

## SHORTER NOTICES

ARABS IN THE SHADOW OF ISRAEL: THE UNFOLDING OF GOD'S PROPHETIC PLAN FOR ISHMAEL'S LINE. By Tony Maalouf. Grand Rapids: Kregel, 2003. Pp. 367. \$14.99.

To identify the children of the Bible's Ishmael with Arabs living "in the shadow of Israel" puts this study squarely into the political realm of the contemporary Middle East. Tony Maalouf, of the Jordan Evangelical Theological Seminary in Amman and the Arab Baptist Theological Seminary in Beirut, turns in a persuasive and thoroughly biblical account that shows Ishmael and his descendants consistently as objects of God's love and promise alongside the favored line of Isaac.

Abraham's beloved but childless wife, Sarah, not believing that she could have a child at her advanced age, urges Abraham to have the promised child by her slave handmaid, Hagar. But when Sarah herself gives birth to Isaac, she sees Hagar's son Ishmael as threat to his inheritance. Hagar, cast out into the desert, fears her child will die, but she and Ishmael receive God's help and he becomes father of many nations. Is Ish-

mael, then, rejected by God, accursed? All the biblical evidence, M. argues with meticulous care for the text, shows Ishmael too as a child of promise, under God's protection, his descendants even maintaining an underlying current of monotheism parallel to that of the Hebrews themselves.

Job, an Ishmaelite leader of the patriarchal period, discoursing with his visitors, shows his monotheism and theirs. The wisdom tradition of Solomon's court is something he shares with visiting Ishmaelite sages. And at the birth of the Messiah, there come the three Magi—who, M. argues, are far more likely to have been Arabs than Persians—to pay their tribute to the newborn King.

M.'s portrait of Ishmael is most persuasive. He presents Ishmael's line—reconciled to Israel at Abraham's death—as an intimate companion to Israel, that is, to the covenant people, and not as an enemy. Of course, this presentation is political, given the harried relation of Arabs and Israel in our own day. Rivalries over land had caused friction between the surrounding Ishmael-

ite peoples and Israel in biblical times, but each time it was overcome. M. sees promise in these roots for a more reconciled future.

RAYMOND G. HELMICK, S.J.  
Boston College

MARK: STORYTELLER, INTERPRETER, EVANGELIST. By Francis J. Moloney. Peabody, Mass.: Hendrickson, 2004. Pp. xiv + 224. \$19.95.

Though known primarily for his important studies of the Gospel of John, in recent years Moloney has turned his talents to the Gospel of Mark—see, for example, his *The Gospel of Mark: A Commentary* (2002). The present work is divided into four major sections. The first summarizes different proposals on the setting and authorship of Mark, while explaining how Mark is both theologian and historian. The second part begins with an excellent and concise summary of the literary style and techniques of Mark, followed by a rereading of the whole Gospel, highlighting important aspects of the style, structure, and theology of individual sections. The third section engages theological themes of Mark, specifically Christology (who Jesus is) and discipleship (what it means to follow him), while the final section brings Mark to bear on contemporary church life.

This work is a classic example of *multum in parvo*. M. is in total control of the secondary literature but writes with a grace and clarity that will delight readers. Original insights and interpretations abound, such as his treatment of the ever-enigmatic Son of Man. In contrast to much contemporary scholarship, M. notes the use of this phrase throughout Ezekiel to express the vulnerability of one entrusted with the word of God, and makes a strong case that the figure in Daniel 7:13, “represents the suffering and ultimately vindicated holy ones of the Most High” (146). The standard theme of discipleship in Mark is subsumed under the more accurate title, “Mark as Interpreter of the Christian Community,” and embraces an excellent interpretation of the feeding narratives of Mark 6

and 8, which anticipate the inclusion of the Gentiles in the community and the Last Supper. M.’s discussion of disciples who flee from Jesus and deny him reveals the major focus of his interpretation of the whole Gospel, “that God’s action in and through the risen Jesus overcomes all failure” (196). At present, there is no study of Mark’s Gospel so well suited to students, religious professionals, and scholars in allied fields.

JOHN R. DONAHUE, S.J.  
Ignatius House, Baltimore, Md.

JESUS’ DEATH IN EARLY CHRISTIAN MEMORY: THE POETICS OF THE PASSION. By Ellen Bradshaw Aitken. *Novum Testamentum et Orbis Antiquus* 53. Göttingen: Vandenhoeck & Ruprecht, 2004. Pp. 202. €39.90.

Aitken here reflects on how the cultic practices of diverse Christian communities shaped what she describes as the “traditional poetics by which early Christians came to speak of Jesus’ suffering and death” (16). Focusing her study on representative passages from 1 Corinthians, 1 Peter, the Letter of Barnabas, and the Letter to the Hebrews, A. seeks to reconstruct the largely irretrievable processes by which early Christians developed a grammar or diction for speaking of Jesus’ suffering and death.

By virtue of a thoughtful analysis of discrete scriptural terminology and motifs, A. convincingly shows that the narratives of the wilderness generation and suffering righteous figure of both the Psalms and Deutero-Isaiah supplied the very lyrics, so to speak, for early Christians to sing “anew” in various communal contexts (16) of Jesus’ suffering and death. A. therefore locates correctly much of the original matrix for the development of the story of Jesus’ suffering and death within the communal dynamics of what she describes as “performance in ritual” (22). Indeed, in this particular area of early Christian ritual and cultic practice, A. makes some very persuasive observations concerning a likely baptismal context for both Barnabas and Hebrews.

