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BOOK REVIEWS

IMITATING JESUS: AN INCLUSIVE APPROACH TO NEW TESTAMENT ETHICS. By Richard A. Burridge. Grand Rapids, Mich.: Eerdmans, 2007. Pp. xxi + 490. $35.

Burridge is a foremost advocate of the view that the literary genre of the NT Gospels is that of ancient biography. A primary purpose of the ancient biographies was imitation of aspects of the main character's life story. Here B. develops his views on the genre of the Gospels into a proposal for a new approach to NT ethics. He maintains that it is necessary to hold in tension the teachings of and about Jesus (often very demanding and perhaps unable to be fully implemented) with the deeds of Jesus (often tempering the teachings with a willingness to accept people inclusively with all their various differences and failings).

In contrast to some approaches, B. begins with the ethics of the historical Jesus, concluding that "Jesus' teaching must be earthed in his practical example, both of calling people to repentance and discipleship—but also his open pastoral acceptance of sinners, with whom he spent his life and for whom he died" (79). The love command is at the center of the ethics of Jesus; the deeds of Jesus that demonstrate the command are to be imitated.

According to B., the imitation of the inclusive love of Jesus was taught and demonstrated by Paul as well: "While his letters also do contain varying amounts of ethical instruction, it all flows from his Christology and is set within the context of the loving concern for his converts within their mixed and inclusive early Christian communities to imitate his example, as he imitated Jesus" (408).

Each of the four Evangelists presents both the words and deeds of Jesus tailored for their particular audiences. "Mark portrays the self-denying ethic of Jesus who was misunderstood and who died for us in terrible darkness, while Matthew recasts this story within the wider history of Israel, depicting Jesus as the true interpreter of the law who brought and taught the real righteousness. Luke broadened the story still further with his account of Jesus' universal concern and special care for the outcast and marginalized, which he carried through into the narrative of the early church. Finally, John, who has often been castigated for narrow sectarianism, paints his picture of the divine love entering our world to bring us the truth on a cosmic scale. All four evangelists share a mimetic purpose; their audience should follow Jesus within an open community of all those who become disciples" (408).

B. then turns to applying the ethics of Jesus to issues of today. He focuses as a test case specifically on South Africa under apartheid. Four types of ethical material—rules, principles, paradigms, and an overall worldview that have often been derived from the NT—were used by both sides to biblically justify and defend their divergent positions. Clearly simple ap-

peals to biblical texts proved inadequate, requiring a new approach based on the "key idea of imitating Jesus in an inclusive community" (409).

There is much to be said for B.'s proposal to take seriously the deeds of Jesus along with his teaching. He provocatively points out how Jesus' Sermon on the Mount, with its often rigorous—some might say impossible—ethical demands, is frequently privileged as the epitome of Jesus' ethics to the neglect of the ethics demonstrated by his deeds. According to B., the teachings and the deeds of Jesus must be held in creative and dynamic tension.

Since B. concentrates so intensely and exclusively on the ethics of Jesus, neglecting (except for a brief discussion on p. 349) the non-Gospel and non-Pauline material, one could object that he does not present the ethics of the entire NT. Nevertheless, B.'s achievement is noteworthy for its masterful, clear, and reader-friendly presentation of the essentials of mainstream scholarship on the historical Jesus, the Gospels, and Paul. Indeed, this book can be read profitably from many different perspectives. It offers the beginner a fine overview of past and current NT scholarship, especially with regard to Jesus and the Gospels. It offers the seasoned scholar food for thought and more than a few morsels of new exegetical insights. Moral theologians will appreciate its nontechnical presentation regarding NT ethics. Indeed, any interested Christian can learn much from this book, which I highly recommend.

Catholic University, Washington JOHN PAUL HEIL

NEW TESTAMENT THEOLOGY: EXPLORING DIVERSITY AND UNITY. By Frank J. Matera. Louisville: Westminster John Knox, 2007. Pp. xxxi + 485. $49.95.

With this volume Matera completes a trilogy that investigates *New Testament Ethics* (1996), *New Testament Christology* (1999), and now *New Testament Theology*. This last describes the various NT theologies, particularly with an eye toward helping systematic theologians grasp the diverse unity of the NT witness as a whole. M. is writing from a confessional stance primarily for believers who wish to make constructive and responsible use of the NT's witness. For him, the task of NT theology is "to provide a theological interpretation of the New Testament that integrates and relates the diverse theologies of the New Testament into a unified whole without harmonizing them, as elusive as that task may be" (xxvii).

M. has divided his book into four main sections that deal with (1) the Synoptic tradition, (2) the Pauline tradition, (3) the Johannine tradition, and (4) "other voices." The unifying theological vision across the Synoptic

tradition is Jesus' proclamation of the coming kingdom of God (the Acts of the Apostles is ably treated with Luke). For Paul the unifying theological underpinnings have to do with what God has done through the death and resurrection of his Son Jesus. (2 Thes, Col, and Eph are included here as Pauline in character, while the Pastoral Epistles fall under the rubric of the Pauline tradition.) The Johannine tradition is unified by its emphasis on the incarnation of the Son of God in the person of Jesus. The section on other voices deals with Hebrews, James, the Petrine letters, and Revelation.

Having spent some 400 pages describing the different NT theologies in a fairly straightforward manner, M. concludes with a major chapter on "The Diverse Unity of New Testament Theology." Here he seeks to draw together a unified understanding of NT theology as a whole. To provide this sense of unity, M. runs his four NT traditions through a series of five related synthetic topics that will be comfortable to the systematic theologian: (1) humanity in need of salvation; (2) the bringer of salvation; (3) the community of the sanctified; (4) the life of the sanctified; and (5) the hope of the sanctified. As M. points out, these topics roughly correlate to (1) Christian anthropology and salvation; (2) Christology; (3) ecclesiology; (4) Christian ethics; and (5) eschatology. By approaching each group of writings with these topics, M. attempts to present a theologically unified vision of early Christian faith while not forcing the early Christian witnesses into a theological straightjacket.

The volume as a whole is a solid introduction to the different NT writings, with a strong emphasis on the theological development within each. Each book is treated in turn as M. unpacks the primary theological emphases of Mark, Matthew, and so on. Throughout, M. avoids getting bogged down in secondary discussions. Occasional summary comments make direct comparisons with other NT traditions (e.g., Matthew and Paul on the Jewish Law), but by and large each section is a discrete presentation of a particular book. On the whole M.'s summaries of the various theological understandings are solid.

One small irony is that M. has spent so much space on the diverse theological approaches (and justly so) that his more synthetic analysis is by and large merely a restatement of how each of the four NT traditions approach the more synthetic questions, without much integration among the traditions. One still ends up with the Synoptics emphasizing the kingdom of God, Paul the death and resurrection of Christ, and John the incarnation. Thus M.'s goal of showing the diverse *unity* of the NT still results in demonstrating the unified *diversity* of NT theology. Still M.'s book will be very useful. He writes clearly and provides a thorough introduction to the various NT theologies. I can imagine pairing this text with the still helpful and synthetic work of James Dunn, *Unity and Diversity in the New Testament* (3rd ed., 2006). Finally, though there is a bibliography, an index of authors, subjects, and scriptural passages would be welcome.

Loyola Marymount University, Los Angeles JEFFREY S. SIKER

SINGING THE ETHOS OF GOD: ON THE PLACE OF CHRISTIAN ETHICS IN SCRIPTURE. By Brian Brock. Grand Rapids, Mich.: Eerdmans, 2007. Pp. xxi + 386. $34.

Brock explores the Bible's role in God's generation of a holy people or, more exactly, how the "singing" of the psalms shapes the life God's people should lead (the "ethos of God"). B. marshals others in this singing: Bonhoeffer as he meditates on Psalm 119; Augustine in pondering the Canticle of Hannah (1 Sam. 2:1–10) and Psalms 32, 22, and 27; Luther in contemplating Psalms 1 and 8 and the acrostic Psalm 111; and B.'s own singing of Psalms 130 and 104.

