding of common good, H. turns to two persistent social dilemmas, urban poverty and globalization. A focus on common good shifts the preoccupation on individual responsibility to patterns and policies that promote poverty or wealth. This shift of focus provides a way to think about how playing fields might be leveled through policies and institutions, how power might be enhanced for agents disadvantaged in contract negotiations, how marginalized persons can be included, and how all persons can have access to common goods (e.g., dignity, jobs, education, health care).

The text left me with several questions. To revitalize social commitment, it seems that intellectual solidarity also needs to be rooted in the practice of solidarity. Perhaps a companion volume could describe success stories in which practices, informed by the common good, countered urban poverty and the negative effects of globalization. In addition, some attention to the scriptural roots of the common good and social justice to anchor the contributions of believers would have been helpful. Finally, because I am skeptical of the political and economic will to include the voice and agency of the marginalized, I wonder how we can foster social conversion. Perhaps we need to highlight the social conversion that undergirds grassroots organizations, technological unions, environmental cooperatives, health collaborations, and global religious alliances.

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MARY ELSBERND

A CHRISTIAN THEOLOGY OF MARRIAGE AND FAMILY. By Julie Hanlon Rubio. New York: Paulist, 2003. Pp. xii + 241. \$19.95.

MARRIAGE AND THE CATHOLIC CHURCH: DISPUTED QUESTIONS. By Michael G. Lawler. Collegeville: Liturgical, 2002. Pp. xiii + 226. \$24.95.

Some Christians observe our national rates of divorce/remarriage, cohabitation, absent fathers, child poverty, or children in day care while their

mothers work, and regard all of this as evidence that traditional family values are being eroded. Neither Lawler nor Rubio issues a blanket condemnation of these phenomena. Instead, they aim to distinguish shifts that undermine human flourishing (e.g., absent fathers, child poverty) from those which allow men, women, and children to flourish in ways both traditional and new.

The centerpiece of R.'s work is the chapter, "The Dual Vocation of Christian Parents." Here and throughout her book, she uses Catholic social teaching, feminist theology, fatherhood literature, and Scripture depicting Jesus' scrutiny of divorce and idolatry of family to explain compellingly why Christian parents should pursue private *and* public vocations. She contends that Christians must not abandon obligations to the common good simply because they have children; indeed, children benefit when parents model public service. In particular, mothers should not be considered selfish for dividing their time between caring for their children and caring for clients, students, patients, or others in need. "Perhaps what women long for, and what men refuse to give up, is the very connection to the world, the very same vocation to serve, that the pope writes about. Perhaps parents are saying that they want to serve and enjoy life both at home and in the world. . . . Perhaps this is the contemporary meaning of discipleship to the Jesus of Nazareth who upheld the sacredness of marriage even as he called men and women away from their families" (105). R. scrutinizes individualized understanding of marriage/family, wherein couples provide the best for "their own" but demonstrate little commitment to solidarity with a larger community.

The centerpiece of L.'s book is his chapter on divorce and remarriage. Here he finds serious flaws in Catholicism's official theology and canon law. For instance, the Church has no criteria for determining whether a marriage has been consummated *in humano modo* (canon 1061.1) and thereby made indissoluble. He convincingly argues that the claim that "a ratified and consummated marriage cannot be dissolved by any human power" (canon 1141) ignores the Church's more-than-human power exercised whenever the Eucharist is consecrated. He insists that active faith, not simply prior baptism, transforms marriage into an indissoluble Christian sacrament; thus canon 1055.2 ("a valid marriage contract cannot exist between baptized persons without its being by that very fact a sacrament") distorts authentic theological tradition. The gist of chapters 1–5 and 7 is that sacramentality and indissolubility of marriage (or lack thereof) arise from a loving bond of two believing Christian spouses (or lack thereof); canon law or isolated acts of sexual consummation are not decisive indicators.

R.'s conclusions about divorce differ remarkably from L.'s. L. says divergent New Testament accounts of Jesus' teachings on divorce/remarriage indicate that early Christians adapted Jesus' teachings to their contexts; this process was validated by the early Church and continued by later popes; thus, contemporary adaptation would *maintain* ecclesial tradition. R. sug-



gests that Paul and Matthew softened Jesus' teachings because they seemed too difficult, and adds, "While adaptation of Paul's teaching may prove legitimate and even necessary, the same cannot be said of Jesus" (169). In contrast to L.'s relationship-centered stance, R. says, "Marriage in the Christian tradition is not just about the couple. . . . Christian marriage commits spouses to a broader community of persons, and thus arguments that center on the death of personal relationships can only go so far" (172). R. says she supports Catholicism's "absolute prohibition" of divorce (170 and chap. 9 nn. 21, 24); L. insists that Catholicism has dissolved valid marriage bonds, even sacramental bonds, in many circumstances. (Moreover, the *Catechism of the Catholic Church*, no. 2383, cites circumstances wherein civil divorce does not constitute a moral offense.) Thus, R.'s description of an "absolute" Catholic divorce prohibition suffers from a poor choice of words.

L.'s most controversial chapter concerns cohabitation. The controversy lies not in its explanation of pre-Tridentine betrothal practices, but in L.'s recommendation that Catholicism "revert to the process that held sway prior to the Council of Trent"—betrothal (ideally, with ritual blessing), cohabitation, possible fertility, and (hopefully) a wedding, at which point the marriage would be *ratum et consummatum* (181–83). L.'s recommendations are based on parallels he perceives between premodern and contemporary prenuptial cohabitation, and on his premise that contemporary society often places restrictions on couples (especially economic restrictions) that impede their right to marry.

Such parallels and restrictions are more ambiguous than L. implies. For instance, there is reasonable doubt that "intent to marry" today always connotes what it meant in premodern times. The "Dear Abby" column is a saga of empty premarital promises and broken hearts. TV series such as "The Bachelor" have yielded several highly publicized ritual betrothals but no weddings. Economic restrictions may sometimes impede marriage (e.g., retirees whose income is contingent on single status). However, some prenuptial cohabitators are "restricted" from marrying because their dream wedding has a \$10,000+ price tag. Rather than blessing cohabitation, the Church should share the message of solidarity with the poor, and ask these couples to consider the merits of a simple wedding. L.'s recommendations presume that, "To get really real about sexuality and sexual activity in the modern world, the exclusive connection between sexual intercourse and procreation has to be abandoned" (177). In my younger, more romantic days I might have agreed. But parental experience and social-scientific data on absent fathers, nonmarital childbearing, and resulting poverty of women/children (as L. cites at 193–95) have led me to believe otherwise. To get "really real," we must face facts: birth control is not foolproof, and the fantasy of sex without regard for potential procreation has yielded unjust neglect or abortion of countless children conceived despite their parents' intentions.

Those who teach the theology of Catholic marriage will value L.'s book

for its tightly-packed, well-referenced coverage of disputed questions, but should think twice before assigning it to students unfamiliar with sacramental theology and canon law. R.'s book will be accessible for most newcomers to theological study; yet it is also well worthwhile for advanced students and scholars. R. is concerned with "disputed questions" which have been the focus for Catholic theologians of L.'s generation, but her particular contribution is the inspiration and theological grounding she offers for Christian spouses and families seeking to live counter-culturally in a postmodern age. Thus, R. comes across as a fresh voice who scrutinizes—but nevertheless is indebted to—scholars like L., whose life's work has prodded the Catholic ecclesial community to let theology of marriage be informed by experiential wisdom of Christians who are living this vocation. These books deserve to be read side by side, for together they provide a rich portrait of where Catholic theology of marriage has been in the past few decades, and where it is headed in decades to come.

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FLORENCE C. BOURG

RECONCILIATION: RESTORING JUSTICE. By John W. De Gruchy. Minneapolis: Fortress, 2002. Pp. viii + 255. \$19.

Of the expanding literature on reconciliation, particularly on the South African experience and the Truth and Reconciliation Commission, this book is the best. De Gruchy treats the different aspects of reconciliation— theological, political, interpersonal, and historical, gathering them into a cogent and authoritative account, the main thesis of which is that reconciliation is essentially to be understood as the restoration of justice. This thesis is evident in all three parts of the book.

In part 1, D. considers the language of reconciliation, particularly the tension that exists when the term is used in both theological and political discourse. In theological discourse, reconciliation must retain its specific meaning as a God-given reality that the Church appropriates and proclaims in its liturgy and faith convictions, and this ultimate theological idiom should not be surrendered even in public discussions and debate. At the same time, political discussion of reconciliation is both necessary and conditioned by penultimate social and political realities. Consequently, it is imperative that reconciliation efforts remain tied to concerns for justice and truth. For there is "no reconciliation without liberation and justice" (37).

Part 2 develops a more specific ecclesiology, showing how reconciliation and the desire for social justice emanate from the Church's proclamation of the gospel and the promise of new life in Christ. Through its internal work of repentance, the Church seeks reconciliation with others. The Church, then, is called to a ministry of reconciliation in the wider society, as well as with the other Abrahamic faiths, Islam and Judaism. Interreligious discussions must initiate a dialogue in which commonality is recognized, differ-

ences are respected, and atrocities are condemned. In this way, all three faiths contribute to the movement away from alienation and destruction.

In part 3, D. treats the process of reconciliation, examining how to develop new covenantal relationships in both personal and political arenas. He offers his own treatment on the gradual process of bringing together perpetrators and victims so that there may be authentic truth-telling, confession, and forgiveness. And yet, though reconciliation is certainly the main goal, it must be held in tension with the desire for justice on the part of the victims. Otherwise, drawing from Bonhoeffer, there will be a “cheap” reconciliation that is as authentic and efficacious as “cheap” grace. The “paradox is that the single-minded pursuit of justice can lead to destructive vengeance, just as the pursuit of reconciliation without justice perpetuates evil” (169).

D.’s treatment of justice and reconciliation contradicts other influential accounts of reconciliation and restorative justice, in particular that of Miroslav Volf (*Exclusion and Embrace*, 1996) and Christopher Marshall (*Beyond Retribution*, 2001). Where Volf argues that reconciliation is only possible if Christians eschew retribution, D. argues that the demand for retribution is not to be dismissed, for it arises out of the abhorrence of acts that are patently evil and the authentic desire to see justice done. Where Marshall argues that retribution is a flawed understanding of justice that must be replaced, D. argues for a holistic account of restorative justice that seeks to incorporate the concern for retribution as well as reconciliation. So committed is he to this holistic vision that he includes aspects of the *lex talionis* and the Anselmian atonement theory—both of which prioritize retribution—in his discussion of the theological and political aspects of reconciliation.