A. is less persuasive when she rel-

egates scribal motivations, for example, apologetic and catechetical appropriation of Scripture, to merely marginal roles in these earliest stages of reflection on Jesus' suffering and death. A. admits that emergent scribal concerns are discernible in texts such as Barnabas and Hebrews. Yet, is it not probable that intellectual clarification also played a role in the mediation of Scripture in the primitive stages, too? All in all, A.'s study offers a glimpse into a process that, though now largely invisible to us, is made somewhat more transparent in the pages of this erudite study.

KEVIN B. MCCRUDEN  
Gonzaga University, Spokane

READING THE SERMON ON THE MOUNT: CHARACTER FORMATION AND DECISION MAKING IN MATTHEW 5–7. By Charles Talbert. Columbia: University of South Carolina, 2004. Pp. 192. \$29.95.

Charles H. Talbert (Baylor University) offers this slender volume as the fruit of his graduate seminars and lectures on Matthew 5–7. The work is divided into two parts. Addressing debates in contemporary Matthean studies, part 1 offers an account of the sermon's structure and function in Matthew, while part 2 offers a close reading of the sermon itself.

Perhaps the most interesting aspect of T.'s treatment is his characterization of the sermon as a "verbal icon" through which Jesus reveals his character and forms the character of his followers. T. makes consistent and copious reference to ancient sources, both Jewish and Greek, on character formation. From these sources, he convincingly argues that the sermon aims to form the character of the disciples in the light of Matthew's narrative of covenantal fidelity and piety. While this analysis is helpful, T.'s argument could benefit from contemporary thought on the psychology and nature of conversion (see L. John Topel's approach to Luke's Sermon on the Plain in *Children of a Compassionate God* [2001]), a dimension the modern reader might miss.

T.'s focus on Christology and ecclesiology in chapter 5 appears to be the

heart of his argument. He focuses on three features of Matthew's narrative: "invocation of the name of Jesus," "being with Jesus," and Jesus being with the disciples (36–42). It is the abiding presence of Jesus in the Church and with the disciples that empowers obedience to the sermon and makes the sermon more than a list of ethical demands. Overall T.'s contribution is a provocative and thoroughly argued contribution to Matthean studies, NT ethics, and the link between them.

CHRISTOPHER MCMAHON  
University of Mary, Bismarck, N.D.

ART AND ARCHITECTURE OF LATE MEDIEVAL PILGRIMAGE IN NORTHERN EUROPE AND THE BRITISH ISLES. Edited by Sarah Blick and Rita Tekippe. Studies in Medieval and Reformation Traditions 104. Leiden: Brill, 2005. Text: pp. xxxii + 876. Plates: pp. xl + 348. \$399.

During the Middle Ages, pilgrimage played an enormous role in the religious life of all classes of society. Nevertheless, there are few literary records of the actual experience of pilgrimage, by contrast with a vast and varied surviving visual culture. These visual relics of pilgrimage range from the great churches built along pilgrim routes, to reliquaries, paintings, sculpture, souvenir badges, bottles, buttons, and whole outfits including cloak, staff, and shoes. Thus, many aspects of the pilgrimage experience can be reconstructed through examination of the visual objects and images. The essays collected by Blick and Tekippe explore pilgrimage art in all its variety, focusing on pilgrimage routes in northern Europe and England, rather than on the major destinations of Jerusalem, Santiago de Compostela, or Rome, in the period from the twelfth to the fourteenth centuries. The volume covers aspects of the physical culture of pilgrimage, including the pilgrim's visualization of himself in costume, and of his goal in paintings and sculptures depicting the journey and destination. Sections of the book are devoted to distinctive features of churches and shrines, the cycles of art and sculpture encountered by the pilgrim upon reaching his

destination, and the connection of pilgrim sites in Europe to Jerusalem through such devices as the great maze at Chartres. Pilgrim badges and souvenirs, moreover, are examined as a distinct form of popular art. Finally, a group of essays examines the political and practical aspects of establishing a shrine, as well as the evolving style of devotional practices.

Each essay is meticulously researched and amply documented, and the volume includes an extensive international bibliography. It is also accompanied by a volume of plates to illustrate each essay. The collection is recommended for college libraries and will be of interest to historians of religion, spirituality, art and architecture, and the physical cultures of the high Middle Ages.

WANDA ZEMLER-CIZEWSKI  
Marquette University, Milwaukee

REMEMBERING IÑIGO: THE MEMORIALE OF LUÍS GONÇALVES DA CÂMARA: GLIMPSES OF THE LIFE OF SAINT IGNATIUS OF LOYOLA. Translated from the Spanish and Portuguese and edited by Alexander Eaglestone and Joseph A. Munitiz, S.J. St. Louis: Institute of Jesuit Sources, 2004. Pp. xxi + 252. \$24.95.

Da Câmara tells us that he wrote his *Memoriale* because of the "the very high opinion which I held of the personal holiness of our Father" (4) and because Jesuits "should act in exactly the same way as our Fr. Ignatius" (5). Shortly after his appointment as minister of the Jesuit community at Rome, da Câmara began taking notes on Ignatius's words and actions, running from January 26 to April 23, 1555, then in less detail from May 22 to July 10. He then was assigned to administrative posts in his native Portugal. At Evora he began in 1573 a commentary (additions and reflections) on the *Memoriale*. He died in 1575 before finishing or polishing his work. The *Memoriale* was written in Spanish, the commentary in Portuguese. The editors print the text of the *Memoriale* day by day followed by additions for that day from the commentary. They also add many helpful footnotes.