To ground this use of Scripture for Christian formation, B. contrasts his method with other scriptural methods. A first alternative is "hermeneutical," illustrated in the writings of Elisabeth Schüssler Fiorenza, Daniel Patte, and Charles Cosgrave. Second, B. offers Bruce Birch, Larry Rasmussen, Stephen Fowl, and L. Gregory Jones as "communitarian" solutions to the use of the Bible in Christian ethics. Third, B. exemplifies what he calls the "biblical ethics" solution in a critical reading of Frank Matera, Richard Hays, and John Howard Yoder. Fourth is a "biblical theology" approach represented by Brevard Charles, Francis Watson, and James Webster, the last receiving B.'s most sympathetic reading. B. then offers Bonhoeffer as the sole example of a fifth approach, the "exegetical theological" solution. His study of Bonhoeffer provides an apt transition to the core of his work, namely, his meditative singing of the psalms.

Several gems resulting from this singing deserve special attention: B.'s treatment of the transformation of affections in Luther's ethics and his ethic of doxology (202); his claims about ethics as "faith's exploration of love" (192) and as "training in discerning how to follow God" (261); his proclamations that the "Christian ethos is basically prayer" (203) and that at its deepest root "all prayer is petitionary" (293). B.'s treatment of the name of God and of calling on the name of God (284–89) merits further meditation, as do his brief reflections on parenthood as the context for the discussion of embryonic experimentation (184) and on delight and pleasure in what God has created (186, 339). His observations on translation (246–47) and the importance of the metaphor of Scripture (270–75) are also valuable. In support of his claims for the estranging character of the psalms we sing, B. offers not only an NRSV translation, but also the Hebrew text of Hannah's canticle and Psalms 1, 8, 22, 27, 32, 104, 111, and 130, as well as Augustine's Latin and Luther's old German texts.

B.'s appeal is at once fresh and traditional. His reading the psalms through the eyes of Augustine and Luther, styled as "the saints," recalls the Pontifical Biblical Commission's reflections on patristic readings in "The Interpretation of the Bible in the Church" as well as Benedict XVI's fondness for patristic exegesis. B. shares with these, and with Bonhoeffer, a strongly christological interpretation of the psalms.

Some weaknesses emerge. For example, B. uses the difficult term "Jehovah" (198) with an interpretive note deferred for almost 100 pages (285).

There is also his uncritical reference to the author of Genesis's portrayal of the Garden of Eden in Genesis 1–3 (322) when he really means that the description of the cosmos in Genesis 1 is a work of divine construction. Yet this work is a gem, offering a distinct manner of relating the psalms and Christian ethics.

Brown University, Providence, R.I. RAYMOND F. COLLINS

BIBLICAL THEOLOGY: ISSUES, METHODS, AND THEMES. By James K. Mead. Louisville: Westminster John Knox, 2007. Pp. viii + 328. $29.95.

Intended as a college-level introductory textbook, Mead's work provides a fairly comprehensive overview of the history and methodological challenges of biblical theology, highlighting those figures and proposals that have shaped the discipline. His expositions of issues and history are clear, offering appropriate points of entry for students with a basic knowledge of the Bible. The first chapter opens with the problem of defining biblical theology as a discipline. Questions about its key concepts (e.g., "theology," *the* Bible, the relation of the testaments); the sheer variety of viewpoints from which the Bible is read and interpreted; and the basic, persistent disagreement among its practitioners, even over the nature of the biblical theological task, are all responsibly outlined. M.'s working definition of biblical theology will be familiar: it is a discipline that "seeks to identify and understand the Bible's theological message, that is, what the Bible says about God and God's relation to all creation, especially to humankind" (2).

As M. frequently remarks, almost every major issue and proposal for the discipline arises from some contested aspect of its definition (61, 241). So chapter 2 leads naturally to a survey of the discipline's historical development, which for M. antedates the term "biblical theology" and can be traced back to certain intrabiblical interpretations. The summaries of periods and movements are helpful, but the breadth of coverage sacrifices depth, a cost made all the more obvious by M.'s constant apology for brevity. All the same, this exposition positions M., in chapter 3, to take up several major issues and questions that emerged in chapter 2. These involve primarily the discipline's scope (e.g., questions about the division of the testaments or the use of extrabiblical sources), its methods (e.g., descriptive or normative), and finally the social and historical location of its readers (e.g., postmodernism's challenge to historical-critical methods as well as issues arising from identity- and community-based readings). To his credit, though, M. is at pains to include a wide variety of perspectives and viewpoints (e.g., as regards gender-inclusive language [112; see 167]); at the same time M.'s reluctance to divulge his own convictions and to engage in deeper critical assessment of positions inevitably proves unsatisfying. So, although much might be said for allowing students to situate themselves in the current discussion after they have been shown fully the lay of the land (vii), given the inevitable lack of depth such a broad survey entails, one wonders whether a more modest description of fewer representative fig-

ures and proposals might better engage new readers. Indeed in chapter 4, where M. takes up the various methodological problems and advances of the field, as helpful as the classification and summaries frequently are, at times the juxtaposition of numerous quotations from various authors risks overloading the reader with too many (soon-to-be-forgotten) names and positions (127–29).

Chapter 5, the last major chapter before a brief consideration of biblical theology's prospects (chap. 6), treats themes that emerge from the theological interpretation of the Bible. Although the themes addressed are not peculiar to M., their organization is, and it reflects his effort to see these themes interrelationally, under rubrics emerging largely but not exclusively from his survey of methods (170–71): (a) the God attested (the focal content); (b) living in relationship with God (the developmental aspect); and (c) living in relationship with others (the human context). This thematic approach allows M. to underline the unity in the Bible's diversity even as he acknowledges its tensions; however, the latter are inevitably less developed, and their significance for any normative application of the text remains unspoken or unclear. Thus what M. offers here stands in contrast to other views of biblical theology, such as John Collins's (123), that emphasize its critical function as well as the necessity of extrabiblical criteria of evaluation. In other words, appeal to the Bible alone never suffices.

Despite any shortcomings, M.'s account of the discipline of biblical theology offers—if not the typical undergraduate, then certainly the advanced student with sufficient prior interest—a useful ordering of the material by which to orient the student within this complex and multifaceted field.

Loyola University, Chicago ROBERT A. DI VITO

REFORMING THE ART OF DYING: THE *ARS MORIENDI* IN THE GERMAN REFORMATION (1519–1528). By Austra Reinis. Burlington, Vt.: Ashgate, 2007. Pp. viii + 290. $99.95.

The Reformation brought about a new practice of pastoral care at the deathbed, with innovations relatively easy to identify by comparison with the tradition represented by 15th- and early 16th-century booklets on the *ars moriendi*. Austra Reinis's revised Princeton dissertation devotes a chapter to the pre-Reformation manuals on assisting the dying, another to Luther's 1519 pamphlet-treatise, *A Sermon on Preparation for Death*, and then takes up three groups of early Reformation works published by authors other than Luther between 1521 and 1528. The last include six sermon-treatises on issues of faith and piety as death approaches, four manuals to guide deathbed ministry, and four instructions, including more ample doctrinal summaries, on rightly meeting death. Such an approach happily takes us out from Luther to cases of reception of his reforming work and to the impact of this work on lived religion and piety in territories influenced by the early Reformation.

Luther's 1519 work differed from the pre-Reformation *artes* in its ex-

tended account of the assaults of the enemy of our good through malevolent images and thoughts invading the person nearing death. These are images of death as a possible fall into the pit of despair, of sin inducing shame and fear of punishment, and of hell itself—from which God in his predestining decree may not have chosen to rescue me. Facing each, Luther urges a response of flight to the powerful counterimage of the living Christ, the *Gnadenbild* (image of grace), that swallows up the deadly images in his saving presence and gift.