D. cites both authors approvingly, but only alludes to the differences between them. Consequently, the provocative nature of D.’s contribution is underemphasized. Perhaps what distinguishes D. from Volf and Marshall on these points is his clear debt to Bonhoeffer. Another possibility is the uniqueness of his context, in which the South African church has played a major role in the transition from apartheid and therefore must fold political concepts into its theological vision. If D. had articulated these differences, his contribution to the discussion would have been clearer. Nonetheless, his account of reconciliation indicates a direction that further studies should pursue. He does not reject our basic intuitions concerning retribution, but seeks to place them in a more explicit theological framework in which they can be balanced by our other intuitions regarding restoration and forgiveness. D., then, offers a way forward for those who hope to embody the Church’s reconciling witness without forgetting the fundamental rights of the victims of atrocities. Certainly, there is power in the acts of forgiveness and reconciliation, power that we have not exercised enough and need to exercise more. Such expressions of mercy, however, are meaningless without recognizing the claims of justice.

THE FAR-FUTURE UNIVERSE: ESCHATOLOGY FROM A COSMIC PERSPECTIVE. Edited by George F. R. Ellis. Philadelphia and Vatican City: Templeton Foundation with the Pontifical Academy of Sciences and the Vatican Observatory, 2002. Pp. vii + 384. \$39.95.

Produced from a conference held in Rome in November 2000, this anthology provides thought-provoking essays by prominent scientists, theologians, and philosophers who have been exploring issues at the boundaries of their disciplines for several years. They gathered to discuss no less than the distant future of the universe and life. Cosmologist George Ellis, editor of the volume, has contributed extensively to the advancement of interdisciplinary dialogue.

In the opening essay, Jesuit astronomer George Coyne, director of the Vatican Observatory, explains the basic theological assumptions from which dialogue about the far-future universe proceeds. He perceptively insists that the speculative scenarios proffered by scientists constitute new opportunities for using our intellectual capabilities to seek "the fullness of God in creation" (15).

The remaining 17 essays stir the religious imagination and moral sensibilities. Organized into four categories (cosmology and physics, biology and the future of life, humanity in relation to the far-future universe, and theology), each essay is strong in its disciplinary perspective, several essays present historical background on the topics, and some point to areas for future research.

In the cosmology and physics section appear superb essays by astrophysicist John Barrow on past and present predictions about the end of the universe; by theoretical physicist Paul Davies on six cosmological options for thinking today about a beginning and corresponding end of the universe; and by Michael Heller, philosopher of science and Roman Catholic priest, on the notion of time as an atemporal and aspatial emergent reality at the most fundamental level of physics. Theoretical astrophysicist Martin Rees, who chaired the conference, focuses on the possibility of an infinite ensemble of universes, a "multiverse," within which Earth is an important part of the "cosmic patch" (73). This possibility poses some profound moral issues, he contends, especially in the light of our current technological capacity to "trigger global catastrophe" (83) and obliterate biological life. Rees urges governments to halt technologies and physicists' experiments that could destroy the world, advocates the development of self-sustaining "space habitats" where the human species will be "invulnerable to any global disaster on Earth" (83), and encourages the downloading of human DNA into self-duplicating "organic memories" that could be launched into the cosmos (84).

The section on biology in relation to cosmology features fascinating articles by chemist Graham Cairns-Smith on the possibilities of new life emerging elsewhere in the universe; and two essays by physicist Freeman Dyson, one a reprint of his influential "Time Without End" (1979), the other centering on the possibilities for life (defined as a system of acquiring, storing, processing and using information) to continue in closed, decelerating, open, and accelerating models of the universe. Particularly stimulating for moral reflection is the essay by evolutionary paleobiologist

Simon Conway-Morris who explores some consistencies between biological evolution and a universe with a beginning and an end. The evolutionary process appears to have “inherent probabilities, if not inevitabilities, of complex forms emerging” (162), including sentience, which has implications for how humans view and treat the world out of which our species evolved. Conway-Morris urges the redirection of our self-understanding “away from destructive impulses to recognizing the natural order as integral to ourselves” (170). We need to engage in a “Job-like interrogation of the world” (172), acknowledge our accountability for the gifts of the physical creation, and anticipate its potential into the future.

In the theology section appear four outstanding essays. Keith Ward identifies in the New Testament several eschatological notions that are “wholly consistent” (247) with the idea that space-time has a temporal end, and he stresses the need for Christians to embrace an understanding of salvation as the destiny of the entire universe. Jürgen Moltmann examines cosmic eschatological scenarios in the Christian tradition and demonstrates the richness of theological reflection when informed by the open universe model. Ellis explores the connection between temporal and eternal natures of existence and astutely concludes that an individual’s view of the far future depends on his or her ontology. The most methodologically oriented essay is that by theologian-physicist Robert John Russell, a minister in the United Church of Christ and founding director of the Center for Theology and the Natural Sciences. He considers options for interdisciplinary dialogue on resurrection, eschatology, and cosmology, and he outlines a step-wise method of “creative mutual interaction” through which theologians and scientists can reconstruct Christian eschatology in the light of scientific findings and speculations. The research programs Russell delineates should keep scholars busy far into the near future.

This collection adds significantly to the sparse scholarly literature in which cosmological speculations on the future universe and Christian eschatology are interfaced. Graduate and upperclass undergraduates should be able to read most of the essays without background preparation, although knowledge of advanced mathematics will facilitate following Cairns-Smith and Dyson.

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JAME SCHAEFER

GOODBYE FATHER: THE CELIBATE MALE PRIESTHOOD AND THE FUTURE OF THE CATHOLIC CHURCH. By Richard A. Schoenherr. Edited by David Yamane. New York: Oxford University, 2002. Pp. xxxix + 275. \$29.95.

THE UNNATURAL LAW OF CELIBACY: ONE MARRIED MAN’S STRUGGLE TO BECOME A ROMAN CATHOLIC PRIEST. By Ronald N. Eberley. New York: Continuum, 2002. Pp. 204. \$22.95.

In the twelfth century, at the time of the Lateran Councils I and II whose canons invalidated any attempted clerical nuptials, Pope Gregory VII in-

terdicted any public attempts to expound historical or theological bases for the marriage of priests. Even robust papal vetoes, however, sometimes get ignored. So, Durandus, before the Council of Vienne in 1311, and Cardinal Zaberella before the Council of Constance (1414–1418), once again broached the taboo topic. It got raised again at the time of the concordat with Napoleon in 1801 (when 2,000 of the 3,224 priests who submitted to the French Civil Constitution for the Church chose marriage over priestly reinstatement) and by a group of Czechoslovakian priests, the *Jednota* group, in 1920.

Both books treat of a married priesthood and the ordination of women. Schoenherr was a distinguished sociologist of organizations and demography at the University of Wisconsin and the author of the ground-breaking demographic study of the priest shortage, *Full Pews and Empty Altars* (1993). *Goodbye Father* (perhaps, an infelicitous title) was intended, originally, as an interpretative and theoretical companion to that earlier study. S. died unexpectedly in 1996 leaving behind a sprawling manuscript of over 1,000 pages. Yamane, his student, deftly edited that manuscript down to its present size and, in his introduction, updated the data on the number of priests (and more recent sociological accounts of ministerial shifts).

S.'s is the theoretically more sophisticated book. Drawing on Weberian categories from the sociology of religion and phenomenologists such as M. Eliade, J. Wach, and P. Otto, S. argues forcefully for the indispensable importance of hierarchy in religion and for sacerdotalism, as well as sacramentalism, as absolutely central to the Catholic prototype. Hierarchy refers to the technical core of a religious group with the tasks of providing, coordinating, and controlling access to the sacramental means of salvation. Some persons are chosen and set aside to act in the community's name. The role of this hierarchy is to safeguard the definitiveness of the religion's foundational myth as a living set of symbols and to reenact them in ritual. Hierarchy (an ordered and necessary community control through mediating agents of both orthodoxy and tradition) stands in tension with hierophany, the tangible contact with the holy and a root experience of contact with God. Hierophany is available to all, as Vatican II insisted in *Lumen gentium* where it maintained that there was a universal call to holiness, not two different castes of holiness, lay and sacerdotal, married and celibate.

The heart of S.'s argument is that, by a kind of tragic irony, many lay Catholics may be willing to forego a clericalized priesthood for a substitutionary vibrant lay ministry; feminists may be willing to abandon the sacrificial nature of the Eucharist and hierarchy for gender equality; conservative bishops and priests, along with loyalist Catholics, may tend to eclipse the hierophanic vitality of the priesthood itself (content to live with celibate mere functionaries—what used to be called “Massing priests”) to hold on to male celibate exclusivity. The precious baby that gets thrown out with this bathwater is the Eucharist as a sacrifice, mediated—as are several of the other sacraments—only by a priesthood.

The shortage of priests leads to a proliferation of new communion services which are not the Mass—although they can be easily mistaken for one.

There is, argues S., an absolute necessity for a professional, hierarchical, ordained priesthood. Lay ministry can replace this sacerdotal core only up to a point. Therein lies the nub of the priest shortage which has already reached crisis proportions. By 2005, the number of U.S. priests will have declined 46 percent from 1966, while the number of Catholics will have expanded 65 percent in the same time interval. The shortage of priests in the Church is severe, chronic, worldwide, and growing. The average age of priests is rising rapidly, and questions arise about priestly overextension and burnout and equitable decisions about which parishes get priests.

S. predicts that a married clergy will emerge in the Catholic Church in the next generation—first as an exception, due to severe need. He predicts that celibate exclusivity for the priesthood will fall before male exclusivity for several reasons: Celibacy is more shallowly embedded, since it dates as a universal rule for only eight or—depending on how you measure its actual implementation—five centuries. Patriarchal exclusion of women in world religion dates from four millennia before Christ. Celibacy is more narrowly diffused. Among the world religions only Catholicism demands celibate exclusivity in its central functionaries. Celibacy is more deeply debated than questions of gender inclusion (a majority of American priests and people favor a married clergy), and no claims (unlike those about ordaining women) have ever been made that a married clergy is opposed to scriptural or deep theological grounds. Its grounding rests on pastoral or ascetical arguments. But people in the pews remain unpersuaded by the arguments for the necessity of compulsory celibacy.