Da Câmara provides us with insights

into Loyola's character and way of proceeding not easily found elsewhere. We find a section on his eating habits (112–15) and on his conversational skills (119–20) that allowed him to know the men in his community "inside out." Ignatius insisted that the general should not try to micromanage the Society; provincials and rectors should have ample freedom in governing their subjects. Yet his governance was a calculated mix of sweetness and rigor. He decisively expelled men from the Society.

Given the day by day organization of material, this book may seem a ragbag of facts whose parts are greater than the whole. Here the detailed index helpfully pulls together related material. Among the more valuable topics are colleges, the Jesuits' use of confession, expulsions from the Society, finances/poverty, health and care for the sick, governance, mortification, novices, obedience, penance, the popes, prayer, and the use of the Spiritual Exercises. Surprisingly, almost totally absent are references to Protestantism and frequent Communion, the latter encouraged by Jesuits despite strong opposition.

The translators/editors have made a difficult but important document available in English, joining previous translations in German, French, and Spanish.

JOHN PATRICK DONNELLY, S.J.  
Marquette University, Milwaukee

THE *RATIO STUDIORUM*: THE OFFICIAL PLAN FOR JESUIT EDUCATION. Translated from the Latin with commentary by Claude Pavur, S.J. Jesuit Primary Sources in English Translation 22. Saint Louis: Institute of Jesuit Sources, 2005. Pp. xxiii + 294. \$29.95.

In 1599, about 50 years after the Jesuits opened their first school, they issued the definitive version of their Plan of Studies, which remained in force not only until the Society of Jesus was suppressed in 1773 but in a somewhat attenuated form even after it was restored in 1814. The importance of the *Ratio* for Jesuit schools can hardly be exaggerated, even though recent scholarship has shown how often actual practice did not conform to it or went far beyond

what it prescribed. The document had import, of course, beyond the Society of Jesus as emblematic of a style of education characteristic in many regards of a whole era. For our era, however, the *Ratio* is an opaque document that gives little hint of the excitement and dynamism of the Jesuit enterprise.

In 1986 Ladislaus Lukás, S.J., produced a critical Latin edition of the text that superseded all previous editions. This is the text reproduced in the present volume and on which Claude Paur bases his facing-page English translation. Although the *Ratio* has at least twice before been translated into English, those translations are practically unavailable today. Moreover, this is the first based on the new Latin edition and the most complete. It is a publication important even beyond historians working on the Society of Jesus.

P. has for the most part translated the Latin text literally, with all the advantages and disadvantages of that approach. His commentary by way of footnotes is helpful, but sometimes more is needed to make passages intelligible to modern readers. The volume concludes with an index of close to 50 pages in which every word of the text, it seems, has been tabulated.

JOHN W. O'MALLEY, S.J.  
Weston Jesuit School of Theology

THE VERY RICH HOURS OF JACQUES MARITAIN: A SPIRITUAL LIFE. By Ralph McInerny. Notre Dame: University of Notre Dame, 2003. Pp. viii + 235. \$32.

As a metaphysical and epistemological realist, a champion of social justice, an ardent defender of the mystical reality of the Church and of her doctrine, Jacques Maritain is arguably the foremost Catholic philosopher of the 20th century. He is not just a Catholic intellectual. His whole life was an intentional journey toward holiness. Understandably, then, Ralph McInerny's book is cleverly conceived and appropriately titled.

M. masterfully links the stages of Maritain's rich spiritual journey with the hours of daily liturgical office. From the existential despair of Maritain's

youth to his profound devotion to his wife, Raissa; from his Catholic conversion to his deep commitment to both the thought and spiritual discipline of Thomas Aquinas; from his prolific writing career and close friendship with a litany of artists, contemplatives, and social activists to his distinguished career inside and out of academia; from his spiritual marriage and public life to his final years as a Little Brother of Jesus, a hermit and contemplative, Maritain's life is indeed a quintessentially spiritual and specifically Catholic life. M. captures and documents this life in an eminently readable, entertaining, and inspirational fashion.

This delightful book is not faultless, however. Some sections may appeal esoterically only to Thomist philosophers (e.g., discussions about Christian philosophy, birth control, Maritain's relation to Lamennais); some dates are incorrect or inconsistent (e.g. Maritain's birth date on p. 5; pages 6 and 9 give different dates for the marriage of Jacques and Raissa); there are some important biographical understatements (e.g., Maritain's close friendship with Georges Rouault and its influence on his esthetics); and some key French, Latin, and Greek texts have no English translation (which might frustrate non-scholars). Yet for all that, these limitations are outweighed by the vast merits of this outstanding introduction to the very rich spiritual life of Jacques Maritain, Thomist philosopher and man of deep holiness. The book is most informative and delightful.

JOHN G. TRAPANI, JR.  
Walsh University, North Canton, Ohio

BONDS OF IMPERFECTION: CHRISTIAN POLITICS, PAST AND PRESENT. By Oliver O'Donovan and Joan Lockwood O'Donovan. Grand Rapids: Eerdmans, 2004. Pp. vi + 324. \$35.

This collection of critical theological-political essays can be read as a continuation of the O'Donovans' *From Irenaeus to Grotius: A Sourcebook in Christian Political Thought* (1999), a collection of primary readings. They seek to clarify the Christian political tra-

dition, both ancient and modern, while providing a “corrective” to the view, inside and outside the Church, that “liberal-democratic institutions of the West” are foundational and normative (1). Taking the Christian theological tradition seriously implies a “confrontational stance,” not against contemporary institutions, but toward the “commonplaces of republican freedom and self-government, of popular sovereignty and the rights of individuals and communities” (2).