Luther was not the main guide for works by Johannes Oecolampadius, a reformer of Basel, and Johannes Otter, the onetime assistant to the Strasbourg preacher Johann Geiler of Kaisersberg. Both men, for example, stress the active demonstration of one's faith by taking Holy Communion (Zwingli), rather than the coming of Christ's articulated and realized grace to the communicant for reception in faith (Luther). Here is a good reminder that the Reformation was polycentric.

Elsewhere, Luther's teaching was central in pastoral instruction on deathbed communion. The Nürnberg preacher Thomas Venatorius, the Wittenberg pastor Johannes Bugenhagen, an anonymous *Evangelische Lehre* (Leipzig, 1523), Johannes Diepold of Ulm, and an otherwise unknown Johannes Borner all lead a person nearing death to fix attention and faith on Jesus' words of eucharistic institution, declaring that he has indeed given his body over to death for us and shed his blood for the forgiveness of our sins. By extending his true body and blood for reception in Communion, Christ seals and certifies his giving of forgiveness, grace, and life eternal as the words announce. Reception is fruitful in faith that what Christ promises and offers—a saving and consoling gift—is valid and assuring precisely for this individual, *für mich*, *pro me*! This consideration of sacramental words, practically taken as words of absolution and applied personally, was the heart of Lutheran deathbed pastoral care, as Luther's early sacramental doctrine, especially of 1519–1520, was adopted as the Reformation first spread.

R. repeatedly contrasts how pre-Reformation pastoral accompaniment of a dying person stopped short of inculcating personal certainty of salvation, while just such certainty was the point of arrival of Lutheran instruction and guidance. But her contrast is simplistic; it needs to be carried more deeply by attending to the different kinds of certainty at issue in the two traditions. The *artes* rarely articulate it, but they were governed by Scholastic theses on the impossibility of intellectual certitude reached by rational consideration of evidence about God's work in the soul and the human appropriation of *gratia gratum faciens*. But Luther and his disciples work in the arena of the heart where God's word speaks its consolation personally and effectively instills assurance radiating from the living Christ. Bengt Hägglund studied this with sensitivity to the different spheres of discourse in the entry on *Heilsgewißheit* in *Theologische Realenzyklopädie* 14 (1985), and the Ecumenical Working Group of Catholic and Evangelical Theologians, led by Karl Lehmann and Wolfhart Pannenberg, showed both fundamental convergences of the positions on certainty and their respective

locations in different realms of analysis, in *The Condemnations of the Reformation Era: Do They Still Divide?* (1990) (34–35, 53–56). The *artes* and the Lutherans were not denying and affirming the same reality.

R.'s study stands as a forceful reminder that the authentic center of Reformation concerns, as these spread through popular dissemination, lies in the sphere of a renewed spirituality and piety for all, both individuals in the prime of life and those approaching their passage in Christ to the life to come.

John Carroll University, Cleveland JARED WICKS, S.J.

FOUNDATIONS OF SYSTEMATIC THEOLOGY. By Thomas G. Guarino. Theology for the Twenty-First Century. New York: T. & T. Clark, 2005. Pp. xi + 356. $48.95.

Guarino gives a detailed and measured analysis of challenges posed to Christian theology by postmetaphysical or nonfoundationalist (in the broad sense) philosophies, that is, by philosophies that embrace a historicized and socially constructed understanding of truth and therefore either deny Christian revelation as a true *locutio Dei* and the rational intelligibility of the church's understanding of doctrine (e.g., the identity, continuity, and universal character of Nicea) or accept revelation at the cost of fideism. G. shows how this challenge is present in Wittgenstein's and Heidegger's denial of a continuing human nature, and in philosophies influenced by them, such as those of Rorty, Gadamer, Kuhn, Habermas, Bernstein, Marion (particularly but not exclusively the earlier Marion), Derrida, and Caputo. As G. notes, even some theologies, often shaped by a notion of an agapic mysticism, deny universal rationality, claiming that we have only fragments and must "let go of the hope of any totality system whatsoever" (23). G. acknowledges that the issue of historicity has to be addressed by philosophy and theology, and that it was not so addressed by a "wooden Neo-Scholasticism" nor by many 19th- and 20th-century church documents. But, he claims, "the a posteriori use of first philosophy is demanded by the *prior* claims of Christian faith itself" (30), and it need not be a Procrustean bed that constricts Christian truth.

G. acknowledges much of value in many philosophies—in Gadamer's hermeneutics, for example. He notes, however, that for Gadamer "to speak, as traditional hermeneutical theory does, of a stable and determinate textual meaning, or of the difference between a text's meaning and significance, is rooted in a naïveté born of a failure to appreciate fully the deconstructive power of Heidegger's fundamental ontology. . . . Metaphysics and 'foundationalism' holds for some consistent notion of 'human nature' serving as a substratum of *Dasein*" (155). Emilio Betti's fundamental hermeneutical theory, G. insists, has strengths missing from Gadamer's theory.

G. summarizes the views of some late 20th-century Catholic and Protestant theologians who accept the need of a first philosophy, for example,

Pannenberg, Jenson, Kasper, and Milbank. He appeals to Rahner and Lonergan as theologians for their defense of metaphysical realism, and to Robert Sokolowski's argument—grounded in Husserl's early phenomenology—for philosophical realism (distinguishing truth as disclosure and truth as correspondence). G. also defends the appropriateness of a pluralism of first philosophies in service of the faith, as does Pope John Paul II, whose encyclical *Fides et ratio* (1998) is open to a philosophical pluralism and to the need even for growth to inculturate the Christian message within Asian cultures. G. also acknowledges with John Haldane that "much more work needs to be done on the issue of the range of tolerable 'realisms'" (133). As part of this effort, he attends to Barth's critique of analogy, Balthasar's answer to Barth, and Aquinas's teaching on analogy. This last acknowledges the unknowability of God while also supporting the legitimacy of some human knowledge of God and Christian doctrine, since man is made in the image of God and this image was not simply destroyed by original sin.

G. attends especially to the nonfoundationalist philosophical groundings of Lindbeck's postliberal and Tracy's revisionist theologies, groundings adopted because each holds that "the use of any *prima philosophia* or metaphysics at the service of the gospel and Christian doctrine would itself constitute a foundationalist claim" (330). Against such a view G. recalls the "spoils of Egypt" theme found in Origen, Augustine, Aquinas, and others—a theme that respects the truth found in Greek philosophy, but accepts and adapts this philosophy only insofar as it accords with Christian revelation. Additionally, he analyzes recent documents of the Catholic Church that acknowledge the historically conditioned character of earlier church articulations of the Christian mystery while still finding this affirmation of conditioned articulations consistent with claims for the intelligibility, permanence, and universal validity of such doctrines.

In this rich and much-needed book. G. shows a wide familiarity with the relevant literature and acknowledges the legitimate concerns of recent theologians and philosophers, even as he defends the need and legitimacy of a first philosophy. At the same time, he recognizes the limits of his project. He is not trying to address the question of how church doctrine is related to the symbolic character of much scriptural language, nor is he trying to resolve issues that have emerged among proposed first philosophies. G.'s summary and adjudication of the contemporary critical need for a first philosophy should be studied by those on different sides of these questions.

Saint Anselm's Abbey, Washington M. JOHN FARRELLY, O.S.B.

JESUCRISTO: SALVACÍON DE TODOS. By Luis F. Ladaria, S.J. Teología Comillas 1. Madrid: San Pablo, 2007. Pp. 180. €12.

Ladaria offers five previously published essays on Christology and its relation to universal salvation. The centerpiece of this attractive and scholarly work is L.'s highly nuanced appropriation of *Gaudium et spes* no. 22.