S. plots shifts in world Catholicism that undercut the niche for recruitment of male celibate priests. He points to the personalized valorization of marriage as a different but equal avenue to holiness. Studies show that celibacy is the main obstacle to male young activists' deciding to become priests and the prime reason for nonretention of seminarians and the already ordained. In several chapters, S. looks at the sociological, formidable force of the conservative coalition in the Church, ranged around the pope, to retain the exclusive celibacy rule, but he argues that bishops and lower clergy see potent pastoral reasons to extend ordination to the married. In the end, compulsory celibacy and male dominance are obstacles to the deep universalism ingredient in Catholicism. Yet S. does not minimize the magnitude of these changes, as he insists throughout that to change the dominant form of Catholic ministry would be to change the entire organizational structure of the Roman Catholic Church. No wonder a conservative coalition balks at such changes.

Eberley, a pastoral associate in the Archdiocese of Seattle, tells in a faith-filled and prayerful way the winning story of his Catholic childhood and adult married life in Canada where he was a lay activist, founding Legion of Mary groups. Upon his wife's death, he sought for a time to become ordained but left the seminary to marry. Now he pleads that bishops appeal to Canon 1042 which allows the Holy See to grant dispensations to the rule of exclusive celibacy. S.'s study is a must read. E.'s plea is for

Catholic leaders to give us the married as well as the celibate diocesan priests we need.

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GERMAN IDEALISM: THE STRUGGLE AGAINST SUBJECTIVISM, 1781–1801. By Frederick C. Beiser. Cambridge: Harvard University, 2002. Pp. xvi + 726. \$61.50.

Beiser's important earlier studies—*The Fate of Reason* (1987) and *Enlightenment, Revolution, and Romanticism* (1992)—placed the trajectory of ideas, issues, and arguments of late 18th- and early 19th-century German philosophy and political thought within an illuminating account of their cultural and political contexts. In this work, B. shifts attention from that larger background and presents, in contrast, a closely focused analysis of the texts of six thinkers—Kant, Fichte, Hölderlin, Novalis, Schlegel, and Schelling—that bear upon “one specific theme: the meaning of idealism itself, and more specifically the reaction against subjectivism” (viii). The analysis is in service of a larger thesis that goes counter to a commonly accepted interpretation of German idealism as “essentially the culmination of the Cartesian tradition,” which is usually accompanied by “a seductively simple narrative” that makes it “the gradual and inevitable completion of Kant’s ‘Copernican Revolution’ ” (1–2). B. argues instead that it is “more accurate to say the exact opposite: that the development of German idealism is not the *culmination* but the *nemesis* of the Cartesian tradition” (3). He sees Kant marshaling against the truly subjectivist Cartesian “way of ideas” arguments that have within them the structural and normative elements that later provide the framework upon which his successors constructed their objective idealisms. On B.’s reading the trajectory of idealism thus moves from “the ‘subjective’ or ‘formal’ idealism of Kant and Fichte, according to which the transcendental subject is the source of the form but not the matter of experience” to an “‘objective’ or ‘absolute’ idealism . . . according to which the forms of experience are self-subsistent and transcend both the subject and object” (11).

For B., a variety of factors contribute to the subjectivist interpretation he seeks to counter. Among the most important has been “a failure [on the part of the subjectivist interpretation] to distinguish between two very different versions or forms of idealism” (6). In the first version, the ideal is indeed the subjective and stands as the mental or spiritual over against the physical or the material; in the second, it is objective and stands as the archetypal or normative over against the ectypical or the substantive. He notes that the idealists are not entirely blameless for such a misreading since they often did not themselves carefully distinguish these two forms. In consequence, an important part of B.’s corrective strategy is to untangle the interplay of these two forms within the texts he examines; this done, he argues that, when properly read, the line of development is “a progressive



*desubjectivization* of the Kantian legacy” (6) culminating in the objective idealism most notably articulated in Schelling’s writings from 1799 to 1801.

B. also considers Hegel’s history of philosophy—in which all is prelude to Hegel’s own system of absolute idealism—to be an important source of the subjectivist interpretation of idealism. In addition, a key emendation that B. sees Hegel’s account needing is the retrieval of the roles that Hölderlin, Novalis, and Schlegel each played in the development of idealism, summed up in the claim that “there is not a single Hegelian theme that cannot be traced back to his predecessors in Jena” and “the fathers of absolute idealism were Hölderlin, Schlegel and Schelling” (10). His treatment of these figures in the last 250 pages does not, however, attempt to confirm that claim by a systematic comparison of their texts with Hegel’s. B.’s method throughout is to analyze issues so as to recover how they presented themselves to each of these thinkers and to reconstruct arguments so as to recapture the intelligibility they had for their authors—even in those cases where B. finds the arguments unsuccessful.

This work of philosophical and historical scholarship will be an especially valuable resource for those who need to understand and assess the impact of German idealism on theology. Though such concerns are beyond the careful philosophical focus of B.’s study, his analyses are very useful for gaining a much better sense of the positions and arguments that Kant and these five successors set forth in their texts. B. provides a useful baseline for measuring the extent to which subsequent theological engagement with these thinkers—whether by appropriation or opposition—has itself adequately grasped the philosophical point of their positions. The introductions that B. provides to each of the four main sections of the book provide a concise overview of the main theses he will advance in consequence of his detailed analyses; they offer a useful road map for readers who may not need to journey along every argumentative track that B. traces.

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IL DINAMISMO INTELLETTUALE DAVANTI AL MISTERO: LA QUESTIONE DEL SOPRANNATURALE NEL PERCORSO SPECULATIVO DI J. MARÉCHAL. By Daniele Moretto. *Dissertatio Series Romana*, vol. 33. Pontificio Seminario Lombardo in Roma. Milan: Edizioni Glossa, 2001. Pp. xx + 399. €23.24.

In his highly significant 1951 study probing the essence of Karl Barth’s theology, Hans Urs von Balthasar wielded a double-edged sword, hoping to present a systematic alternative to the conceptualist rationalism of neo-Scholasticism and to the overweening supernaturalism of Barth’s occasionalism. To this end, Balthasar adduces throughout his book the philosophy of Joseph Maréchal, who had speculatively adumbrated what Henri de Lubac had historically demonstrated, namely, that the natural order exists only as inscribed within the *unicus ordo supernaturalis*. At least at this point in his career, Balthasar, along with the other *nouveaux théologiens* recently clustered at Lyon-Fourvière, found Maréchal to be a breath of

fresh Thomist air, able to dialogue with the philosophy of modernity, while preserving both metaphysical realism and the natural/supernatural coincidence of the tradition.

Of course, it is precisely because of Maréchal's status as an influential promoter of Catholicism's dialogue with modern philosophy, as the *fons et origo* of transcendental Thomism, and as the fountainhead of much contemporary theology (mediated primarily through Lonergan and Rahner) that serious studies on his thought are necessary and welcome. Moretto's monograph, a doctoral dissertation at the Gregorian, is just such an important addition. The book covers Maréchal's entire *oeuvre*, with particular emphasis on the relationship between the natural and supernatural orders. M.'s director, John McDermott, who contributes the preface, has been helpfully investigating the differences between the conceptual and transcendental Thomists for several years. M. now expands this endeavor with a concentrated focus on Maréchal's place in the debate. He examines the publications of the Louvain philosopher from his early research into the religious psychology of the mystics, through his investigations into the history of philosophy, finally arriving at his confrontation with Kant in the *Cahiers*, carefully assessing, in the process, the continual development and refinement of Maréchal's positions.

Of the many points made in this detailed volume, only a few can be noted.

Maréchal had shown that the human spirit, in the act of judgment, possesses a tendential intuition, open to the intelligible unity of being and to the transcendence of absolute spirit. But Maréchal did not, M. argues, make the natural desire for the vision of God—normally one of the hallmarks of transcendental Thomism's assertions concerning the intellect's dynamic finality—central to his thought (an observation confirmed by the early Balthasar who lamented that Maréchal failed to exploit the *desiderium naturale*). Maréchal's reserve on this issue, always speaking of the attainment of the natural desire as a positive possibility, allowed him to preserve clearly the natural/supernatural distinction.

M. further shows that concepts are never eviscerated of their cognitive power in the Belgian Jesuit's thought. It is indubitably true that concepts are to some extent relativized by the tendential act of judgment, the dynamic finality of the mind toward the Absolute; however, as realities through which judgment is exercised, concepts and conceptual propositions necessarily support the universality of truth and, ultimately, Christian revelation.

In the light of such analyses, M. wishes to make it quite clear that Maréchal was anything but a Kantian Trojan horse in the neo-Scholastic city. On the contrary, the philosopher harbored deep reservations not only about Kantian conclusions but also about Kant's entire method. Kant had saved faith from the incursions of science by closeting it in the realm of the noumena. But Maréchal was convinced that such legerdemain came at too steep a price. He wished to show that, despite Kantian agnosticism, speculative metaphysics (and the analogy of being) are both possible and nec-

essary, manifested and supported in the movement of the intellective act toward its necessary ground. It is certainly true that Maréchal, writing at a time when the possibility of metaphysics had been severely questioned, was looking for a new theoretical footing. But, M. argues, while certain elements of critical philosophy were surely appropriated, it is erroneous to claim that Maréchal wished to start from Kant and arrive at Aquinas, to pass from the critique to metaphysics (370). On the contrary, Maréchal's inclinations were primarily metaphysical, only secondarily showing the transcendental dimensions of the metaphysical approach. M.'s claims are essentially confirmed by Gilson who, in his 1939 manifesto against "critical Thomism," conceded that Maréchal retained metaphysical realism from the beginning to the end of his work, even accusing him of taking Kant lightly.

In sum, M.'s monograph is a tightly argued, richly detailed, and carefully documented analysis of Maréchal's ground-breaking thought. It fully recognizes the significant change of perspective that the Belgian Jesuit introduced into Catholic philosophy and theology while challenging some facile assumptions about it.

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TRUTH AND TRUTHFULNESS: AN ESSAY IN GENEALOGY. By Bernard Williams. Princeton: Princeton University, 2002. Pp. xiv + 328. \$27.95.

Bernard Williams (1929–2003), one of the most eminent recent British philosophers, begins his last book by noting two seemingly contradictory tendencies in modern Western thought: a commitment to truth and truthfulness and a suspicion about truth-claims in particular and in general. Not surprisingly, we find ourselves caught up in a debate about the very possibility of achieving truth. He calls those who reject this possibility the "deniers," and, for the sake of his argument, he makes Friedrich Nietzsche in the past and Richard Rorty in the present the representatives of this fairly widespread position. Although Nietzsche in fact stood variously for both of the contradictory tendencies mentioned above, Rorty has been consistent over the last quarter century in his position as a "denier." Over against "denial" is the "common sense school" that takes achieving truth as possible, and W. falls properly within this latter school, but with a sophisticated appreciation of the reasons for "denial." The issue has more than theoretical significance, since our attention to matters of truth and truthfulness will affect the very life of liberal society.