Readers who know the authors’ writings expect analyses ranging from the Hebrew Bible to contemporary thought, and these essays reflect that breadth. Their study divides into two parts. The first explores historical developments in theological politics including insightful essays on John’s Book of Revelation, Augustine, Bonaventure, Aquinas, Ockham, Wycliff, Erasmus, Luther, and Grotius. Part 2 takes up various contemporary themes, including the nature of government, civil society, and the nation state, and moves into Catholic social thought, a theology of place, and the thought of Barth and Ramsey on war.

Reminiscent of Oliver O’Donovan’s *The Desire of the Nations* (1996), common threads that bind these essays together include the primacy of politics as political judgment (not power), the primacy of law in governance (not rights), and the priority of the Church as a political community (not the state). The common critical target is the modern hegemony of human autonomy, freedom, and rights that has severed itself from earlier bonds of divine governance and communal responsibility. An alternative to this self-destructive order is the “biblical order” of governance, which “reverses the early-modern order: not legislative, administrative, judicial, but judicial, administrative, legislative” (15).

Those familiar with the authors will not be disappointed with these essays, and those unfamiliar would be wise to begin with this collection. Individual scholars might disagree with the O’Donovans’ particular analyses of particular thinkers, but not with their over-

all achievement in compiling such a rich and eloquent collection.

DAVID HADDORFF  
St. John’s University, New York

LA REALIDAD DE DIOS: SU JUSTIFICACIÓN Y SENTIDO EN XAVIER ZUBIRI Y JAVIER MONSERRAT. By José M. Millás. Rome: Gregorian University, 2004. Pp. 418. €25.

José Millás signals that, in the phenomenological-realism of Xavier Zubiri and Javier Monserrat, Spain offers fertile resources to contribute to recent renewed French and English interest in naming and thinking of God.

The first half of the text introduces readers to Zubiri’s complex and idiosyncratic terminology and conceptual framework. M. correctly prefaces any discussion of God in Zubiri with an analysis of the notion that undergirds all of his thought: human intelligence as a “sentient intelligence” of reality. Through rigorous exegesis of Zubiri’s *Inteligencia sentiente* (1980), M. demonstrates how Zubiri moved from describing human intellection as the “actualization of the real” to arrive at a discussion of God as the “absolutely absolute,” that which grounds the power of the real.

After this very helpful overview of Zubiri’s thought, M. asks whether the ultimate ground of reality need be described necessarily by using the language of God. This question allows him to move to an analysis of Monserrat, a philosopher who, though clearly influenced by Zubiri, pondered the coherence of a worldview without God. After noting that Monserrat asserted the logical possibility of either affirming or denying the reality of God, M. investigates how Monserrat developed the former through the notion of God’s silence. In Monserrat M. sees the crucial notion of God’s silence, with Jesus’ crucifixion as its ultimate moment, as offering the possibility of human realization in freedom.

While M. notes a preference for Monserrat’s claims, he realizes that they could not be made without the original and boldly creative framework established by Zubiri. Though this possible dependence represents the closest M.

comes to making a constructive claim, the overall nonevaluative nature of the book need not be seen as a fatal flaw. M. offers much to readers as a descriptive enterprise, carrying out an illuminating analysis of these overlooked figures' texts. Given the enormous potential of Zubiri's philosophical contributions, the time is right for a helpful companion to a daunting written corpus. M. is a welcome guide to mining this rich Spanish treasure.

MICHAEL E. LEE

Fordham University, New York

ON BEING HUMAN: A CONVERSATION WITH LONERGAN AND LEVINAS. By Michele Saracino. Marquette Studies in Theology. Milwaukee: Marquette University, 2003. Pp. 226. \$27.

Saracino's book is a work in theological anthropology (the main inspiration for which is Bernard Lonergan) that employs contemporary continental philosophy (Emmanuel Lévinas, Jacques Derrida, and feminist and gender theory) to tackle the challenge of what it means to be human in the world, a world marked by violence, suffering, fragmentation, and, ultimately, the indissoluble presence of difference or otherness. Such a scenario of the "pluralistic society in which we live" is referred to, somewhat unproblematically and certainly arguable from a philosophical perspective, as the "postmodern context" (193).

The book's overall intention, in itself highly laudable, is that of delineating a notion of postmodern subjectivity, or of "subjectivity in postmodernity" (183), capable of taking into account the presence of the other, both for its own constitution and in terms of its ability to respond to that presence. (But are postmodernity and subjectivity, when understood in a strictly philosophical sense, not at odds?) Such a postmodern subject is framed by S. as "protean" (157-91), that is, as figuring "not only the sacrificing subject, but the open, evolving, developing, responsible, recovering, reconciling, embracing, hospitable, restless, believing, sacramental subject of postmodernity" (159). This array of disparate, not always concor-

dant, notions is aimed at "accent[ing] the constructed, developmental, and shifting position of the subject" (189). The conclusion is that, as protean subjects, "we emerge as persons able to shoulder one another" (191).