Building on the theological possibilities of *GS* no. 22, L.'s first two chapters develop an intensely personalistic Christology. Christ in his own human reality is the protology and eschatology of human existence; he is not only the Redeemer but also the reason for the being of all creation, human existence, and history. Christ is the Savior, but, even more, he is salvation itself. "This offer of salvation is not primordially attached to a message, not even to a profession of faith . . . but rather to . . . the very person of Jesus" (89).

L. grounds a Christian humanism in his christocentric anthropology. God's willingness to empty God's self into radical otherness is the foundation for human existence—L. here appeals to Rahner's principle that "the human being is what happens when God wishes to become what God is not" (32, 58, 129). There is no human event, no human experience, no human finality that is marginal to Christ. This perspective forms the transition from Christology to the question of universal salvation.

L. appropriates Vatican II's conviction (in *Lumen gentium* and *Ad gentes*) that, granted the many elements of truth found in non-Christian religions, Christ is the exclusive mediator and reference of salvation to all, Christians and non-Christians alike. All truths found in non-Christian religions derive their validity from their participation in the person of Christ who is truth itself. L. rejects any parallel salvific pathway that might claim equal rank to Christ's. His main targets are Paul Knitter (*No Other Name?* [1985]) and John Hicks (*The Myth of God Incarnate* [1977]). Precisely because Christ is the defining center and determination of all history and reality, L. argues, only Christ can be the mediator of salvation for all men and women. To deny this would be to deny basic human unity.

L. tries to steer a middle course between irenic indifference and cantankerous disputation. The text reflects his remarkable command of the Christian tradition. Scriptural, patristic, conciliar, and contemporary sources are generously but unobtrusively pressed into service as conversation partners.

There are weaknesses. I missed the inclusion of an index of names or subjects. Further, a brief discussion on *theosis* (deification or divinization) early on would have added fresh substance to his christological anthropology. L. comes tantalizingly close to this theme, but never quite enters into it. Also, the text lacks references to Jacques Dupuis, Raimundo Pannikar, and others who have made contributions to the debate on the universality of the Christ event.

These caveats notwithstanding, these are scholarly and soberly structured essays. I strongly recommend them to both beginners and scholars. L.'s book deserves a responsible English translation.

St. Vincent de Paul Regional Seminary,
Boynton Beach, Fla. SIXTO J. GARCIA

THE CREATIVE SUFFERING OF THE TRIUNE GOD: AN EVOLUTIONARY THEOLOGY. By Gloria L. Schaab. AAR Academy Series. New York: Oxford University, 2007. Pp. xiii + 237. $74.

This revised dissertation is, to my knowledge, the first book-length treatment of Arthur Peacocke's evolutionary theology. While Schaab summarizes much of Peacocke's work, she focuses on the concept of divine suffering that Peacocke embraced as an implication of an evolutionary theology; her aim is much larger than simple exposition. S. believes it necessary to speak of the mystery of divine suffering and to work out a theology of the suffering of God: "I contend that the attribution of immutability, impassibility, and unmitigated omnipotence to God is no longer theoretically defensible, theologically viable, or pastorally efficacious in view of the insidious and multifaceted presence of pain, death, and suffering in the human and nonhuman cosmos" (13). S.'s aim, then, is nothing less than a transformation of the Christian understanding of God, and Peacocke's evolutionary theology is the instrument she believes most useful for accomplishing this aim.

S. begins by responding to both feminist and traditional Catholic critiques of the idea of a suffering God. She then summarizes and analyzes notions of divine suffering as understood by Jürgen Moltmann, Jon Sobrino, Daniel Day Williams, and Sallie McFague, and explains why she prefers Peacocke's approach. All these preliminary discussions are so brief as to appear cursory, and they fail to satisfy.

S. then summarizes in four chapters Peacocke's evolutionary theology. She offers an *apologia* for evolutionary theology, argues for an epistemology of critical realism, defends the use of models and metaphors in both science and theology, and advances the use of a panentheistic model of the God–world relationship. She summarizes Peacocke's theology of God, focusing especially on God's self-limitation with respect to both omnipotence and omniscience and to God's vulnerability and "creative suffering." Chapter 5, with some repetition, deepens the discussion of divine suffering.

The most original part of the book is chapter 6 where S. sketches her own extension of and additions to Peacocke's ideas. She argues that female imagery most fruitfully discloses the panentheistic model of the God–world relationship and characterizes the Trinity accordingly. To augment Peacocke's models of humanity's role in the cosmos, she proposes the model of midwifery. Finally, in developing the idea of divine suffering, S. argues that, if the "members of the Trinity are distinguishable in terms of their modes of *creativity*, they are also distinguishable in terms of their modes of *suffering*" (186). Her development of this intriguing idea is worth pondering as it shows the pastoral significance and experiential validation of the idea of divine suffering.

I share S.'s conviction that the doctrine of God needs to be developed in conversation with contemporary science, that the traditional divine attributes of omnipotence and omniscience must be modified, and that the idea of divine suffering has great value in contemporary reformulations of our

understanding of God. I also believe that a panentheistic model of God's relation to the universe is preferable to other models. Yet S.'s argument, being totally reliant on Peacocke, does not critically address and therefore suffers under the fundamental tensions and limitations of his evolutionary theology. She gives an accurate critique of his assumption that only humans have freedom of choice (131–32) and points to an inconsistency in this respect in his evolutionary theology.

There is no critical discussion, however, of Peacocke's theory of divine action. One wants to ask exactly *how* God acts "in, with, and under the creative processes of chance" to "explore" the potentialities of the universe (117–18). Peacocke offers images of God as the "composer" and "conductor" of the cosmic "symphony," but he never was able to produce a theory of divine action specifying how God could accomplish what these images suggest. His "top-down" model of divine action leaves many questions unanswered. Insofar as S. makes no critical advance on Peacocke's theory of divine action, her proposal suffers from the same limitations: powerfully suggestive images, but no specific theory of how God can act in the way the images or "models" suggest.

S. bases her critique of the traditional divine attributes of omnipotence and omniscience and her advocacy of the idea of divine suffering almost entirely on the implications of evolutionary theology (including the experience of suffering in humans and animals). Yet here a larger concern follows: if these revisions of the traditional idea of God are to be accepted by the Christian community, they must also be grounded in a reading of the theological tradition. S.'s proposal, as valuable as it is, would be much stronger if she anchored it not just in the contemporary science-religion dialogue but also in a critical reading of the tradition.

University of Portland, Oreg. THOMAS E. HOSINSKI, C.S.C.

INCARNATION AND RESURRECTION: TOWARD A CONTEMPORARY UNDERSTANDING. By Paul D. Molnar. Grand Rapids, Mich.: Eerdmans, 2007. Pp. xiv + 418. $35.

Molnar brings dogma and ethics into conversation within a basic thesis, namely, that theologians who fail to correlate closely the Incarnation and Resurrection will inevitably compromise one or the other and will mistakenly search for salvation in ethical achievements. Barth's theology provides the template for the thesis. The Incarnation is a sovereign, free act of God, a "new creation" that bears no "evolutionary potential" in creation that gets progressively actualized. Nor is Incarnation a "symbol." It is flesh. This entails the close connection between Incarnation and Resurrection. Like the Incarnation, the Resurrection can only be a fleshly, embodied, historical event. The risen Jesus has a "second history," the 40 days between Resurrection and Ascension that allow his disciples to understand the Incarnation and Atonement. If we lose the historical, fleshly reality of this

second history, we will also lose the significance of Incarnation and Atonement.