The book focuses not on the concept of truth itself, but on the virtues of truthfulness, especially on accuracy and sincerity. W.'s strategy is twofold: to undertake a mind experiment about a hypothesized "state of nature" and then to explore certain particular junctures in Western history where there was a special turn toward these virtues. With all the emphasis he makes elsewhere on thick, historically and culturally diverse values, it may

seem strange to indulge in mind experiments. Yet he makes clear that people in any minimally complex society must be able to trust their fellows for accuracy and sincerity in their reports of opportunity and danger. Furthermore, attributing intrinsic worth to these virtues will in fact be most useful to us, something they assume for us through actual history. With respect to accuracy, W. notes the actual change in methodology from Herodotus to Thucydides when the latter came to relate the ways of judging present narrations to the judgment of past narrations within a temporal continuum. Sincerity acquires its peculiar worth for Western culture in the Enlightenment and manifests itself particularly in writers like Diderot with *Rameau's Nephew* and Rousseau with *Confessions*. In the case of Rousseau, however, the demand for authenticity turns out to be in psychological and literary conflict with the demand for sincerity, a conflict with significance for more recent efforts to combine the two demands.

W. develops his account of truth and truthfulness in the face of widespread resistance on the basis of both epistemology and politics. Not only can it prove difficult to maintain our truth-claims theoretically or practically, but people have good reason to fear that the apparent virtues of accuracy and sincerity will be covers for the pursuit and exercise of power by groups and individuals. Although he acknowledges these difficulties, W. insists that the total depreciation of truth and truthfulness can only lead to a society where brute force rules. Throughout, his argument is subtle, even elusive, with many diversions and much backtracking, and he ends the book agreeing with Nietzsche and Conrad that many stories with good claims to be true may also lead us to despair; and yet he expresses the conviction that the virtues of truth "are bound to keep going as long as human beings communicate" and the hope that "the ways in which future people will come to make sense of things will enable them to see the truth and not be broken by it" (269).

Although I applaud the care and honesty with which W. confronts intellectual and cultural problems and the simplicity and elegance of his writing, I prefer sharper positions than he is inclined to take. For example, he tries to consider truth and truthfulness without ever entering the debates about the notion of truth itself. It is clear that he presupposes something like a correspondence notion, and defending the presupposition explicitly would have made for a more direct confrontation with thinkers like Rorty. On the other hand, the univocal treatment of belief to exclude all doubt and even hesitation appears too narrow to account for statements of belief in many contexts, including the physical sciences. One may wonder, in this connection, how a book that says hardly a word about religion or theology has found its way into *Theological Studies*. Suffice it to say that religious and theological discourse requires a concern with truth and its related virtues no less than do science, history, or politics, and that what we say about truth and truthfulness in these latter domains bears on religion and theology.

## SHORTER NOTICES

INJUSTICE MADE LEGAL: DEUTERONOMIC LAW AND THE PLIGHT OF WIDOWS, STRANGERS, AND ORPHANS IN ANCIENT ISRAEL. By Harold V. Bennett. The Bible in Its World. Grand Rapids: Eerdmans, 2002. Pp. xiii + 209. \$28.

This is a surprising book. The dusk jacket proclaims it “daring” and “necessary reading for anyone interested in the Hebrew Bible, ancient history, or social justice issues.” Bennett argues that certain laws in Deuteronomy for these disadvantaged groups were written from motivation other than sheer compassion and humanitarianism. Using critical theory and relentless analysis on certain Deuteronomic laws, he concludes that cultic functionaries, participants of the Yahweh-alone movement at the time of the Omride dynasty of the Northern Kingdom, created certain of these laws for their own material advancement. Specific laws in Deuteronomy differ from laws in the covenant code from an earlier period. The innovations of centralized location and temporal specifics (every three years, in one law) of the collection of tithes raise questions and invite comparison with the previous regulations for these oppressed people.

B. moves from data to selected data in Deuteronomy and narrative books, and employs much sociological and biblical scholarship. Sometimes the argumentation produces a “well . . .” in the reader, and often one reads “possible” or “this implies” without total conviction. An example would be the interpretation of the text’s recollection of the Exodus and of Israel’s former slavery as a threat that violators of these laws would return to such a condition. Sometimes the narrative material is taken as reflecting historical data exactly, and other times just the ideological source of the passage is sought. But the research and the insights are truly stimulating. B. is right to claim that critical theory has not been used in the examination of Israel’s laws.

Is the argument complete? The non-discussion of the prophets’ emphasis on vulnerable persons is puzzling. The wis-

dom literature too takes up this concern. At one point B. says that he will discuss some Mesopotamian and Syro-Palestinian texts, but this turns out to be only a reference to the Moabite stone and some inscriptions of Shalmaneser III. Readers might want the larger context for this focus on the oppressed.

B.’s approach is appreciated. His book should be in any library.

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THE ORIGIN OF THE HISTORY OF ISRAEL: HERODOTUS’ HISTORIES AS BLUEPRINT FOR THE FIRST BOOKS OF THE BIBLE. By Jan-Wim Wesselius. *Journal for the Study of the Old Testament*. New York: Sheffield Academic, 2002. Pp. xi + 175. \$95.

Even if the thesis is wrong, it is provocative and daring. Wesselius tries to show that Genesis through 2 Kings (the Primary History) is a literary unity dependent on the *Histories of Herodotus of Halicarnassus*. According to W., Herodotus’s *Histories* was most likely produced about 440 B.C.E. and the Primary History between 440 and 420 B.C.E. The thesis draws many parallels between the two works and, within itself, makes a strong case.

However, even if one were willing to put aside the traditional source criticism of the Pentateuch and the notion of a Deuteronomistic History, still, too many other historical considerations prevent my accepting W.’s thesis.

- (1) W. asserts that the main action in both works is almost identical: a leader with a large army conquers a foreign country on another continent. But is the continent so significant? Did not the Assyrians and the Babylonians and others also conquer foreign countries? That we lack accounts of their conquests does not mean that these did not exist, or that they did not provide the model for the Primary History—if, in fact, there was a model.

- (2) There is a major difference between the two works; the perspective of the Primary History is that of the conquerors' while the *Histories'* perspective is that of the conquered.
- (3) W. believes that the Primary History, written in Hebrew, emulates the *Histories*, written in Greek; however, segments of an earlier Hebrew version of the Primary History were found at Qumran that more closely parallel the Septuagint and are believed to be the source for the Septuagint.
- (4) Historical grounds for Greek influence during this period are lacking. In fact, the biblical text of Nehemiah rejects foreign influence.
- (5) Rabbinic Judaism privileged the Torah, not a Primary History.

I find the monograph fascinating but ultimately unconvincing

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JESUS AND EMPIRE: THE KINGDOM OF GOD AND THE NEW WORLD DISORDER. By Richard A. Horsley. Minneapolis: Fortress, 2003. Pp. vii + 178. \$26.

Horsley's book grew out of the 2001 Rauschenbusch Lectures at Colgate-Rochester Theological School. The stimulating interplay between exegesis and contemporary application found in this small book would have made the great American German Baptist proud.

Social and political scientists may well agree with much of H.'s analysis, which compares the policies of modern America with those of ancient Rome. No doubt some will disagree with certain points. Indeed, H. sometimes paints with a broad brush, over-simplifying difficult, complex geopolitical issues and events. I shall limit my comments to what H. says about the social and political context of Jesus in first-century Jewish Palestine and the widespread failure in Western Christianity to take this setting into account.

H. succinctly summarizes several problems. One is thinking of Jesus in nonpolitical terms, as though Jesus, as a

"religious" figure, had little interest in politics, economics, and society. Such a depoliticized Jesus can therefore more easily be (mis)represented as little more than a teacher of wisdom, perhaps even an itinerant Cynic. The distortion is exacerbated by analyzing Jesus' teaching as isolated, aphoristic sayings, which ignores the context preserved in the Gospels themselves, shows little acquaintance with the geography and history of Jewish Palestine, and fails to appreciate the complexity and diversity of the Jewish people.

H.'s analysis is compelling, though I question the assertion that "there was no such thing that could be labeled 'Judaism'" (10). If that is true, what is Paul talking about in Galatians 1:13-14 (cf. Acts 13:43)? Another problem is depoliticizing the Roman empire itself, resulting in the failure to recognize many elements in the Gospels that reflect the political intrusions of the Roman system into the Jewish way of life. Until these vital contextual issues are explored, the historical Jesus and his relevance for today cannot be properly understood.

CRAIG A. EVANS  
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THE PROBLEM OF LOVE IN THE MIDDLE AGES: A HISTORICAL CONTRIBUTION. By Pierre Rousselot. Translated from the French by Alan Vincelette. Marquette Studies in Philosophy, no. 24. Milwaukee: Marquette University, 2002. Pp. 277. \$30.

If the debate about the nature of Christian love among American theologians has principally been guided by Anders Nygren's *Agape and Eros* (1930-1936, E.T. 1957), Pierre Rousselot's *The Problem of Love in the Middle Ages* was certainly the most influential analysis in France. First published in 1908, R.'s work anticipates the contributions of feminist theologians and those who recognize the importance of mutuality and communion in love. His analysis of Christian love, however, has received little attention from American theologians because until now there was

no English translation of this seminal work.

R. identifies the “problem of love” as how to reconcile the apparent incompatibility between love of desire, which is motivated by self-interest, and love of friendship, which focuses on the good of the other. If these loves are mutually exclusive, then the sacrificial, disinterested quality of Christian love violates the human desire for happiness and is hard to rationally justify. R. aims to overcome this dichotomy by suggesting a fundamental unity between love of self and love of others.

He names this unity the “physical conception of love” and finds its chief proponent in Aquinas. Following Aquinas, R. argues that true love of self and love of God and neighbor are identical because wholehearted love for others constitutes happiness and fulfillment for human beings. Such love is not principally egoistic because its focus is on the good of others. Indeed, ultimately it is only by attending to God that one’s deepest desires can be fulfilled. R. contrasts Aquinas’s understanding of love with the “ecstatic conception of love” represented best by Richard of St. Victor and Abelard. He characterizes the latter love as dualistic, violent, and irrational because, instead of harmonizing with one’s nature, it contradicts the most perduring inclinations of the self.

Alan Vincelette is to be commended for making this important work—deftly translated and with a superb bibliography—available to a wider audience.

PAUL J. WADELL  
St. Norbert College, De Pere, Wis.

**GOD’S TWO BOOKS: COPERNICAN COSMOLOGY AND BIBLICAL INTERPRETATION IN EARLY MODERN SCIENCE.** By Kenneth J. Howell. Notre Dame: University of Notre Dame, 2002. Pp. viii + 319. \$39.95.