Although important for its topics and passionate in its intentions, the book suffers from an accentuated Scholasticism more appropriate to a dissertation, and from a certain lack of philosophical sophistication and nuance united with an overly syncretistic attitude. (On the other hand, if postmodernism has to do with *bricolage* (16), maybe this is a case of a surfacing postmodern theological anthropology.) An unnecessary anxiety to understand Lonergan and Lévinas in terms of postmodernity permeates the entire project, as if to be timely meant to be postmodern, as if Lonergan and Lévinas were not worth a mutual reading precisely out of respect for their differences, on their own grounds, regardless of the question(s) of postmodernism with which contemporary continental philosophy in general too hastily collapses.

SILVIA BENSO

Siena College, Loudonville, N.Y.

TWO GREAT TRUTHS: A NEW SYNTHESIS OF SCIENTIFIC NATURALISM AND CHRISTIAN FAITH. By David Ray Griffin. Louisville: Westminster John Knox, 2004. Pp. xxii + 130. \$19.95.

Over the last 30 years David Ray Griffin has been one of the most productive scholars writing constructively about process philosophy and philosophical theology. He has refined some of the meditative fruits of his speculative philosophical theology by commending a way to be religious in the 21st century that does justice to both the scientific spirit of the age and the historical Christian movement. He appreciates both science and Christianity and notes that such a dual commitment is not an easy task.

While G. provides a subtle analysis of how religion and science have come to the current perceived impasse, his argument is basically both simple and elegant. If early modern science goes wrong with a muddled mechanistic, re-

ductionist, and materialistic view of the world, then G.'s *bete noire* for Christian theology is the doctrine of *creatio ex nihilo*. G. notes that modern biblical scholarship offers us a better way to understand the opening creation accounts of Genesis. What we really have is a story of how God evokes a world out of the flux of a primeval chaos. It is not pure void that God overcomes, but chaos. G. shows us how, based on Christian Scripture and process theology, we can retrieve a better account of God-world relations.

G.'s creative retelling of a Whiteheadian creation story allows for a person to be both naturalistic in appreciating modern science and continue the cultivation of the Christian gospel properly stripped of its distorted premodern view of the natural world. While I might recommend for G.'s consideration the best current defense of *creatio ex nihilo* given by Robert Neville (who shows why the theory might be deemed something more than a complete theological disaster), G. has presented us with a reasoned account of how we can be modern (or even postmodern), scientific, and Christian if we pay careful attention to the sources of our Western scientific, philosophical, and theological traditions.

JOHN BERTHRONG

Boston University School of Theology

THE FUTURE OF RELIGION. By Richard Rorty and Gianni Vattimo. Edited by Santiago Zabala. New York: Columbia University, 2004. Pp. xii + 304. \$24.50.

This book has four parts: Zabalo's introduction, "Religion without Theists or Atheists," Rorty's "Anti-Clericalism and Atheism," Vattimo's "The Age of Interpretation," and a dialogue, "What Is Religion's Future after Metaphysics," involving all three authors. We can bypass the introduction here since Zabala adopts V.'s view almost en bloc. R., who has generally been dismissive of religion, shifts ground in his essay to accept religion as long as we regard it as unarguable and private. His complaint now is with clericalism, the effort, especially by ecclesiastical authorities, to have religious beliefs bear upon the public do-

main. For his part, V. makes his own Nietzsche's claim that there are "no facts, only interpretations." Thus we have no more use for metaphysics or epistemology with their worries about how things are and how we know that they are as they are. The result for religion is that we can have nothing more than "weak belief." V. maintains further that the divine kenosis of Philippians 2:7 is the heart of the Christian message and has allowed us in fact to be secularists, even atheists.

The book is a good introduction to R. and V. on religion, but on this subject matter as on others, they merit a considerable element of critical resistance, something that Zabala fails to provide in his role as organizer of the conversation. Critical resistance is especially needed for their later works since their turn from argumentative philosophy has brought with it an unintended rhetorical coasting as well as their intended philosophies without foundations. R. laid out his general position most systematically in *Philosophy and the Mirror of Nature* (1979). V.'s *Belief* (1999, orig. *Credere di credere* [1996]) is a good introduction to his thought.

MICHAEL J. KERLIN

La Salle University, Philadelphia

FREEING GOD'S CHILDREN: THE UNLIKELY ALLIANCE FOR GLOBAL JUSTICE. By Allen D. Hertzke. Lanham, Md.: Rowman & Littlefield, 2004. Pp. xiii + 421. \$27.95.

Allen Hertzke's book is about the struggle to end human rights abuses based on religion. His study is a tour de force account of activism on behalf of victims of religious oppression. The bulk of the book describes courageous advocacy by members of oppressed religious communities under Communist and Islamic fundamentalist regimes and organizations within the U.S.A. who work on behalf of their oppressed coreligionists. The organizations given most attention are the U.S. Commission on International Religious Freedom, Christian Solidarity International, and Freedom House. H. describes the congressional passage of the International Religious Freedom Act (1998), the

Trafficking Victims Protection Act (2000), and the Sudan Peace Act (2002).

I note two shortcomings. H. argues that mainstream human rights advocacy groups are often inattentive to human rights violations directed toward Christians. His evidence here, though, is narrowly drawn. Faith-based human rights advocates are presented as struggling against “perceived blinders or hypocrisy of secular human rights groups” (121), academics who discount evangelical Christianity, and political liberals. However, H. left me thinking that his analysis lacked sufficient critical distance. He expresses admiration and gratitude to “the many activists who let me into their lives—to learn from them” (xii). Almost all the evidence regarding abuse comes from these people and organizations. In the telling of the “ardent struggle,” H. does not critically examine the claim that other rights advocates are biased against those who allege denial of the rights of Christians, much less does he pay attention to what those alleged deniers themselves claim.

