

BOOK REVIEWS

A HISTORY OF BIBLICAL INTERPRETATION. Volume 1, THE ANCIENT PERIOD. Edited by Alan J. Hauser and Duane F. Watson. Grand Rapids: Eerdmans, 2003. Pp. xxi + 536. \$45.

Eerdmans is publishing a four-volume reference work on the history of biblical interpretation that promises to detail the key figures, texts, and issues central to scriptural exegesis in both the Jewish and Christian communities. *The Ancient Period* is the first installment. It is written by an international team of scholars who offer, on the whole, clear, accessible, and authoritative accounts of ancient biblical exegesis. With the bibliographies appended to each chapter and a helpful set of indexes, this volume will provide wide audiences helpful orientation to an important field of research.

The work begins with inner-biblical exegesis in the Tanak; subsequent chapters explore scriptural interpretations in the Dead Sea scrolls, Targumim, Jewish Apocrypha and Pseudepigrapha, as well as the writings of Philo and the rabbis. One chapter explores the use of the Old Testament in the New, and remaining chapters examine biblical exegesis by second-century figures, Alexandrian and Antiochene scholars, Jerome, and, finally, Augustine. The chronological expanse is admirable and the editors have taken Jewish scriptural exegesis more seriously than one might find in comparable volumes. Two important articles on canonization help round out the picture of ancient exegesis by articulating the scope of Scripture in the Jewish and Christian communities.

At the same time, it is puzzling that an essay on Scripture's divine authorship was not included. There is little organized discussion of this topic, which should have merited a chapter on its own (see 388), since the claim made by both Jewish and Christian communities in antiquity, that their respective Scriptures enjoyed a divine authorship ("inspiration"), bore considerably on how these writings were interpreted. Moreover, such a chapter would prepare readers for the last two volumes in the series, as the emergence of modern exegesis has in no small measure been shaped by the denial, or at the very least, the reassessment of Scripture's divine authorship.

Patristic scholars in particular will have some concerns about this volume. They will probably wonder why more attention was not given to the emergence of homilies, commentaries, scholia, and catenae. These were the literary genres within which most biblical exegesis flourished in the early Church, to say nothing of the history of subsequent biblical interpretation. The inclusion of two chapters on second-century biblical interpretation ("Apostolic Fathers and Apologists" and "NT Apocrypha and Gnostic Writings") is conspicuous when, at the same time, only passing mention is made of later exegetical giants like Theodore, John Chrysostom,

Ambrose, Gregory of Nyssa, and Theodoret. Ambrosiaster and Cyril of Alexandria are never mentioned.

Most striking is the near absence of attention to Origen (see ix). He warrants a robust chapter. The few pages that are devoted to him are rather murky (is the typology/allegory distinction valid, or is it not? [337]), too hypothetical (the distinction between rhetorical and philosophical schools and their respective influences on Antiochene and Alexandrian exegesis has hardly been established [343 ff.]), and certainly incomplete (only passing reference on 339 to his massive text-critical enterprise, the *Hexapla*). Origen was arguably the most important interpreter of Scripture in the early Church as well as its most influential. The medievalist Beryl Smalley insisted that “to write a history of Origenist influence on the west would be tantamount to writing a history of western exegesis” (*The Study of the Bible in the Middle Ages* [1952] 14), and Henri de Lubac’s own four-volume *Exégèse médiévale: Les quatre sens de l’Écriture* (1959–1964) provided extensive confirmation of this thesis. The forthcoming installment on medieval and Reformation exegesis in Eerdmans’s series should take Origen and the vicissitudes of his legacy far more seriously.

An important leitmotif in this volume is the richness of interpretive praxis. The contributors are continually raising the question, sometimes explicitly and sometimes not: What counts as interpretation? The answers offered include echoes, allusions, citations, and translations. They also include exegetical procedures and the sorts of referents they identify (literal and nonliteral). There are discussions of what is interpreted—Scripture—as well as of interpreters and their religious commitments that helped shape interpretation (see 296, 328–31). When viewed as a whole, the contributors to this volume testify admirably to the complexity of biblical interpretation. It is hoped that when this series on the history of biblical exegesis draws to a close, a summary statement will be offered on what counts (or could count) as “biblical interpretation.”

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THE ART OF READING SCRIPTURE. Edited by Ellen F. Davis and Richard B. Hays. Grand Rapids: Eerdmans, 2003. Pp. xx + 334. \$32.

“Even where the Bible’s authority is acknowledged in principle, many of our churches seem to have lost the art of reading [Scripture] attentively or imaginatively” (xv). Add to this the fact that many preachers have also lost this art and one has a multitude of reasons for supporting a project that seeks to overcome academic barriers to a more holistic and theologically coherent approach to Scripture. This volume of essays is the result of just such a project, sponsored by the ecumenical Center of Theological Inquiry from 1998 to 2002. If there is a unified theme to the essays it is that Christian interpretation of Scripture is an art as opposed to a technique-driven activity, and it is best learned through proper attention to gifted interpreters.

The book opens with Nine Theses on the Interpretation of Scripture. These represent the consensus of the various members of the CTI project. Rather than closing off matters, each thesis helpfully concludes with matters for ongoing discussion.

The essays themselves are divided into three parts. Part 1 contains methodological essays by Ellen Davis, Robert Jenson, Richard Bauckham, and David Steinmetz. Jenson's "Scripture's Authority in the Church" is particularly good. Although it is really a series of perspectival points rather than a unified argument, the essay cuts away many of the bedrock assumptions underlying scholarly biblical studies. It would have been very instructive if each author represented in this volume had responded to this essay, as Jenson's approach to the relationship between doctrine and exegesis seems to run counter to the approach of the more theologically committed exegetes.

Part 2 explores the "practices of reading in the church, past and present" with essays by Brian Daley, James Howell, William Stacy Johnson, Christine McSpadden, and Gregory Jones. The quality of the essays is high, though the topics range far and wide from Daley's "Is Patristic Exegesis Still Useable?" to McSpadden's "Preaching Scripture Faithfully in a Post-Christendom Church."

Part 3 focuses on "reading difficult texts." Here we find essays by Davis on inner biblical exegesis; Walter Moberly on Genesis 22; Gary Anderson on Joseph and the Passion; Richard Hays on resurrection hermeneutics; Moberly on John 7:14-18, and Marianne Thompson on the foot washing in John 13. Each essay offers detailed readings of specific passages combined with sophisticated theological insight. It is striking that from a group that sought to bridge gaps between systematic theology and exegesis, no systematic theologians were asked to deal with a biblical text.

The volume concludes with six sermons (three by Davis and three by Hays). The presence of these sermons reminds readers that weekly preaching is where most Christians and preachers connect most regularly with Scripture. Both Hays and Davis are accomplished preachers, though it would have been nice to have sermons from some others in the group. I was particularly struck by the afterwords that accompany each sermon, describing the sermon's context and offering further interpretive reflections on the biblical texts and on how the preacher addressed a text for a particular context. If the art of interpreting Scripture is best learned through attention to artful interpreters, this is one of the most successful parts of the book.

As the sermons with after-reflections serve the aims of this volume very well, I would offer readers one suggestion. In his essay on Scripture's authority Jenson admonishes theological interpreters of Scripture to be "entirely blatant and unabashed in reading Scripture for the church's purposes and within the context of Christian faith and practice. Indeed, guide your reading by church doctrine" (28-29). In the light of this admonition, readers should probe the essays in the section on reading difficult texts with the following question in mind: Do these interpreters treat theology as a form of exegesis, or is the theological reflection based on exegesis arrived

at on other grounds? It is a tribute to the sophistication of these essays that this question does not always admit of a clear answer. Nevertheless, I detect a tendency to let historical exegesis drive doctrine rather than the other way around. One can see and appreciate this struggle in Davis's later homiletical reflection on Genesis 22 in the light of doctrines about God's immutability.

It is common to complain that books of essays do not always hang together very well, and one might say that of this volume too. However, most of these essays would not otherwise be available. I am thankful that they have been gathered and presented in this way. I intend to use some of them in my classes.

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STEPHEN FOWL

THE CURSE OF HAM: RACE AND SLAVERY IN EARLY JUDAISM, CHRISTIANITY, AND ISLAM. By David M. Goldenberg. Princeton.: Princeton University, 2003. Pp. xv + 448. \$35.

The curse of Ham in Genesis 9:18–25 has been used to justify the enslavement of Black Africans for more than 1000 years. Problematic, of course, is that it is Ham's son Canaan who is cursed with enslavement and that nowhere does the text suggest that Ham was Black. Goldenberg uses this exegetical mystery as his launching pad for an exhaustive study of the connection between racism and Black enslavement. His focus is how dark-skinned people were perceived in Jewish literature and whether there is a link between those perceptions and the practice of slavery in Western civilization. The theoretical underpinnings of G.'s thesis are the works of Frank M. Snowden and Lloyd A. Thompson who concluded that the classical world of antiquity was not racist, even though anti-Black sentiment did exist (8–10). G. "decided not to ask whether ancient Jewish society was racist but instead to ask a simpler question: how did Jewish society look at the black African?" (10).

The book is divided into four parts. Part 1 examines the images of Blacks in biblical and postbiblical Israel with a particular focus on the identification and location of the Kushites. G. demonstrates that there have been numerous misreadings of Moses' marriage to a Kushite woman in Numbers 12:1, the Bible's most detailed description of a Black person in Isaiah 18:1–2, 7, and the proverb about skin color in Jeremiah 13:23. Although G. concludes that in Philo and the patristics Blacks did become a metaphor for sin, he contends that the metaphors were not intended as racist slanders (47–49). One cannot assume, he argues, that allegorical exegesis reflecting antipathy towards Blacks equals a negative evaluation of them (74–75).

Part 2 analyzes references to skin color in early Jewish literature in three relationalities: the color of women and beauty, the color of skin and health, and the color of skin and ethnicity. G.'s findings suggest that there are universal etiological and environmental tendencies that favor a somatic norm over dark-skinned and light-skinned individuals (dark and light skin

were perceived as extremes and indicated sickness). Preference for a somatic norm can be traced throughout Jewish, Christian, and Islamic sources (110–12).

Part 3 examines the evidence for Black slaves in Israel and is only eight pages long. The evidence is meager. While Blacks outside of Africa were often identified as slaves due to their somatic condition, not all slaves were Black. The large scale importation of Black Africans did not begin until the Arab period (134). G. demonstrates that Black Africans were a minority among the slave populations of ancient Greece and Rome and suggests that this was probably the case in ancient Israel too (138).

Part 4, “At the Crossroads of History and Exegesis,” is the heart of G.’s study. It shows that the etymology of “Ham” is not “black,” “heat,” or “darkness,” despite some traditional interpretations (149). Those derivations result from the increased enslavement of Blacks during the Arab period when Islamic versions of the Ham story influenced Jewish and Christian interpretations of Genesis 9:18–25. This construal of the story permeated the Christian West and particularly antebellum North America (168–77). An unusual twist to the interpretation was the inclusion of the fratricidal Cain who was seen as ancestor of Ham and of all Black Africans destined to be enslaved (178–82).

While this is an exhaustive study, it does not provide much new information. G. accepts and then confirms the conclusions of Snowden and Thompson that racism was not a factor in ancient slavery and that moderns often confuse esthetic preferences with racial prejudices (198). Even the suggestion that racism was a factor in the Islamic slave trade is an argument already put forth by Bernard Lewis (*Race and Slavery in the Middle East*, 1990).

At times G. seems to protest too much in his evaluation that skin color did not matter. While his analysis is thorough, readers may come to a different conclusion about the fine line between racism and a preference for somatic norms. It seems that one of the results of having a preferred somatic norm could inevitably lead to racism. Perhaps in his effort to objectively examine the literature G. does not read enough into it. In a desire *not* to read anachronistic notions of racism back into the literature, he may have too quickly dismissed racism as one possibility.

The subtitle promises more than is delivered. The book is essentially about perceptions of race in Jewish society and literature with a only a perfunctory look at Christian and Islamic literature. The book is well researched—the notes and appendix total more pages than the body of the book—but lacks a bibliography, which is particularly unfortunate for such a comprehensive study. Nonetheless, G. has made a valuable contribution in his method and presentation of the evidence for his case. Anyone wanting to know about the curse of Ham or Jewish perceptions of the Black race will find this study an invaluable resource.

THE STRUGGLE TO UNDERSTAND ISAIAH AS CHRISTIAN SCRIPTURE. By Brevard S. Childs. Grand Rapids: Eerdmans, 2004. Pp. xii + 332. \$35.

This book has two major aims. The first is the straightforward effort to review the history of interpretation of the Book of Isaiah by the Christian Church through the centuries. Childs achieves this by selecting important biblical interpreters from a number of key moments. Emphasis falls on the early Church, represented by the reception of the Septuagint and commentators Justin Martyr, Irenaeus, Clement of Alexandria, Origen, Eusebius, Jerome, John Chrysostom, Cyril of Alexandria, and Theodoret. The medieval period merits just two figures, Thomas Aquinas and Nicholas of Lyra; and the Reformation two, Martin Luther and John Calvin. From the 17th century onwards, C. gathers brief references to a wide variety of both Reformation and Catholic commentators in each century. He chose Isaiah to illustrate the changes and continuities in interpretation partly because enough examples survived, especially from the early periods, and partly because he was completing a major commentary on Isaiah for Westminster/John Knox in 2001.

C.'s second goal, and the more dominant one, is to illustrate the various methods by which the Scriptures have been interpreted by Christian tradition. He shows both how they have diverged widely due to cultural and other factors, and yet all reveal a "family resemblance" that actually has set clear parameters to the understanding of the Scriptures, parameters that have been recognized and observed over the whole of Christian history. The center of this "rule of faith" is that all Scripture speaks of Jesus Christ and his presence in the Church. C.'s own method is to give the historical and ecclesial background of each of his commentators, analyze their major writings, lay out their exegetical method, give several examples from their writings on Isaiah (in some cases quite sparse), and then offer a critique of their strengths and weaknesses. He always includes a bibliography on the commentator.

By this kind of diachronic comparison, C. is able to isolate some major common elements in the history of Christian reflection on the proper way to interpret the Scriptures. These elements include (1) acknowledging the divine authorship of the entire Bible; (2) maintaining the link between Old and New Testaments as belonging together; (3) discerning levels of interpretation from literal to spiritual; (4) wrestling with the essential role of both human and divine voices in the text; and (5) confessing that all of Scripture, not just the New Testament, speaks of Christ in some way. C. shows that the most common interpretive principles were often simply inherited or assumed and as a result no strict vocabulary or fixed rules of interpretation ever prevailed for long. This impermanence was aided by the fact that, at least through Calvin in the 16th century, most commentaries were intended for pastoral use within the Church and therefore used the current idioms of church language. Only with the advent of the Reformation and Enlightenment did emphasis turn to philological concerns, historical accuracy, and arguments from reason to interpret texts. Indeed the

battle of the Bible for the last three centuries has largely pitted secular readings against traditional church doctrinal understandings.

The book is not easy reading since terminology constantly changed through the centuries, the methodologies are often only partially articulated by earlier writers, and the amount of Isaiah material to use as examples varies widely from one commentator to another. But the book is very valuable because few studies so succinctly capsule the key teachings of different exegetical giants. C. soundly establishes that almost all exegesis up to the Enlightenment was grounded in the conviction that the Old Testament was prophetic of the New, and that individual books received their value insofar as they pointed to Christ. C. also makes clear the development from largely spiritual readings, to original-text concerns, to postmodernism.

The reader is likely to get the impression that C.'s study provides rather a collection of materials gathered along the way of research toward writing a commentary than a complete analysis. Three shortcomings cry for more attention. (1) Although the Scriptures have largely been known and proclaimed in worship and liturgy, especially the Book of Isaiah, little of the liturgical contexts appears in the "struggle" to know Isaiah—one would think that all exegesis had been done by poring over books as isolated literary works. (2) I also miss some conclusion as to what a workable method of interpretation might look like today as a result of the lessons learned from a core of "family resemblances" and a "rule of faith" developed over the centuries. (3) Finally, since the struggle has largely centered on balancing respect for the Old Testament as a sacred text of Judaism with an overwhelming christological focus in Christian readings, how should a Christian rightly read the Old Testament today? C. has surely worked these matters out and perhaps in a future revision he will address them more fully.

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LIFTING THE BURDEN: READING MATTHEW'S GOSPEL IN THE CHURCH TODAY. By Brendan Byrne. Collegeville: Liturgical, 2004. Pp. xiii + 249. \$19.95.

Commentaries on individual books of the Bible continue to flourish. In the past, critical commentaries, drawing on form-critical studies, focused primarily on the small units that comprise a biblical writing. Today scholars attend more carefully to the larger context within which a particular unit appears. The Gospels especially are best approached as extended narratives that unfold gradually to reveal their unique understanding of who Jesus is and what it means to be his disciple. To this end, Byrne's commentary on Matthew moves readers at a leisurely pace through the Gospel to allow time to savor insights and perspectives unique to Matthew's story of Jesus. B. is an Australian Jesuit and professor at Jesuit Theological

College in Melbourne. His commentary grew out of a class he taught on the First Gospel.

B. admits in the introduction that he was not initially drawn to this Gospel, but through class preparations he “discovered a gospel that teaches us to look at humanity through the eyes of Jesus and see it as afflicted and weighed down with all manner of burdens” (vii). Matthew’s quotation in 9:13 and 12:7 of Hosea 6:6 (“What I want is mercy, not sacrifice”) underscores this image of Jesus. Thus, in one of B.’s most creative moves, he proposes to use, along with the Hosea quotation, Matthew 11:28–30 as a lens for interpreting the whole of Matthew’s Gospel: “Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light” (NRSV). By giving these texts a central role in his reading B. puts other Matthean texts in perspective, e.g., the frightening, apocalyptic images of destruction, final judgment, and eternal damnation. At the same time, these distinctively Matthean passages allow B. to reflect on the turmoil within the Church today and the burdens shouldered by many—for example, those stemming from the recent sexual scandals involving clergy and the unrealized hopes for a renewed Church as envisioned by Vatican II.

A second creative move by B. is less effective and convincing. To highlight Matthew’s final verses, he divides the Gospel into three unequal parts: 1:1–4:11 represents the prologue to Jesus’ messianic ministry (19–43); 4:12–28:15 focuses on the messianic ministry itself (47–223); and 28:16–20 concludes with the Church on mission to the nations (225–33). The importance B. gives to the final five verses of Matthew is not supported by his commentary on them, which amounts to barely six pages. His lively discussion of the early part of Matthew is far more interesting and compelling.

Throughout his engaging and lucidly written study B. moves with ease from exegesis to interpretation, from textual explanation of an ancient text to a modern application of its meaning, from academic expertise to pastoral reflection. He is especially good at addressing any anti-Semitism provoked by Matthew’s Gospel and at seeking to restore a deep respect among his readers for the Jewish faith and people.

Without question B.’s commentary is good, solid, and creative. But there are troubling aspects as well. B. never defines what he means by “the Church.” He often seems to mean the Roman Catholic Church. More worrisome is what “world” he envisions. His primary guides are well represented in the footnotes: Andrew Overman, Ulrich Luz, W. D. Davies, Dale Allison, Eugene Boring, Daniel Harrington, John Meier, and Rudolf Schnackenburg—superb scholars all, who should be consulted. But left off the list are many on the cutting edge of Matthean scholarship including fellow Australian Elaine Wainwright and Warren Carter (originally of New Zealand). Both have written extensively of Matthew’s concern for the marginalized and oppressed.

Perhaps it is a grim reminder that those who can read and write about Matthew’s Gospel represent less than 1% of the current world’s popula-

tion; 80% live in substandard housing, 70% cannot read, and 50% suffer from malnutrition. Reading Matthew's Gospel in that world is the Church's greatest challenge. Therefore B.'s focus on the final charge of the compassionate Jesus of Matthew's Gospel is exactly right. But how to meet the challenge it represents will require another volume.

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THE DIDACHE: FAITH, HOPE, AND LIFE OF THE EARLIEST CHRISTIAN COMMUNITIES, 50–70 C.E. By Aaron Milavec. New York: Newman, 2003. Pp. xxxviii + 984. \$64.95.

THE DIDACHE: TEXT, TRANSLATION, ANALYSIS, AND COMMENTARY. By Aaron Milavec. Collegeville: Liturgical, 2003. Pp. xxi + 111. \$9.95.

Any future bibliography on the *Didache* will have to include this ambitious, impressive work. After explaining how he came to his approach to the *Didache*, Milavec briefly introduces the basic text-critical issues and then provides a Greek text of the work without critical apparatus but presented in readable sense lines. His text has spelling errors in 1.2, 1.3, 10.3, and 12.1, while he omits a *gēs* from 9.4. M. corrects the first and fourth of these errors in the well-designed abridged version intended for undergraduates. The facing-page translation aims to be literal and contains helpful features like explicit notation of plural forms of second-person pronouns, adjectives, and verbs. One could argue with some of his translations, for example, rendering without comment the third petition of the Lord's Prayer of 8.2 as "your will be born."

The bulk of the book offers in ten chapters M.'s frequently insightful section-by-section commentary. He uses grammar, vocabulary, and the sequence of topics treated to lay out with admirable clarity and vigor an innovative hypothesis about the point of the *Didache* and the key to its original compositional unity. He claims that a mid-first-century Jewish Christian community devised this work to present nearly every aspect of the life of its communities in an order of treatment meant to bring Gentiles from their first interest in the community to the status of baptized neophytes learning to take their place with other full members.

After he runs through the whole work, M. offers five chapters proposing solutions to classic interpretive cruxes such as whether the *Didache* used a written Gospel (no). M.'s reading of the work paints the portrait of a community of urban craftsmen sharing workshops and resources and living a spiritual and ethical discipline focused on protecting themselves from the unjust ravages of late antique society while waiting for the coming of God's kingdom to set all things right.