The book’s title relates to an idea that has long been in the tradition of Christianity, namely, the conviction of the unity of truth grounded in God. The metaphor of two books has been used throughout the centuries to refer to God’s truth as expressed in the order of

creation and in the historical revelation contained in the Bible.

The argument developed by Howell deals with the problems that emerged in the 16th and 17th centuries in relation to the reading of the two books, problems associated with a new approach to the book of creation in terms of new scientific insights. Hence H.’s work is concerned largely with the reception of Copernicanism in Europe. His presentation opens the reader to a sense of the diversity of cosmological views in that period of history as well as to the different approaches to the biblical material involved in the development of theology. The common tendency to see theological development in terms of a fundamental conflict between the Copernican world view and the biblical world view does not correspond to the historical materials on which H. draws for critical evaluation.

H. offers rich insights into the impact of the new cosmology on two major movements of Protestantism, Lutheranism in large areas of Western Europe and Calvinism in the Netherlands. He discusses Roman Catholic views in a way that underscores the different impact felt in the predominantly Catholic regions of Europe. The differences seem to relate largely to the institutional elements of Catholicism.

This book’s scholarship is impressive, as it treats material rarely discussed on the relation between the Copernican vision and biblical faith. H. has made a major contribution to the ongoing discussion of the complex, historical context for the Galileo case, as well as for our understanding of the long history of the relation between theology and science.

ZACHARY HAYES, O.F.M.  
Catholic Theological Union, Chicago

**NATHANIEL TAYLOR, NEW HAVEN THEOLOGY, AND THE LEGACY OF JONATHAN EDWARDS.** By Douglas A. Sweeney. New York: Oxford University, 2003. Pp. xi + 255. \$49.95

In this revision of his 1995 dissertation (Vanderbilt), Sweeney offers the first monograph written in over 60 years

on Nathaniel William Taylor, professor at Yale from 1822 to 1858 and generally regarded as the chief architect of the New Haven Theology. S. wants to legitimize Taylor's claim to be an "Edwardsonian Calvinist" by correcting a far-reaching trend in scholarship that has misunderstood and consequently misrepresented Taylor in much of the historiography. By tracing the evolution of the Edwardsian tradition after the death of its founder, Jonathan Edwards, S. is able to pay particular attention to "the ways in which Taylor promoted and eventually fragmented" this tradition (4).

According to S., many scholars, by interpreting Taylor only in "thin, doctrinal terms," created a narrow understanding of Taylor and his place in the Edwardsian tradition. S. redefines this tradition in "thicker, 'culture of terms,'" which he believes demonstrates how the tradition actually gained momentum during the Second Great Awakening (10). His thesis is revisionist in that it takes on two loosely categorized schools of interpretation of Taylor—the one spearheaded by Taylor's late biographer, Sidney Mead, and the other by Joseph Haroutunian. This fact alone is reason enough for historians of American theology to acquaint themselves with S.'s work. And even if his redefinition of the Edwardsian tradition should pave a downhill road for his argument, his documentation of common misunderstandings about Taylor, along with his thorough treatment of what Taylor *really* taught and believed, is a strong corrective.

By S.'s own admission, this is not a standard biography. Yet his research from previously untapped sources, such as church archives and personal collections, adds a deeper dimension to Taylor's profile as a pastor and theologian. Specialists are more likely to appreciate the investigative depth of this heavily endnoted, at times even detail-ridden work. Generalists can also enjoy S.'s lively literary style as they learn about Edwardsian theology and its far-reaching impact.

JASON A. NICHOLLS  
Redeemer Missionary Church,  
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THE EARLY WORKS OF ORESTES A. BROWNSON. VOLUME IV: THE TRANSCENDENTALIST YEARS 1838–39. Edited by Patrick W. Carey. Milwaukee: Marquette University, 2003. Pp. iv + 492. \$47.

Orestes Brownson, the 19th-century American polymath who seems to have had no unexpressed (or at least unpublished) thoughts, entered the Catholic Church in the autumn of 1844. Both before and after that event, he proved himself to be brilliant, contentious, and verbose. He also frequently changed his mind. Theodore Parker once remarked that he was unsure of Brownson's current religious views since he "had not heard from him for eight days" [John McGreevy, *Catholicism and American Freedom* (2003), p. 43].

Given the complexity of the subject, the series of Brownson's works emerging from Marquette University Press is all the more remarkable and welcome. The current volume covers the years at the end of the 1830s and produces 20 of Brownson's essays with a very wide range of subjects: from Emerson to Wordsworth, and from phrenology to Indian policy.

Editor Carey provides a careful and comprehensive introduction to situate the reader in the political and ideological landscape of Jacksonian America. This is particularly welcome when it comes to parsing the branches of Transcendentalism that Brownson details in his analysis of Emerson's landmark "Divinity School Address" at Harvard in 1838 that so exercised both the Harvard faculty and many other American intellectuals. Also included here is a review by Brownson of a work on the Gospels by Amos Alcott. One Boston reviewer of that text had already announced the book to be "one third absurd, one third blasphemous and one third obscene" (11). Such intelligences provided by C. both enlighten and enliven material that could otherwise be ponderous.

Additionally, C. (who has expertly annotated all the essays) provides insightful linkages from the philosophic to the more political treatises. For example, he writes that Emerson was a subjective idealist, and Brownson found such a position "a threat to truth and



social order" (30). C. rounds out his introduction by detailing three issues of the era on which Brownson took decided stands concerning the social order: abolition, Indian policy, and the school system.

Not for casual readers, the book is vital for students of intellectual and philosophical life in antebellum America.

CLYDE F. CREWS  
Bellarmine University, Louisville

THE LIFE AND THOUGHT OF AUREL KOLNAI. By Francis Dunlop. Brookfield, Vt.: Ashgate, 2001. Pp. x + 351. \$79.95.

Aurel Kolnai (1900–73) was neither hedgehog nor fox in Isaiah Berlin's famous philosophical bestiary. If like the hedgehog consumed with one big idea, Kolnai ardently opposed all forms of totalitarian ideology; still foxlike, he had little patience with monistic schemes or grand political metanarratives. He was rather the Socratic gadfly, more notable for the subtlety of his criticism of utopian thinking (of the left or right) than for his constructive moral philosophy or politics. Perhaps just this difficulty of fitting Kolnai into a philosophical niche has contributed to his relative neglect. In any event, Francis Dunlop's excellent, painstakingly researched biography should restore Kolnai to his rightful place as an astute critic of modernity and its discontents.

Born in Budapest, of assimilated Jewish parents, Kolnai converted to Catholicism in the 1920s. Mercurial as he was peripatetic, Kolnai's early fascination with psychoanalysis in Freud's Vienna gave way to a study of "non-technical" phenomenology that would mark his later, more analytical ethical writings. With the Nazi occupation of Paris, he fled to New York and spent the remainder of his career seeking employment (with somewhat limited success) in Boston, Quebec, and finally London. His personalist, philosophical critique of the utopian mind inspired a generally conservative politics—differing, in this respect, from the more "progressive" Thomism of Jacques Maritain. Attentive to our "qualified and multiple allegiances," Kolnai ac-

cused the utopian of wanting "to create the country he might love if it existed."

Kolnai once described his critical review of a book by Reinhold Niebuhr as "sober analysis with a bit of invective thrown in," and it is not a bad summation of his own *oeuvre*. One must read a good way into D.'s book to appreciate Karl Popper's encomium of Kolnai as "one of the most original and stimulating thinkers in the field of political philosophy." Biographies are like promissory notes cashed in their maturity, and so it is with this fallible Cassandra. But unlike many a financial transaction today, the reader is richly rewarded.

WILLIAM R. O'NEILL, S.J.  
Jesuit School of Theology at Berkeley

UNITED STATES HISPANIC CATHOLICS: TRENDS & WORKS 1990–2000. By Kenneth G. Davis, Eduardo C. Fernández, and Verónica Méndez. Scranton, Penn.: University of Scranton, 2002. Pp. 249. \$19.95.

The book compiles ten years (1990–2000) of research, outlining important events and publications pertinent to the theological and landscape of U.S. Hispanics. Kenneth Davis originally "conceived the idea of producing a yearly compilation of data on books, articles, and events relevant to the growing and diverse presence of Hispanics in the U.S. He obtained the loyal support of *Review for Religious*, which published the chronicle, "'Hispanic Catholics: Trends and Recent Works,' from 1990 to 1999" (vii). The articles included in the ten sections of the book mainly address these areas: (1) The creation and ongoing activities of organizations such as the emergence at the local level of organizations like *Comunidades de Reflexión Eclesial en la Diáspora* (CRECED) in Miami, national organizations like the National Catholic Council for Hispanic Ministry, and brief reports of annual meetings like those held by the Academy of U.S. Hispanic Theologians (ACHTUS); (2) brief discussions that relate to the socio-political life of Latinos/as, such as various studies and reports on their poverty levels and national policies that include the con-

troversial approval of NAFTA and Proposition 187 in California; (3) ecclesial news such as the ongoing activity of diocesan programs and U.S. episcopal meetings; (4) reports on important events like those related to the fifth centenary of Columbus's arrival in the Americas, the celebration of the silver anniversary of the Mexican-American Cultural Center (MACC), and the sudden death of César Chávez, founder of United Farm Workers of America; and (5) bibliographical resources and book reviews on or by U.S. Hispanics.

The book provides an encompassing record of up-to-date theological and pastoral information on the various U.S. Hispanic communities. The inclusion of comprehensive annotated bibliographies, internet resources, and pastoral care resources makes this book indispensable for any theologian, religious scholar, or pastoral agent in the United States. One can only hope that it will become the first among many in a series that will systematically explore the religious and theological landscape of U.S. Hispanics.

MIGUEL H. DÍAZ  
Barry University, Miami Shores, Fla.

GOD STILL MATTERS. By Herbert McCabe, O.P. Edited by Brian Davies, O.P. New York: Continuum, 2002. Pp. xiv + 250. \$29.95.

This is a posthumous collection of writings by Herbert McCabe, who died in 2001 and is considered by some to be one of the most intelligent Roman Catholic thinkers of the 20th century. His friend, Alisdair MacIntyre, wrote a tribute to him in the foreword. In 1987 M. published a collection of lectures, papers, and sermons entitled *God Matters*, a format used by editor Brian Davies for the present book.