For M., theologians who stray from these doctrines produce either a Docetic or Ebionite Christology. The Docetic abstracts divinity from the humanity of Jesus, affirming divinity without affirming his body as its unique locus. The Ebionite heresy projects divinity onto Jesus from natural, human resources already known and affirmed within a community. Both errors produce a faulty, self-help soteriology of ethical human activity based on what we already possess rather than on the grace Jesus brings. But if we adhere to the proximity between Incarnation and Resurrection, then ethics will be "response as it follows from and corresponds with what God has done and is doing for us in Jesus himself" (20). M. faithfully develops one of Barth's most important insights, dogma is ethics.

These theological convictions provide a grid by which M. measures a number of contemporary theologians: Karl Rahner, T. F. Torrance, John Macquarrie, Paul Knitter, Gordon Kaufman, Sallie McFague, Roger Haight, John Hick, and Wolfhart Pannenberg. He persuasively shows how those who lose his basic thesis have little to offer in terms of salvation other than an ethics; his work is a not-so-subtle confrontation with modern attempts to turn Christianity into a vapid moralism. The surprising consequence of his work might be to prove Nietzsche rather than Dostoevsky correct about the relationship between theology and ethics. Rather than demonstrating a version of Dostoevsky's statement, "If [the traditional doctrine of] God is dead, then all things are permitted," M.'s conclusion confirms Nietzsche's: "Those who have abandoned [the traditional doctrine of] God, cling more firmly to faith in morality." This in itself makes M.'s thesis worth reading and mulling over. His obvious challenge against contemporary theologians could easily cause readers to miss the subtlety of this underlying thesis.

M. offers a thorough analysis of his interlocutors' positions. His readings will certainly be controversial, although I find most of them defensible. His thesis and its consequence will evoke controversy more so than his interpretations of theologians; however, his most daring readings of Rahner and Pannenberg will certainly require development to convince theologians committed to the work of either. M. finds that Rahner loses Jesus' humanity as the locus of salvation and that Pannenberg's Christology is adoptionist. I find M.'s reading of Pannenberg more convincing than his reading of Rahner.

Like Barth, M. does not allow for much human contribution to salvation. He sides with Barth's critique of natural theology and against any *analogia entis* (40, 340 n. 42). This is surprising for a Catholic theologian, but ethics as "response" is not human passivity. In fact, like Barth, M. emphasizes the role of the human in the divine economy against any sentiment of an absolute dependence, but it is always the humanity of Jesus, and not some intrinsic human potential for obedience, that mediates the freedom to pursue the good. Jesus defines both true humanity and divinity. Fortu-

nately M. does not overstate the case for the latter as do some Barthians by then denying any *logos asarkos*.

Does M.'s work abandon a Catholic heritage for the Reformation? Perhaps. At the least one of its merits is what he shows concerning theological diversity in a divided church, that contemporary theological differences cannot be understood solely from ecclesial locations. Nevertheless M. does not enter into conversation with Catholic and Protestant theologians who find a rapprochement between the *analogia fide* and *analogia entis*, and that is a shortcoming of his otherwise convincing argument.

Marquette University, Milwaukee D. STEPHEN LONG

THE OXFORD HANDBOOK OF SYSTEMATIC THEOLOGY. Edited by John Webster, Kathryn Tanner, and Iain Torrance. New York: Oxford University, 2007. Pp. xi + 708. $155.

A stellar cast of international theologians gives a comprehensive account of systematic theology as it is today, providing up-to-date assessments of main issues, arranged in four parts: doctrines, sources, conversations, and prospects. Each writer analyzes the state of the question, discusses important contentious issues and how they are variously resolved, and offers judgments on the future directions for the topic. Lists of references and suggested reading complete each chapter.

John Webster introduces the history, task, form, and organization of systematic theology, outlining the lay of the land for what follows. His clear statement about the form and organization of systematic theology captures a consensus among many contemporary theologians, both as they work within selected elements of theology and as they reflect on the full nature of their theological tasks. W. writes: "In reconstructing Christian teaching, systematic theology proceeds by a process of conceptual abstraction and schematization. Both are necessary for rational representation in that they enable the theologian to generate a projection of Christian claims about reality which will display both the core content of those claims and also their overall shape when taken together" (9).

These perceptions undergird what follows as authors engage traditional theological *loci* (17 essays). Theological sources include revelation, Scripture, tradition, worship, reason, and experience; conversation partners of systematics include biblical studies, moral theology, history, hermeneutics, philosophy, cultural theory, natural theology and the arts; and the prospects for systematic theology are found in theologies of retrieval, revisionism, postmodern theology, liberation theology, comparative theology, and feminist theology.

W. acknowledges that systematic theology, as a discipline and enterprise, is often under attack, charged by the claim that "highly elaborate systematization inhibits catholicity and demonstrates the wrong sort of confidence in theological systematization" (14). In response W. cites Colin Gunton who appeals to the unity of God and claims that, because of this "revealed

oneness," there is a "case for ordering what we are taught of God into, if not a system, then at least a dogmatics"—an ordering that explores (1) who God is and what kind of being God is, (2) the various relations between God and the world, and the relationship between (1) and (2). W. does not want this "system" to be confused with a "deductive system" (citing Tillich), so he lays out four criteria for appropriate systematic construction: a systematic schema should emerge from attention to the self-unfolding of the subject matter and not be imposed by analytic reason; it should be open to revision and retain a provisionality; it should not replace the substance of Christian teaching which is formed by persons, events, and acts but rather be indicative of these; and "formal, systematic coordination must serve material scope and coherence" (14). For W. (and others), these criteria are best met by combining economic sequence and topical description while also employing the traditional *loci* method as the most apt form of formal organization.

It is important to note this whole approach and its presuppositions. Given the truly diverse contemporary views of theology and its appropriate methods, one might think that a synthetic "handbook of systematic theology" would be well-nigh impossible. But this volume reaffirms traditional approaches, yet with a sensitivity that also embraces the kinds of critiques raised by Barth (that a dogmatic system "loses contact with the event" [*Church Dogmatics* I/2, 863]) as well as by social-philosophical critiques of closed systems (13). Thus the book's fourfold schema and instructions to each writer admirably carry out the vision of the nature of systematic theology and its appropriate "schema" outlined in W.'s introduction.

All these articles, from a variety of viewpoints, are successful. The uniformly strong coverage of such an extensive array of topics makes this book an outstanding resource, a storehouse of information as well as a provider of authoritative perspectives. It will be consulted for years to come as an excellent and pertinent volume for gaining an overview of contemporary systematic theology. Its creative suggestions will also provide much to stimulate the imagination of all who engage in the systematic task.

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

GOD IS NOT A STORY: REALISM REVISITED. By Francesca Aran Murphy. New York: Oxford University, 2007. Pp. viii + 356. $150.

The full title accurately summarizes Murphy's thesis: narrative theology has failed to account for the full reality of God's activity of reconciling the world to himself in Christ, a reality that for M. is primarily an action before it is a story *of* that action. Her primary targets are several narrative theologians: primarily the American Lutherans Robert Jenson and George Lindbeck and the late English Dominican Herbert McCabe. The theologians who, the author claims, can best defeat these misleading narrativists are Thomas Aquinas (in the realist mode of Etienne Gilson) and Hans Urs von Balthasar.

For M., narrative theology gets in the way of adequately accounting for the realism of revelation because it is too subjective, whereby the gospel is true because it is true *for me*. In his *The Eclipse of Biblical Narrative* (1974) Hans Frei examined biblical commentaries from the late 17th and 18th centuries that had, mostly unawares, interpreted the biblical story from a different framework than the previously operative one: earlier commentaries had sought to explain how the reader was meant to fit into God's story, but gradually the focus shifted to how God could be made to fit into the believer's story ("I once was lost but now am found," to quote the hymn "Amazing Grace").