M. interprets the *Didache's* contents with the aid of copious references to rabbinic and other ancient Jewish literature and to studies of religion and society in the early Roman Empire. At the same time he addresses

every major issue, and perhaps most minor ones, raised in the enormous secondary literature generated on the subject since the end of the 19th century. The book closes with a long, not always convincing chapter on the relevance of the *Didache* for today.

M. persuades best when explaining the pedagogical reasons for the order of subjects treated, but his arguments based on grammar and vocabulary frequently seem to prove less than he thinks they do, especially when they trip up on details he misses. His presentation of verb moods and tenses, as well as the uses of the word *didachē* itself, in *Didache* 1–5 skips over 2 aorist imperatives in 1.4, the perfect indicative in 1.6, and the aorist optative in 5.2. It also neglects the use of *didachē* in 6.1 and 11.2 (60–61), which allows him to restrict the label “training program” to *Didache* 1.3b–4.14a, instead of extending it to *Didache* 1–10. Perhaps because of these oversights he leaves unexplained why candidates had to learn the Way of Death in *Didache* 5 after the Way of Life in *Didache* 1–4.

Occasional contradictions in his exposition leave the reader wondering just where M. stands on some issues. For example, he supposes that the *Didache* community understood adultery according to the sexual double standard practiced by Jewish contemporaries (130–31, 136–37), even as “an equal standard of faithfulness was expected for both husband and wife” (410). M. sometimes treats unfairly, even with disrespectful language, the positions of scholars he takes as adversaries. Does he really advance his argument by claiming that the great Jean-Paul Audet was “mesmerized” by a “fixation upon source documents” (244–45)?

M. persuasively presents evidence of the originally oral character of the material in the *Didache*. But such a long case for a hypothesis on the origination of an ancient text disappoints by offering no explanation of why someone committed that text to writing. Nor does M. ever attempt to prove his claim that the *Didache* covers “nearly every aspect of community life” (ix). If verified, M.’s hypothesis on the origin of the *Didache* would explain the whole work as a compositional unity rather than as a compilation drawn from various sources. Readers may end up agreeing, more than he would like, with his own assessment that “in many cases” he “had to push the evidence” (xxv).

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JOSEPH G. MUELLER, S.J.

APPROACHING LATE ANTIQUITY: THE TRANSFORMATION FROM EARLY TO LATE EMPIRE. Edited by Simon Swain and Mark Edwards. New York: Oxford University, 2004. Pp. xiii + 487. \$145.

Often seen by historians and classicists as a period of economic decline and cultural fragmentation, the late Roman world appears in all its diversity and vibrancy through the essays collected here. The economic straits of the so-called “third century crisis” are reconsidered: the hardships faced in some parts of the Empire are countered by evidence for increased prosperity in others (Richard Duncan-Jones, Emanuele Papi, Colin Adams).

The mixed picture of the economy joins that of other fundamental features of the Roman world. While Roman law declined in its literary articulation, the legal apparatus became more accessible and more inclusive of the population of the Empire than ever before (Tony Honoré). At the same time, the universal extension of citizenship (in A.D. 212) seems not to have undermined local law and civic patriotism (Peter Garnsey), and the recruitment of Goths into the army may have been only a short-term solution to military shortages that was quickly restrained, at least in the East (Michael Whitby).

Experimentation and reconfiguration marked developments in art, poetry, oratory, and philosophy. While philosophical schools attempted to develop new syntheses of the Platonic and Aristotelian classics with curricula to match (John Dillon), artistic innovations in the use of old art pieces (*spolia*) and the proliferation of carving in exquisite miniatures created a distinctively late antique approach to art that has suggestively been titled the “cumulative aesthetic” (Jas Elsner). Indeed, such an esthetic may be said to typify the profusion of Greek and Latin poetry during this period as well: verse encomia and the revitalization of iambic didactic poetry (especially by Gregory Nazianzen) marked innovative moves, while the abundance of mythological motifs stressed continuity with the past (Alan Cameron). Cameron’s protestation, however, that pagan images in late antique poetry carried no taint of pagan religious belief but only displays an elite literary sensibility, tends to flatten the diversity of manipulation and application of pagan myth by Christians and hardly explains the religious fervor evinced in the prose of outspoken pagans such as Libanius, Himerius, or Damascius. The residual paganism depicted in mummy portraiture from late antique Egypt belies any attempt to claim a homogeneous Christianization of pagan motifs (Susan Walker), as does the embodiment of Greek letters and Greek religion in the life and works of Libanius (Simon Swain). The latter, according to Swain’s insightful exposition, revived the best elements of the Second Sophistic project, combining artful Atticism, a more personal approach to the gods, and outspoken criticism of imperial corruption in the vein of Dio Chrysostom.

Parallel to the relationship of sophist and emperor was that between the bishops and emperor. Imperial church attendance exhibits an important pattern for appreciating church-state relations in the newly Christianized empire (Neil McLynn): attending Sunday services implicated the presiding bishops in the emperor’s own theological agenda (e.g., Valentinian’s), while non-attendance marked an attempt on the emperor’s part to avoid domineering ecclesiastics (e.g., Arcadius and Honorius). The stage for church-state relations had already been set in certain key respects early on. Because of its ready appropriation of *Romanitas*, the Church necessarily adopted the structures of authority and power that inevitably entailed a primacy for the Roman see (Mark Edwards). Yet, while the Church in the West accepted Romanness, the Hellenic tradition is claimed to have had little effect on Greek theologians (Edwards’s second essay). The emphasis on the particularity of Christianity (*vis-à-vis* Neoplatonism) is a salutary

move; but explaining away the common vocabulary shared (even if for different purposes and within different theological frameworks) by pagan and Christian thinkers only obfuscates the discourse(s) on the divine in Late Antiquity. Edwards's denial of any forms of pagan monotheism is unnecessary (and is, in fact, contradicted later in the essay: 216, 220), while his treatment of the quasi-Arian Eusebius, who is claimed to stand alone with "a scarcity of precedents" in adopting Greek philosophy as a "preparation for the Gospel" (227), is a serious misrepresentation. Unlike Justin or Clement (who in fact made just such an argument), Eusebius's *Praeparatio evangelica* (*PE*) was one of the most systematic and lengthy criticisms of the Greeks—even Plato—in antiquity (see especially, *PE* 2.6.21–2.7.8; 13.14.1–15.62.16; *Theophania* 2.30–50). Furthermore, despite Eusebius' dubious orthodoxy, he had no aversion (as Edwards claims, 229) to giving the name of God to the Logos (see *Eclogae propheticae* 1025d–1033c; 1036b–1037b), his theology of Whom is more likely influenced by Philo than by Plato anyhow (see *PE* 7–8, *passim*). Edwards's misplaced attempt to confine the Christian adoption of Hellenic thought to deviant Arianizing thinkers only conceals a more complicated interaction.

Throughout, the volume presents new insights and dismantles old images; its breadth and clarity make it a welcome contribution to the current attempt to engage the richness of the late antique world.

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AARON P. JOHNSON

NATURE, MAN, AND GOD IN MEDIEVAL ISLAM: 'ABD ALLAH BAYDAWI'S TEXT, ṬAWĀLĪ' AL-ANWĀR MIN MATALĪ' AL-ANZĀR, ALONG WITH MAHMUD ISFAHANI'S COMMENTARY, MATALĪ' AL-ANZĀR SHARḤ ṬAWĀLĪ' AL-ANWĀR. 2 vols. Edited and translated by Edwin E. Calverley and James W. Pollock. Leiden: Brill, 2002. Pp. xlvi, 724; xvi, 460. \$317.

This work is a translation from Arabic of an important historical elucidation of medieval Islamic theology and philosophy that would be equally useful for medievalists, scholars of Islam, and those interested in the study of comparative religions within Muslim scholarship of the 13th and the 14th centuries. The original work by 'Abd Allah ibn 'Umar al-Baydawi (d. 1316 C.E.), *Ṭawālī' al-Anwār min Matalī' al-Anzār*, was expanded on by Mahmud ibn 'Abd al-Rahman al-Isfahani (d. 1348 C.E.), who wrote a commentary (*sharḥ*) entitled *Matalī' al-Anzār Sharḥ Ṭawālī' al-Anwār*. The translators provide the non-Arabic reader for the first time access to a work that has been used in Islamic seminaries across the Muslim world for centuries. The work covers some of the most basic issues in Muslim theology, stressing the intersection of "rational" (philosophical) and "traditional" (religious) streams of thought. The translators' aim is to present a "summary statement" of the classical Muslim intellectual heritage and civilization, highlighting the tensions that existed between the two streams (xxv).

B. wrote the *Tawali'* towards the end of his scholarly career. His work emphasizes 'Asharite (Muslim orthodox) theology and seeks to critique the interpretations of the rationalists as well as the traditionalists regarding such issues as the knowledge of God, the essence and attributes of God, and divine providence. B. is influenced by some of the well-known giants in Muslim philosophy and theology, Ibn Sina and Fakhr al-Din Razi (xxiv); at the same time he draws significantly on al-Ghazali's critique of absolute rationalism. B. seems to lean towards the rationalist orientation, although he does not endorse the rationalist school as the best approach. Furthermore, it seems that the commentator, Isfahani, harboring Aristotelian inclinations, offers a rationalistic interpretation of some passages in B.'s text that were meant to be understood in religious terms.

Isfahani, whose father had studied with B., was commissioned by the Mamluk ruler, al-Malik al-Nasir Muhammad, to edit and write a commentary on the text as a "service" to readers of religious and scholarly texts who would benefit from a more reader-friendly style than B.'s (xlili). Both authors were Persian, Sunni theologians who, although a generation apart, lived in an age when the region was experiencing a rise in Shi'a influence and power (xxxvii). The *Tawali'* became a very influential work and inspired a host of other authors to produce writings that sought to consolidate earlier ideas into single volumes. Such works were included in the curriculum of Islamic seminaries where students would be exposed to a range of arguments from previous scholarship on theological issues.

B.'s work includes an introduction to "logical reasoning" and epistemology, in which he explains the rules of logical deduction to help the reader see their application to the subject matter—the physical world, universals, accidents, and substances. Book I covers ontology and natural philosophy. Books II and III (volume 2 of the translation) include discussions of customary topics in Islamic theology dealing with God, prophecy, the Imamate, and the "Last Day" (*yawm al-qiyamah*). B.'s stress on the need for prophets is indicative of his views against absolute reliance on reason and in favor of revelation as an important source of knowledge.

The work has been used as a text for centuries because of its breadth and depth in providing comparisons between Islamic and other religions' positions on matters of truth and guidance in the world. It gave access to material from a variety of sources on a range of issues interesting to theologians and philosophers of the time. What is remarkable about this 13th-century work is that it involves arguments from previous works that include discussion of traditions from both within and without the Abrahamic family of religions. For example, B. draws on his knowledge of Buddhist philosophy and also discusses the Hindu worldview, comparing it to the (in his view, superior) prophetic model found in Islam.

The present translation began with that of Edwin E. Calverley, a scholar and professor of Islamics at the Hartford Theological Seminary (renamed Hartford Seminary in 1981), who possessed several copies of the text including a "lithograph edition of 1887" and a Cairo print edition of 1902. Calverley completed a draft translation in 1962 that required considerable

revision. Since he was unable to continue the work due to failing health, his student Elmer Douglas took on the project, but his own poor health led him in 1975 to pass on the project to James W. Pollock who revised the translation and edited the entire opus herewith published.

The introduction, while situating the translation within the larger intellectual landscape of the time, includes helpful notes explicating such issues as the presence of various manuscripts, the history of the translation efforts, and extensive biographical details on B. and Isfahani. The translation itself is filled with notes that clarify difficult terms for the non-Arabic reader. The glossary of technical terms included at the end is especially helpful in clarifying B.'s dense philosophical language. Also included is an updated bibliography of works on Islamic theology and philosophy. An index includes the listing of scriptural quotations from the Qur'an and the hadith, cited by B. and Isfahani.

These are primary texts in Islamic theology. Readers are indebted to the translators and editor as well as to the publisher for this valuable contribution.

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IRFAN A. OMAR

CONTEMPLATING AQUINAS: ON THE VARIETIES OF INTERPRETATION. Edited by Fergus Kerr, O.P. London: SCM, 2003. Pp. xi + 286. \$48.

These rich and varied readings of Aquinas and Aquinas scholarship can themselves be profitably read in many ways and by different audiences. There is no overall frame of reference, nor does the editor impose one. The collection demonstrates the vitality of the many-faceted "new wave" of scholarship—as contributor Otto-Hermann Pesch describes it—emerging after a decade of inattention following the Second Vatican Council. No longer forced to play the role of sanctioned norm for Catholic orthodoxy and distinguished as an historical figure in his own context through the previous generation's research, Aquinas is now engaged in fruitful dialogue by Catholic and Protestant scholars. As with Aquinas's own works, these new soundings explore multiple questions and themes, can be approached from a number of perspectives, implicitly raise interpretive challenges for one another, and may be read out of order. Each essay deserves its own separate response and each rewards a second and sometimes third look. One review cannot do justice to the panoply of sometimes conflicting interpretations.

Some essays, besides Pesch's, provide overviews of contemporary approaches. Most are broad enough to provide introductions for advanced students or an informed general reader but also offer enough detail and specificity for researchers seeking an orientation to the scholarship. Pesch includes an excursus on "naming God" that provocatively suggests that Aquinas's analogical reasoning amounts to a sort of higher-order metaphor. Fergus Kerr focuses on the British context where until quite recently Aquinas's contributions to theology have been viewed rather narrowly as a resource for natural theology. Kerr's narrative underscores research that

corrects those views as well as the notion that Aquinas's trinitarian doctrine is defective. Herwi Rikhof outlines the history of the research group at Utrecht and summarizes its key findings. Like many of the essays in this volume, these highlight the theological thrust of Aquinas's work, the crucial role of Scripture in his thinking, the importance of the negative moment in his theology, and the need to attend to the subtlety of his linguistic moves, the historical development of his thought, and the interconnections of notions developed at different periods and in various texts. Robert Miner offers a more focused review of three recent North American works on language, anthropology, and Christology. Finally, Fran O'Rourke summarizes the very important recovery of Platonist dimensions in Aquinas's thought.

Other essays probe the dynamics of Aquinas's thinking. Mark Jordan suggests that Aquinas wrote the *Summa theologiae* as "an ideal curriculum" proposed in effect as a reform for Dominican education. Aquinas's aim was to overcome the tendency to separate moral manuals from their broader theological and scriptural framework. Jordan argues persuasively that Aquinas's proposal was not adopted and that later distortions of his thought are in part due to that lack of reception. Rudi te Vedde clarifies philosophy's role in Aquinas's theology (making the contents of sacred doctrine more manifest rather than proving their truth) by teasing out the implications of Aquinas's understanding of theology as a "subaltern" science, that is, one guided by superior principles from revelation. David Burrell's explanation of how Aquinas appropriated insights from *Liber de causis* to articulate the notion of the Creator as the cause-of-being is a qualification and extension of Burrell's previous work; as such, it is valuable for both its insights into Aquinas and its elaboration of Burrell's own thinking. Philip Reynolds contests a widely held position that Aquinas's treatment of the instrumental causality of Christ shifted in the later work to a conception of a distinct, quasi-physical efficient causality from earlier views short of that.

Both Laurence Hemming and Susan Parsons place Aquinas with respect to contemporary theological discussions by distinguishing his project from contemporary foundationalist schemes. Hemming recapitulates his contention from *Heidegger's Atheism* (2002) that Aquinas's and Heidegger's understandings of being and God are incommensurate. Aquinas was operating as a theologian basing himself on faith and unfolding the concerns of faith. The harm comes, according to Hemming, when Aquinas's theological reflection is construed as philosophy, thus putting him in "unwitting agreement" with Nietzsche on the question of truth. Parsons argues that the debate in the U.S.A. about how best to appropriate Aquinas's notion of natural law to provide a foundation for contemporary moral theology is problematic for similar reasons. For Aquinas, natural law is a further working out of the doctrine of creation revealed by faith. In Parson's view, all sides of the American debate ironically end up with a foundation that is a construct of human subjectivity rather than its ground. So here the trajectory from Aristotle's god to Nietzsche's death of god is played out in

a quest for natural law. These two essays along with others such as Pesch's, Burrell's and Reynolds's prompt more extended contemplation and debate about how analogical reasoning operates in Aquinas's thought. The book is likely to draw readers into other similar conversations with its texts.

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HISTORICAL METHOD AND CONFSSIONAL IDENTITY IN THE ERA OF THE REFORMATION (1378–1615). By Irena Backus. *Studies in Medieval and Reformation Thought*. Boston: Brill, 2003. Pp. xii + 416. \$187.

Irena Backus has firmly established herself as an authority on the reception of the Church Fathers during the Reformation era. Here she extends her scope to examine historical scholarship in a more general way, with the Fathers still playing a leading role.

Not satisfied with the conventional "Augustinian paradigm," B. examines four late medieval writers on Church reform (the anonymous "Orthodoxus," John Wyclif, Jan Stojkovic, and Marsiglio of Padua), all of whom used Augustine to justify their views on the origins of the Church and its authority. We are then shown how the Catholic apologist Johann Eck, keen to forestall any recourse to Augustine by Protestant scholars, filtered Augustine's visible, hierarchical Church wielding authority over Scripture through the anticonciliarist tracts of Juan de Torquemada. Eck resorts to "sophistry" (44) to reconcile his position on Peter's primacy with that of Augustine's *Retractationes*. Georg Witzel, an early convert of Luther who returned to the Catholic fold, used Augustinian texts to defend the traditional rite of baptism. We are shown how John Calvin used Augustine sparingly and sometimes out of context; and how Theodore Beza abandoned Augustine completely but placed great importance in the history of the first four general councils of the Church.

B. ferrets out concepts that Reformation scholars gleaned from pagan authors on issues like justice, virtue and vice, the emotions, and the soul, balancing them with Scripture and the Church Fathers. Some readers may question her comparison between Calvin's limited use of Greek philosophy and the 13th century's Christianization of Aristotle or late Antiquity's integration of Neoplatonism into Christian thought. Calvin cited John Chrysostom for exegetical, homiletic, and pastoral purposes; but for theological questions like free will he stuck to *sola scriptura* and warned his followers against reading the Fathers. In defense of the Trinity, however, he resorted to history to show how the ante-Nicene Church had embraced this doctrine. His sometime colleague Sebastian Castellio avoided the substance of pagan books but believed their language and style could improve on that of the Bible itself. In this he incurred the wrath of Beza, just as Erasmus had provoked conservative Catholics in the 1520s.

Throughout the book B. contends (*pace* Poncien Polman) that Reformation scholars used history not so much for polemical purposes but rather

to define their ecclesiastical positions. The distinction is not always evident. A Calvinist like Beza and Catholics like Claude de Saintes and Georg Cassander clearly used history and patristic authority not merely as foundations or even fortifications, but as weapons. Luther quoted Irenaeus to refute Oecolampadius's denial of the real presence in the Eucharist. Johannes Piscatorius and Jean Crespin, both Protestants, and Johannes Pesselius, a Catholic, all manipulated the same florilegium of Augustinian texts for polemical purposes by suppressing texts inimical to their own positions and by introducing sectarian annotations. Philip Melanchthon is presented as a nonpolemical historian of the Church, but he selectively drew texts from a very few Fathers to combat heretics of his day and to challenge the way Catholic authors used them. The Lutheran Mathias Flacius Illyricus wrote history "to respond to the Roman Catholic Church" view of the Lutheran movement (345). Although the chief aim of the *Magdeburg Centuries* was "to offer a historical apology of Lutheranism," it also "teaches that all compromise with the impious (that is, the Roman Catholic) Church is doomed to failure" and was marked by a desire "to establish a link between paganism and Roman Catholicism and to demonstrate that the latter encourages the former" (360–64). Caesar Baronius's monumental *Annales ecclesiastici* proposed to let historical texts "speak for themselves" (375)—a truly Ranke-esque goal—but he selected texts expressly to refute the *Centuries*. Manuals written to guide one's coreligionists through the growing number of patristic editions usually pointed out what was useful and what was dangerous to their own side. This sorting is indeed foundational; but it is also sectarian. Only with manuals written by Robert Bellarmine and Antonio Possevino do historical concerns clearly win out over sectarian ones, pointing the way to a truly authentic historical method as later defined by Jean Mabillon and practiced by other Maurists.

B. carefully analyzes here a multitude of Latin sources that few historians today can or ever will attempt to read. Such a vast subject obviously forced her to choose "representative" authors. Some readers will regret the absence of, or the brief attention paid to, certain other scholars—Guillaume Budé's *De transitu Hellenismi ad Christianismum* comes to mind. The publisher ought to have provided a copy editor for such a complex book written in a language not native to its author. The book is nonetheless an invaluable mine of information about both historical method and subtle sectarian polemic in the Reformation era.

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JAMES K. FARGE

KARL RAHNER: *GOTTESERFAHRUNG IN LEBEN UND DENKEN*. By Herbert Vorgrimler. Darmstadt: Primus, 2004. Pp. 284. €29.90.

Herbert Vorgrimler has long been a perceptive and sympathetic interpreter of Rahner's theology. In this synthetic volume he has brought together Rahner's life and work in a very accessible manner. Theology and

biography go together; this was particularly the case with Rahner. His life, thought, and influence comprise the first part of the book, while the second part takes up the main themes of his theology. Rahner was initially destined for a teaching career in philosophy, but difficulties with his doctoral supervisor in Freiburg (1936–1937) led him to shift to theology which he began teaching in 1937 at Innsbruck. V. traces the various stages of Rahner's career beginning with the stint at Innsbruck, then at Munich, Münster, returning to Munich, and finally back to Innsbruck, where he died in 1984.