Editor of *New Blackfriars*, lecturer for 25 years at Oxford, novice master, and preacher, M.'s indebtedness to Thomas Aquinas and the analytic philosophical tradition, especially Ludwig Wittgenstein, manifests itself in this collection as he writes on topics of God, Christology, sacramental theology, philosophical theology, and morality.

There is a breadth to this book: some of the articles are only for theologians, others are quite understandable for nontheologians. M.'s use of Aquinas's insights are fresh to the topics raised, and he is master at clearly presenting the core of the matter. Three splendid examples are the essays "Aquinas on the Trinity," "Aquinas on Incarnation," and "Aquinas on Good Sense." The two essays "Teaching Morals" and "The Role of Tradition" are insightful gems that could be readily used for undergraduate students. The two achievements of the volume are M.'s original insights into the topics and his delightful and engaging style. Surely waiting to be written is a doctoral dissertation on his thought.

J. J. MUELLER, S.J.  
Saint Louis University

MINDING GOD: THEOLOGY AND THE COGNITIVE SCIENCES. By Gregory R. Peterson. Minneapolis: Fortress, 2003. Pp. xviii + 252. \$19.

Peterson prepares the ground for a more discriminating engagement between theology and the cognitive sciences in two ways. First, with respect to neuroscience, psychology, linguistics, artificial intelligence, animal behavior, and related fields, he provides an accessible, selective overview of the history of cognitive research and theory. Second, he broadly frames the potential theological issues generated by this research and theory. The first contribution, which occupies the majority of this book, is the more valuable. The second is suggestive but less developed.

P. surveys the considerable literature in the cognitive sciences about the influence of biology and/or culture on the workings of the mind, the nature of consciousness, human freedom, religious experience, the uniqueness of humans, conceptions of God, and the future of the human species. While he provides a good sense of the debates, a more focused treatment of the substantive knowledge produced by these sciences would be helpful.

P.'s framing of theological issues centers around two broad claims. First,

where relevant, the cognitive sciences should inform theological options. For example, “the claim that there is an absolute cognitive divide [between humans and all other animals] is no longer tenable” (132). We “are required instead to make careful distinctions that recognize both similarity and difference” (132). Second, science will always remain incomplete with respect to ultimate questions. However, it “can serve as a kind of metaphorical inspiration” (201) for theological reflection (and vice versa). While P. does not set out to develop his own scientifically informed theology, he could enrich this discussion by fleshing out more concretely the theological implications of his argument. Two notable instances of a discriminating engagement with the cognitive sciences are Timothy O’Connell’s *Making Disciples* (1998) and Sidney Callahan’s *In Good Conscience* (1991).

Although informed by a sound knowledge of theology and philosophy, P.’s arguments remain tentative and general. However, he offers a good place to begin a conversation that increasingly will become integral to the fabric of theology.

THOMAS B. LEININGER  
Regis University, Denver

GOTTES KLARHEITEN: EINE NEUINTERPRETATION DER LEHRE VON GOTTES “EIGENSCHAFTEN.” By Wolf Kroetke. Tübingen: Mohr Siebeck, 2001. Pp. xi + 314. €64; €39.

Wolf Kroetke, professor of systematic theology at the Humboldt University in Berlin, complains in his opening chapter that discussion and analysis of the classical attributes of God are generally ignored in contemporary systematic theology because they remain tied to an understanding of the essence of God as the transcendent unchanging act of being. What is needed is a new focus on those attributes of God that can be derived from the Christian understanding of God as Trinity and of Jesus Christ as the self-communication of the triune God. Simply a shift to an understanding of the essence of God as love, therefore, is not enough. Trinitarian interpersonal love, as revealed in the life and teach-

ings of Jesus, will alone prove attractive to contemporary human beings who otherwise seldom think of God in the midst of their busy lives. The pertinent divine attributes are, in K.’s opinion, truth, love, power, and eternity, since, properly understood, they exhibit the paradox of the glory (*doxa*) of God shining forth in the person of the crucified Savior of the world.

The bulk of the book, therefore, is dedicated to a re-evaluation of what is conventionally meant by truth, love, power, and eternity (as opposed to time). K.’s work is a quite worthwhile reinterpretation of the classical attributes of God in the light of Christian revelation. Still lacking, however, is an appropriate metaphysical conceptuality to justify on rational grounds this new emphasis on God’s attributes as interrelated forms of divine self-communication. If God, for example, is not simply unchanging Being, then in what sense is God both changing and unchanging in dealing with creatures? How is God’s eternity both the perichoretic synthesis of past, present, and future and at the same time the creative source of unending life for time-bound human beings? The New Testament does not provide answers to these and similar questions; only a carefully crafted metaphysical scheme, however tentative in character, can come to grips with them.

JOSEPH A. BRACKEN, S.J.  
Xavier University, Cincinnati

ENTSPRECHUNGEN: GOTT—WAHRHEIT—MENSCH: THEOLOGISCHE ERÖRTERUNGEN II. By Eberhard Jüngel. 3. Auflage. Tübingen: Mohr Siebeck, 2002. Pp. 388. €69; €39.

Not too long ago, Eberhard Jüngel, a member of the German Evangelical Lutheran Church, raised his voice when Catholics and Lutherans were about to sign their common declaration on Justification. No wonder. His rereading of Karl Barth had satisfied him that the aftermath of the Enlightenment had outdated every form of Evangelical theology that insisted on treating the stances taken by the Reformation as decisive, let alone definitive or ultimate. In

this regard, J. is reminiscent of Karl Rahner, whose re-reading of Catholicism is equally thoroughly steeped in the agenda set by modernity, especially in its post-Enlightenment form. No modern Christian theologian can circumambulate the fundamental issues raised by the post-Reformation search for self-assurance both intellectual and fiducial in regard to the knowledge of God; Cartesian science and Cartesian self-awareness must be engaged across the divided field of Christianity today. And not in the last place, the emphatic Protestant-Jansenist affirmation of the devastation caused by sin, professed in a Christian culture otherwise marked by humanistic optimism, must be thought through all over again today.

Curiously as well as happily, this third (and in all likelihood definitive) edition of some of J.'s finest contributions toward an indubitably *modern* ecumenical Christian theology is also reminiscent of the cultural-hermeneutical project of J.'s Heidelberg colleague and quiet admirer, Hans-Georg Gadamer, who has never let us forget our common indebtedness to Greek philosophy as we deal with the dissociation of sensibility so obvious in the modern West. Not bad. For in the tension-filled corridors surrounding the delivery-room where the cries evidencing the postmodern world's birth pangs are only too painfully heard, we Christians and humane thinkers could do worse than *together* take stock of *all* of Western civilization's search for transcendence, truth, and humanity, as well as its knack for losing them.

FRANS JOZEF VAN BEECK, S.J.  
Loyola University, Chicago

MARY IN THE PLAN OF GOD AND IN THE COMMUNION OF SAINTS. By Alan Blancy, Maurice Jourjon, and the Dombes Group. Translated from the French by Matthew J. O'Connell. New York: Paulist, 2002. Pp. vii+ 162. \$18.95.

Remarkable ecumenical agreements have been reached among Christian Churches on justification, authority, the sacraments, and ministry. *Le Groupe des Dombes* is an association of French-speaking ecumenists that has devoted it-

self for well over 50 years to furthering the quest for Christian unity by studying these issues. From 1991–1997 it devoted its annual meetings to Mary, the mother of Jesus, who ironically remains a thorny ecumenical problem. The results of these deliberations are published here in English for the first time. The goal of *Le Groupe des Dombes* is to clear away past misunderstandings and to offer approaches to mutual conversion as a pathway to a united future. It attempts to distinguish between areas of legitimate difference and issues that are truly church dividing.

Part 1 of the book reviews the history of the divergence in Roman Catholic and Protestant attitudes toward Mary and offers an ecumenical reading of the implications of scriptural texts about Mary on doctrinal traditions. The history section clears away some misperceptions about the attitudes of the Reformers to Mary, which are more distinctive and nuanced than often thought. It also distinguishes the trajectory of popular Catholic devotion from the Church's official teaching on Mary.

Part 2 addresses key areas of controversy: the "cooperation" of Mary in salvation; Mary's perpetual virginity; the two Marian dogmas defined by the Roman Catholic Church; and prayer to Mary. In each of these areas, the text suggests, the theological intention is mutually acceptable, although the language can be exaggerated and misleading. The conclusion is that, although there remain areas of disagreement, it is possible to understand the theology of Mary in such a way that it is no longer church dividing.

Conservative in nature, the dialogues do not take a critical approach to Scripture or doctrinal traditions but attempt to understand and probe the possibilities for unity within the present doctrinal understandings of the churches. However, clear lines converge with other recent works on Mary that see her as our sister within the communion of saints. For those unfamiliar with the process of ecumenical dialogue, this text provides an excellent example of the procedures and method employed in these painstaking conversations.

MARY E. HINES  
Emmanuel College, Boston

LEADERSHIP IN THE CHURCH: HOW TRADITIONAL ROLES CAN SERVE THE CHRISTIAN COMMUNITY TODAY. By Walter Cardinal Kasper. Translated from the German by Brian McNeil. New York: Crossroad, 2003. Pp. 240. \$24.95.

This welcome volume collects seven of Kasper's recent essays on the diaconate, priesthood, episcopal office, apostolic succession, canon law, the universal and local church, and the future of ecumenism.

Each essay demonstrates K.'s method, in which he first raises a pressing contemporary issue (the faith of the Church as starting point), then mines the tradition for insight (God of revelation as criterion), and finally offers a re-statement of the issue in today's language (proclamation as goal). Thus, for example, K. draws on New Testament notions of *diakonia* to illuminate the developing role of the permanent deacon (chap. 1); he offers Aquinas's pastoral vision of the office of bishop as an implicit critique of careerism in the Church (chap. 3); and he uncovers the intimate links between succession, tradition, and communion in the early Church as a reminder of the fundamental ecclesiological presuppositions at work in contemporary ecumenical dialogues (chap. 4).

These are theological essays rich in pastoral concern. In his well-known rejoinder to Cardinal Ratzinger (chap. 6), K. recognizes a purely theoretical and systematic ecclesiology behind present Vatican centralization, and he asks for more attention to the concrete pastoral implications of the theology proposed. Several other themes appear in these essays: a deep ecumenical sensitivity, freedom and its proper understanding, a *communio* ecclesiology emphasizing the mutual indwelling of local church and universal Church, and a consistent presentation of church office as a servant of salvation. The Church's ministerial structures do not exist for their own sake; they exist to foster friendship with God. This basic conviction allows K. to affirm the historical importance and continuing necessity of traditional leadership roles in the Church, while recognizing the present *kairos* and gently prodding the Christian community and

its leaders toward the "new epochal form" of Church on the horizon (48).