Narrative theologians are aware of Frei's book and indeed have often used it as the touchstone for their own work. But for M. the problem lies in the very category of narrative that is generally (but not always) sequential in its strategy. That sequential feature prioritizes time in subtle ways that end up undermining the realism of God's presence to the world *now* through Christ's sacramental action in the church. While commentaries on the Bible are important, for M. the key is that the Bible must be read in the context of worship that is both the wellspring of Christian action and its culmination, the sacramental reenactment of God's action in Christ. (Notice that Aquinas does not incorporate his biblical commentaries within the body of the text of his two *Summae*.)

At one point M. makes effective use of a passage from G. K. Chesterton's *Orthodoxy* (1918): Jesus' "cry [on the cross] confessed that God was forsaken of God. . . . Let the atheists themselves choose a God. They will find only one divinity who ever uttered their isolation; only one religion in which God for an instant seemed to be an atheist." *This* is the real drama of salvation, one that is, in ways difficult to explain, a drama that takes place within the Godhead. (In the chapter where Chesterton appears, M. discusses in subtle detail the trinitarian debates around modalism, tritheism, and psychologism, all under the rubric of Balthasar's theo-dramatic categories.)

Although I am largely sympathetic with M.'s thesis (she is especially good at seeing the "elective affinities" between Thomas and Balthasar), in certain respects she has overargued the case. First, there is the problem of focus: too many topics are taken up as part of her argument (including, of all things, film theory), and they often collide in her densely written chapters. M.'s reading is certainly vast, but there is an undertow constantly at work in which she often criticizes her chosen narrativists for matters not directly related to her thesis.

But the real problem is her binary opposition of narrative to drama. Such a binary outlook was no part of Balthasar's project in his *Theo-Drama*, as he made clear in the opening pages of its first volume, the *Prolegomena*. There he claimed that drama, as the overarching category, can bring out the best in other theological modalities. Whether such a mode be Barth's theology of "event," or the stress on history by advocates of the history-of-religion and history-of-salvation schools, whether it be liberation theology or the theology of hope, whether the modality be the conflict between

what he called the "lyric" theologies of the mystics and the "epic" theology of the narrativists—all these styles, Balthasar claimed, are implicitly moving toward drama and find their resolution in it.

That said, M. is surely correct that theo-dramatic categories are better suited for preserving the thoroughgoing realism—indeed the full positivist involvement—of the revealing God than would be an excessive enthusiasm for narrative theology, and the theological world can be grateful for her full-scale argument on behalf of that entirely valid thesis.

University of Saint Mary of the Lake/
Mundelein Seminary, Ill. EDWARD T. OAKES, S.J.

AUGUSTINS TRINITÄTSDENKEN: BILANZ, KRITIK, UND WEITERFÜHRUNG DER MODERNEN FORSCHUNG ZU "DE TRINITATE." By Roland Kany. Studien und Texte zu Antike und Christentum 22. Tübingen: Mohr Siebeck, 2007. Pp. xxii + 635. €99.

Students of Augustine's *De trinitate* will long be indebted to Kany for this hefty volume, his *Habilitationsschrift*. K. surveys scholarship, from the early 19th century to the present, on the *De trinitate*, a task daunting in itself, but one carried out with diligence and intelligence. For some 400 pages, however, he not only surveys scholarship on Augustine's treatment of Trinity (in several Augustinian works) but also intelligently evaluates and firmly—and at times harshly—pronounces judgment on that scholarship. His last 130 pages present what he takes to be the current state of the question, and offer his judgments on the direction that scholarship ought to take. These final pages provide the basis for K.'s judgments on the presuppositions and works of previous scholars, justifications that I missed in the first section.

K.'s initial, meticulous chapter on the text of *De trinitate*, the manuscript tradition, and translations will interest mainly scholars concerned about problems with the present critical edition. Chapter 2, on the chronology of the composition, also will interest chiefly the specialist. An extensive third chapter 3 on pagan, Greek patristic, and Latin patristic sources might find broader interest; here K. emphasizes the influences on the *De trinitate*, which has often been said to be remarkable among Augustine's writings as a work of speculative theology without any opponents. K. shows clearly that Augustine wrote against Homoian Arians and various Catholic thinkers, and this not in a vacuum.

K.'s fourth chapter ranges through numerous accounts of the *De trinitate*, first, the monographs by Theodor Gangauf, Michael Schmaus, Alfred Schindler, and Johannes Brachtendorf, and then articles by François Bourasa and Émile Bailleux, Bazil Studer, and Michel Barnes and Lewis Ayres. Finally, K. surveys shorter introductions to and overviews of the work, insightfully criticizing some works of great Augustinian scholars and considerably praising others such as those of Barnes and Ayres. Chapter 6, on philosophical aspects of the *De trinitate,* points out the ever increasing

interest of philosophers in the metaphysical underpinnings of books five to seven and the account of self-knowledge in the later books.

Chapter 7 is devoted to Augustine's teaching on the Trinity outside the *De trinitate*, that is, in his early works, sermons, and other writings. K. also examines doubtful and inauthentic works and provides an interesting excursus on the legend about Augustine and the little boy at the sea. Chapter 8 presents Augustine's trinitarian teaching in the history of dogma (dealing with the works of Ferdinand Christian Baur, Adolph von Harnack, and various Catholics) and concludes with a discussion of the supposed opposition between Greek trinitarian theology and that the of Latin West, namely, Augustine's. Chapter 9 treats the impact of the *De trinitate* in the Eastern churches (which is more extensive than I would have suspected), in the Western churches, and among more recent thinkers such as Leonard Hodgson, Catherine LaCugna, and Colin Gunton. Chapter 10 presents five representatives of modern trinitarian theology and their critiques of Augustine, namely, Karl Barth, Karl Rahner, Hans Urs van Balthasar, Jürgen Moltmann, and Wolfhart Pannenberg. K.'s evaluation of these last criticisms is particularly enlightening and insightful.

The concluding and crowning chapter deals with Augustine's original insight in *De trinitate*. Here K. stresses the difficulty of reading *De trinitate* without our modern, non-Augustinian distinction between philosophy and theology. He points out the social context in which *De trinitate* was written and especially the anti-Nicaean theology against which Augustine wrote, and he strongly opposes the idea that the work is purely speculative theology. He also stresses the unresolved problems of the first principle in Greek philosophy and the problems in previous trinitarian theology that Augustine faced. K. shows that the philosophical and historical background of *De trinitate* was much richer than has usually been supposed and presents a convincing reevaluation of the traditionally accepted structure of the work. He argues that the first seven books chiefly counter the interpretations of other unnamed thinkers, while the remaining books turn inward in order to come to an understanding of the Christian faith in the Trinity.

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

SCHÖPFUNG UND EVOLUTION: EINE TAGUNG MIT PAPST BENEDIKT XVI. IN CASTEL GANDOLFO. Edited by Stephan Otto Horn, S.D.S., and Siegfried Wiedenhofer. Augsburg: Sankt Ulrich, 2007. Pp. 192. €16.90.

This book documents a meeting of the "*Schülerkreis*" of Pope Benedict XVI—a select group of his former students—held at Castel Gandolfo in September 2006. The topic was evolution; the controversial *New York Times* Op-Ed column by Cristoph Cardinal Schönborn 14 months prior hovers in the background. Besides a lecture by Schönborn, the meeting included an introduction to the current state of the theory of evolution (by biochemist Peter Schuster) and two lectures on the philosophy and theol-

ogy of nature (by Robert Spaemann and Paul Erbrich). The essay that focuses most expressly on how to articulate a theology of creation in the light of modern evolutionary science (by Siegfried Wiedenhofer) is found in an appendix, as it was not presented at the meeting. About one third of the book transcribes the discussions that followed the lectures. The cover notes that Pope Benedict XVI "participated actively," but his documented contributions amount to about five pages in the discussion section (149–52, 160–61) and lengthy quotations in Schönborn's foreword from a preface to then-Cardinal Ratzinger's 1986 book, *Evolutionism and Christianity*.