Though primarily expository and with generous excerpts from his writings, the book defends Rahner against recurring criticisms of, for example, his anthropocentrism and the individualistic thrust of his transcendental method. V. stresses how the so-called anthropocentric nature of Rahner's theology is theocentrically grounded: the human person exists for God, not the other way around. On the criticism of Rahner's transcendental approach by Metz and others, V. shows how Rahner was aware of the ongoing tension between transcendence and history. To paraphrase him we could say that a transcendental experience of God and of grace is always mediated through a categorial experience in history, in interpersonal relationships, and in society. In a sense Rahner lived "in two worlds" (115). On the one hand, his incessant theological preoccupation with the God of incomprehensible mystery, who has come near in Jesus Christ, and who is to be approached in silent adoration, runs parallel with his passionate concern that the Church listen to the signs of the times. The latter concern frequently gave rise to frustration and anger at what he perceived as the all too slow pace of structural reform in the Church.

In all of this V. underlines Rahner's *Kirchlichkeit*, that is, the ecclesial nature of his theology—Rahner insisted on and valued receiving the *imprimatur* for his books—and his deep knowledge of the Christian tradition and the possibilities contained therein. Thus V. saw Rahner as working not for a "new" but for a "renewed" theology, one that returns to the sources as well as engages with the concerns of contemporary men and women. As a personal friend of Rahner over many years, V. was privy to many of the inner-church political and power struggles in which Rahner was caught up, many of which he lost. His moves from Munich and Münster were precipitated by difficulties either with church authorities or with academic colleagues. In 1974 he resigned from the International Theological Commission and from the Commission for Faith of the German Bishops' Conference. He grew weary at the restorationist tendencies within the Catholic Church after Vatican II, even describing himself as a "court-jester" who could say whatever he liked but whom no one took very seriously.

Such self-assessment is, of course, wide of the mark. V.'s book charts Rahner's enormous productivity and influence within Germany and beyond. He was responsible for a staggering literary output not just of academic articles (23 volumes of *Theological Investigations*), but of prayers, retreats, and sermons. Then there is his work on theological dictionaries (the 2nd edition of the *Lexikon für Theologie und Kirche, Handbuch der*

Pastoraltheologie, Sacramentum Mundi, etc.) and the very influential theological series *Quaestiones disputatae* which still continues today. V. also highlights Rahner's influence at Vatican II, where characteristics of his theology (e.g., God's universal salvific will) are found in *Lumen gentium*, *Gaudium et spes*, and elsewhere. He points to neglected areas of Rahner's oeuvre, for example, his work on liturgical renewal with Josef Jungmann, and the renewal of the sacrament of penance, while lucidly presenting the central themes of Rahner's theology including nature and grace, revelation, Christology, Church and sacraments, Trinity, soteriology, the supernatural existential, anonymous Christianity, and eschatology.

It would be interesting to hear V.'s responses, however, to some of the more recent criticisms of Rahner's theology and its underlying framework. What would he make of the criticism of Rahner as a foundationalist, or of postmodern critiques of the totalizing discourse of Rahner's underlying philosophy, or of the need for a more social ontology? One has the impression at times that V. is too close to his theological mentor and friend. Nevertheless, his book is a fascinating read and an excellent introduction to the life and work of probably the most influential Catholic theologian of the 20th century.

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DECLAN MARMION, S.M.

YVES CONGAR'S VISION OF THE CHURCH IN A WORLD OF UNBELIEF. By Gabriel Flynn. Burlington, Vt.: Ashgate, 2004. Pp. xi +280. \$69.95.

Congar was self-admittedly not a systematician. Several studies of his work stress that his writings were occasional, that his thought changed over time, and that one must be careful when attempting to tease out consistent positions and themes. Flynn is himself well aware of historical development in Congar's contributions, yet his main task is to demonstrate the overall unity of Congar's work and, with some adjustments, its relevance for today.

F. finds both the unity and the relevance of Congar's work to lie in its attention to the problem of unbelief. He relies heavily though not unconvincingly on a brief article by Congar that appeared in *Cross Currents* in 1962. This article itself hearkened back to programmatic concerns expressed by Congar in a 1935 work responding to a three-year study of the causes of unbelief undertaken by *La vie intellectuelle*.

F. argues that Congar's ecclesiological agenda, including his work on ecumenism, on the laity, and on church reform takes its shape from the need to articulate a "total ecclesiology" in response to the often legitimate concerns of the many who had left the Church or who remained, but with lukewarm commitment. Ecumenism is critically important because division among churches is a cause of unbelief. The role of the laity must be addressed because clericalism is a cause of unbelief. Church reform must be pursued because authoritarianism is a cause of unbelief. The Church must

strive to become what it is called to be because evangelization is central to its mission.

For this last reason F. prefers some of Congar's preconconciliar positions to his postconciliar positions, particularly when he perceives the later Congar to have undercut the importance of evangelization. F. does not become embroiled in contemporary conversations that construe evangelization as including not only proclamation but also presence, justice, dialogue, collaboration, and inculturation. He seems to presuppose that real evangelization is proclamation intended to evoke explicit Christian belief. He celebrates Congar's distance from Rahner's concept of anonymous Christianity but faults the later Congar for his rejection of the missionary urgency to save souls that would otherwise be lost. F. insists that the mission of the Church, even as expressed at Vatican II, is precisely the salvation of souls.

F. criticizes Congar on several other matters, including his negative reading of the Catholic Counter-Reformation, his apparent devaluing of the ordained priesthood, and his openness to reshaping the liturgy in the spirit of the age. He notes also with regret Congar's eventual acceptance of "reconciled diversities" as the goal of ecumenism. F. favors Congar's earlier emphasis on a Catholic-centered return to the sources.

In a similar vein, F. greatly prefers Congar's 1950 position that the Church is essentially without sin to his 1980 stance that the Church itself is sinful. In my judgment, F. overemphasizes agreement between Congar's early position with that of Charles Journet. He thereby misses important differences between the former, who emphasized the Church's engagement with history and who advocated reform of nonessential ecclesial structures, and the latter, who held that believers belonged to the essence of the true Church only to the extent that they themselves were without sin. Apart from this one issue, however, I find F.'s overall grasp of Congar to be expert and precise.

Congar never relinquished his claim that certain essential structures of the Church stand above reform. F. finds in this principle a key to being able to distinguish between true and false reform in the Church. He holds that Congar's theology, while not without flaws, has yet to be surpassed. The problem of unbelief remains a threat to the Church of today at least as much as to the Church of 1935 when Congar formulated the basis of his overall vision of a "total ecclesiology."

F.'s is one of several recent studies to build on the work of Congar. In *The Liberation of the Laity* (2003), Paul Lakeland unabashedly pushes Congar's trajectory in a leftward direction. In the work under review here, F. attempts to retrieve Congar's contribution to the contemporary Church in a direction virtually opposite Lakeland's. Fortunately, both Lakeland and F. clearly acknowledge that they go beyond Congar himself to promote their distinct agendas. In *Yves Congar's Theology of the Holy Spirit* (2004), Elizabeth Groppe argues that Congar's positions can serve to mediate issues that currently divide the left and the right. One might hope that Groppe's thesis proves to be true in the long run. For the present, though,

Lakeland and F. demonstrate how serious scholars can draw reasonably upon Congar's work in support of disparate ends.

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LEXIKON DER THEOLOGISCHEN WERKE. Edited by Michael Eckert, Eilert Herms, Bernd Jochen Hilberath, and Eberhard Jüngel. Stuttgart: Alfred Kröner, 2003. Pp. xxix + 849. € 58.

This dictionary of theological works is nothing short of an invitation to explore the rich tapestry of Christian theological literature from early Christianity to the present by way of over 1000 succinct articles. It has been edited by four renowned German-speaking Catholic and Protestant theologians, all professors at Tübingen. They were assisted by no less than twelve coeditors. The list of the 271 contributors reads like a *Who's Who* of German-speaking theology. The product of such broad-based and ecumenical collaboration is remarkable in both quality and breadth.

In 1988 Alfred Kröner published the *Lexikon der Philosophischen Werke* and in 1997 the *Hauptwerke der Geschichtsschreibung*. Both are helpful tools in their respective areas. Now Kröner has paralleled these by one in theology. The theological works selected are ordered alphabetically by title. The lexicon also has an index of authors (819–49) listing books (indicating original and German titles) under their respective author's name, including vital dates and possible German rendition of names.

Each article begins with the book's original title, followed—where applicable—by the title in German, author's name in the original, date of composition, year of first printing, year the first German edition appeared, and ends with the name of the article's author. This is followed by a brief bibliography indicating the best original edition and the most current German edition as well as some pertinent secondary literature. Every article sketches the book's content, tradition, reception, historical situation, and context within the author's oeuvre.

The earliest works discussed are *The First Letter of Clement* (A.D. 95), *The Teaching of the Twelve Apostles* (A.D. 100), and *The Montanist Fragments* (mid-second century). Even such lesser known authors as Polyander, Pinsk, and Ricci (*Tianzhu shiyi*) are included. The rather obscure but valuable *De natura novi orbis et de promulgatione Evangelii apud barbaros sive de procuranda Indorum salute* by the Jesuit José de Costa (Salamanca, 1588) is listed, as is Schillebeeckx's *Christ, the Experience of Jesus as Lord* (1977). Even Ignatius of Loyola's *Constitutions of the Society of Jesus and Spiritual Exercises* are treated. The first book discussed is the *Abecedario espiritual* by Francisco de Osuna (six vols., 1527–1554). The last article treats Friedrich Gogarten's epochal *Zwischen den Zeiten* (1920). While striving for balance among the centuries, there is detectable a strong emphasis on patristic literature and some understandable partiality to German theologians. Comparatively short is the list of 19th- and 20th-century theologians. One regrets the omission of such significant contributors

to the theological enterprise as Max Weber, Chateaubriand, Rudolf Otto, C. S. Lewis, Chesterton, Buber, and Eliade. The philosophers Pascal and Heidegger are included, but not—though also crucial for Christian thought—Leibniz, Kant, Hegel, Kierkegaard, Gadamer, Ricoeur, and Levinas. Obviously theological scholarship was one of the overriding criteria.

While supplying a thorough list of patristic literature, the lexicon largely ignores Orthodox theology. Only Staniloae and Bulgakov (not his more significant *The Comforter* but rather *Orthodoxy*) are presented. Thus this dictionary is essentially a balanced lexicon of patristic, Latin Catholic, and Protestant works. In the explicit search for ecumenical impartiality and basic writings Luther seems to enjoy the most entries, with Augustine ranking second.

English readers will be pleased to note the inclusion of such names/titles as Roger Bacon, Butler, Carruthers's *Westminster Confession*, Channing, Coleridge's *Aids to Reflection*, Anthony Collins, Edwards's *A Treatise Concerning Religious Affections*, Cherbury's *De religione gentilium, errorumque apud eos causis*, Helwys's *A Declaration of Faith of English People Remaining at Amsterdam in Holland*, Hick, Hooker, Jewel's *Apologia Ecclesiae Anglicanae*, John of Salisbury, Henry More, Thomas More, Pole, Shaftesbury, Theodore of Canterbury, Tindal, Toland, Tyrrell, Wesley, Wescott, Wiles, Williams, and Wyclif. Central thinkers such as Newman, Ockham, Wyclif, Wesley, Lonergan, Macquarrie, Alexander of Hales, and Anselm figure prominently. Impressive as this list is, there are significant lacunae: Keble, the Chadwicks, Dulles, Sullivan (particularly *Magisterium*), Pusey, Bouyer, John Courtney Murray (especially *Religious Liberty* and *Bridging the Sacred and the Secular*), Sertillanges, Anton Angel, Manning, Wiseman, and Garrigou Lagrange. The editors had decided on the year 1980 as *terminus ad quem* for still living emeriti's books. Five of Balthasar's and seven of Karl Rahner's writings are presented, as are Hugo Rahner's *Symbols of the Church* and two of de Lubac's books. Mariology and spirituality go largely unrecorded. David Tracy's *Plurality and Ambiguity* is mentioned but not his more seminal and extensive *Blessed Rage for Order and Analogical Imagination*.

Whoever seeks readily available and reliable information on theological works will rarely be disappointed when consulting this superbly organized and scholarly written dictionary. This handy lexicon will surely become an indispensable vade mecum for numerous theologians and students of theology.

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EMERY DE GAÁL

THEOLOGY IN AMERICA: CHRISTIAN THOUGHT FROM THE AGE OF THE PURITANS TO THE CIVIL WAR. By E. Brooks Holifield. New Haven: Yale University, 2003. Pp. ix + 617. \$35.

I cannot recommend this text highly enough. Holifield's magisterial interpretation is based primarily on original sources of the Protestant and Catholic theological traditions from the 17th century to the Civil War. In

almost 30 years of teaching the history of theology in the U.S.A., I have not come across a more comprehensive and judicious interpretive survey of the theology of the period. The book is ecumenical. It treats the great diversity of theological traditions in the period with an objectivity and accuracy that many will find insightful and penetrating. Experts in the history and theology of particular traditions may take issue here and there with certain interpretations, but most will agree that the comprehensive interpretation is a *tour de force*.

H. is the Charles Howard Candler Professor of American Church History at Emory University. He studied at Yale University under Sydney Ahlstrom, the first major 20th-century historian to write comprehensive survey essays on the history of theology in the United States. Ahlstrom, however, focused his work primarily on the Puritan and Reformed traditions and did not analyze the wide spectrum of theological voices in the American religious communities—he left out, for example, the Methodist, Baptist, Disciples of Christ, Mormon, and Catholic theological traditions. H. has surpassed his teacher in providing a substantive introduction to the various Catholic as well as Protestant theological traditions.

H. argues throughout that “one important feature of Christian religious life in early America was an extensive tradition of theological reflection and that this tradition engaged American writers from multiple religious backgrounds in a vast conversation that linked them to a trans-Atlantic world” (vii). The various denominational theologians played a crucial role in the life of the churches as they reflected on their foundational documents and conversed with their ancient and European theological predecessors and their contemporaries in an attempt to demonstrate the reasonableness of theology and of Christianity itself, and to meet the challenges proposed by the evolving intellectual, and particularly philosophical, currents in the Western world.

The very structure of the book reflects H.’s historical argument about the role of theology—whether professional or populist, academic or pastoral—in America before the Civil War. After an introductory chapter that focuses on the nature and structure of various kinds of theology in the U.S.A., H. divides his book into three major interpretive periods. Part 1, covering the 17th and 18th centuries, examines the Reformed (primarily Calvinist) traditions that shaped early American theology. One of the five chapters in this section is devoted to Jonathan Edwards, unquestionably the greatest American theologian of the period. Part 2, on the antebellum period, explores what H. and other historians call the Baconian evidentialist style of theology. Here he examines Deist, Unitarian, Universalist, Episcopal, Methodist, Baptist, various restorationist, Black, Mormon, and Calvinist theological attempts to present a reasonable case for Christianity based on the evidences of miracles and prophecies among other things. Part 3, also on the antebellum period, outlines what H. calls alternatives to the Baconian style of theology. Here he presents alternative understandings of reason as they are evident in the Lutheran, Catholic (in both the

more medieval rationalist and 19th-century Romantic approaches to reason), Transcendentalist, and Mercersburg theological traditions. One chapter in this section is devoted to the theology of Horace Bushnell, in the judgment of many the most creative theologian in 19th-century America. H. ends this section with a discussion of slavery and the consequences for theology of the debate over that issue.

H.'s method is primarily descriptive, and in this he has been accurate and fair in examining the dizzying diversity of theological traditions. Although I recommend this book highly, as a historical theologian I am troubled by the purely descriptive historical approach, because it leaves the impression that all is well in the sometimes conflicting and competing theologies within the Christian community. The U.S.A. is a religious sea with many ships afloat, going in different directions, with no apparent port in mind. I believe it would be helpful in an ecumenical era to establish criteria of authenticity that might be useful in adjudicating conflicting theological differences without denying a legitimate theological diversity. Admittedly this is a job for theologians, and historical theologians in particular, and thus the historian, *qua* historian, can claim that this is not his or her task. Nonetheless this task needs to be accomplished to provide religious seekers an earnest desire to engage in the quest for Christian unity.

As a historian, H. demonstrates effective classroom teaching skills. His text is well written and easily accessible to a wide variety of readers, undergraduates as well as graduates. It should be widely distributed in college, university, and public libraries. The seminarian, pastor, and the general reader as well as professional historians and theologians will find much benefit in reading this history.

Marquette University, Milwaukee

PATRICK W. CAREY

FACE OF THE DEEP: A THEOLOGY OF BECOMING. By Catherine Keller. New York: Routledge, 2003. Pp. xx + 307. \$25.95.

Keller's work should be of wide interest as encapsulating the post-modern/modern discourse around whose categories much academic Protestant and Catholic theology today revolves. Critiquing the Eurocentric "sacralization of order" (20) due to the inevitable association of order with power (an orderer), she argues that what the ancient world saw as an ordered "cosmos" should instead be described, with James Joyce and Gilles Deleuze, as a "chaosmos." Drawing upon Deleuze and Alfred North Whitehead, K. subjects the notion of "beginnings" or "origin" to a similar critique, arguing that any attempt to find an origin is an attempt to onto-theologically control and confine the play of things. Since the word "God" has become so fraught both with this understanding of order (God as all-powerful orderer distinct from what God orders), grounding a "theopolitics of omnipotence" [22] or a "Christian dominology" [98], and with

the controlling claim of an ultimate origin, she proposes a “tehomology” or “tehomonic theology” (159), which is indebted to Luce Irigaray and Julia Kristeva, among others.

The critique that K.’s tehomology offers to the theology of “God” is inscribed within the key theological sources of the traditions she is critiquing. In this way K. manages both to combine bits and pieces from various academic schools (which appear like commodities on the Exchange, despite her repeated critiques of capitalism) and to structure the book’s argument as an interpretation of Genesis 1:1–2, “In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.”

The book’s part 1 sets forth the guiding contrast between a theology of “the deep” (*tehom*) and a Creator/creation theology (dominology). K. argues that “loathing of the deep” leads to the desire to master chaos as an “order” or a controlled “origin.” *Tehom* is thus not “God” or a replacement for “God” (39). Rather *tehom* is an invitation to allow “what scientists call ‘self-organizing complexity’ ” (117, cf. 232)—the hypotheses of chaos theory (188–89)—to shape our understanding of the rhythm of things by turning away from our need for control and instead appreciating, in the transgression of what we had imagined to be boundaries, “the tehomonic infinite” (7) as a matrix of ever streaming possibilities.

Part 2 treats the notion of creation *ex nihilo*—imported by means of intratextual biblical reading into Genesis 1 (K. unfortunately treats only Genesis 1:1–2 and bits from Genesis, Job, the Psalms, and Isaiah that refer to Leviathan)—as presented by patristic theology and Barth. K. faults Irenaeus’s critique of the gnostic deployment of *tehom* but lays more blame on Athanasius whose understanding of eternity, power, and “nature” express the “classical homophobia” that always pairs with “tehomophobia” (62). Augustine’s theology shares similar flaws, but he displays a “tehomonic ambivalence” (66) found in his irrepressibly dialogic manner and his “homoerotic-passions” (69). Barth rejects creation *ex nihilo* as unbiblical, but (in contrast to some postmodern Barthians) his understanding of “God” instantiates “Christian dominology” more thoroughly, according to K., than even Athanasius.

Part 3 takes up the *Enuma Elish*, with its presentation of Marduk’s battle with Tiamat, as a more probable interpretive key for Genesis 1:1–2 than is *ex nihilo*. Drawing on Christian and Jewish exegetes, K. argues that we can discern in Genesis 1:1–2 a hidden “biblical tehomophilia.” Job then appears as a figure who exposes, in a Bakhtinian “carnavalesque” manner, the claims of “God” and promotes instead the “spirit who circulates upon the waters, who sports with Leviathan, whose wisdom organizes an immense, teeming and sexy universe” (140). For K., Melville’s *Moby Dick* displays the cost of the cursed rage for order.

The chapters of part 4 discuss, respectively, Genesis 1:1–2’s “in the beginning,” “God created,” “formless and void,” “darkness upon the face,”

“the deep,” and “Spirit vibrating.” As this last phrase suggests, although these chapters largely repeat and systematize what K. says earlier, through constant evocations of female sexuality she gives a feminine personality to “the deep”: “In waves and drops comes a strange grace: the bottomlessly inhuman contracts again into the site of our becoming” (228), “the sinuous pulsing upon the waters—waters no longer *tehom* but *mayim*, materializing, wet, energetic” (236), and so forth.

K.’s *tehomology* argues for accepting and rejoicing in the sheer flux of free indeterminacy and the beauty that continually emerges from this flux and returns to it. While she feminizes and somewhat personalizes this flux, ultimately she recognizes nothing but the “rhythmic life of all creatures” (238). Matter and motion are all.

The fact that K.’s postmodern work so fully endorses the basic Enlightenment claim about matter and motion should give pause. Her reduction of “order” to arbitrary power, in particular, should lead others to query the nominalist/Enlightenment genealogy of her notion of power, especially as it relates to her rejections of divine transcendence, revelation, and ecclesial authority. In short, her book is worth reading, insofar as it is worth reading, precisely to apprehend how not to follow her path—along which, unfortunately, some more seriously Christian theologies are unconsciously proceeding—toward principled rejection of the Creator.

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MATTHEW LEVERING

CHRISTOLOGY IN CULTURAL PERSPECTIVE: MARKING OUT THE HORIZONS. By Colin J. D. Greene. Grand Rapids: Eerdmans, 2003. Pp. xvii + 434. \$35.

Greene deserves praise for summarizing with great clarity even the most complex theologies. Similarly his courage to assess dynamics and inferences of culture needs to be recognized. The reader will be most appreciative of such clarity and evaluations.

This encyclopedic résumé provides a cursory glimpse of a breadth of Christologies through the ages, each Christology framed within the socio-cultural milieu that influenced its fashioning. The reader might be amazed at the breadth and depth of G.’s knowledge of the cultural perspectives that influenced the various Christologies.

While some of those hermeneutical visions are so treated that they arrest the reader’s interest, too many are treated too cursorily. Nonetheless the dialogue between the individual Christologies and their correlative historical perspectives provides a most welcome viewpoint from which to appreciate each interpretation, even for those interpretations that need more elaboration than is provided here. G. offers the reader a point of view from which to appreciate the various Christologies: each appears to emerge as much from the socio-cultural milieu of history as from the effort to seek understanding of faith in Christ.