Second, the majority of the oppressed on whom the book focuses are Christians, Buddhists, and animists, while the majority of the oppressors are identified as either Communists or Islamic fundamentalists. But H. also seems to suggest that Christians are more persecuted than other religious groups. This confessional, advocacy tone is even suggested in H.’s chapter titles, for example, “The Hand of Providence in Congress.” But religious intolerance is found everywhere, and freeing God’s children is about freedom for *all* of God’s children. It might be more balanced to acknowledge more mixed, self-interested motives at work in this as in all human efforts to protect others.

MICHAEL K. DUFFEY  
Marquette University, Milwaukee

THE WORLD CALLING: THE CHURCH’S WITNESS IN POLITICS AND SOCIETY. By Thomas W. Ogletree. Louisville: Westminster John Knox, 2004. Pp. x + 141. \$29.95.

Thomas Ogletree of Yale Divinity, shaped by the Civil Rights Movement of the 1960s, has spent a professional

career exploring the significance of Troeltsch’s *Social Teaching of the Christian Churches* (1912). Here O. offers a collection of five previously published, articulately argued essays intended to equip primarily Protestant Christians “with a clearer vision of their social and political responsibilities in a religiously diverse setting.” This assemblage of articles, from 1983–2002, is of interest, however, to a far wider audience.

Drawing upon Troeltsch’s call for a “credible cultural synthesis” relating Christian social ideas to a society’s operating “civilizational ethic,” O. addresses issues such as the public witness of the Churches, social ethics as a theological discipline, corporate capitalism and the common good, and the renewal of ecumenical Protestant social teaching, a range of topics that tends to diffuse the focus of the work. The volume moves beyond the merely theoretical to explore practical, down-to-earth strategies for effecting social transformation. O.’s experience from the 1960s provides this valuable pragmatic dimension. This project, he argues, entails an adequate assessment of the moral significance of existing social frameworks as prerequisite for the cultural synthesis. He thus retrieves and elaborates criteria for Troeltsch’s notion of the “civilizational ethic,” and the moral legitimacy for seeking feasible compromises. Turning to today’s existing social framework—and without endorsing its agenda or political affiliations, O. credits the “Christian Right” as having devised effective political strategies for achieving social change.

Especially provocative is O.’s call for renewed attention to ecumenical social teaching. His focus begins with Protestant thought, but then expands to address Roman Catholic issues as well. If taken seriously in the U.S. context, O.’s proposal prompts what German Protestant and Catholic Churches have done in recent years, namely, issue joint statements on a variety of social issues facing citizens in their country. O.’s 1984 Presidential Address to the Society of Christian Ethics, which grounds ethical theory in an ecclesial context, included

here as an appendix, remains timely and refreshing.

GEORGE E. GRIENER, S.J.  
Jesuit School of Theology at Berkeley

ST. THOMAS AQUINAS AND THE NATURAL LAW TRADITION: CONTEMPORARY PERSPECTIVES. Edited by John Goyette, Mark S. Latkovic, and Richard S. Myers. Washington: Catholic University of America, 2004. Pp. xxiii + 311. \$56.95; \$36.95.

A mistaken presupposition today holds that we can group scholars, both theologians and philosophers, into contentious opposing camps, each being a monolithic stronghold. This fine collection of papers easily confronts the assumption that the camps are so uniformly defined.

The papers, having been first discussed in 2000 at a conference cosponsored by Sacred Heart Major Seminary and Ave Maria School of Law, are presented under four headings: Philosophical Foundations of the Natural Law; Natural Law in a Theological Context; the New Natural Law Theory; and Law and Politics. Among the many highlights is, first, William E. May's comprehensive survey of the various positions of Pamela Hall, Benedict Ashley, Ralph McInerney, Germain Grisez, Joseph Boyle, and John Finnis; there follows Stephen Long's bewildering critique and defense of a theonomic interpretation of Thomistic natural law. Second, David Novak's fascinating attribution of a doctrine of natural law to Maimonides is rejected by Martin D. Yaffe on grounds internal to Maimonides' own texts, and by John Goyette on external grounds in the natural law's presupposition about the rational knowability of creation. Third, Janet Smith presents an undeveloped but important contention: "It cannot be stressed too strongly that virtue has primacy over moral norms in Thomistic natural law ethics. . . . Moral norms are simply identifications of which actions are virtuous" (24). Fourth, Robert Fastiggi offers helpful correctives to the claim that Francisco Suárez never endorsed an arbitrary or potentially irrational divine law position

(a similar corrective has been made by Marilyn McCord Adams regarding Ockham) and that debates between Domingo Báez and Luis de Molina were hermeneutical. Finally, Earl Muller offers an argument (not far from James Gustafson's and Jean Porter's) that natural law argument derives from a theological context.

JAMES F. KEENAN, S.J.  
Boston College

RIGHTS FROM WRONGS: A SECULAR THEORY OF THE ORIGIN OF RIGHTS. By Alan Dershowitz. New York: Basic Books, 2004. Pp. x + 261. \$24.

Alan Dershowitz of Harvard Law School begins his book with the statement, "In a world full of wrongs, rights have never been so important" (1). It is his conviction that we must understand the origin of rights if we are to understand not only their content but also their status. But he rejects the effort to root human rights either in revealed religion or in natural law, both on the basis of his own secular theory of life and government and on the failure of either approach to yield sure and universal principles. On the other hand, he cannot accept a positivist approach like that of Oliver Wendell Holmes, an approach in which rights rest purely on the dictates of political authority. D. claims that we can make the best sense of rights when we see them as natural rather than natural, as growing out of ever-changing human experience. Particularly important in this experience is our sense of wrongs, since it is from this negative side of human experience that we project rights as counterpoints. Without the wrongs, we would never perceive, much less demand, the right to this or that condition, to this or that treatment.