EDWARD P. HAHNENBERG  
Xavier University, Cincinnati

MAKING HARMONY: LIVING IN A PLURALIST WORLD. By Michael Amaladoss, S.J. Delhi: Indian Institute for Promoting Christian Knowledge, 2003. Pp. xiii + 186. \$12.

For Amaladoss, diversity is a good in itself; but it can become a greater good if it leads to harmony, dialogue, and cooperation. His book is an exploration of how that can happen. While he elaborates on political and cultural structures that will promote harmony (urging an Asian participative social democracy over the dominant American liberal democracy), his focus is on religious diversity and how it can become religious harmony. As he surveys the world of religions, he locates in claims of absolute truth the most imposing obstacle to religious harmony and a contributing cause of religious violence.

Although A. states that he does not intend to develop a theology of religions in this book, he certainly touches on dicey theological issues in his efforts to move beyond absolute claims. "The precise question [in Vatican II] was how the Catholic Church which believes it possesses the fullness of truth can tolerate others who are seen as lacking in that fullness. This question was quietly side-stepped" (18). In trying not to side-step this question, A. rejects the traditional categories of exclusivism, inclusivism, and pluralism. Yet he uses this same terminology in arguing his own case that only God can be inclusive of all peoples, while each religion can only pursue, and share, its own understanding of the Divine Mystery. And when he goes on not only to make the phenomenologically questionable claim that "Each religion makes space for the others within its own view of the world" (124), but also to warn Christians not to subordinate the Word working in the world to the Word-made-flesh in Jesus (128) and not to consider other religions only as a "preparation for the Gospel" (125), he sounds rather similar to many

so-called pluralists. Whatever one calls it, A.'s vision, and its theological underpinnings, is another Asian voice that the universal Church needs to hear.

PAUL F. KNITTER  
Xavier University, Cincinnati

APPEALING TO SCRIPTURE IN MORAL DEBATE: FIVE HERMENEUTICAL RULES. By Charles H. Cosgrove. Grand Rapids: Eerdmans, 2002. Pp. viii + 224. \$22.

One of our less illustrious Southern governors once objected to including foreign languages in the curriculum: "If English was good enough for Jesus," he exclaimed, "it's good enough for you." The governor's remark reminds us that even the most "literal" interpretation is just that—an interpretation betraying tacit hermeneutical assumptions. One of the virtues of Charles Cosgrove's splendid study is making explicit the "common-sense" rules we implicitly invoke in reading the Bible as authoritative Scripture.

After a brief introduction, C. devotes succeeding chapters to explicate "the justificatory logic of appeal to scripture in public moral argument" in terms of five hermeneutical rules (7). While these presumptive rules form an architectonic, interpretative framework, the first treats of moral rules *in* Scripture itself: "the purpose (or justification)" of biblical moral rules "carries greater weight than the rule itself." Attentive to what Hans-Georg Gadamer terms historical distantiation, the second favors "analogical reasoning in 'applying scripture to contemporary moral issues.'" The third sounds liberationist and feminist motifs in according priority to "countercultural tendencies in scripture," or more precisely, to "the voice of the powerless and the marginalized." The fourth addresses a kindred modern issue: "Scientific (or 'empirical') knowledge" falls outside the proper "scope of scripture." And the fifth, running like a counterpoint throughout C.'s argument, upholds the primacy of "moral-theological considerations" (e.g., Augustine's appeal to the double love command) in adjudicating "conflicting plausible interpretations" (3).

C. develops his critique with considerable grace and erudition, displaying his expertise in both biblical hermeneutics and ethical methodology. (A quibble: justification is best distinguished from purpose, since at issue is precisely whether moral rules in Scripture are justified independently of purpose.) In an appendix, C. touches on other possible rules, among them "relevance," that is, "the preacher's axiom" that renders Scripture "relevant, meaningful, practical." C. has succeeded admirably in his own terms.

WILLIAM O'NEILL, S.J.  
Georgetown University, Washington

VOUS, LUMIÈRE DU MONDE. . . LA VIE MORALE DES CHRÉTIENS: DIEU PARMIS LES HOMMES. By Réal Tremblay. Québec: Éditions Fides, 2003. Pp. 165. \$19.95. €16.

Redemptorist theologian Réal Tremblay defends the necessity of a specifically Christian ethics, rooted in the doctrinal categories of revelation. He argues that the heart of the Christian moral enterprise is the manifestation of the face of God and of the eternal love between Father and Son in the midst of a fractured humanity. He marshals patristic sources and finds models of an explicitly Christian ethics in Irenaeus's concept of Christians as redeemed images of the divine King and Leo the Great's metaphor of Christians as stars resplendent with God's glory. Especially effective is T.'s study of the moral import of the Eucharist, which sends Christ's disciples into the world as witnesses to the divine kingdom that will triumph only at the end of time.

Influenced by the theological aesthetics of Balthasar, T. does not escape the limitations of an ethics quartered uniquely within the confines of revelation. The treatment of Mary as the model spouse of the Father and the model mother of the Son is longer on piety than on moral argument. The closing effort to demonstrate that natural law would be enriched rather than undermined by such a strictly christological and trinitarian ethics will not convince critics who believe that natural law must reside in a general anthropol-

ogy rather than in an ecclesiastic dogmatics.

Despite the sectarian limits of such an approach, T.'s theological ethics persuasively sketches the biblical, patristic, and sacramental resources available for a Christian moral code grounded in the drama of redemption rather than in the flatter categories of act, rule, or virtue.

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Fordham University, New York

VERANTWORTUNG FÜR ALLES, WAS LEBT: VON ALBERT SCHWEITZER UND HANS JONAS ZU EINER THEOLOGISCHEN ETHIK DES LEBENS. By Roman Globokar. Tesi Gregoriana, Serie Teologia, 92. Rome: Gregorian University, 2002. Pp. 608. €32.

The crisis of the modern paradigm of progress has provided a rich research program for an ethics of the environment. Globokar focuses on three sources for such an ethic: the humanitarian and medical-missionary Albert Schweitzer, the philosopher Hans Jonas, and the Christian doctrine of creation.

Schweitzer's well-known exhortation to have "reverence for life" aims to show the deficiency of a traditional system of values that concerns itself only with our relationships with other people. For Jonas, the myth of infinite progress through technology has cast doubt on the future existence of the world. The waste of limited natural resources, the gain of energy by means we cannot control, and the creation of waste that will remain toxic for centuries requires an "ethic of responsibility" that accounts for the future consequences of human action.

More importantly, for both Schweitzer and Jonas, modernity's commitment to unlimited progress finds its deeper dynamic in the symbolization of power as mastery and domination. G. acknowledges that Western Christianity has contributed to the bondage of creation, in particular in the interpretation of Genesis 1:28. He holds, however, that the symbol of progress as mastery and domination represents a distortion in the Christian symbol of creation. The distortion lies in modernity's disregard

of the natural order and the limits that necessarily belong to nature and humanity's freedom. The resymbolization of creation proposed by G., however, will require the use of other Christian symbols such as the cross and love of neighbor. With the introduction of an element of vulnerability, receptivity, and suffering pathos, our patterns of thought can move beyond control and the imposition of human will to a more relational interpretation of power (after Phillip Schmitz, G.'s *Doktorvater*).

THOMAS KOPFENSTEINER  
Fordham University, New York

SELF LOVE AND CHRISTIAN ETHICS. By Darlene Fozard Weaver. New Studies in Christian Ethics. New York: Cambridge University, 2002. Pp. xiii + 267. \$65; \$23.

In her thorough study, a contribution to a prestigious series, Darlene Fozard Weaver addresses a central and fairly neglected theme: the meaning and moral implications of proper self-love. She rightly separates Christian self-love from therapeutic self-realization. Christians have theological and moral reasons for distinguishing proper self-love from various counterfeits and opposites. These include not only radical self-abnegation, self-loathing, and self-denigration but also, on the other extreme, self-exaltation, unchecked pride, and radical autonomy.

W. follows the mainline Christian ethic that coordinates love for self with proper love for God and love for neighbor. The quality of love depends on the subordination of love for self and love for neighbor in proper love for God. Developing a "hermeneutical" reading of Rahner and Tillich, W. argues that the ethical dimensions of proper self-love are rightly understood only in the context of a balanced theological anthropology that recognizes the proper relations of self, other, and God. An authentic theological anthropology must be radically theocentric but also radically anthropocentric: the responsible agent's cooperation with grace glorifies God in that it properly loves God, self, and neighbor. W.'s focus on integrity

provides leverage against excessive and improper self-denial and her insistence on responsiveness helps to avoid self-centeredness.

Most interesting for me, love for God itself must be subjected to moral criteria. Not that human beings presume to sit in judgment of God, but that all human affections and voluntary acts—presumably including those expressing faith, hope, and charity—run the risk of distortion, bias, and self-deception.

The book will be studied not only by theological ethicists engaged in the debate over Christian love inaugurated by Anders Nygren in the early 1930s, but by systematic theologians who work on Rahner and Tillich or are interested in the intersection of theology and Christian ethics.

STEPHEN J. POPE  
Boston College

SIN. By Hugh Connolly. New York: Continuum, 2002. Pp. viii + 168. \$24.95.

Hugh Connolly, author of the well-known *The Irish Penitentials* (1995), draws on his considerable expertise in moral theology to develop a synthetic account of sin that will meet contemporary needs. The first half of the book provides a sweeping historical overview of understandings of sin, beginning in 3600 B.C.E. with the Egyptian civilization and ending with the renewal of moral theology spurred by Vatican II. C. consistently interweaves incisive summary insights that build toward his own constructive argument.

Drawing particularly on scriptural and patristic understandings of sin as the self-absorbed rejection of God's love (*incurvatio hominis*), C. relies on a personalist approach to emphasize the relational and social dimension of sin and of its theological correlate, the grace of the Spirit. Paradoxically, even as sin connotes the disruptive fragmentation of the moral life resulting from disordered human choices, it also implies the potential to exercise human freedom on behalf of truth and goodness. Conversion, C. argues, entails not so much a turn away from sinful behavior as a decisive movement toward God

and other humans in solidarity, prompted by God's forgiving love.

By adopting a positive theological anthropology, C. hopes to convey an understanding of sin that will resonate with contemporary Western cultures, while also providing an antidote to the narcissistic individualism that he finds so prevalent there.

C. accomplishes his task, albeit for a very particular audience. His general tone is that of a Western European master painting the broad theological picture for his graduate students. Thus, he assumes considerable background knowledge, for example, when he refers to the main figures behind fundamental option theory by last name alone with few supporting references.