Perhaps most enriching is G.'s discussion of how the cultural perspectives of modernism, romanticism, and early postmodernism have affected the Christologies that emerged from those cultural perspectives. For example, G. assesses the modernist cultural perspective as overemphasizing the subject as the norm of judgment. Especially in relationship to theology the modernist perspective needs to look beyond the subject to the traditional conviction that God is totally other than the subject, that God is beyond being domesticated to human norms of judgment. G. also challenges modernism's view of revelation: Like God, revelation also is totally other and deserves to be revered as such.

G. presents the postmodernist perspective as a constant dialectic between the rationalism of the Enlightenment and the postmodernist deconstruction that attacks any effort to ground religion on a socio-political basis. As a consequence postmodernism has increasingly deconstructed the religious vision. In the postmodern capitalist ideology, the modernist worldview is giving way to a capitalist worldview that includes more and more of culture within its embrace. Such an assessment of postmodernist capitalism and of its impact on religion is illuminating. Perhaps this section of the book makes the greatest contribution to the theological dialogue.

Furthermore, in presenting diverse perspectives, the book's breadth is widened by criticisms of various Christologies. For example, in G.'s view, Schleiermacher's criterion of faith as absolute dependence did not stop Europe's gradual slide into practical atheism. Schleiermacher failed to develop an adequate comprehension of Jesus as a human person who is also more than human. G. faults Nietzsche's proclamation of the death of the Judaeo-Christian God for being Platonist: In Nietzsche's judgment this world is an illusion; one needs to live in the other world, that is, in the world of real forms. Barth's neo-orthodoxy is faulted because of its implication that revelation has been dropped from a divine source directly into the human community. Barth is further challenged to confess that God is present within humanity and the human condition.

On the other hand, G. criticizes Tillich for his failure to develop a comprehension of Jesus as a human person within a human existential milieu. His effort to situate Christ within the cultural and philosophical concerns of Tillich's milieu had surrendered the traditional Christian focus on Christ as a human individual who is the Son of God. Rahner's view of Christ as "absolute savior" is criticized because it appears to lack an historical basis for the claim that Christ as savior is "absolute." G. even criticizes liberation theology's Christology because it appears to replace belief with praxis, that is, the Christian manifests acceptance of Christ not by a confession of dependence on Christ, but by acts to liberate the poor and oppressed.

Students of historical Christology will value the book for its situation of the various Christologies in the socio-cultural settings that influenced them. Those interested in contemporary Christology, however, might be less than pleased with the book's encyclopedic form.

POWER AND THE SPIRIT OF GOD: TOWARD AN EXPERIENCE-BASED PNEUMATOLOGY. By Bernard Cooke. New York: Oxford, 2004. Pp. viii + 209. \$37.50.

The book is an original, important contribution to the now decades-long corpus of contemporary work on the Holy Spirit. A key feature characterizing the theological turn to Pneumatology has been various authors' desire—across the denominational and ideological spectrum—to ground ongoing efforts at ecclesial reform in the Spirit through Scripture and tradition. By the 1970s the Spirit had become a symbol of Christian renewal, and aptly so, given the history of Spirit-invoked reform movements in church history. Not unlike previous episodes in that history, the present one has been challenged by problems of discernment and, with that, questions of authority.

Risking generalization, one might observe two shortcomings in recent theological engagement of the Holy Spirit. On the one hand has been a trend associating the Spirit with change, but in ways often too inchoate, placing God's Spirit at the service of agendas far better articulated than the divine person enlisted. The other tack has been for writers to start with a lengthy historical review of Pneumatology or an interpretation-cum-endorsement of one (often patristic) figure or group that ends up comprising the better part of the given work, ending with conclusions characterized by connections and trajectories that can leave the reader disappointed. Cooke avoids both pitfalls, writing with the authority of an eminent theologian in a way that is at once bold and humble.

The boldness of C.'s Pneumatology lies in his decision to confront the contemporary question of God and human meaning in terms of power, a theological judgment that repeatedly proves wise on both scholarly and pastoral grounds. In clear, unencumbered fashion C. lays out his existential-historical method as an exercise in soteriology, the enlistment of biblical, patristic, magisterial, theological, literary, philosophical, and social scientific sources to analyze how various symbols of power function in society and Church, so as then to reflect on how "that power which is the Spirit of God" (15) critically relates to these.

When C. begins with force (physical, violent strength) as the basic paradigm for power in public life today, only to follow with a description and analysis of fear as the resulting social climate and personal mood, the reader is left with no doubt about what is at stake humanly and, thus, theologically. C. confronts this reality with the biblical imagery of the Spirit as the power of God. Salvation in the history of Israel and then the person and mission of Jesus prove to be a matter of trust in God, laying the groundwork for C.'s argument for the human experience of divine power as an utterly relational and kenotic reality. As C. continues with theological investigations into power in the public arena (office, fame, law, and wealth), nature (creativity and imagination), symbol (word, thought, and ritual), and love (eros and friendship), he convincingly demonstrates how judgment of sin as the speaking of truth in love is the prophetic work the

Spirit empowers in believers for service in the Church and to the world. He concludes by offering “divine embrace” as a sacramental metaphor for the Spirit, “the divine ‘outreaching’ in loving self-gift” (183).

The book is also humble, in several senses. On the scholarly level, C. repeatedly reminds readers of “the avowed and limited goal of this book” as an approach into “the mystery of God’s spirit” by means of just “one aspect of human experience, the experience of power” (179–80). In the conclusion he appreciatively reviews colleagues’ primary metaphors for the Spirit in their major works, while the endnotes for each chapter exude respectful engagement with a broad range of disciplines. C. also demonstrates a deep knowledge of the biblical sense of humility, evidenced in his constant respect for the limits of human knowledge of God, as well as in numerous insights into the freeing quality of genuine humility before God drawn from Scripture. Finally, the intellectual acumen of C.’s theology of the Spirit does not mask the prayerful reflection pervading the text—a quality that places the work in line with previous generations of Christian theological scholarship.

Perhaps, however, there is one instance of false humility that does not serve the book well: the first word in the subtitle. Although use of the preposition “toward” has been a commonplace in theological subtitles in the post-Vatican II era, it misrepresents this text. Rather than merely pointing a direction for Pneumatology, C. has, in my estimation, fully developed one by initially arguing for the equation of Spirit = power = truth (the dispelling of lies), and then executing a prophetic effort at such truth-telling throughout and confronting serious challenges with hope.

Boston College

BRUCE T. MORRILL, S.J.

PIERRE DANS LA COMMUNION DES ÉGLISES: LE MINISTÈRE PÉTRINIEN DANS LA PERSPECTIVE DE L’ÉGLISE-COMMUNION ET DE LA COMMUNION DES ÉGLISES. By Jean-Georges Boeglin. “Cogitatio Fidei” Series. Paris: Cerf, 2004. Pp. 642. € 50.

L’ÉGLISE EN QUÊTE D’AVENIR: RÉFLEXIONS ET PROPOSITIONS POUR DES TEMPS NOUVEAUX. By Jean Rigal. “Théologies” Series. Paris: Cerf. 2003. Pp. 279. € 25.

The two authors, who obviously worked independently, have focused on similar issues and produced two studies that can be brought together to form a unity. Boeglin’s interest is mostly in the field of theory—starting with *Lumen gentium*—but he does not neglect the practical implications; Rigal’s intent is to propose structures and norms suited to new times; in doing so, however, he is guided by a doctrinal vision, that of Vatican II. The topic of *communio* holds the attention of both, as it was at the center of the conciliar debates. B. asks specifically how the successor of Peter can best serve this *communio*, while R. suggests numerous practical changes in the Roman Catholic Church to make the Petrine service of *communio* into a living reality.

Each author is well aware that the Church of Christ is a complex theological reality in which human and divine elements blend into a unity without fusion. Their method is correct, comprehensive, and balanced. They gather their information both “from below” and “from above”; that is, they use data from both human experience and divine revelation. They know that to ignore one of the two sources in the beginning will inevitably lead to false results at the end.

B.’s study is of a great complexity: it is based on exceptional erudition and leads to original insights. It is a slow moving scholarly meditation demanding an equally reflective reading. *Communio* for him is “l’oeuvre de Dieu par l’action du Christ Resuscité dans l’Esprit-Saint” (432), literally rendered, “the work of God by the action of the Risen Christ in the Holy Spirit.” This is a seemingly simple definition, but when B. lets it unfold in all its dimensions—*eschatologique, pneumatico-christologique, historico-contextuelle, économique de la vie de Dieu Trine et Un* (expressions not easy to translate)—a rich doctrine emerges. *Communio* is a state as well as a dynamic movement created and nourished by God through the activity of the Risen Christ within the presence and embrace of the Holy Spirit. The Petrine ministry exists to serve this *communio*; it must be inserted into this *communio* where it becomes dynamic and open to new meanings and new riches. “The essence of the Petrine ministry as well as of the *communio* must never be identified with any of its [historical] forms of their realization. Whatever is of divine law, and therefore normative, either within the *communio* or the Petrine office, reveals itself through changing forms of expression” (608–9). It follows that the manner of exercising primacy in a future Church united and ecumenical is still to be created: there is no limit to the power of the Spirit.

Ever since John Paul II, in his encyclical *Ut unum sint* (1995), requested Christian pastors and theologians to help him find new ways of exercising the primacy, many books and articles have appeared offering suggestions, but none of them comes close in depth and breadth to B.’s work. Yet its usefulness would significantly increase if it had a good index of authors and topics.

R. long ago established himself as a theologian of *communio*; his present book is really a sequel to *L’Écclésiologie de communion* (1997). If in his earlier work “faith is seeking understanding,” in this one “faith is seeking action.” Rare are the thinkers who are able to bring together the realm of theories and the field of practicalities. R. is one of them.

He begins his reflections by admitting that our *kairos* is a time of crisis and shows it by hard statistics. The Catholic community is seemingly failing and declining. Yet, there is an open future full of immense possibilities: how can the Church realize them? It can by overcoming a widespread fear—fear of the new, of the unpredictable, of the Spirit himself who does not work by our measures. (R.’s diagnosis is correct: much of the resistance to Vatican II is inspired by fear, fear of the unknown—ultimately a lack of trust in God’s leading light.)

R.'s book is a guide by a learned and insightful theologian for the practical completion of the *aggiornamento* that Pope John XXIII wanted so much and that so many faithful are still hoping for. R.'s approach is gentle: his strength is in raising penetrating questions about current issues—no matter how problematic (e.g., effective collegiality, “definitive” teaching, ordination of women). One is reminded of Aquinas who never recoiled from raising a question—after all, no human authority can ever forbid an honest inquiry.

Forty years after the conclusion of the council, we understand much better that there is much more to it than “implementation.” Its constitutions, decrees, and declarations are like good seed planted, full of vital energies, now striking roots, intent to unfold and bring forth fruit a hundred-fold. The conciliar documents, of course, do encounter resistance, but was it ever different after a great council such as Nicea, Chalcedon, or Trent?

The two authors have received the council well. Their works here reviewed are prime evidence that the seed has fallen into good soil.

Georgetown University Law Center, Washington LADISLAS ORSY, S.J.

BEING RELIGIOUS INTERRELIGIOUSLY: ASIAN PERSPECTIVES ON INTERFAITH DIALOGUE. By Peter C. Phan. Maryknoll, N.Y.: Orbis, 2004. Pp. xxvii + 283. \$35.

In this collection of 15 essays on theology, interreligious dialogue, and inculturation, Peter Phan, a Georgetown University theologian with roots in Catholic theology, social teaching, and spirituality, invites readers to recognize grace in religious pluralism and even in postmodernism.

P. argues that theology should encompass intellectual, interpersonal, and cross-cultural elements balanced with an unflinching commitment to social justice and liberation of the poor. If God is transcendent mystery, then limited beings can only approach knowledge of God. Therefore, religious pluralism, acknowledgment of doubt, and postmodern contingency of knowledge can all be grace-filled opportunities to approach God, our own faith, and the diverse beliefs we encounter. P. urges us to use all these resources in our communal and personal quest for the Divine in consonance with the documents of Vatican II and other church teachings. We should honor grace and the Divine in all religions, remaining open to a dialogue based on friendship and mutual respect. Concomitantly, we must be willing to look at the darkness of colonialism, oppression, and religious violence and seek reconciliation in harmony with all believers.

In the essays of part 1 on theology, P. suggests that we become “wise fools” in the postmodern age, seeking wisdom rather than intellectual hegemony. To engage effectively in dialogue we must fully understand our own religious beliefs and traditions and lovingly embrace them before we can engage others. Loving the tradition also involves a willingness to critique elements of it, but, while P. argues that we may engage in multiple religious associations, he maintains that the beliefs and practices of these associations may not be contradictory to one’s core beliefs. For Catholics,

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this center and core must be Jesus Christ and his teachings. P. sees this engagement not as syncretism, but as mutually beneficial symbiosis, opening all to reconciliation and the doing of justice.

The book's second and longest part on interreligious dialogue considers interrelations among the world's religions. P. holds up Asian religions as models of ongoing harmony and dialogue among multiple cultures and religions. He does not call for simplistic relativism or equivocation or even blending as part of dialogue. Rather, he invites interlocutors to draw a distinction between the unique founders of religion and their teachings, versus the historicity of the religious assemblies that gather around those teachings. To deify the Church is to make it an idol. Further, P. argues that, far from dismissing the poor, all religious dialogues must ultimately lead to liberating the poor. He makes a special plea to recognize anti-Semitism in the Church and in the world; he sees the Holocaust and other instances of human genocide as essential issues for contemporary theological reflection and interreligious dialogue. He notes the special place of Judaism in Christian theology and hails Vatican II's opening of Catholicism to other religions.

The work concludes with three chapters on worship in the postmodern context that affects inculturation and the dialogue between Catholicism and other religious traditions. Surface inculturation, like surface dialogue, is facile and unproductive. P. counsels the reader to look to popular religiosity as a graced locus of deep inculturation. He challenges the focus on the integrity of the Roman liturgy—itself a product of a cultural context—and advocates a deep transformative inculturation that will reshape worship rather than simply dress Roman liturgy in exotic costuming. Inculturation is a sharing of power from which the poor cannot be excluded; indeed the poor must be empowered and transformed in this process. P. ends with a reflection on Rahner's theology of "liturgy of the world," stressing that liturgy is in dialogue with life and flows from it rather than the other way around. Thus inculturation must also be a dialogue flowing out of the life of people and their ordinary experiences of the Transcendent and Divine.

While P. successfully integrates postmodern conceptualization into his theology, he does not fully reflect on the widespread religious fundamentalism that asserts theological hegemony and rejects collaboration. He notes religious polarization between conservative and liberals and recommends unity amid diversity and the search for common ground, but in a world torn by violence justified with religious rhetoric, the dialogue and inculturation P. advocates are simultaneously under threat and yet all the more important. I do hope P. will address fundamentalism in his next work.

The essays in this collection are wonderfully challenging, as they integrate theology, dialogue, and transformative inculturation on a very practical level. P.'s love for his own cultural traditions, Vietnamese and American, and his dedication to his own Catholic faith community shine through these thought-provoking and enriching meditations on the graced nature of the religious pluralism around us. Some essays are highly technical, while others more popular, but P. has a gift for systematizing current thought,

enumerating possible solutions and plans of action, and gently inviting the reader to see in new ways. His encyclopedic knowledge of the sources provides a rich annotated bibliography. This is an excellent text for upper division college courses.

Creighton University, Omaha

RAYMOND BUCKO, S.J.

DIVINE MOTIVATION THEORY. By Linda Trinkaus Zagzebski. New York: Cambridge University, 2004. Pp. xvii + 410. \$70; \$28.99.

Zagzebski addresses two distinct tasks: exposition and defense of a non-teleological virtue ethics (part 1) and its grounding in an explicitly Christian theistic metaphysics (part 2). There are three components to the first task: (1) Z. argues that the value of the basic concepts of ethical theory—e.g., good outcome, good disposition, right act, virtue, virtuous act, obligation, *eudaimonia*—derives from the concept of a good motive. (2) Motive is defined as an emotion that initiates and directs action. Here Z. argues that emotions are essentially and inseparably both cognitive and affective, a form of perception of an intentional object under a non-reducible, “thick evaluative property” corresponding to the specific emotion. Emotions thus either “fit” or do not “fit” their object, and judgments expressing them have a truth value. (3) The circle of conceptual analysis is broken and the referent of the moral goodness of motives is arrived at by “pointing” to paradigmatically good persons. This “exemplarism” permits both indexical and substantive definitions of the familiar concepts of act evaluation and an incorporation of narrative into ethical discourse inasmuch as narrative displays what makes the good person good.

This elaboration of a nonteleological virtue ethics leaves open a substantial metaphysical question: whence the thick evaluative properties successfully apprehended in the affectivity of emotion? The response introduces a Christian theological aspect to Z.’s argument, as she maintains that “good motives for us are forms of imitating divine motives” (219). This second part of the text is more diffuse than the first, as Z. addresses many issues: the distinction between “person” and “nature,” divine command and divine preference theories, the paradoxes of perfect goodness and omnipotence, freedom, and moral goodness, the moral significance of the Incarnation, the problem of evil, etc. Most controversial are her theses that the purpose of God’s creative activity is not to achieve some end (213–19), and that God has emotions but lacks will (203–13, 290–94).

A brief part 3 addresses issues of ethical pluralism, laying out the contours of an ideal agent theory and principles. These principles, Z. argues, are embodied by virtuous people for cross-cultural dialogue that ultimately leads to revision of the self as agent.

The scope of this study provides ample material for disagreement and questions for further reflection. I mention one philosophical and one theological issue.



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First, the exemplarism foundational to Z.'s argument draws on the theory of direct reference associated with Saul Kripke and Hilary Putnam whereby words serve as rigid designators through ostension. For better or worse, we live in a world where Donald Trump, Mother Theresa, Gotama, and Osama bin Laden all vie with each other as exemplars. We also live in a world where persons regarded as exemplary by some fail to embody the virtuous maxims Z. sketches in part 3. One may well wonder whether the theory of direct reference breaks down under these circumstances, leaving one in a vacuum with respect to what counts as "good motives," inasmuch as the substantive definitions presuppose indexical ones, and the sheer pluralism of exemplars undermines the success of "definition" by ostensive reference.

Second, narrative is an integral element in Z.'s exemplarism, and her argument that the turn to narrative does not exclude theory is well put, but this point seems to become lost in her discussion of the moral significance of the Incarnation, a symptom of which is that "imitation"—with its Platonic connotations—rather than "discipleship" is the central concept in her theological ethic. A philosopher by training, Z. avoids the messiness of the gospel narratives, turning instead to the great doctrines of the fourth and fifth centuries. This is not to suggest a (false) opposition between biblical narratives and doctrinal definition, but the former is both more concrete and the appropriate starting point on Z.'s own terms. If one turns to those narratives, a host of questions arise, such as the relation between Jesus and the Law, ethics, and eschatology. Does the first topic reintroduce "commands" and the second "teleology" into the foundations of an ethical theory that is adequate to the Christian exemplar? Further, does Z.'s "lofty metaphysical concept of God" (233) remain intact in the face of those narratives?

Well written and cogently argued, this is an important text. The scope of Z.'s vision and her placement of the emotions at the center of ethical theory, her engagement with opposing positions, her acquaintance with contemporary theology, and the sheer breadth of issues mentioned or addressed—a number of which are deferred to later work—should make this text appeal to a wide audience of philosophers, theologians, and ethicists. Agree or disagree with Z.'s arguments, most readers will profit from this fine work.

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J. A. COLOMBO

CATHOLICS AND CONTRACEPTION: AN AMERICAN HISTORY. By Leslie Woodcock Tentler. Cushwa Center Studies of Catholicism in Twentieth-Century America. Ithaca, N.Y.: Cornell University, 2004. Pp. xiv + 335. \$29.95.

In 1884, an anonymous author, A.E., a doctor of sacred theology, published an extensive work, *Disputationes physiologico-theologicae*, in which he sought to make available some of the current medical opinion on mat-

ters related to sexual ethics and the cultivation of abstinence. The bishops of Autun, Nîmes, and Marseilles praised the work, as did a certain Dr. Taussig who was the "Médecin des Sacrés Palais Apostoliques." The book's author warned of the horrible crime of onanism—broadly conceived to include any number of violations of the sixth commandment—as the death of France itself. What was the case in late 19th-century France, was also the case for Catholics in America.

Leslie Woodcock Tentler's evocative study presents the history of American Catholic life relative to contraceptive practice. It attempts to show through the marshalling of a significant body of theological literature, confessors' manuals, pamphlets, memoranda, mission sermons, correspondence, and interviews, how laity and clergy alike faced a complex and often vexing state of affairs from the 1870s to the years immediately following the release of *Humanae vitae* in 1968. T.'s book paints a social portrait of the lives of conscientious Catholics loyal to their Church, who nevertheless could not escape the influences of America's insistence on personal liberties and of an often confusing web of advances in physiology, privacy rights, and pastoral practice.

That same confusion, however, bred discussion. Although polite society between 1873 (with the passage of the Comstock Act prohibiting contraceptive sales through the mail) and 1919 (with the establishment of the National Catholic War Council) showed remarkable restraint in letting opinions be known, the evidence of a falling birthrate could hardly be ignored. The American Catholic population was limiting itself. The concern of bishops, urged on by clergy social scientists like John A. Ryan and later John Montgomery Cooper, was to increase family size, both for the benefit of the national welfare and as a testimony of a couple's trust in God. Proponents of family limitation like Margaret Sanger quickly became a target in the Catholic press. Many Catholic clergy began to realize that mainline Protestants who came to embrace contraception were influencing Catholic parishioners. Some priests, such as the Chicago Jesuit Joseph Reiner, acknowledged in 1933 that contraception was becoming "the hardest problem in the confessional today," and feared that "Catholics are leaving the Church in 'droves' because of her stand in regard to contraception" (82).