D. considers this book "a summary of my life's work—my thinking, teaching, writing and advocacy over nearly half a century" (ix). It is a worthy summary, clearly written, vigorously argued, and thought-provoking, with several chapters on the practical application of his method. He is on the mark about the way we normally come to perceive and assert our rights "from wrongs," yet he

fails to see the role played by at least informal schemes of goods and evils in both the perception and the assertion. Finally, D. has much more in common with many natural law theorists than he recognizes or acknowledges, since many would agree with all that he says about nurture and experience. Overemphasizing the terms "natural" and "law" on both side makes for a false antagonism.

MICHAEL J. KERLIN  
La Salle University, Philadelphia

EVOLUTION AND ETHICS: HUMAN MORALITY IN BIOLOGICAL AND RELIGIOUS PERSPECTIVE. Edited by Philip Clayton and Jeffrey Schloss. Grand Rapids: Eerdmans, 2004. Pp. x + 339. \$32.

The book's title immediately makes one suspicious of redundancy. Do we need yet another collection of essays on evolution and ethics? However, Philip Clayton and Jeffrey Schloss have presented a book that is worthwhile and novel. It is worthwhile on several counts. It is helpfully organized into three parts, treating first the evolution of morality as understood from various scientifically based authors, followed by several distinctive analyses of the potential compatibility of religious and evolutionary ethics, and then concluding with a variety of theological assessments of this subject matter. Accepting the fact of evolution, the book concentrates on examining the extent to which evolutionary theory provides a sufficient, or even clearly persuasive, descriptive account of morality. While agreeing with the claim that knowledge of evolution must inform our understanding of morality, the authors struggle with the naturalistic assumption that biology can justify ethics.

The volume presents an impressive array of new essays, some by well-established scholars in the field and others by rising stars. The volume is most helpful in presenting serious theological treatments of evolutionary ethics that are not simply attacks on ontological reductionism or naïve forms of naturalized Christian morality. Unlike some of the evolutionists themselves, C. and S. take Christianity and Christian moral

theology seriously. Contributors who write from religious perspectives tend to tack in the direction of liberal Protestantism, but no one can quibble with the quality or depth of their work. Excellent contributions from Thomist Craig Boyd on natural law and from Aristotelian Larry Arnhardt on Darwinian moral sense and natural right give this volume a distinctive cast. The volume should be read by anyone who takes seriously our biological embodiment, the natural roots of human emotions, the scientific analysis of human altruism, and natural law.

STEPHEN J. POPE  
Boston College

DOING CHRISTIAN ETHICS FROM THE MARGINS. By Miguel A. De La Torre. Maryknoll, N.Y.: Orbis, 2004. Pp. xvi + 230. \$20.

The title of De La Torre's book accurately summarizes its purpose: to present a set of values based on the reality of the marginalized of this world. The book is divided into four sections: first, a systematic treatment of the concept of ethical theory, then case studies of relationships on three levels: global, national, and business.

D. claims that one must begin with a serious critique of traditionally accepted "Christian" values, beginning with the notion of Christian ethics itself. Yet, for D., the only legitimate basis on which to build a Christian ethics is the gospel itself, as understood from the point of view of the marginalized. D. calls for a radical restructuring of our ethics enlightened by those at our social margins. The reader ought not be surprised, then, to find here little treatment of Christian ethics as described in most theoretical treatments of the subject.

D. states that ethics coming from the marginalized is in harmony with God's own experience: through the crucifixion, God experienced solidarity with the poor and oppressed, made theology incarnational (contextual), and focused on the "here and now" rather than on the future. Thus, Christian ethics is based in community, with a clear concern for the good of all.

D. proposes a five-step hermeneutical circle for the "liberation of ethics": observing (historical and interpretive analyses); reflecting (social analysis); praying (theological and biblical analyses); acting (implementation of praxis); and reassessing (the creation of new ethical perspectives). D. then uses these steps in the case studies he presents, covering themes of poverty, war, environment, politics, life and death issues, affirmative action, corporate ethics, and private property. Each theme contains a section on observation, reflection, and prayer. Then specific case studies are followed by questions for thought or discussion.

The book challenges even fundamental questions about right and wrong, raises rather more questions than it answers. In that sense D.'s argument can be said to be truly "gospel."

MAURICE L. RESTIVO, C.S.B.  
University of St. Thomas School of  
Theology and St. Mary's Seminary,  
Houston, Tex.

THE TWENTY-FIRST CENTURY CONFRONTS ITS GODS: GLOBALIZATION, TECHNOLOGY, AND WAR. Edited by David J. Hawkin. Albany: State University of New York, 2004. Pp. viii + 222. \$65.50; \$21.95.

The volume, a Festschrift for Harold Coward, founder of the Centre for Studies in Religion and Society at the University of Victoria in Canada, was conceived as a coherent set of essays (unlike many volumes in this genre), and so reads quite well. Nearly all the contributors teach at Canadian institutions.