Parish ministers with strong theological backgrounds and college professors of moral theology will find this text an illuminating companion to primary sources. Its value rests in its clear and concise distillation of the meaning of sin as it has developed over the course of the Judeo-Christian tradition.

MARGARET R. PFEIL  
University of Notre Dame

LA MORAL AUTÓNOMA: UN ACERCAMIENTO DESDE FRANZ BÖCKLE. By Francisco José Marín-Pogueres. Colección Teológica, 106. Pamplona: Ediciones Universidad de Navarra, 2002. Pp. 291. €17.

The late Swiss theologian, Franz Böckle, stands as one of the major figures in the history of the renewal of moral theology. His work and writings have touched every theme in fundamental moral theology as well as many concrete issues in sexuality, medical ethics, and justice. As M.-P. demonstrates, however, his most enduring legacy is the methodology with which he engaged the theological enterprise. Böckle's notion of "theonomous autonomy" unites our capacity to reason and our ultimate and utter dependence on God (76–77). Though the use of modernity's language and concepts in the moral theological enterprise was meant to underscore the relationship between faith and reason, it has also created what some see as a false



dichotomy between an autonomous ethic and an ethic of faith (*Glaubens-ethik*).

As a practical science, moral theology is dependent upon the other theological specialties as well as other sciences. Böckle's enduring accomplishment was to renew moral theology by making its deepest assumptions adequate to the exigencies of history. By engaging the transcendental thought of philosophers like Johannes Baptist Lotz and theologians like Karl Rahner, he gave moral reflection a new foundation. The analysis of moral action is always dependent upon an underlying normative theory which, in turn, reflects a metaphysics of human nature. For Böckle, however, that metaphysics is no longer cast in unchanging and essentialist categories but in historical and personalist ones. The theory of the fundamental option is but one example of this more integrated and personalist understanding of the moral enterprise. Its origin is a theology of grace, and it is used to ensure that the determination of the moral act cannot be isolated from the agent's moral life project.

M.-P.'s evaluation overlooks the depth of Böckle's accomplishment and focuses instead on the truncated discussions of proportionalism and intrinsically evil actions. As is all too often the case in the literature, the tenor quickly moves away from the theological to the authoritative, conflating the issue of contraception to imply an acceptance or rejection of divine revelation (187).

THOMAS KOPFENSTEINER  
Fordham University, New York

CHRISTIAN ANTHROPOLOGY AND SEXUAL ETHICS. By Benedict M. Guevin. Lanham: University Press of America, 2002. Pp. xxx + 209. \$35.

What does it mean to be human, created in the image and likeness of a God revealed as a "relation-in-love" *in se* and *ad extra* (xxiv), and transformed into the image of Christ? These questions frame and pervade this discussion of human sexuality. Guevin has provided an important theological corrective to issues-focused or act-centered

sexual morality. This corrective places human sexuality within the anthropological subtext of *imago dei* (part 1). This subtext suggests that human sexuality is but one of the ways in which human beings relate to God, neighbors, and one another (part 2).

G. follows an apologist's methodology—that reasoning over sexual ethics occurs best under a rubric of Christian anthropology. To support his claims, he argues with Scripture, theological discourses from patristic and Scholastic authorities, and some contemporary trends that allow for interdisciplinary corroboration. The subtext framework composing part 1 is constructed with accounts from and commentary on Genesis, Aquinas and natural law theory, and from theories of psychosexual development and Aquinas on acquired virtues and chastity. A general inquiry into sexuality is shaped by recognition of beatitude and the realization of "the good and happiness of the person and the good and happiness of the person in his or her relationships with other persons" (70).

G. enflashes the anthropological framework with the revelation and insights of Pauline spirituality, the new law and freedom, and the sacramental graces of the liturgy. Although Orthodox theologians address the liturgy as a matter of methodological and evangelical principle regardless of the theological sub-discipline, in this text G. provides a rare Roman appreciation of the effects of liturgical *habitus* on moral development. He concludes the text with a return to the virtue of chastity, this time renewed and perfected with an infusion of the theological virtues, "especially in the form of charity" (155).

The book offers a devotional perspective on religious observance and a positive reception of the tradition. This perspective, however, limits critique of controversial teaching, inhibits use of inclusive language, and relies on dated sources. Nevertheless, if, as others argue, all theology is anthropology, G. has provided an important contribution to the discussion of the anthropo-theological implications of human sexuality.

MARY JO IOZZIO  
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THE ECONOMIC PERSON: ACTING AND ANALYZING. By Peter L. Danner. Lanham, Md.: Rowman & Littlefield, 2001. Pp. xv + 167. \$62.50; \$22. 95.

In contrast to hegemony of *homo economicus* found in modern economic theory, Peter Danner refashions economic theory in the light of personalist philosophy. Following Joseph Schumpeter, Bernard Dempsey, S.J., and Emmanuel Mounier, D. attempts to heal the modern rift between economics and ethics. In part 1, he quickly traces the historical development of the "economic person" from its ancient biblical and Greek sources, to contemporary personalist theory. The paucity of material on biblical and theological sources as well as meta-ethical issues linked with personalist philosophy will not satisfy the thirst of most moral theologians in this field. As an economist, however, he traces the demise of modern economic history, where the most significant error remains anthropological: the reduction of "economic persons" to "economic agents," and the separation of "economic science" from "economic praxis."

In part 2, D. discusses the economic issues of scarcity, economic values, gain-seeking, and community and the common good. Unlike some ethicists and theologians, he presumes that economics, at its core, is the science of "abundance" not scarcity. Rather than causing excess greed, scarcity promotes the creation of individual and communal goods through the innovative practices of economic production, pricing, and distribution. The combination of individualist gain-seeking, human sociality, and communal values like honesty, trust, and cooperation fosters an economy that is economically and morally vibrant. Both self-interest and altruism are needed for such an economy. Although economics is not a moral science, neither is it amoral or immoral; the linkage of ethics and economics remains within the context of realistic human and communal needs.

Many ethicists and theologians will not find D.'s discussion of ethics very illuminating. It remains excessively abstract and theoretical, and there is no discussion of the contemporary issues of

globalization and ecology. Yet, his positive view of the market challenges those pessimists who view market as demonic and "anti-Christian." D.'s book is not utopian but neither is it dystopian. His theory remains thoroughly economic, not ethical or theological, and thus provides a subtle and valuable reminder of the independent status of "economic science" in the academy.

DAVID W. HADDORFF  
St. John's University, New York

MYSTIK: SINNSUCHE UND DIE ERFAHRUNG DES ABSOLUTEN. By Josef Sudbrack, S.J. Darmstadt: Primus, 2002. Pp. 184. €19.90.

This small volume evinces Sudbrack's many years of meticulous scholarship and theological discernment. To S., mysticism links intrinsically the experience of the Absolute, the God question, the issue of total human fulfillment, and the meaning of life. It is also the heart of all genuine religions.

With Rahner, S. views mysticism as the intensification of faith, hope, and love—not as the ecstatic or the extraordinary. The mystic lives in the presence of God and finds God concretely in his or her daily life. Love is mysticism's highpoint and involves responsible activity. Because God *is* love in triune unity, S. suggests that the metaphysics of Being must be rethought, especially in the light of Teilhard's Christo-cosmic mysticism in which the "ultra" personal God is all in all.

The mystic, to S., knows that the ever greater God—never a particular thing—is beyond both knowing and unknowing and transcends both experience and non-experience. Paradoxically, however, everything can mediate God's immediacy because God is in, yet beyond and ahead of all created reality. S. prefers finding God especially in prayer and worship but also in music, poetry, and art since "love enters when reason remains outside."

Rejecting both relativism and exclusivism, S. urges Christians to seek with "reverential love" not only what is deepest in other world religions but also what light they might shed on *the an-*

swer to life's mystery: the crucified and risen Christ. Yet, for example, do Christians really need to explore Hindu pantheism to demythologize their sometimes anthropomorphic views of God?

I heartily concur with S.'s emphasis that the depths of the self are not necessarily open to God and that Zen done without faith, hope, and love is "useless" and may even lead to evil. Quite striking is S.'s assertion that missionary activity flows from a profound regard for human dignity because it offers people the ultimate meaning of life. He also suggests that the history of Christianity's enormous contribution to humanitarian enterprises still needs to be written.

HARVEY D. EGAN, S.J.  
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**METAPHORS FOR GOD'S TIME IN SCIENCE AND RELIGION.** By Stephen Happel. *Cross-Currents in Religion and Culture*. New York: Palgrave Macmillan, 2003. Pp. viii + 218. \$62.

The book focuses on an analysis of the use of metaphors in science and religion. Highlighting as well the narratives that these metaphors generate, its more distant aim is "a view of divine action in our world that includes, rather than excludes, all of creation" (1). In chapter 1 Happel defends the cognitive (referential) status of metaphorical language. Following thinkers such as Mary Hesse, he argues competently that metaphors figure vitally and nonreductively in the descriptive and interpretive power of scientific theories. More interestingly, he describes how in both religion *and* in science these indispensable metaphors have "excesses" of meaning that ineluctably generate narrative and temporal schemas. These schemas require the work of mutually critical cor-

relation by scientists, philosophers, and theologians.

H. proceeds to a series of sketches of what this work might look like in cosmology (chap. 2), complex systems theory and chaos theory (chap. 3), evolutionary biology (chap. 4), and neuroscience (chap. 5). He concludes by asking what it is about time as construed in the sciences that might evoke a notion of God, and what it is about God that can include a divine relationship to time. He suggests that the answer lies in a Thomistic trinitarian theology as developed by Bernard Lonergan.

The book lies "unabashedly in the Aristotelian tradition" (136), particularly as represented by Aquinas and Lonergan. H. does, however, attend to philosophical and theological counterpositions articulated by classical Neoplatonists such as Plotinus and Pseudo-Dionysius, and by modern figures such as Jacques Derrida and Jean-Luc Marion. Individual chapters contain illuminating (if dense) summaries of the relevant science, along with interesting forays into (*inter alia*) Husserlian phenomenology and Kantian esthetics.

The book succeeds admirably in its primary goal, particularly in the first four chapters, but is finally more suggestive in its more distant aim. Nonetheless, it is thought-provoking and nuanced. With supplementary readings to flesh out the positions on which H. builds (or which he contests), it would serve well in graduate level courses on science and religion or even on hermeneutics. The many promising avenues for dialogue between science and religion that the books opens up will, however—given Stephen Happel's recent untimely death—have to be pursued by others. This final work gives us occasion both to celebrate his contributions to the academy and to mourn his passing.

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