T. tracks the rise and fall of the rhythm method, but she is necessarily though not unduly speculative—given the initial paucity of source materials—over the use of the method among Catholics. She is less circumspect about the anovulent pill, in part because the theological literature on it is more copious and candid, perhaps owing to Pope Pius XI's *Casti canubii* (1930), which opened the floodgates of discussion on marital intercourse. That encyclical inaugurated renewed understandings of the salvific nature of marriage and family life, understandings that presented new challenges to the use of more natural means of regulating conception. T. argues that many Catholic couples eventually saw rhythm as a threat to marital happiness and, absent some other recourse, were left to decide whether a life of misery was "any less a violation of God's law than prayerful, responsible

use of, say, the anovular Pill" (186). And yet, she notes, many dioceses in America were fighting birth control legislation and opening rhythm clinics well into the 1960s. Pastors continued to enforce magisterial teaching, even though many were dubious of it. T.'s analysis of scores of letters written by lay people to various Catholic publications and to the offices of the Catholic Family Movement also displays a lay population that followed the teaching out of deferential obedience, but hardly any laity could see the merits of the teaching and not a few felt victimized by it. T.'s examination of Jesuit John C. Ford's papers sheds new light on Pope Paul VI's decision to sustain a minority perspective offered by members of the so-called Papal Birth Control Commission.

This book may have the same kind of effect that Judge John Noonan's classic study on the history of contraception had forty years ago (*Contraception* [1965]). Where Noonan sought to explore possible shifts in doctrine, T. seeks to take seriously the lived experience of Catholics as a historical criterion for that doctrine's reception. Hers is a compelling chronicle of the why and how of a rising lay Catholic ambivalence toward their Church's teaching on contraception.

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PATRICK J. HAYES

COMMON CALLING: THE LAITY AND GOVERNANCE OF THE CATHOLIC CHURCH. Edited by Stephen J. Pope. Washington: Georgetown University, 2004. Pp. viii + 272. \$26.95.

This collection results from the "Church in the Twenty-First Century" Initiative at Boston College, which sponsored a series of public lectures and panel presentations in the wake of the clergy sexual abuse and cover-up scandals. (For this Initiative's purposes and related activities, consult <http://www.bc.edu/church21>.) Most essays in this text began as lectures by theologians and lay pastoral leaders for this Initiative; all the essays are smoothly edited and effectively adapted from their previous lecture form. They include clear and full endnotes that will help readers to pursue each topic and to study chapters both independently and thematically, according to the two parts of the text. Part 1 (chaps. 1 to 5) recounts and analyzes historical precedents for fuller lay participation in the governance of the Church. Part 2 (chaps. 6 to 13) provides a contemporary view of lay governance from angles as divergent and complementary as feminist theology, religious education and family life, business management theory, and canon law.

In the substantial introduction, Stephen Pope acknowledges that the intention of the authors of this text—"to contribute to ongoing reflection on the contribution of the laity to the governance of the church" (17)—occurs in the midst of a larger and unfinished paradigm shift in understanding and articulating the very meanings of membership and min-



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istry in the Church. The paradigm has not entirely shifted from the classic pre-Vatican II view that assigned laypersons the role of leaven in the world, with the accompanying assumption that any lay work done within the walls of the Church should be construed as helping the clergy (9–11).

The various authors share a common passion to promote increased governance by the laity, as this path offers the best route to renewal in the post-abuse, scandalized Church. But the authors also are unapologetic in asserting that Catholic laypersons need to recognize the role they have played in shaping church culture for ill as well as good. P. summarizes a claim made throughout that “the unreflective deference and passivity of the majority of Catholic churchgoers” have contributed to promoting a culture that invites exploitation of lay persons in a variety of ways (3). The sexual abuse and cover-up scandal offers a stunning contemporary example of that exploitation, but it is hardly the only example. Yet, to the good, the story of laypeople and their constructive role in decisions about policy and doctrine reach far and deep into Christian history.

Among practices from Christian history that several authors reconsider in the light of present pastoral realities are (1) promoting the selection of bishops by the people (lay and ordained) from among the local clergy; (2) restoring the permanent mutual commitment of the bishop to the diocese, thereby fostering diocesan stability and obviating ecclesiastical career-climbing; (3) giving pride of place to regional gatherings within and among dioceses; (4) rejecting present institutions and clerical offices and practices that were either absent or healthier and more workable in earlier eras (the college of cardinals and its overshadowing the college of bishops, papal nuncios, titular bishops); (5) revisiting the role of lay trustees as decision-makers in parish life; (6) appreciating the role of laity in articulating orthodox belief arising from the prayer and collective wisdom of the community.

Among the books that have addressed the state of the post-scandal American Church, this one offers a variety of perspectives from authors who “speak from dual backgrounds as active believers and academic specialists” (17). This feature accounts for the book’s potential appeal to a wide readership and usefulness in both academic and pastoral settings. The book will illumine the specific issue of lay governance in church life, but it also will enhance pastoral theology courses and adult education sessions in lay ministry and contemporary ecclesiology. Discussion questions at the conclusion of each chapter would have enriched the text, but the content of the essays will spark critical discussion among academics and church personnel who seek a fuller examination of church policies and an honest vesting of laypeople in pastoral life. By elaborating specific steps toward structural change, the book’s authors furnish both solid historical precedents and constructive proposals for building a pastoral future that belongs to all the baptized members of the Church.



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REVISITING THE IDEA OF VOCATION: THEOLOGICAL EXPLORATIONS. Edited by John C. Haughey, S.J. Washington: Catholic University of America, 2004. Pp. xiv + 249. \$24.95.

Over the past five years, 88 colleges and universities have received grants from the Lilly Endowment to establish “Programs for the Theological Exploration of Vocation” designed to help students and educators think about the relationships among faith, education, and career. As these PTEV programs got underway, their directors—particularly those of us trained as theologians—frequently lamented that the literature on vocation (in the widest sense) was vastly inadequate. The work of popular writers like Parker Palmer, while theologically thin, actually represented the more academically rigorous end of the spectrum. We hoped that the PTEV programs might provide the impetus to ameliorate this situation.

That hope is now being fulfilled. This is one of the first books to arise directly from PTEV programs; others are about to emerge, including an excellent collection of historical sources edited and annotated by William Placher (*Callings: Twenty Centuries of Christian Wisdom on Vocation*, 2005).

The present collection is more modest and necessarily reflects the shape of the program at Loyola University Chicago from which it arose; nevertheless, its existence is a good omen. The essays are intended to “stimulate faculty in other disciplines to reflect on their understanding of themselves as called . . . [and] the relationship of their own field of study to the idea of call” (ix). The term *calling* or *vocation* is left undefined; its contours are allowed to emerge through the work of the ten contributors. The essays examine vocation from the theological subdisciplines of biblical studies, church history, and practical theology, supplemented by informative contributions from Jewish and Muslim perspectives.

Given space constraints, I here offer comments on just two of the essays. Mark McIntosh’s lively contribution develops a concept of vocation from a reading of *Pilgrim’s Progress*. He begins with a brief apologia for the usefulness of allegory, particularly as a response to the more empiricist and positivist excesses of modernity. He argues that Bunyan teaches us to recognize illusory substitutes to our true calling and to beware of the world’s tendency to commodify every element of our discernment process. Bunyan “shows the very idea of vocation to be a sign of transcendence, a marker of an ungraspable calling to ‘more’ in a system that would like to assimilate everything and everyone within the scope of its own measures” (128). Bunyan also implicitly questions our modern reliance on the ego as an arbiter of vocational discernment. “The human self turns out to be much less stable than we might like to think; the isolated ego, busily pursuing its own path, is far more susceptible to unperceived motivations than it usually admits” (132). This tendency to isolation makes friendship and community essential for real vocational discernment.

D. H. Williams argues that certain strands of American Protestantism, while helpfully expanding the notion of vocation to include forms of life

hitherto excluded, nevertheless marginalized theology in the process. Williams follows Marsden's thesis that Christians of a certain stripe, in their efforts to avoid fundamentalism, ran directly into the arms of secular modernity. Consequently, the universities they founded have "become less a setting in which inquiry and self-discovery occur than a delivery system for 'goods and services'" (155), losing the capacity for encouraging and cultivating genuine vocational discernment. But, although Williams wisely eschews returning to "a lost golden age, if there ever was one" (149), his only suggestion is that universities retain an "essentialist Catholicism"—an unfortunate appellation, even more unfortunately defined by a vague sentence from John Paul II's *Ex corde ecclesiae* (1990) that implies a modalist trinitarianism (158)! Williams is on firmer ground with his alternative recommendation of the Apostles' Creed, compared here to the early Church's "rule of faith"; but he is overly sanguine in describing the Creed as a "clear and specific guide for moral and spiritual reckoning." If something like the Creed is to define the mission of a Christian university, its interpretation cannot be specified in advance.

I hesitate to append the oft-repeated mantra of reviewers of collections: that the essays are uneven in quality and address different audiences, and that these deficiencies limit their usefulness. Nevertheless, in the PTEV program that I direct, I recommend the book to faculty who are seeking to explore the contours of the language of vocation. I also used several of the essays with good success in a one-day faculty seminar designed to stimulate conversation about vocation among instructors in our First-Year Seminar program. The book may be particularly useful in Roman Catholic contexts where the vestiges of a much narrower definition of the word *vocation* are still in wide circulation; but Protestants have much to learn from it as well.

Hope College, Holland, Mich.

DAVID S. CUNNINGHAM

DEATH, DISMEMBERMENT, AND MEMORY: BODY POLITICS IN LATIN AMERICA. Edited by Lyman L. Johnson. *Diálogos: A Series of Course Adoption Books on Latin America*. Albuquerque: University of New Mexico, 2004. Pp. xvii + 354. \$45.00; \$22.05.

Death, dismemberment is wonderful—the book, I mean, not the process. Johnson's excellent introduction explains that he intends to describe "the political meanings associated with the bodies, or body parts, of martyred heroes in Latin America" (2). He then explores who are chosen (martyrs), why they are revered (to mobilize the masses), how they are commemorated (to control symbols), and what is their significance (to link the particular to the abstract). Subsequent chapters exemplify how different countries have tried to use a particular death to unite a heterogeneous people by bonding them to an abstraction such as nationality or ideology.

Although not unique to Latin America, that continent's mobilization of the masses through martyrs who incarnate in their death abstract concepts



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Although not unique to Latin America, that continent's mobilization of the masses through martyrs who incarnate in their death abstract concepts

symbolized in ritual commemoration is distinctive. Many nations raise monuments to celebrate “national greatness” (8), and some purposely do so to resist exploitation. Latin America does both under the influence of the Catholic cult of saints. This, however, results in cultural scripts that are “derivative and generally predictable” (17) but also partisan or at least classist. The means may be scripted, but the message is contested.

While most of these martyrs were assassinated or executed (sometimes gruesomely), some were actually suicides (Brazilian president Getúlio Dornelles Vargas †1954) or died of natural causes (Argentinean First Lady Evita Perón †1952), but if they continue to be revered, it is because their death is idolized as heroic self-sacrifice. Some renowned deceased have undergone a species of official verification not unlike church canonization proceedings (the last Aztec Emperor Cuauhtémoc †1525). Also, as in the cult of saints, many have had their remains exhumed (Cuban revolutionary Che Guevara †1967), or are venerated at shrines built for that purpose (Mexican president Alvaro Obregón †1928), or are even honored by feasts and processions (Mexican revolutionary Emiliano Zapata †1919). In each case, the authors argue, groups attempt to embalm a particular historical death into a mummified, meaning-making myth, with which they hope to control the symbols surrounding the martyr and therefore the mass response to it.

The ghosts of those who are biologically dead but politically alive do not always rest in peace, however. Just as the Church has found it difficult to control the cult of saints (see Paul J. Vanderwood’s *Juan Soldado: Rapist, Murderer, Martyr, Saint* [2004]), so, too, politically “The efforts of the most powerful groups . . . are often defeated by the refusal of the masses to embrace these preferred historical figures or to endorse ‘official’ biographies” (15). Mexican conservatives championed the layman Augustín Iturbide (†1824), while liberals hailed Father Miguel Hidalgo (†1811), although both were heroes of the same war for independence from Spain. On the other hand, the repressive Argentinean strongman Juan Manuel de Rosas (†1877) was reclaimed and reburied a hundred years later in an appeal to a common past that could unite the nation more recently rent by its own dirty war. Others attempt similar saintly scripts, but their message is contested. Is Che still a secular saint of the revolution or now merely the innocuous poster boy of blah bourgeois t-shirts? That question, posed in the final chapter, could be asked as well of the 2004 film, *Motorcycle Diaries*. Chapter 8 asks: If Evita is so secure in the national psyche, why fear a musical by Andrew Lloyd Webber? In this informative and well-documented study, each author raises questions as well as attempts answers.

Although the volume deals with a variety of martyrs such as the Incan Túpac Amaru (†1781), it is dominated by Mexico (four of ten chapters). Nor are any canonized or beatified figures treated (e.g., Miguel Pro †1927). Likewise explicitly Catholic but implicitly political figures such as Salvadoran Archbishop Oscar Romero (†1980) are ignored.

Despite these unfortunate omissions, this is a valuable work for those interested in popular religion, death rites, or religion and politics, as well as

for anyone exploring the redemptive possibilities of real and perceived heroic death. Although many edited volumes lack coherence or are fated with a dead chapter, this collection is cohesive and consistent. Each chapter is haunted by a ghost still channeling powerfully political messages through a scripted but sometimes contested ultimate adios.

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KENNETH G. DAVIS,
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BRIDGING THE GREAT DIVIDE: MUSINGS OF A POST-LIBERAL, POST-CONSERVATIVE EVANGELICAL CATHOLIC. By Robert Barron. A Sheed & Ward Book. Lanham, Md.: Rowman & Littlefield, 2004. Pp. xvii + 289. \$65; \$22.95.

Robert Barron modestly calls these 21 essays “musings” and, somewhat less modestly, proposes them as bridging or, better, transcending the liberal and conservative camps long polarizing theological thought and Catholic life.

Written over a dozen years and for audiences as different as the broad, popular readership of *U.S. Catholic* and the more scholarly readers of *Angelicum* and *Chicago Studies*, some of these essays criticize what B. labels the “beige Catholicism” of the postconciliar years—abstract, disembodied, and lacking distinct identity, whether in church architecture, liturgical accommodation to modernity, or tendencies to translate the supernatural into the psychological. Other essays dwell on “God as Artist,” Christian humanism, and narrative in Genesis and James Joyce; or they offer reflections for preaching on Advent, Christmas, holiness, and the problem of suffering. Still others deal with transubstantiation, priesthood, and mystagogy.

Several themes run through the collection. Reflecting on creation and incarnation, B. celebrates concreteness, embodiedness, and beauty. He repeatedly returns to Aquinas’s radical doctrine of *creatio ex nihilo* and the consequent recognition of the creature as utterly dependent and the Creator as simultaneously present and transcendent in a completely noncompetitive, nonviolent way. B.’s framework throughout is that of the postliberal antifoundationalism articulated in George Lindbeck’s “cultural-linguistic” model of doctrine and its critique of an “experiential-expressivist” model stretching from Kant to Schleiermacher to Rahner.

These are eminently readable (or, in several cases, preachable) reflections. They set out important theological ideas in condensed, accessible, often eloquent form. Not everyone will be satisfied with the thumbnail characterizations of major theologians or movements, but while B. takes sides sufficiently to avoid any postconciliar “beigeness,” he is always stimulating and never harsh. If only this kind of intelligence and sensibility would inform more Sunday homilies!



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KENNETH G. DAVIS,
O.F.M., CONV.

BRIDGING THE GREAT DIVIDE: MUSINGS OF A POST-LIBERAL, POST-CONSERVATIVE EVANGELICAL CATHOLIC. By Robert Barron. A Sheed & Ward Book. Lanham, Md.: Rowman & Littlefield, 2004. Pp. xvii + 289. \$65; \$22.95.

Robert Barron modestly calls these 21 essays “musings” and, somewhat less modestly, proposes them as bridging or, better, transcending the liberal and conservative camps long polarizing theological thought and Catholic life.

Written over a dozen years and for audiences as different as the broad, popular readership of *U.S. Catholic* and the more scholarly readers of *Angelicum* and *Chicago Studies*, some of these essays criticize what B. labels the “beige Catholicism” of the postconciliar years—abstract, disembodied, and lacking distinct identity, whether in church architecture, liturgical accommodation to modernity, or tendencies to translate the supernatural into the psychological. Other essays dwell on “God as Artist,” Christian humanism, and narrative in Genesis and James Joyce; or they offer reflections for preaching on Advent, Christmas, holiness, and the problem of suffering. Still others deal with transubstantiation, priesthood, and mystagogy.

Several themes run through the collection. Reflecting on creation and incarnation, B. celebrates concreteness, embodiedness, and beauty. He repeatedly returns to Aquinas’s radical doctrine of *creatio ex nihilo* and the consequent recognition of the creature as utterly dependent and the Creator as simultaneously present and transcendent in a completely noncompetitive, nonviolent way. B.’s framework throughout is that of the postliberal antifoundationalism articulated in George Lindbeck’s “cultural-linguistic” model of doctrine and its critique of an “experiential-expressivist” model stretching from Kant to Schleiermacher to Rahner.

These are eminently readable (or, in several cases, preachable) reflections. They set out important theological ideas in condensed, accessible, often eloquent form. Not everyone will be satisfied with the thumbnail characterizations of major theologians or movements, but while B. takes sides sufficiently to avoid any postconciliar “beigeness,” he is always stimulating and never harsh. If only this kind of intelligence and sensibility would inform more Sunday homilies!

The author and publisher might have given more thought to the volume's odd lacunae and extensive repetition. The theological use of the word "ecstasy" for God's going forth is explained in B.'s previous writings but not here. The chapter on transubstantiation is introduced as "a contribution to Stanley Hauerwas's *Ekklesia Project*" without a word or note explaining what that might be. And when B. returns not only to the same themes, which are clearly important to all his thinking, but recycles identical phrases and illustrations in contexts varying from liturgy to Christology, church architecture, transubstantiation, and Merton's advocacy of nonviolence, the effect is trivializing, as though *creatio ex nihilo*, for example, were an apologist's all-purpose formula for addressing every kind of question.

Does B., in fact, manage "to push past a set of unfruitful ideological divides" (xv) in today's Church? It is an admirable goal that he approaches as someone whose "education and formation as a Catholic was, almost entirely, post-Vatican II" (16). He criticizes a number of postconciliar, more or less liberal developments, not without touches here and there of caricature. One suspects there are conservative counterparts in doctrine or practice, past, present, or proposed, that similarly excite his disapproval, but they go unmentioned.

B. rightly argues for a concrete, embodied, "spicy" Catholicism centered on the transforming person of Jesus. Many of his arguments, however, are themselves surprisingly abstract and disembodied, and it is hard to tell exactly how they might bear on many of the concrete issues so painfully dividing even younger Catholics, since these questions of gender, sexuality, authority, obedience, leadership, and accountability are passed over in silence. His interesting theological critique of postconciliar Catholic church architecture, tracing its shortcomings to Descartes, is more than a little Cartesian (and foundational) in its freedom from real-world considerations of context, cost, and construction. Were churches built in the immediate preconciliar period really less "beige" than ones built in postconciliar years; and if not, was perhaps something else at work than Descartes? As someone 18 years B.'s senior who spent many years of preconciliar youth in the very parish where B. much later was an associate pastor, I regretted that these generalizations were not anchored, say, in down-to-earth accounts of the two very different churches—one "traditional" and one "Cartesian"—built in the decade before the council in the Chicago suburb where he served.

Likewise, although broadly sympathetic to B.'s postliberal, antifoundationalism, I was uneasy with its grand sweep; its reduction of flesh-and-blood church history to the history of ideas; its neat separation of sheep and goats; its familiar history-took-a-wrong-turn trajectory from Duns Scotus to Occam to Luther to Descartes and Hobbes to Locke to Kant to Schleiermacher to Hegel to Nietzsche. Nor does B. avoid the antimodernity that has often accompanied such genealogies and that, in my opinion, undermined Catholic resistance to morally poisonous forces in the first half of the last century.

These are all recognizable conservative reflexes. B.'s postliberalism is clear. His postconservatism is not. If it were, these essays might go further in bridging the great divide.

Fordham University, New York

PETER STEINFELS

LOVE. By John Cowburn, S.J. Marquette Studies in Philosophy, vol. 36. Milwaukee: Marquette University, 2003. Pp. 292. \$32.

I was attracted to the book because of my acquaintance with John Cowburn's prior work on the philosophy of person in which he moved beyond the Scholastic teaching on person with insights drawn from existentialist thinkers. *Love* profits from insights developed in his previous work, but it is a new and different analysis. It is primarily philosophical in a style that is anecdotal and conversational, but personal and critical and eminently readable. It is a bold enterprise, indeed, to attempt in a small book one person's observations on a much used (often abused) four-letter word—*love*. C. is this courageous thinker. Nothing is more mysterious and bewildering than love. Mysteries like love do not forbid thought but invite it, and the results of the investigation are surprisingly rewarding.

C. accepts human evolution but affirms a positive and optimistic tone in his presentation of the animal and instinctive drives in human experience, and the volitional is firmly asserted. Free, intelligent, and personal acceptance is key to love. Following Thomas Aquinas, C. proceeds with a descriptive analysis of love, first an ordered love of self and then of the object of one's affective action. Here love of self as a starting point has to be carefully and analytically distinguished from selfishness or self-interest, and altruism is asserted both as possible and desirable. As one reads the book it is almost impossible not to compare and contrast one's own life and relationships in the light of C.'s descriptive analysis.