The book thematizes changes in the relation of religion to society at the dawning of the 21st century. In a very helpful introduction, Hawkin notes that the book's title is a play on the title of Frank Manuel's *The Eighteenth Century Confronts the Gods* (1959). In that book Manuel tells the story of the Enlightenment thinkers' rejection of tradition in favor of pure reason. H. notes three pivotal events that changed the place of religion in world society for the 21st century: the Islamic revolution in Iran in

1979, the fall of the Berlin Wall in 1989, and the attacks on the United States in 2001.

Part 1 explores new developments in modernity, especially technology, the role of risk, the globalization of the markets, the media, and the "Clash of Civilizations" hypothesis. These essays, while good, are necessarily unsatisfying because of their overly ambitious scope. Even their treatment of the "Clash of Civilizations" hypothesis has the feel of beating a rather dead horse. Part 2 is much more informative as it focuses on religion's relation to violence. After Timothy Gorringer's theological treatment on terrorism, there are chapters on distinctive issues of religion and violence in Islam, Judaism, Hinduism, and Buddhism, respectively. The authors make no pretense of being comprehensive; they focus on specific issues or texts within each tradition. As a result they are often very informative to the nonspecialist reader. All in all, a helpful collection.

ROBERT SCHREITER  
Catholic Theological Union, Chicago

THIS IS THE NIGHT: SUFFERING, SALVATION, AND THE LITURGIES OF HOLY WEEK. By James Farwell. New York: T. & T. Clark, 2005. Pp. xiii + 184. \$27.

The thesis of this splendid book is that, in the mid- to late 20th century, the revisers of the liturgy (Roman Catholic, Anglican, and others) were inspired to restore the ancient liturgies of Holy Week because they appeal to the contemporary concern for suffering. Indeed, Farwell argues, the liturgies themselves, especially the paschal triduum (Holy Thursday, Good Friday, and the Great Vigil of Easter), "enact salvation in the midst of suffering" (xii). They are soteriology in action.

F., professor of liturgics at New York's General Theological Seminary (Episcopal), situates the contemporary reformed liturgy within postmodern critiques of a theology of suffering à la Walter Lowe and Johann Baptist Metz, especially the charge of Jean-François Lyotard that Christianity is guilty of le-

thal totalizing metanarratives. F. then sketches a brief history of the development of the paschal triduum. The bulk of the work consists of his analysis of both the rites and the texts of the triduum liturgies. A final major chapter deals with some pastoral considerations in light of his theological analysis.

F.'s treatment of the meaning of liturgical memorial (anamnesis) is particularly valuable because, enlisting an impressive array of contemporary liturgical theologians, he shows how this kind of memorial can actually be liberating from a "modernist" totalizing discourse—avoiding the romanticizing of suffering while paying attention to those who suffer today.

Although not a work of liturgical history, F.'s historical chapter could have benefited from a more thorough engagement with the works of Thomas Talley and Alistair Stewart-Sykes, as well as with the more recent historical work of Karl Gerlach (*The Ante Nicene Pascha* [1998]). In addition, F. could have given more consideration to the role of the Holy Spirit in anamnesis and in the liturgy in general. On the whole, however, I would judge that this is just the kind of work we need in contemporary liturgical theology. I wholeheartedly recommend it.

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

THE SACRED DESERT: RELIGION, LITERATURE, ART, AND CULTURE. By David Jasper. Boston: Blackwell, 2004. Pp. xix + 208. \$54.95; \$19.95.

This short meditation on the metaphor of "desert" in literature, art, and spirituality contains fascinating quotations and insights but ends up being what Jasper admits is a "ragbag" of names, texts, and images (88). J. brings together hundreds of desert passages that he explores as symbols of human finitude in the face of the infinite. The desert can refer to external spaces of unlimited extension, to internal states of the spirit where one experiences endless yearning, or to textual archetypes of the human imagination reaching for the void or the divine. Invariably, J. trans-

lates such deserts into paradoxes, both traditional and postmodern, that try to express the "coincidence of opposites" found in mystical theology and in deconstructive philosophy. He makes little use of standard attempts by systematic theologians, from Augustine and Aquinas to Tillich and Rahner, to garner some intelligibility from these paradoxical images. Instead, he prefers Thomas Altizer's ambiguous notion of Total Presence as the most successful attempt at moving beyond the imaginative or the apophatic.

J. is most intriguing in his meditations when he deals with desert films, particularly David Lean's *Lawrence of Arabia*, Pier Paolo Pasolini's *The Gospel according to Matthew*, Wim Wenders's *Paris, Texas*, and Claire Denis's *Beau Travail*. Curiously, J.'s interpretations of these films are largely humanistic, with few theological implications. His readings of the art of Georgia O'Keefe, Bill Viola, and American expressive painters are cursory but helpful, although also without significant application to his theological enterprise. The least developed of his intriguing chapters are those on Thomas Merton and T. S. Eliot, on whom he has written elsewhere, thus leaving the reader desiring a more extensive study. In fact, the entire book is entirely too cursory, not only in its treatment of scriptural or patristic deserts, but also of their literary and poetic analogues. The brief exploration of Saint-Exupéry and Cormac McCarthy offers several insights, but then gives way to an unconvincing attempt to baptize the pathetic desert Jesus of Jim Crace's novel *Quarantine*.

Overall, J. is most successful when he expatiates on the Eucharistic or incarnational imagery that he finds in the desert mystics, but least successful in using postmodern methods to explore how the desert is a text and that "all is text." For all its 500 footnotes and 250 bibliographical references, this book leads the reader into the desert but fails to discover sufficient intellectual oases for the trek.

DAVID J. LEIGH, S.J.  
Seattle University