One can discern a "majority report" in the collection, with a discordant note struck most strongly by Schönborn, although echoed at times by others (including Benedict himself). According to this majority report, natural science and Christian faith pertain to different levels of human experience that cannot be easily united, even though there are crossover points between them. One way of describing the crossover points is to say that the science of evolution raises questions that go beyond its own boundaries, requiring the work of philosophy and theology to articulate answers (Benedict's formulation, 150). The danger in "Darwinism" is that it tends to make of evolution an explanatory model for everything real, and thus becomes a sort of "first philosophy" (9), or, more pejoratively, an ideological worldview counter to religious faith (96), in which whatever cannot be articulated in terms of evolution is relegated to the sphere of the nonrational or irrational. By implication, then, the science of evolution can be left to develop according to its own canons, as long as it does not claim to be an all-embracing worldview. "We need to detach Darwin from Darwinism" (85), as Schönborn puts it, adding that "there are good reasons to think that this is possible." This is a reasonable position, and Catholic scientists who defend evolution, such as Francisco Ayala or Kenneth Miller, would agree.

Yet Schönborn does not really seem to believe this, striking a discordant note that shows why he has been associated with the Intelligent Design movement. Schönborn argues not only that the science is being used ideologically to attack the rationality of a belief in a creator held on any grounds, but also that the science is flawed as science: "There is right now probably no other scientific theory against which there are so many serious objections and that is nonetheless defended by many as completely sacrosanct" (96). He suggests that its durability in the face of so many objections is based precisely on its utility as a worldview alternative to one grounded in a belief in creation. Although the pope focuses more on warning that evolution not be given a monopoly on rationality, he too expresses reservations about the scientific strengths of the theory of evolution, even backing off (apparently) from John Paul II's statement that "evolution is more than a theory" (151). Peter Schuster's clarifications of the science, and particularly his insistence that the science of evolution not be held to impossible standards that no modern science could meet (153), provide important balance, but the volume would have been improved by the inclusion of a contribution from the philosophy of biology that considers

more fully issues such as the modes of argument and the nature and status of "chance" in the science of evolution.

The discord between the more irenic "majority report" and the harsher notes struck by Schönborn makes the volume interesting, even though it also muddies the waters as to what belongs to science and what belongs to philosophy and theology. Left unresolved is whether uncovering the design in nature that would indicate its origins in creation ought to lie within the purview of the science of evolution itself, or whether it should be reserved to philosophical reflection (with the additional proviso that, pace Dawkins, science cannot rule out the reality and rationality of a plan behind natural processes). The lectures and discussions in this volume continually return to this boundary-setting question, taking up different, even contradictory responses. Perhaps that is to be expected from a collection; perhaps too it simply reflects the pressing need for further work.

University of Notre Dame, Notre Dame, Ind. J. MATTHEW ASHLEY

KRSNA AND CHRIST: BODY-DIVINE RELATION IN THE THOUGHT OF SANKARA, RAMANUJA, AND CLASSICAL CHRISTIAN ORTHODOXY. By Steven Tsoukalas. Paternoster Theological Monographs. Milton Keynes, U.K.: Paternoster, 2006. Pp. xii + 310. $38.99.

Soon after Western Christianity reached India in 1498, missionary scholars began to study Hinduism, and they were intrigued by the apparent similarities between Hindu and Christian religious beliefs and practices. Prominent among these has been *avatara* ("[divine] descent"), the (repeated) decision of Lord Vishnu to descend into the world, a salvific act inevitably compared with Christ's incarnation. The classic text is *Bhagavad Gita* 4.8: "For the protection of the good, for the destruction of evil-doers, for the setting up of righteousness I make myself take birth age after age." From early on there has also been controversy about whether *avatara* confirms a reality shared by Hindus and Christians—or undercuts both simply by uncovering a widely held myth about a deity who descends and incarnates. Tsoukalas lists 40 authors (mostly but not exclusively Christian) in his primary bibliography on the topic, reaching back to 1877. Scholars today are cautious in judgments on the matter—eschewing both exaggerated claims for similarities and defensive efforts to discredit them; few have attempted the necessary study of how Hindu thinkers understood *avatara*, the purpose and effect of divine birth, and whether God—especially Krsna, the primary *avatara*—is "really" born and embodied as humans are.

T. embarks upon remedying this lack in an outstanding way by carefully examining the positions of the two great (Hindu) Vedanta thinkers, the nondualist Sankara (eighth century) and the (mono)theist Ramanuja (tenth), as a basis for comparison and contrast with (patristic) views of the Incarnation. The book is well organized, examining Sankara's and Ramanuja's epistemologies (chap. 1); their positions on Brahman (as ultimate

reality), world, and soul (chaps. 2–3); and their explications of the *avatara* of Krsna announced in *Gita* 4 (chap. 4). Each chapter is richly detailed, yet accessible to nonspecialists. Careful examination, T. suggests, demonstrates that the Vedanta has very particular views of ultimate reality, world, and human nature, and very distinctive readings of *avatara* that are significantly unlike traditional Christian views of the Incarnation. The Hindu commentaries raise but do not systematically resolve difficult questions about divine embodiment and the material make-up of Krsna's body. Given this complexity and the nature of exegesis, it is problematic to claim that either author offers a theology of *avatara* closely paralleling Christian views of Incarnation. To confirm this judgment, T. examines biblical and early Christian views of the world (chap. 5), and biblical and patristic understandings of the Incarnation (chap. 6).

A final chapter compares Hindu and Christian views of the salvific purpose of divine embodiment and how God participates in human experience. It is unsurprising that here too differences emerge on the statement of the problem and on the means and end of its resolution. Though insisting that "avatara" and "incarnation" can be used "interchangeably" (259), perhaps to highlight ground shared by the two key traditions believing that God takes bodily form, T. remains skeptical of efforts to state that the various purposes and effects are "the same." In a subtheme that might be more fully developed throughout, T. also shows us that Hindu as well as Christian theologians insist that God's embodiment is analogous to human embodiment: anthropology and theology cohere, even if quite different notions of body, birth, and liberation are operative. On the book's very last page, however, T. surprisingly introduces a potentially conversation-stopping obstacle: the historicity of the Incarnation distinguishes it from *avatara*, which claims no temporal facticity. Without historicity, T. adds, a real relationship between "God and people" is impossible (263 n. 203). If a separate essay could not have been devoted to this very important and difficult point, more should have been said on it earlier in the book.

This superb study should be required reading before any further consideration of the topic; it permanently lays to rest the notion that *avatara* and Incarnation mark identical theological constructions. T. also notes work still to be done, rightly urging theologians to move beyond generalities on the topic, and beyond the ever-repeated discussions of Lord Krsna and *Gita* 4, so as to study others among the *avatara* traditions, such as the animal *avataras* and human embodiments, such as Rama and even (in some Hindu traditions) the Buddha. Yet what would further study achieve, beyond detecting and confirming still other differences? Constructive theology too is needed, if we are to see how a rejuvenated interreligious conversation on *avatara*, honest about differences, might also instigate fresh Christian reflection on human nature, divine embodiment, experience of God in the world, and the manner in which the incarnate God aids humans. Sobered by the scholarly discipline T. demands and exemplifies, we should

be able to hope for more of the constructive, positive theologizing that then becomes possible only after reading this work.

Harvard University, Cambridge, Mass. FRANCIS X. CLOONEY, S.J.

PASCAL'S FIRE: SCIENTIFIC FAITH AND RELIGIOUS UNDERSTANDING. By Keith Ward. Oxford: Oneworld, 2006. Pp. xiv + 270. $14.95.