Although he is familiar with other authors' categorizations of love, C. proposes his own thematic categories—"solidarity love," and "ecstatic love." Because of the wealth of the descriptive analysis it is difficult to distill the essence of solidarity love and ecstatic love and the difference between them. C. implicitly acknowledges this by presenting a graph (45) in which kinds, species, and forms of love are distinguished.

For solidarity love, acceptance is the key. It is neither a passive nor a reluctant acceptance imposed from without but one that comes from within the subject and is freely given to the other, yet there is already an objective basis for the relation that C. calls a physical fact. Development is possible and maturity is desirable and, as it develops, maturity proceeds from self-acceptance and is instinct with benevolence. Ecstatic love on the other hand, including sexual love and friendship, is more subjective. It is the love between persons, who, until they love one another, have no previous objective basis for the relationship. The encounter, however, grows with self-revelation and, though it does not constitute the other, the I-Thou link



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occasions the free and mutual self-giving in which each person is drawn out of self to the other and makes mutual discovery possible.

This descriptive analysis touches a wide spectrum of love—parental and filial love, love of friends, love of spouses, sexual love, love as contributing to social structures, and even as a companion force or drive or agent in the evolutionary development of humankind. Quite clearly the optimism of Teilhard de Chardin accompanies these applications of solidarity love as an agent of human evolution.

Politely but flatly disagreeing with classical writers of note—Fénelon, Bossuet, the Angelic Doctor himself—C. states his case. Some readers might be concerned that, with all the current interest in the gay subculture, homosexual love is not introduced as either possible or desirable. In an early statement C. notes that his book is not to be catalogued as “sexual ethics” or “moral theology.” He leaves it to readers to fit this topic into their own experience and see if his categories are helpful.

The book speaks to philosophers, anthropologists, sociologists, and psychologists. Perhaps because of my own theological background I lingered over the latter part of the book where C. discussed some theological implications and found that the application of his two categories of “solidarity love” and “ecstatic love” is an insightful presentation of a theology of the Holy Spirit. Roman Catholic philosophers and theologians would profit by his contrasting Karl Rahner and Bernard Lonergan (225–28) and daring to meld the two in a synthesis.

The text is neatly presented and the chapter divisions are helpful. There were a few typos, but these are easily corrected by the reader. C. writes clearly and lets the reader know where he departs from other analysts, especially from determinists. Particularly helpful were C.’s “asides” that remind the reader where the topics were already treated or where they would appear in later parts of the book.

Marquette University, Milwaukee

WILLIAM J. KELLY, S.J.

THEMES IN KANT’S METAPHYSICS AND ETHICS. By Arthur Melnick. *Studies in Philosophy and the History of Philosophy*. Washington: Catholic University of America, 2004. Pp. ix + 275. \$64.95.

Arthur Melnick offers a collection of essays that he suggests may serve as an introduction to the fundamentals of Kant’s thought, or be read as separate essays in their own right. The former might be open to debate as most of the essays presuppose familiarity with the Kantian corpus. The repetition of which M. forewarns might further detract from the collection’s suitability for introductory purposes. None of this is to suggest, however, that students and faculty will not find much of interest here.

The volume’s five parts cover the transcendental esthetic, the transcendental deduction, Kant’s principles, the notion of “things-in-themselves” and, finally, freedom and morality. In general, the essays are meticulous in style and address contested areas of Kantian interpretation. M. is not afraid

to adopt controversial interpretations and even to reject or seek to improve upon Kant's own ideas.

Thus, in the early chapters, M. proposes that we can best interpret Kant's epistemological theories as being constructivistic theories (i.e., analogous to theories pertaining to mathematical constructions). In short, for M., Kant's theories entail that space and time (chaps. 1, 2) and indeed cognition in general (chap. 3) are simply explanations of the rules by which we give life to such things through our actions of construction. (More diversity would have been welcome regarding illustrative examples M. employed). Indeed, the constructivist account is extended to Kant's transcendental deduction in general—as it is, eventually, to the majority of Kant's major ideas. Cognition is thus understood as “rules for the propriety of reacting” (54; chap. 4, *passim*), when engaged in our “spatial and temporal constructing,” aided by the incorporation of the Metaphysical Deduction into the Transcendental Deduction in the “B edition” of the *Critique of Pure Reason*.

Chapter 5 offers a somewhat modified version of Kant's theory of cognition. Here M. suggests that Kant's claim that space and time are “given” to us in the form of pure intuition is simply equivalent to M.'s belief that space and time are brought about in our formation of (flowing) constructions. M. thus puts a mechanistic “spin” on Kant's theory.

Part 3 on “The Principles” is essentially an application of the constructivist interpretation to Kant's theories of substance and causality (Kant has a “partial causal theory of time,” chap. 6), as well as to Kant's rejection of idealism in the B edition (chap. 7). One might have suspected that Kant's notion of “things-in-themselves” would present a constructivist account with serious challenges, but chapter 8 asserts that it does not, arguing that Kant's thinking went through a series of changes until combining aspects in the “double-affection” view. Chapter 9 discusses the proof of Transcendental Idealism in the First Antinomy (and hence the proof of the essence of his “Copernican revolution in epistemology”).

Of course, M. believes we should understand the essence of such idealism in procedural terms—which can best be interpreted, once again, via a constructivist account: the constructivist view of space and time unpacks transcendental idealism—both are “nothing apart from the activity of the subject” (169).

Chapter 10 offers an interesting excursus in defence of “macroscopic facts” in the broader schema of metaphysical reason, as exemplified by quantum mechanics. Hence M. rejects the view of Peter Strawson, Hilary Putnam, and Donald Davidson that sees facts as having reality only in relation to semantic theorizing. Science can thus point to reality beyond our conceptualizations.

Part 5 on “Freedom and Morality” is the most interesting and perhaps controversial part. M. believes quantum mechanics offers a better defence of the “open-endedness” (i.e., undetermined nature) of practical reasoning (and hence of freedom) than Kant's rational theologizing here (chap. 11). The concept of “natural indeterminism” from quantum mechanics proves

vital to M.'s case, and he believes that this concept poses a fundamental challenge to any compatibilist account of freedom and determinism.

In chapter 12 on the various formulations of the categorical imperative, M. wishes to affirm continuity among them. He contends that Kant's notion of the categorical imperative is a (social-) contractualist (*pace* Rousseau) "conception of rationality as universal agreement, or what is acceptable as a universal law" (230). Here one might ask for consideration of Kant's frequent reference to our "reverence" (translated all too often as "respect" for the moral law). Allen W. Wood's recent work (*Kant's Ethical Thought*, 1999) which also notes the influence of Rousseau on Kant here but moves towards a communitarian emphasis seems nearer the mark. The final chapter challenges Kant and, instead, asserts that "the reasonable pursuit of [personal] happiness" (250) is not contrary to true morality but entails it.

Throughout, M. challenges fundamentals of hitherto (for some) "hal-lowed" interpretations of Kant, such as those of Strawson, Michael Dummett, A. O. Quine, and Christine Korsgaard, hence this collection will stimulate much debate among those engaged in various aspects of Kantian studies. Some essays prove a little elliptical, often just at the point where the reader is most engaged with M.'s line of thought, though this perhaps suggests more to come from the author.

Hope University, Liverpool

GERARD MANNION

KANTS "KRITIK DER PRAKTISCHEN VERNUNFT": EIN KOMMENTAR. Giovanni B. Sala, S.J. Darmstadt: Wissenschaftliche Buchgesellschaft, 2004. Pp. 379. € 49.90.

Giovanni Sala, a disciple of Bernard Lonergan and professor of philosophy at the Jesuit Hochschule für Philosophie in Munich, has published the first thorough German-language commentary on Kant's *Critique of Practical Reason*. It differs in format from its English-language predecessor, Lewis White Beck's *A Commentary on Kant's Critique of Practical Reason* (1960) in that S.'s work is a running commentary, whereas Beck's is organized around themes. The introductory chapter gives a very useful tour of the theoretical antecedents of Kant's third critique both in Christian Wolff's doctrine and in Kant's earlier writings. The remainder of the work follows the general outline of a running commentary, which pinpoints the steps of Kant's overall argumentation and gives background information helpful for understanding Kant's reasoning.

S. does not shy away from pointing out what he considers untenable, contradictory, or unintelligible claims made by Kant. Noteworthy in S.'s presentation are his discussion of the formalism of Kant's ethics and his treatment of the concepts of autonomy, freedom, and happiness (the last of these concepts understood as a component of the "highest good" and therefore in conjunction with the "practical" postulates of the immortality of the soul and especially—for S.—of the existence of God).

S.'s procedure is to provide a text-immanent discussion of Kant's work and then to offer his own solution to whatever problem is in question. The



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S.'s procedure is to provide a text-immanent discussion of Kant's work and then to offer his own solution to whatever problem is in question. The

reader discovers early on that S.'s numerous "digressions" (*Exkurse*) for the most part touch only tangentially on Kant's text. In the main they are devoted to the development of an alternative understanding of the ground of moral obligation, which has its roots in Aquinas's and Lonergan's thought, and which is frequently presented as though it were self-evidently correct. But the commentary itself (even apart from the *Exkurse*) is also shot through with objections and reflections that have the same non-Kantian origin and intention. The reader is thus forced, in order to follow the commentary proper, to bracket S.'s own doctrine. S. would have been well advised to do the same in composing his work.

The fundamental problem for S. is the "formalism" of Kant's ethics; most of his other main objections seem to be rooted here. According to S., it is not possible for the human being to will a mere form, and therefore the apprehension of the matter or object of volition (the Good) must precede volition. In this context, S. asserts, among other things: that the goodness of the object can be rationally and objectively apprehended; that this goodness is reducible to its fitness to the humanness of the human understood as bodily-spiritual unity; that the fulfillment of this humanness is happiness; hence that morality is, in its full form, identical to happiness (253); and consequently that the problem of the correspondence of morality and happiness (Kant's "highest good") is not a real problem.

These theses not only contradict Kantian doctrine (as they are meant to); they are also advanced without consideration of the dominant historical positions under which and against which Kant developed his moral theory. These positions are two: (1) the good is not objectively ascertainable (no "ought" can be derived from an "is") and (2) the obvious, and the only rational, end of human activity is the happiness (earthly pleasantness and comfort) of the individual. These positions are ultimately based on the assumption, preponderant up to our own day, that only the empirically ascertainable world is intelligible and real. Kant sees correctly that this doctrine must be demolished if morality and thus the true essence of humanity are to be preserved, but also that this demolition/preservation cannot be done simply by asserting the opposite, as though the modern age (Hume and consorts) had not happened.

The *Critique of Pure Reason* represents a gigantic struggle against the typically modern scientism that reduces human existence to pure matter and pure animality, with the aim of making room for an apprehension of—or at least a practical relation to—the supersensible in the human being. If one reads the *Critique of Practical Reason* against this background, one can also see that the core of Kant's moral philosophy consists not in its purported "formalism" but rather in its providing the "glorious disclosure" of an "intelligible world" (S., 203). S.'s "fundamental thesis," on the other hand, is that "Kant's 'Critique of Practical Reason' is, at its core, independent of transcendental idealism, as he developed it in the 'Critique of Pure Reason' " (13).



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CRISTOLOGIA PRIMITIVA: DALLA TEOFANIA DEL SINAI ALL'IO SONO GIOVANNEO. By Walther Binni and Bernardo Gianluigi Boschi. Bologna: Dehoniane, 2004. Pp. 248. € 18.

Old Testament scholars Binni and Boschi seek to find the historical evidence for the christological shift in early Christianity from emphasis on Jesus' saving messiahship to his personal divinity. The authors believe that the Johannine community understood the dialogue in Exodus between God and Moses as identifying the preincarnational figure of Christ as the "I am" of Exodus 3, that is, "unequivocally as the God who appeared to Moses on Sinai" (6). By this type of "Christonomic reading" the authors want "to throw a new light on the whole Old Testament" (232) in order to "arrive at a new (for us) and original understanding of all of trinitarian dogma by means of Sacred Scripture" (7).

Although this approach identifies a plausible line of christological development within the Johannine community and in harmony with certain contemporaneous Jewish (and later [!] rabbinic) speculation, B. and B. go too far when they claim that the "I am" statements originated from the historical Jesus himself (213). It is one thing to see intimations of divinity in the few times that Jesus says "I am" in the Synoptic Gospels, but it is quite another to claim that Jesus identified himself as YHWH, the God of the Old Testament patriarchs (217). B. and B. are guilty of the historical fallacy as well in their exegesis of the Exodus material. They claim that the encounter between God and Moses on Sinai retains a primitive tradition in which "the Name [that God gives Moses] is hypostatically other than Yh, sharing however the eternal nature" (48). I doubt that the scholarly community will accept their claim that "the structure itself of the Law reveals the *pluripersonalità* in God: a true and proper plurality of persons . . . an intense communitarian life in the one God" (231).

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THE FIERY THRONE: THE PROPHETS AND OLD TESTAMENT THEOLOGY. By Walther Zimmerli. Edited by K. C. Hanson. Fortress Classics in Biblical Studies. Minneapolis: Fortress, 2003. Pp. xv + 179. \$16.

Scholarly discussion of Old Testament theology is greatly served by Fortress Press's decision to include these republished essays by the late Walther Zimmerli (1907–1984) in the Fortress Classics in Biblical Studies series. Edited by K. C. Hanson, the series includes reprints of works by such luminaries as A. Schweitzer, H. Gunkel, J. Jeremias, S. Mowinckel, and N. Perrin. Z. is a fitting addition to this distinguished group.

The bibliographies and notes have been edited and revised slightly by Hanson from various translations of Z.'s essays, originally published in German between 1951 and 1985. The collection is designed to make Z.'s scholarship on the classical prophets and Old Testament theology accessible to the student or nonspecialist. As such, this collection would serve well as a supplementary textbook. It includes several useful tools: along with two indexes on modern authors and ancient sources, a complete bibliography of Z.'s works in English, and select updated bibliographies on topics of Z.'s expertise: Jeremiah, Ezekiel, Old Testament theology, and the history of Israelite religion.

The title, *The Fiery Throne*, is aptly chosen and points to the heart of Z.'s scholarly work, the Book of Ezekiel, where Z.'s legacy endures. In addition to his form-critical and tradition history scholarship on the prophets, Z. was known for his work in biblical theology.

The final essay, "Biblical Theology" (originally published in 1982), is especially valuable, as it shows a mature historical-critical scholar late in his career casting a sensitive theological eye toward both the Old and New Testaments. Seminary students, specialists, and nonspecialists alike, particularly those with theological interests, will not be disappointed by the solid scholarship

and theological insights of one of the great biblical scholars of the 20th century.

ANGELA KIM HARKINS
Duquesne University, Pittsburgh

READING WOMEN'S STORIES: FEMALE CHARACTERS IN THE HEBREW BIBLE. By John Petersen. Minneapolis: Fortress, 2004. Pp. 226. \$22.

This is not just another book on women in the Bible, but a careful presentation of selected stories through narrative approaches: character, plot, point of view, construction of meaning, and poetics. Modern readers have difficulty with the brevity and reticence of biblical stories, so a more extended analysis through literary criticism brings out aspects of the narratives that would otherwise remain hidden. The stories examined are those of Hannah (1 Samuel 1), the Song of Deborah (Judges 5), and Tamar (Genesis 38), all biblical women who transcend traditional roles.

The story in 1 Samuel 1, ostensibly about the birth of Samuel, in fact centers on the figure of Hannah, who meets all the criteria for a central character. She is presented as a model of faith, and her prophetic canticle is the high point of the story.

Not the whole story of Deborah, but only the Song in Judges 5:2–31 is the focus of the second study. It is a remarkable piece of very old Hebrew poetry, written in paratactic style, that makes sudden shifts in point of view—ideological, spatiotemporal, and psychological—all of which reveal the remarkable flexibility of the poet and the different levels of concern in the audience.

The story of Tamar in Genesis 38 is about the only biblical woman who is called righteous. The outrageous behavior of Judah and his irregular claim of authority over his former daughter-in-law form the backdrop of a plot that features the courageous and ingenious actions of a woman determined to get what is owed her in justice.

All three analyses reveal stories about women who emerge as strong characters in times of breakdown of

family structures. The intense literary analysis given to these texts provides new and valuable insights to old stories about which perhaps we thought we knew everything.

CAROLYN OSIEK, R.S.C.J.
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ROMAN WIVES, ROMAN WIDOWS. THE APPEARANCE OF NEW WOMEN AND THE PAULINE COMMUNITIES. By Bruce W. Winter. Grand Rapids: Eerdmans, 2003. Pp. xvii + 253. \$26.

Much New Testament scholarship has assumed that all antique women lived within the boundaries of Greco-Roman gender roles that prescribed confinement to the private sphere as wives and mothers. Pauline texts addressing women's behavior, however, suggest that this was not always and everywhere the case. In this valuable study, Bruce Winter draws upon a wealth of recent classical scholarship to provide a context for the behavior glimpsed in Pauline texts. The results are illuminating.

Part 1 presents the evidence for the appearance of the "new" Roman women in the first century C.E., the changes that facilitated it, and the responses that their departure from traditional norms provoked in men of power. Augustan marriage legislation, Stoic and Neo-Pythagorean moral treatises, and parts of Pauline and Deuteropauline letters all target the unconventional behavior of these women whose financial security and, hence, relative independence from husbands, brought greater social freedom and public involvement.

In part 2 W. discusses the conduct of women in the Pauline communities in the light of the changing mores and behaviors traced in part 1. Thus, wives praying and prophesying with their heads uncovered in the Christian assembly (1 Cor 11:2–16) were replicating the attitude and actions of "new" Roman women. Interpreters perplexed by early Christian writers' interest in the seemingly trivial matter of dress and adornment will be enlightened by W.'s astute treatments of unveiled wives (1 Cor 11:2–16), married women (1 Tim 2:9–15),



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young widows (1 Tim 5:11–15), and young wives (Titus 2:3–5). Each treatment reflects the early Christian accommodation to the Roman principle, “you are what you wear.”

Part 3 presents epigraphic evidence of the new roles of women in public life and their influence in commercial, civic, and provincial affairs in the late Republican period and early Empire. The ministries of New Testament women (Lydia, Euodia, Syntyche, Phoebe, Junia, Priscilla) and their contributions to the expansion of Christianity were not unrelated to the new opportunities afforded women. Those working on the history of early Christian women will welcome the appendix of ancient texts on women in civic affairs and the ample bibliography.

SUSAN A. CALEF
Creighton University, Omaha

ANCIENT JUDAISM AND CHRISTIAN ORIGINS: DIVERSITY, CONTINUITY, AND TRANSFORMATION. By George W. E. Nickelsburg. Minneapolis: Fortress, 2003. Pp. xxii + 264. \$23.

In this study intended for a broad audience, Nickelsburg works within the framework of two questions. The first concerns how the discovery of the Dead Sea Scrolls and revolutions in the methodology of biblical scholarship in the past few generations have changed perceptions of Judaism in the Greco-Roman period. The second raises the issue of how these developments have led to rethinking the origins of Christianity.

With a comprehensive grasp of the vast range of canonical, extra-, and post-biblical literature and an ability to write with great lucidity, N. details the restructuring of evidence concerning Second Temple Judaism and early Christianity that has taken place in the latter half of the 20th century. Noting that this latter scholarship has found both Second Temple Judaism and first-century Christianity to be remarkably diverse in their religious expression, he also underscores that the comparative study of Jewish and New Testament texts has revealed many more points of continuity

between the two than previous paradigms allowed.

It is therefore logical to ask why early Christianity did not remain within the matrix of Judaism's wide-ranging diversity. N.'s answers include the observations that “the child broke away from its mother because the two viewed and valued some things very differently. For the early Church the identity of Jesus of Nazareth made all the difference in the world” (193–94), and “the early church arose in an eschatological wing of Judaism that also had sectarian proclivities” (194). Regarding sectarianism N. further observes that it, along with exclusivism in both Judaism and Christianity, “had ugly consequences in both communities and between them, consequences that were inconsonant with the heart of both religions” (200).

N.'s study makes great strides in arguing against “outmoded, historically falsified theological stereotypes” (199). As such it will be valuable not only to university and seminary faculty and students but also to those engaged in Jewish-Christian dialogue, which, as N. stresses, can proceed only on the basis of historical honesty.

FLORENCE MORGAN GILLMAN
University of San Diego

THE SUFFERING OF THE IMPASSIBLE GOD: THE DIALECTICS OF PATRISTIC THOUGHT. By Paul Gavrilyuk. Oxford Early Christian Studies. New York: Oxford University, 2004. Pp. xii + 210. \$80.

This is a crisply written and cogently argued account of divine (im)passibility in the Church Fathers, aimed at unseating what Gavrilyuk calls “the Theory of Theology's Fall into Hellenistic Philosophy” (5). With a carefully nuanced review of the schools of Greek philosophy, G. persuasively challenges the widely accepted theory that the Fathers uncritically accepted Hellenism's presumed dogma of divine impassibility. In place of the Theory of Theology's Fall, G. proposes that the concept of divine impassibility functioned in the Fathers as an “apophatic qualifier of divine emotions,” designed to guarantee the transcendence of God while at the same

time allowing for "God-befitting emotionally colored characteristics" such as mercy, love, and compassion (48).

Much of the volume is a narrative trek through what G. calls a "series of dialectical turns" (172) taken by the early Church to safeguard an account of divine involvement in the world faithful to the Scriptures. He takes up in turn (1) the struggle with Docetism, (2) the Patristic controversy, (3) the Church's response to Arianism, and (4) Cyril of Alexandria's theology of the divine kenosis as a counter to Nestorius. The key thread for G. that allows these debates to be worked into a single, winding narrative is the Fathers' refusal to fall prey to either absolute divine impassibility or unqualified passibility. G.'s account of Cyril as crowning this dialectical series of turns is accurately and skillfully sketched, but—given the terms of the present debate—his conclusion that Cyril admits a "qualified divine passibility" (150) can be a misleading designation of what Cyril taught.

Throughout, G. shows a wide and sympathetic knowledge of contemporary scholarly discussion and debate, though the conclusions he reaches on Arius, Theodore of Mopsuestia, and Nestorius run against the grain of present trends. The notable achievement of this volume is to offer both an important corrective to conventional readings of the Fathers on divine impassibility, and to make a substantial theological contribution to the vexed question of divine (im)passibility in the Christian tradition.

DANIEL A. KEATING
Sacred Heart Major Seminary, Detroit

BERNARD OF CLAIRVAUX ON THE LIFE OF THE MIND. By John R. Sommerfeldt. New York: Paulist, 2004. Pp. xvii + 198. \$19.95.

Modern scholarship has sometimes been unkind to Bernard of Clairvaux, the famous Cistercian of the twelfth century. Most frequently, Bernard has been charged with anti-intellectualism based on his conflict with Peter Abelard. He has also been seen as elitist in his preference for the monastic life, inconsistent in his statements on reason

and faith, and contradictory in his own pursuit of activities that he exhorted his monks to avoid, such as preaching and writing.

In this masterful volume, Sommerfeldt liberates Bernard from many of the most persistent misconceptions that have led some modern scholars to disparage or even detest him. S. shows that Bernard was keenly interested in the life of the mind, and that he used many of the same tools of dialectic and logic as his Scholastic contemporaries.

S. presents a Bernard who can speak to laity, clergy, and monks alike about the pursuit of knowledge. The book evidences a thorough familiarity with the wide range of Bernard's works, and its insights reflect a long career of critical reflection and careful synthesis. S. is not afraid to rethink his own assumptions and positions from past writings, for example, his earlier view of an "epistemological hierarchy" in Bernard (71–74).

Saving the best for last, S. ends with a spirited defense of Bernard against the charge of obscurantism based on the Abelard affair. He insists that Bernard criticized Abelard not because of his philosophical method but because of his misuse of it, which led him to adopt erroneous doctrines. "Bernard's concern is clearly with Abelard's errors, not his method" (133).

Staying close to the writings of Bernard, S. convincingly demonstrates that Bernard was not anti-intellectual, but opposed any desire for knowledge that was rooted in pride, vice, or idle curiosity. S.'s engaging and learned volume will entice its readers to think in new ways about Bernard. It deserves a wide readership.

DENNIS E. TAMBURELLO, O.F.M.
Siena College, Loudonville, N.Y.

JÉSUS DANS LA TRADITION MAÇONNIQUE: RITUELS ET SYMBOLISMES DU CHRIST DANS LA FRANC-MAÇONNERIE FRANÇAISE. By Jérôme Rousse-Lacordaire. Collection "Jésus et Jésus-Christ," no. 87. Paris: Desclée, 2003. Pp. 250. € 23.

Over the past two centuries most Christians, and particularly Catholics, have generally taken a hostile view to-



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wards Freemasonry, whose rituals and doctrines have been understood as opposed to their own and upholding secular humanist values. Jérôme Rousse-Lacordaire challenges this stereotype through a detailed exploration of Christian themes in Masonic rituals. He is particularly effective in linking the origins of Masonry in the 17th and 18th centuries to the development of "natural theology," which he sees as aiming to resolve differences between Christians in a period of religious conflict, but not opposing Christianity.

In the body of his work *R.-L.* devotes three chapters to exhaustive accounts of the Christian meanings hidden in the myth of Hiram, the symbolism of the Temple, and the order of the Rosy Cross. Readers unfamiliar with Masonic ritual and the competing lodges will have considerable difficulty following *R.-L.* as he traces in detail how the ritual programs touching on these themes evolved within the different traditions. Much of the book reads as if it were directed primarily to members of Masonic societies, rather than to an audience of theologians or historians. *R.-L.*'s general argument, however, is clear, as he insists repeatedly on the rich vein of Christic meanings within Masonry, a position currently contested within the lodges.

In an excellent concluding chapter *R.-L.* steps back from his detailed exposition of the particular rituals to suggest general developments. Christian themes were increasingly explicit in the ritual program as one rose in the Masonic hierarchy, and were particularly important in the Scottish rite. In the 18th century, however, Christian messages came to be read as symbolizing universal values. By the 19th century Masons, particularly in France, explicitly rejected Christian interpretations of their rituals, which were now seen as promoting moral education grounded in Deism or, by the end of the century, in positivism. Freemasonry thus seems to have followed a familiar secularizing trajectory. *R.-L.* shows how this process was reflected in the development and reinterpretation of Masonic ritual.

THOMAS KSELMAN
University of Notre Dame

WITNESSING AND TESTIFYING: BLACK WOMEN, RELIGION, AND CIVIL RIGHTS. By Rosetta Ross. Minneapolis: Fortress, 2003. Pp. xiv + 294. \$23.

Rosetta Ross has added to the still underexplored history of African American women's religiously based activism. She ably reveals the connections between earlier Black women's efforts (Sojourner Truth and Nannie Helen Burroughs) to place the voices and experiences of their gender in the forefront of the dialogue on civil and human rights and contemporary African American women, whose contributions are still overlooked. *R.*'s emphasis on "witnessing and testifying" as the modes through which these women fought for the rights of all reveals their rootedness in the Black religious tradition, both Christian and Muslim. She successfully analyzes their religious consciousness as well as the role that consciousness played in shaping and forming their activism. By so doing, she draws a line of continuity from Sojourner Truth in the 1850s to young Black female college students in the 1950s and 1960s.

The work is well written and accessible. It provides an in-depth introduction to Black female activists whose names and contributions have been missing or barely sketched in the honor roll of the Civil Rights, Black Power, and Black Nationalism Movements. *R.*'s contribution is to present and join the lives and activism of those who are increasingly well known, such as Ella Baker and Fannie Lou Hamer, with lesser known women such as Septima Poinsette Clark, Victoria Way DeLee, Diane Nash, and Ruby Doris Smith. Of special significance is the inclusion of Clara Muhammad, the wife of the Honorable Elijah Muhammad of the Nation of Islam. By introducing readers to someone outside of Christianity, *R.* expands our understanding of the Black community as more than Christian while also showing how Clara Muhammad's actions yet correlate with those of her Christian sisters. Her civil activism is equally rooted in her faith, enabling her to lead the fledgling Nation when her husband was unable to do so.

The text clearly and cogently argues

the significance and the connection of Black women's civil, political, and religious activism. In so doing, it goes to the heart of the ongoing efforts of womanist scholars to reveal the strength of Black women's faith and their efforts to build and rebuild community in the face of often overwhelming odds.

DIANA L. HAYES

Georgetown University, Washington

TEILHARD IN THE 21ST CENTURY: THE EMERGING SPIRIT OF THE EARTH. Edited by Arthur Fabel and Donald St. John. Maryknoll: Orbis, 2003. Pp. xv + 256. \$28.

The book is a compilation of superb essays excerpted from *Teilhard Studies*, a publication of the American Teilhard Association. Arranged thematically, the essays probe the strengths and weaknesses of the works of one of the greatest thinkers of the 20th century. The book presents a succinct overview of Teilhard's life and thought augmented by sections on the ecological, cosmological, theological, and sociological implications of his work. Written by master scholars in Teilhardian studies, the selections offer readable and in-depth, critical analyses of Teilhard's contributions. Indeed, the book's greatest strength rests in the expertise of its contributors. Its greatest weakness is the presentation of material previously in print; thus it breaks no new ground.

The book succeeds in addressing diverse issues from a central thesis: "the human person is evolution become conscious of itself" (80). This consciousness opens the person to recognize the inter-related connections among all the elements of the cosmos. Thomas King insists "we did not come 'into' this world; we have come 'out' of it—as leaves come out of a tree, we have come out of the universe" (35). This thesis, of course, has profound implications for the relationship between humans and the earth, adeptly explored by the book's contributors.

Of special interest to the neophyte will be the essays in the first section which sensitively and insightfully presents Teilhard as mystic, prophet, thinker, and man. Ursula King's piece is

extraordinary in its analysis of Teilhard's friendship with the American sculptress Lucille Swan. From both a woman's and a scholar's perspective, King brilliantly captures the complex and formative influence of the feminine on Teilhard's personality.

The book presents Teilhard as a multidimensional and talented thinker, while critically analyzing his contributions and shortcomings as well as his continuing significance for the new century.

CAROL JEAN VALE, S.S.J.

Chestnut Hill College, Philadelphia

LA GRÂCE DE CROIRE: III: LA THÉOLOGIE. By Joseph Doré. Paris: Atelier, 2004. Pp. 272. € 25.

With the publication of this volume Joseph Doré has concluded his trilogy on Christian faith: revelation, faith, theology. Here he considers the task of theology and the "virtuosity" of the theologian. The context is profoundly ecclesial, considering in turn the context for theology in the Church and in the world, theology as formation, and the relationship between theology and pastoral life. A final section considers recent developments in theology, particularly in France. While D. demonstrates deep theological engagement, he also writes from his experience as theologian, teacher, and, since 1997, as archbishop of Strasbourg.

The responsibility of the theologian is considered within various registers: the personal faith of the theologian; engagement with the life of the ordinary believer; working with the Church's magisterium; and being in dialogue with the "college" of theologians and the major intellectual and cultural currents of the day. D. warns against timidity in the theological enterprise, lest the theologian, succumbing to "conservation," "tranquility," "homogeneity," and "unanimity," avoid the real questions of the day.

D. admits that the focus of the book is predominantly European, but he does not ignore the impact of English-speaking (especially North American) theology, and argues that the task of theology is also caught up in a globalized-



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ing movement. The key elements in the common agenda are: concern for the earth and its sustainability; recognition of human persons and their inherent goodness; engagement in a genuine debate among the world's religions and with the world of unbelief, indifference, and secularism; and concern for the next generation of theologians and their formation.

D. has given us a fine example of a certain style of French theology. It is systematic, methodical, and ecclesially and pastorally engaged.

GERARD KELLY
Catholic Institute of Sydney

ACT AND BEING: TOWARDS A THEOLOGY OF THE DIVINE ATTRIBUTES. By Colin E. Gunton. Grand Rapids: Eerdmans, 2003. Pp. ix + 162. \$29.

Colin Gunton calls his provocative and readable book a "short attempt at ground-breaking" (vii). He explores the divine attributes, starting from the self-revelation of the Trinity rather than from the Pseudo-Dionysian ways of causality, negation, and eminence that he finds problematic.

The way of causality tends to ignore biblical accounts of God's action in history, favoring God's "timeless, metaphysical" causality (16). The way of negation implies opposition rather than simple distinction between God and the world. The way of eminence presumes a "hierarchical structuring of reality" (61) which owes more to Neoplatonism than to biblical revelation. The resulting abstract, philosophical divine attributes can look like arbitrary "projections" (Feuerbach) when their Neoplatonic moorings are questioned (61–62). It is difficult to see how a God, burdened with such attributes, can perform the saving actions ascribed to him in Scripture (23).

G.'s proposal, in view of these difficulties, is not to abandon philosophy (21). He implicitly embraces the traditional philosophical principle that "action follows being" by suggesting that we begin the study of divine attributes with God's actions in history and so come to know "*who* God is from what he does" (97). Since God's actions (eco-

nomic Trinity) reveal God's being (immanent Trinity), the doctrine of the Trinity becomes "the key to an adequate account of the divine attributes" (28).

The result is not a radically new set of attributes, but a reordering, in which, for instance, "holiness" takes precedence over "immutability" and "simplicity" (reinterpreted as "constancy" and "indivisibility of action" [133]). Following 2 Corinthians 13:14, "love," "grace," and "fellowship" become the defining characteristics respectively of Father, Son, and Holy Spirit (140).

Though readers may not agree with all of G.'s conclusions—rejection of the way of negation (154), affirmation of a certain univocity in words applied to God and creatures (147, 155)—they will find insight, originality, and challenge in his thought. It is regrettable that his untimely death in 2003 has cut short the promise of his scholarship.

MICHAEL J. DODDS, O.P.
Dominican School of Philosophy and
Theology, Berkeley

EINFÜHRUNG IN DIE CHRISTOLOGIE. By Helmut Hoping. Darmstadt: Wissenschaftliche Buchgesellschaft, 2004. Pp. 182. € 16.90.

This very useful introduction to Christology by Helmut Hoping, professor of dogmatic theology and liturgical studies in Freiburg im Breisgau, Germany, is based on his lectures at the Universities of Lucerne and Freiburg and is dedicated to Peter Hünemann, the German founder of the European Society for Catholic Theology.

H.'s text not only thoroughly covers the biblical foundations of Christology and the history of dogmatic development as one would expect, but is interesting in that it takes as its starting point contemporary issues such as Jewish-Christian dialogue, religious pluralism, and feminist critique. There is a good summary of the most important perspectives including Rahner's transcendental approach and Balthasar's Christology as dramatic theology of the Cross, as well as an informative discussion of current thinking on the Resurrection of Jesus.

In addition to medieval thought on the Incarnation and Luther's theology of the Cross, H. outlines the importance of philosophical Christology from the beginning of the Enlightenment as far as Hegel, without whom neither Rahner's transcendental Christology nor Balthasar's stauo-Christology can be fully understood. The recognition of the Jewishness of Jesus and God's special election of a people makes H. call in the final chapter for an Israel-affirming Christology that would open up new perspectives for the conversation between Jews and Christians, especially on the question of Jesus as Messiah.

The text's origin in lectures makes for a clear and succinct presentation of the material on a point by point basis. It is an excellent introduction to Christology that will prove helpful to university students and teachers of theology alike. Apart from the subject and name indexes, the keywords and names given throughout the text in the outer margin to indicate the content of paragraphs will make the book particularly attractive to students preparing for seminars and examinations. Teachers of Christology will find the extensive, mainly German, bibliography valuable.

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

THE STRUCTURE OF RELIGIOUS KNOWING: ENCOUNTERING THE SACRED IN ELIADE AND LONERGAN. By John D. Dadosky. Albany: SUNY, 2004. Pp. xiii + 185. \$50.

John Dadosky is one of the young and bright members of the faculty of Regis College in the University of Toronto. His monograph is about religious knowing according to the Romanian scholar Mircea Eliade who lived in Paris and later taught at the University of Chicago. (To compensate for the dearth of biographical data about him in D.'s study, readers might wish to consult Mac Linscott Ricketts, *Mircea Eliade* [1988], a biography D. does not mention.) Twice D. gives a chapter-by-chapter synopsis of his book (3-4 and 139-42). His method is twofold: interpretive (an accurate understanding) and dialectical (an exposure of counterposi-

tions and a development of positions). He offers his own solutions while adverting good secondary literature.

D.'s use of Lonergan's four levels of intentionality in his discussion of Eliade's writings (chaps. 4-7) is clarifying. He also makes numerous convincing points: the difference between patterns of experience and differentiations of consciousness; the distinction between dialectic of contraries and dialectic of contradictories; the relationship between the sacred and the profane as a harmonious continuation. His study is replete with fine interpretive nuances—for example, whether Eliade was more influenced by Otto or Durkheim (22-23) and by Plato or Indian philosophy (105-7). Also noteworthy are his elucidations of interrelated concepts such as the profane and the sacred (110-15), although perhaps he should have raised the objection that, in science, the pair "known/unknown" might not be a case of profane/sacred.

D. successfully employs Lonergan's theory of consciousness to clarify Eliade's notion of the sacred but is rather hazy as he tries to show how Eliade's contribution enriches Lonergan's thought. Finally, readers may wonder whether D. sufficiently acknowledges the incompatibility between Eliade's nostalgia for the paradise of cosmic origin (past-oriented) and Lonergan's teleology (future-oriented).

LOUIS ROY, O.P.
Boston College

EVOLUTION FROM CREATION TO NEW CREATION: CONFLICT, CONVERSATION, AND CONVERGENCE. By Ted Peters and Martinez J. Hewlett. Nashville: Abingdon, 2003. Pp. 215. \$20.

ENTERTAINING THE TRIUNE MYSTERY: GOD, SCIENCE, AND THE SPACE BETWEEN. By Jeffery C. Pugh. Harrisburg, Penn.: Trinity Press International, 2003. Pp. xiii + 194. \$16.

Peters and Hewlett provide a meaty overview of topics, contributors, and arguments involved in contemporary science and religion debates. As John Haught notes in his foreword, these



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ENTERTAINING THE TRIUNE MYSTERY: GOD, SCIENCE, AND THE SPACE BETWEEN. By Jeffery C. Pugh. Harrisburg, Penn.: Trinity Press International, 2003. Pp. xiii + 194. \$16.

Peters and Hewlett provide a meaty overview of topics, contributors, and arguments involved in contemporary science and religion debates. As John Haught notes in his foreword, these

subjects are not often covered in the curriculum of seminaries and religious institutions. Clear and popular style, the book would be a good introductory text to immerse emerging theologians and clergy in the current extensive and contentious debates in this field. P. and H. classify the views of a number of scholars involved in these debates, arranging them along spectrums of divine action and causal explanation. The authors' reviews are critical and argumentative. They see proponents of creation science as accepting scientific method but denying evolution; while intelligent design theorists affirm evolution but challenge the philosophical assumptions of some scientists.

P. and H. survey the theological positions of theistic evolutionists with questionable accuracy. They label the views of Kenneth Miller, Arthur Peacocke, and John Haught as "schizoid" for combining divine self-withdrawal to permit natural self-organization with claims that this is how God continually creates the world. P. and H. suggest that Miller and Peacocke—and Haught implicitly—are really closet deists. The religious naturalists, represented by Ursula Goodenough, are mentioned, but their questions concerning the evolution of religion itself and the implications of this are not. Notable by their absence are the process theologians such as David Ray Griffin—who has written extensively on evil, theodicy, evolution, and science—and Marjorie Suchocki and Joseph Bracken, whose work on personal immortality and the triune nature of reality belies P. and H.'s apparent belief that process theology began and ended with Alfred North Whitehead.

P. and H. propose to use the traditional concept of *creatio continua* to account for continued divine providential care, coupled with Pannenberg's proleptic theory applied to a supernatural eschatological in-break, revealing the value and purpose of creation, and transforming the physical universe as in the Book of Revelation. In their view there is currently no purpose or value in the universe itself, and theodicy remains a mystery. Such concepts take no risks with traditional Christian doctrines, but

are unlikely to lead to a consonance between religion and science.

Jeffrey Pugh's volume, clear and gracefully written, is a meditation for the laity on new analogies and metaphors from modern scientific knowledge that can be useful in renewing our understanding of, and faith in, the triune God. Although the book's title includes an emphasis on the Trinity, P.'s retrieval of the Cappadocian theories, stressing the dynamic inner life of the Trinity and its intimate correlation with cosmology, serve more as a rationale for reflecting on the energies of God in the ongoing creation of the universe than as a development of trinitarian thought. P. is also knowledgeable of the cosmos's mysterious features as described in quantum uncertainties, field theory, the emergence of hierarchies of information, and levels of complexity and consciousness. However, at times the wealth of scientific detail seems to be used more for instilling a deep sense of those mysteries than as a source for exploring the theological implications. The result is rather like an exercise in nature mysticism.

The thrust of P.'s correlations between theology and science is a retrieval of pantheism, especially in ideas developed by Charles Hartshorne and Whitehead. P. finds there a God who embodies all the categories, is perfect in moral constancy rather than in power and immutability, and is creatively immersed in the world as though the universe were the divine body. In continuous co-creation with creatures, a self-chosen path of suffering love, God lures the universe toward fulfillment of the divine promises. All this occurs in a mystery of suffering, in which the triune God fully participates. P. evokes Irenaeus's assertion that human destiny is to become the image and likeness of God in a mysterious, but natural, future where redemption embraces the entire created order. "Perhaps matter and energy will be translated into a new complexity, a higher order of life that sees hope, and not pointless indifference, as the final word" (125).

I recommend P.'s book for study groups and individuals concerned with the implications of modern science on

religious beliefs. It provides a needed introduction to a pantheistic metaphysics that can remove stumbling blocks for anyone whose faith is challenged by today's scientific discoveries.

JERRY D. KORSMEYER
McMurray, Penn.

THE WORKS OF MERCY: THE HEART OF CATHOLICISM. By James F. Keenan. Lanham, Md.: Rowman & Littlefield, 2005. Pp. xiii + 118. \$14.95.

MORAL WISDOM: LESSONS FROM THE CATHOLIC TRADITION. By James F. Keenan. Lanham, Md.: Rowman & Littlefield, 2005. Pp. xii + 190. \$17.95.

In his two latest books, moral theologian James Keenan combines command of the tradition in both its historical and contemporary manifestations with a pastoral concern that is reflected in story telling and attentiveness to Christian movements. The books read like very good sermons or college lectures by a priest both learned and engaged in the world. By making the Catholic tradition come alive, the books invite moral reflection and struggle.

Though the books share a focus on virtue, a particular concern with mercy ("the willingness to enter into the chaos of others," *Works of Mercy* 3), and an engaging style, they are intended for different audiences. *Works of Mercy* is more pastoral and appropriate for RCIA programs or parish study groups. *Moral Wisdom* would be an excellent choice for undergraduate courses in Christian ethics or fundamental moral theology.

Crucial to both books is K.'s compelling argument that mercy distinguishes the Catholic tradition (*Moral Wisdom* 123–27; *Works of Mercy* 1–5). Mercy, he argues, is central to Christian understanding of the love commandment, explained in the parable of the Good Samaritan (a story about what Christ does for those who have fallen). Mercy is the condition for our salvation, as is made clear in Matthew 25 where Jesus separates those who do mercy from those who do not. Mercy is also at the core of

salvation history, for God enters into our chaos to save us. Finally, it is a key dimension of the history of Christianity, as the early Christians were known for merciful works that extended beyond family boundaries. Academic readers may wish for a more developed argument with some discussion of how mercy stands in relation to other central aspects of Catholic moral theory and practice, especially the natural law tradition and the exercise of ecclesial authority. Still, theologians can be grateful to K. for retrieving mercy and recalling its significance.

Works of Mercy solidifies K.'s case by illustrating how the corporal and spiritual works of mercy are grounded in Scripture and the writings of early church fathers, prominent in historical Christian practice, and relevant to the daily life of Christians today. K. is at his best when he manages to link each of these dimensions with a story from his own life, as when he tells about his experience of visiting prisoners or struggling with his father's death. Chapters focusing more on historical and organizational manifestations of the various works of mercy are somewhat less effective, though they provide helpful references.

In *Moral Wisdom*, mercy remains a unifying theme that shapes K.'s portrayal of the Catholic moral tradition. The book is structured around four concepts (love, conscience, sin, and suffering) and four texts (the New Testament, the ten commandments, the corporal works of mercy, and the cardinal virtues). K.'s love for the Catholic tradition and devotion to the struggle to live rightly infuse the book. A master teacher, he aptly combines just enough attention to the history of moral theology, references to contemporary authors (most often introduced as his friends), and pertinent examples. His best chapters (like those on love and sin) have the effect of reshaping the reader's understanding by showing the wisdom of the Catholic tradition and the courage of those who have tried to live it out. The text falters only where K. attempts to summarize too much too quickly.

An argument can be made that teach-



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ers of moral theology need a book that comes from the culture that shapes their students, a book that shows understanding of their students' dislocation and lack of religious affiliation. This is not that sort of book. Rather, K. speaks as a theologian who grew up with a Catholic subculture in Brooklyn, is deeply committed to his faith, and values traditional practices. Even if students who read K. come from very different backgrounds, they will find in his books a humility, a searching quality, and a willingness to see God in the ordinary that will both draw them in and give them an alternative place to stand.

JULIE HANLON RUBIO
St. Louis University

HUMAN RIGHTS AND THE IMAGE OF GOD.
By Roger Ruston. London: SCM, 2004.
Pp. vii + 312. \$29.99.

Are human rights, in Elie Wiesel's words, "a world-wide secular religion"? Or is our rights talk, inspired by the "sacredness" of human dignity, irreducibly religious? Roger Ruston's lively yet erudite inquiry reveals "the debt" our secular creed "owes to theology" (287). R. cogently argues for a theological reading of Francisco de Vitoria's and Bartolomé de Las Casas's defense of the natural rights of indigenous peoples against the Spanish imperium. More controversially, R. likewise interprets Locke as an "important contributor to the theology of human rights" (195).

Yet R. does not merely look back. In his extensive introduction and conclusion he explores the implications of human rights in Catholic social teaching for church and state alike. Here, however, a more contemporary rhetoric of rights is necessarily presumed. Indeed, the title is somewhat misleading, for R. does not offer a comprehensive genealogy of the *imago Dei* in modern human rights rhetoric. He says little about the emergence of "subjective rights" in late 12th-century canonical jurisprudence; neither do the variations worked by Suárez, Grotius, Hobbes, Rousseau, or Kant receive more than a passing nod. The great merit of R.'s inquiry lies rather in tracing the family resem-

blance: in his finely drawn religious portraits of Las Casas, Vitoria, and Locke, we see ourselves.

One quibble. As R. himself concedes, we apply at some peril modern methodological distinctions such as "active" and "passive" rights, "privileges" and "claim-rights" to earlier interpretations. Thus to parse civil liberties as "active" rights and to assimilate these to Hohfeldian "privileges" introduces a certain ambiguity. Though permitting us to speak of a Thomistic lineage of human rights (following Brian Tierney), such a gambit fails to account adequately for contemporary usage, where liberties as privileges are safeguarded by liberties as claim-rights or entitlements. In the latter case, innate subjective rights generate duties rather than the converse, as in the traditional *jus naturale*. Such worries, however, detract little from R.'s splendid book which merits a wide and appreciative audience.

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

AFTER EMPIRE: THE ART AND ETHOS OF ENDURING PEACE. By Sharon D. Welch. Minneapolis: Fortress, 2004. Pp. xviii + 237. \$18.

In this creative and provocative work, Sharon Welch proposes a new "social contract" and a strategy for effecting enduring peace that are rooted in a vision of the profound interconnectedness of all beings. She also proposes an epistemology of truth and ethical values as derived from the human community's lived historical experiences. These values include the acceptance of differing perspectives, empathy for the suffering of others, respect for all creatures, and recognition of evil in one's own life.

W. describes well the need for courage, audacity, and risk-taking assumed in adopting this strategy, which may not immediately succeed. By contrast, the "imperial" approach, grounded in religious/political absolutes, has produced well-known nefarious results. Her description of Native American history, which some historians may deem overly positive, illustrates the destructive impact of absolutist "Manifest Destiny" vi-

sions as contrasted with the positive qualities of the Native American way of life.

"Engaged Buddhism" taught W. a nondualistic acceptance of good and evil, and values of wonder, gratitude, and empathy, that lead one to view others as fellow sufferers rather than as demonized enemies. It also taught that admitting one's proclivity to error and evil is a key prerequisite for successfully building "collaborative power."

Given the abject failure of "Empire," W.'s proposed strategy requires using all creative insights and resources that we can collectively muster to bring about "enduring peace." Such resources already exist (e.g., the United Nations, Global Action to Prevent War, the International Criminal Court) and suggest other possible paths for contemporary social activists to explore.

W.'s erudite work deserves a close reading by moral theologians, ethicists, social activists, and above all political leaders, as it offers a constructive alternative to the present polarization in the world. Whether her view adequately addresses the problem of evil remains unanswered. Revisionist natural law theologians, while retaining their claims of objective truth, will nonetheless find numerous points of contact between her vision and the basic tenets of Catholic social thought. The book opens paths to further fruitful ecumenical dialogue and clearly succeeds in developing a "persuasive political rhetoric without polarizing dualisms and ringing certainties" (183).

NORMAND PAULHUS
Wheeling Jesuit University, W.V.

LIBERTY AND POWER: A DIALOGUE ON RELIGION AND U.S. FOREIGN POLICY IN AN UNJUST WORLD. By J. Bryan Hehir, Michael Walzer, Louise Richardson, Shibley Telhami, Charles Krauthammer, and James Lindsay. The Pew Forum Dialogues on Religion and Public Life. Washington: Brookings Institution, 2004. Pp. xii + 119. \$16.95.

Characteristically lucid arguments by Hehir and Walzer form the core of this collection on faith, moral values, and foreign policy. With the "war on terror"

as backdrop, the book prompts hard thinking about how religion—through its ethical content, motivational power, and organizational forms—can influence the foreign affairs of states, for good or ill. The consensus among the contributors stresses caution about admitting religion into international relations (the dangers of foreign policy fired by religious zeal being all too obvious), yet allows believers to bring their moral principles into the public debate. Together, the diverse perspectives help the reader explore how faith-based morality can guide action around foreign policy making.

Both Hehir and Walzer address the vexed issue of military intervention, demonstrating how the just war tradition still aids thinking about the use of force, even as unprecedented moral challenges arise. Of the four respondents, Krauthammer provides the main counterpoint, using the worst examples of the U.N.'s failings to argue against the multilateralism that Hehir and Walzer urge. The other writers expand the analysis with complementary insights—Richardson on terrorism, Telhami on external accountability, and Lindsay on moral complexity.

A key point Hehir argues is that "new space" (22) is emerging for those guided by religious convictions to have an impact—albeit indirect—on foreign policy. That religious influence on U.S. foreign policy is not new is exemplified in Hehir's discussion of the impacts of Reinhold Niebuhr's Christian realism, Catholic social thought, and more recently, evangelical Christians. The same examples and several contributors highlight the plurality of religious influence. This poses a challenge: how to make the most of the "new space" by mobilizing around shared moral principles.

Given the context of war in Iraq, the book's focus on military force is apt. As the dialogue continues, I hope it will also expand to include more on foreign aid, an issue discussed briefly by Walzer and Richardson, and on the terms of international trade, an issue mentioned but not explored. These too call for faith-based engagement.

FRANCIS ELVEY
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GOD, MARRIAGE, AND FAMILY: RE-BUILDING THE BIBLICAL FOUNDATION. By Andreas J. Köstenberger with David W. Jones. Foreword by David Wayne. Wheaton: Crossway, 2004. Pp. 448. \$15.99.

Andreas Köstenberger sees a crisis in our culture regarding marriage and the family: their very definition is now under attack. His goal is to confront this problem by returning to the biblical teachings on these subjects. K. seeks to present the Bible's ideals and principles on marriage and family and to integrate them into the lives of believers today. He finds clear biblical roles for women, such as providing children and companionship for her husband and managing the household. The male roles are to cherish his wife, exercise authority in family and Church, and serve as a provider. Polygamy, divorce, adultery, homosexuality, and sterility are all departures from the biblical ideal. K. finds the principle of male headship present in the New Testament as well as in the Old. Rejecting sacramental and contractual views of marriage, he opts for a "covenantal" view. Intending the book as a resource for congregations, he addresses such subjects as sterility, adoption, homosexuality, singleness, contraception, and remarriage and provides nearly 100 pages of references and study guides.

K.'s underlying hermeneutic is clear: the Bible provides direct instruction for contemporary believers and must be obeyed. K. sees the Bible as speaking clearly on these subjects, and his own writing as a straightforward exposition of those teachings. He rarely addresses the ancient context or composition of the biblical texts. For example, he sees polygamy as a clear violation of God's monogamous ideal for marriage, not as an ancient custom. Nor does he show how two or three thousand years of history might have influenced his own or his readers' understanding of these texts. He does not engage secularists or feminists or even moderate to more liberal readers in dialogue. The biblical positions K. describes are at odds with such readers at nearly all points.

The book may help some Christians

clarify their stances on family issues, but given K.'s reluctance to address the positions of his opponents, it is unlikely to convince anyone who does not already share his perspective.

KENT A. VAN TIL
Hope College, Holland, Mich.

INTEGRATING ECOFEMINISM, GLOBALIZATION, AND WORLD RELIGIONS. By Rosemary Radford Ruether. *Nature's Meaning*. Lanham, Md.: Rowman & Littlefield, 2005. Pp. ix + 195. \$19.95.

The book is in a series, "Nature's Meaning," edited by Roger S. Gottlieb and intended to present works by "experienced thinkers in their field" who are "passionate and articulate spokespersons for environmental sanity" (ii). Rosemary Radford Ruether meets this challenge flawlessly.

The book contains four chapters: "Corporate Globalization and the Deepening of Earth's Impoverishment," "The Greening of World Religions," "Ecofeminist Thea/ologies and Ethics," and "Alternatives to Corporate Globalization: Is a Different World Possible?" These titles reveal not only the book's content but also R.'s convictions.

At the outset, R. defines corporate globalization, situates its 16th-century roots in Western colonialism, highlights its post-World War II history, and then describes graphically the inherent relationship of growth in corporate globalization to growth in global poverty, ethnic conflict, ecological devastation, exploitation and subjugation of women, and religious fundamentalism. R., an American citizen, strongly critiques political, social, and religious policies in the U.S.A.

R. argues well that religious understandings of gender, race, and class in religious traditions of the world have contributed to "the relation between human-nature abuse and interhuman abuse" (47). She maintains, however, that religion is a key component in our quest for a just and sustainable world (47). The world's religions have potential for developing a world environmental ethic, but R. notes that they lack practical, effective leadership in ecological justice (80).

The reader meets “vintage R.” in chapter 3 where she highlights the relationship between the domination of women and the domination of nature (91) and then surveys ecofeminist perspectives emerging around the globe from various religious and cultural contexts (94). She inspires hope by her examples of working alternatives to corporate globalization and examples of alternative ways “of thinking about human life on earth” (132) that are emerging from the integration of ecofeminist spirituality, religious vision, and ecological practice (177).

R.’s research is comprehensive, and her presentation is both convincing and compelling. This is an important work for any student or professor of theology today.

MARY HEATHER MACKINNON, S.S.N.D.
Burlington, Ont.

WHERE IS GOD? EARTHQUAKE, TERRORISM, BARBARITY, AND HOPE. By Jon Sobrino. Translated from the Spanish by Margaret Wilde. Maryknoll: Orbis, 2004. Pp. xxxv + 156. \$22.

The catalyst for this book was the massive earthquake of January 13, 2001, which struck El Salvador and resulted in the loss of thousands of lives. That most of the victims were very poor and powerless—literally marginalized and unknown—unmasked underlying structures of inequity that had lain largely hidden before the event. Much of this hiddenness was due to culpable blindness on the part of the powerful. The book’s title suggests, then, a *cri de coeur*: Where is God to be found in all of this? There are echoes of the 1775 Lisbon quake in the theological questioning.

But as Sobrino was writing, the September 11 terrorist acts came crashing onto the world’s stage, followed by wars in Afghanistan and Iraq. In the light of these developments, he expanded the book’s scope to include reflections on suffering wrought not only by nature, but also by terrorism and, more broadly, by human barbarity, which for S. describes both terrorism and the American war. While the theological question “Where is God?” remains, the field of

inquiry is broadened and deepened. The result is a book that reflects the unwieldy terrain of human suffering and S.’s anguish in confronting its reality.

S. stands with those who reject theodicy as an attempt to justify a God of power in the face of innocent suffering. Christian faith does not justify an all-powerful God, who can become an idol, but hopes in a crucified God who is found within the suffering lives of the poor, weak, and victimized—those who suffer most either in natural disasters or at the hands of the powerful and their wars. Hope arrives when these poor displace the God of power, and when those who do not (yet) suffer can face the reality of those who do, as does the crucified God.

S. adds a timely prologue to the English edition, “The Empire and God.” It is certainly one of the most thoroughgoing theological critiques of U.S. policy in Iraq to appear in print, and is sure to pose a sharp challenge to the religious and political assumptions of many American readers.

PAUL G. CROWLEY, S.J.
Santa Clara University

THE RIDDLE OF CHRISTIAN MYSTICAL EXPERIENCE: THE ROLE OF THE HUMANITY OF JESUS. By Paul Mommaers. Louvain Theological and Pastoral Monographs, no. 29. Leuven: Peeters, 2003. Pp. 292. \$30.

The book is a revision of the Martin D’Arcy Lectures delivered at Campion Hall, Oxford, in 1998. As the title indicates, the particular question Mommaers addresses is: what is the role of the humanity of Christ in mystical experience? This question’s urgency is underscored by the New Testament proclamation of Christ as “the image of the invisible God” (Col 2:9) and “the one mediator between God and humanity” (1 Tim 2:5).

While Bernard of Clairvaux, Bonaventure, and Teresa of Ávila were vigorous promoters of devotion to the humanity of Christ, they do not succeed, in M.’s estimation, in satisfactorily explaining its place in mystical experience. M. briefly suggests that Francis de Sales’s “ecstasy of action” and Marie de



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l'Incarnation's "ecstatic condition" are more effective in integrating Christ's humanity with the mystic's lived experience; this idea merits further investigation. M.'s primary interest lies elsewhere, in Flemish mystical literature, which is "probably the richest and most illuminating source" (164) for answering the question at hand. In this regard, especially fine is M.'s exposition of Ruusbroec's descriptions of mystical experience in Christocentric terms, intensely eucharistic spirituality, and insistence on the corresponding movements of human ascent and divine descent in mystical experience.

No less rich is M.'s discussion (in chap. 1) of the biblical notion of the Creator as an image-maker, whose own image is not bodily but life itself; thus, the divine image is best communicated by hearing Yahweh's word and feeling his form rather than by seeing his figure (hence the Old Testament prohibition of images). There are many connections to be made here. To give one example: it is precisely this biblical theology of the divine image and encounter that informs Ruusbroec's spirituality, which in turn had a formative influence on the Christian humanism of Ignatius Loyola and the Jesuits that was transmitted to Francis de Sales at the Collège de Clermont in Paris.

This thoughtful and sometimes dense book will be of interest to scholars in Christian spirituality, art history, and medieval and early modern studies.

JOSEPH F. CHORPENNING, O.S.F.S.
Saint Joseph's University, Philadelphia

JE VOUS SALUE MARIE: L'ART DE LA PRIÈRE. By Guillaume de Menthière. Paris: Edifa, 2003. Pp. 255. € 25.

This twelve-chapter work commemorates the "year of the rosary" (2003), so named by John Paul II. Menthière offers a commentary on the angelic salutation to Mary, Mother of God, as recorded in Luke's Gospel, together with the added petitions that eventually came to be known as the "Hail Mary." M. rightly acclaims it the best known, most often recited prayer of the Catholic faithful through the centuries.

M. employs solid scriptural exegesis and includes teachings of the liturgy and history of Catholic doctrine pertinent to each chapter. He has judicious recourse to the Church Fathers and gives examples of Marian devotion throughout the Christian centuries. Instances of popular piety are integrated within the text as well as in selected prayers and reflections given special one-page treatment. Among these are excerpts from Georges Bernanos's *Diary of a Country Priest* (53) and Paul Claudel's poem, "The Virgin at Midday" (183).

The work is richly illustrated with photographic reproductions of Marian representations, the originals of which were executed in various media. Of particular note is *Virgin with Mantle*, a 15th-century polychrome statue attributed to Peter Koellin (190). M.'s choice is fortunate, as it portrays an integrated theology of Mary, with Christ an essential element of the statue. The Virgin as first among the saints is readily suggested, for people of every walk and station are enfolded in Mary's mantle, from bishop and knight to ordinary laypersons.

While not by design a theology textbook, this work is dogmatically solid, with a decided accent on the privileges of Mary. M. treats the major Marian dogmas well, with good attention to historical development: Mary, Ever-Virgin (76-94); the Mother of God (114-30); Immaculately Conceived (26-43); and the most recent, Mary, Assumed into Heaven (204-23).

The detailed table of contents is excellent (252-55); indexes of scriptural references and proper names serve as valuable references. An English translation would make this erudite work more widely accessible.

BRIGID O'SHEA MERRIMAN, O.S.F.
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APPARITIONS, HEALINGS, AND WEeping MADONNAS: CHRISTIANITY AND THE PARANORMAL. By Lisa J. Schwebel. New York: Paulist, 2004. Pp. vii + 209. \$16.95.

Schwebel's study of mysticism and parapsychology attempts to articulate the significance of extraordinary expe-

riences for Christian faith. She defines mysticism as “the experience of being fully present to and centered in divine reality” (186), acknowledging two variations, unitive and visionary. R. C. Zaehner (in *Concordant Discord* [1970], his Gifford Lectures) included nature mysticism as a third form, but S. might be excused for this omission, since Christian theology seldom examines it.

Karl Rahner’s presence is apparent throughout—S. refers to about 30 of his publications. She, like Rahner, holds that parapsychological powers (psi) are natural, and so cannot “contradict nature,” as miracles supposedly do. Stigmata, bilocation, apparitions, prophecy, clairvoyance, psychometry, and Uri Geller’s spoon-bending abilities are seen as neutral natural phenomena. They confer no special holiness on their exhibitors (27) and can serve God or, regrettably, merely oneself. S. senses growing public interest in spectacular religious experiences and offers helpful guidance. She exhibits little skepticism concerning psi, however. Bilocation strikes me as too rarely reported to warrant inclusion in theorizing, unlike apparitions, which are too ubiquitous to be ignored.

Psychological states, supplemented with psi, supposedly explain many phenomena that spirits once did. S. argues, for example, that religious visions might be dramatizations generated telepathically by living persons, not visitations from deceased saints (64). Moreover, icons might weep because of people nearby having psi, and could continue to weep when they are gone because new visitors have their own latent psi triggered in a “linger effect” (69).

S.’s proposed explanations face a problem, for example, concerning apparitions where percipients perform a reality-check by repeatedly turning away and looking back to see the same apparition in the original place. Appeals to psychological states such as sexual repression (Sigmund Freud) to explain these different perceptions are implausible—surely the head’s orientation does not match the rise or fall of repressed desire so precisely. However, appeals to psi—for example, mental tele-

lepathy—are no better: do telepathic powers vary precisely to coincide with the head’s orientation? I think the devil is in the details.

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WALKING IN THE SPIRIT: A REFLECTION ON JERÓNIMO NADAL’S PHRASE “CONTEMPLATIVE LIKEWISE IN ACTION.” By Joseph F. Conwell, S.J. St. Louis: The Institute of Jesuit Sources, 2004. Pp. xxii + 297. \$21.95.

With his doctoral thesis “Contemplation in Action: A Study in Ignatian Prayer” (1957), Joseph Conwell popularized the now classic Nadalían phrase *contemplativus simul in actione* in the English-speaking Jesuit world. Subsequent studies have questioned the phrase’s importance. William Bangert pointed out (in *Jerome Nadal, S.J., (1507–1580)* [1992] 215) that this expression, used only once by Nadal, was but one of many attempts to summarize Ignatian spirituality. Philip Endean went a step further: he argued that the strong juxtaposition of *contemplata aliis tradere* and *in actione contemplativus* made by 20th-century interpreters of Nadal “is probably foreign to his thought” (*Karl Rahner and Ignatian Spirituality* [2001] 74).

Who then is responsible for the phrase’s popularity? Apparently Hugo Rahner. In the 1920s or 1930s, he singled out the phrase as a quasi-definitive interpretation from an authoritative source, Jerome Nadal, the Jesuit who best understood the mind of Ignatius Loyola. Miguel Nicolau, Hugo Rahner’s doctoral student, disseminated this interpretation through his articles, books, and editions of Nadal’s works, all of which C. used in his doctoral research. Because of Bangert’s and Endean’s observations and objections, C. has modified his approach: “If he [Nadal] was not particularly taken by his own phrase, he was genuinely sold on the idea that contemplation leads to action and that the action to which it leads should be contemplative action” (xvii).



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Walking in the Spirit builds on the foundations laid by C. in *Impelling Spirit* (1997). The latter treats the foundation of the Society of Jesus; the former, its growth and preservation. In both, C. writes "for everyone interested in prayer" (xi). Whether reading the book will be as prayerful an experience as C. hopes depends on the reader, but even the most disinterested theologian

or historian can learn much from C.'s interweaving of episodes from Nadal's life, his reflections on the "General Examen" and the Jesuit *Constitutions*, passages from the *Spiritual Exercises*, and Vatican II's decree *Perfectae caritatis*.

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