Ward does not hesitate to tackle big issues. He recently finished a monumental four-volume study of comparative theology (*Religion and Revelation; . . . Creation; . . . Human Nature; . . . Community* [1994–2000]). Although he has frequently written on issues of science and religion, his new book is, as far as I am aware, his first attempt at a grand synthesis of theology and modern science. He explores in detail the standard questions concerning science and religion: God's action in the universe, design and purpose in the cosmos, soul and brain, ethics and evolutionary psychology, and afterlife. Interestingly, he does not spend time on the scientific status of the neo-Darwinian synthesis, revealing a sharp difference between the American and English debates. In America, the past few years have witnessed a rash of books supporting, challenging, or discrediting Darwinian evolution and the neo-Darwinian synthesis. W. takes the truth of the neo-Darwinian synthesis for granted and, to his credit, moves directly to the more substantive theological and philosophical issues raised by evolution, namely, purpose, eschatology, and suffering.

Among the most recent authors on science and religion, W. uniquely proposes a metaphysical framework, an "ultimate explanation of the universe," for resolving disputed issues (135). His framework is a creative blend of a classical notion of God, Platonism, Hegelianism, and Whiteheadian process. At first glance, this seems a strange mix, but W. pulls it off with considerable dash. He conceives God as "ultimate mind" who has within God's self many possibilities (like Plato's forms in the *demiurgos*) but brings to actualization only some of these possibilities (155). God does not contain all possible states because God and humans have the ability to creatively actualize genuinely new realities (132). Given the values of a law-governed universe and of human freedom, any choice regarding which possibilities to actualize carries with it many undesirable states (suffering). There is no best of all possible worlds. The goal of the long, evolutionary process of actualization is "that . . . conscious subjects should be . . . reintegrated with the divine originator of the process" and that all the diverse human experiences and events of the universe are "embraced by ultimate mind, and ultimate mind could then be said to have completed its own creative journey into the finite and physical" (155). To this Hegelian part of his scheme W. adds several Whiteheadian themes: God guides the cosmic evolutionary process through "creative lure"; "God makes things to make themselves" (39); humans are cocreators with God (44); God creates for the sake of the elegance and beauty of the universe (202); and all events are preserved in the mind of God, thus "the history of the universe is part

of the history of God" (47, this last contains elements of both Whitehead and Hegel).

W. makes no claims that science can support theology or vice versa; rather his goal is to show how science and theology can be harmonized using a grand scheme, that such an explanation "offer[s] the consilience of personal and scientific explanation and the integration of many diverse data within one coherent framework" (155).

The book's title refers to Pascal's *Memorial* with the latter's theme that rationality alone cannot reach the God revealed in Scripture and personal experience. Brief parts of the book challenge scientism, but W. only cursorily discusses an alternative epistemology. This alternative turns out to be Kierkegaardian: we cannot expect objective certainty in the realm of personal relations and the divine; and religious commitments flow primarily from personal relations and evidence manifested by the lives of persons "who are unusually attuned to the divine mind" (222).

The book occasionally frustrates. In no one place does W. lay out his metaphysics (chap. 10 comes closest to an overview). The burden is on the reader to pick up the metaphysical pieces here and there. W.'s style is at times breezy and lacks some of the analytic rigor that contemporary theologians and philosophers expect. To compensate for these frustrations, W.'s well-known humor occasionally flashes through. Referring to E. O. Wilson's claim that even our noblest aspirations and deepest thoughts are just instruments to multiply genes, W. comments, "in that case, most of mine have been a complete waste of time" (186).

This is an ambitious book. W. attempts to place both science and religion within a metaphysical framework that the skeptic might eschew, but that for the rest of us is a lively and grand venture.

Creighton University, Omaha EUGENE E. SELK

THE IMPORTANCE OF INSIGHT: ESSAYS IN HONOUR OF MICHAEL VERTIN. Edited by John J. Liptay, Jr., and David S. Liptay. Lonergan Studies. Toronto: University of Toronto, 2007. Pp. xiv + 229. $65.

Bernard Lonergan famously claimed that one who "thoroughly understands what it is to understand . . . will possess a fixed base, an invariant pattern, opening upon all further developments of understanding" (*Insight* [1992] 22). This Festschrift, assembled by students and colleagues of Michael Vertin, examines Lonergan's account of insight—the act of human understanding—and explores its significance for theology, political theory, and ethics. On the whole, the articles are substantial and well crafted, and most of them are aimed not just at Lonergan scholars but at a broader philosophical and theological audience.

In the opening essay, Matthew Lamb maintains that Lonergan's insight into insight holds the key to overcoming the chronic state of fragmentation that has bedeviled theology since the emergence of late-medieval nominalism. He views the functional specialties of Lonergan's method as sets of

skills and habits of wisdom that theologians need to (1) successfully engage the theological achievements of the past, which were themselves products of wisdom, and (2) transpose them into a form that meets the needs of our own times. Articles by Frederick Crowe and Charles Hefling suggest what such a transposition might be capable of accomplishing. Both employ a particularly powerful form of theological insight—the analogy of proportion—that was familiar to Aquinas but is practically unknown today. Crowe wants to understand Vatican I's affirmation that God is free to create or not create. He constructs a *quaestio* in which the *respondeo dicendum quod,* borrowing from Aquinas's analysis of the human will, sets out an analogical understanding of the distinction between what is necessary and what is free in God's "self-diffusion." Hefling, in arguably the volume's most intriguing article, probes the meaning of the doctrine of revelation by locating it not in fundamental theology conceived as *praeambula fidei* but rather in Christology, since Christ is the Revealer, the primary source of revelation. The relationship between knowledge of the totality of being, which is the ultimate object of the human desire to know, and that desire itself provides an apt analogue (by way of what Hefling terms a "converse insight") for the relationship between the "ineffable" knowledge Christ possessed and his expression of that knowledge in human words and actions. Hefling deftly shows how this analogy, drawn from Lonergan's christological writings, provides a way of explaining how one can affirm both that Christ enjoyed the beatific vision and that he had to learn how to express the inexpressible content of that knowledge; it is precisely as expressing this inexpressible knowledge, he contends, that Christ is the Revealer. These two articles leave the impression that the field of systematic theology could benefit greatly from the insight and clarity that the analogical approach affords.

Two other excellent articles elucidate Lonergan's account of the human good and together make a strong case for the significance of his contributions to political theory. In the first, Fred Lawrence develops Charles Taylor's notion of an "ethics of authenticity" by showing how the values, patterns of cooperation, and personal commitments required for such an ethics to be concretely realized are more fully explicated by Lonergan's approach than by Taylor's appeals to Rousseau and Nietzsche. Kenneth Melchin unpacks Lonergan's "integral scale of values" and finds there a framework that can legitimize the role of cultural, personal, and religious values in the public sphere while at the same time respecting, and in fact authentically supporting, the pluralism that modern democracy entails.

Other articles indicate additional areas for fruitfully applying Lonergan's insight into insight. Margaret O'Gara analyzes disagreements about how to understand the relationship between the teaching authority of the Catholic Church's hierarchy and the reception of doctrine by the faithful, concluding that the classicism and relativism that frequently characterize the two poles in the debate share an erroneous but unstated assumption, namely, that knowing is similar to looking. Cynthia Crysdale argues that an adequate theory of moral deliberation would add to Sharon Welch's "ethic of risk"

an ethic of gratitude grounded in an insight into the good that already exists, and an ethic of religious love that embraces self-sacrifice. William Sullivan and John Heng point to the need for healthcare professionals to undergo both moral education and spiritual development, both of which could be facilitated by engaging in the process of "self-appropriation," that is, by coming to terms with oneself precisely as a knower and decision maker.

Four of the essays (by Mark Morelli, Robert Doran, S. J. McGrath, and Philip McShane) will be of interest primarily to Lonergan specialists. Each discusses, and proposes correctives for, ways in which elements of Lonergan's work, and indeed his project as a whole, can be misunderstood.

Gonzaga University, Spokane J. MICHAEL STEBBINS

CIUDADANÍA, MIGRACIONES, Y RELIGIÓN: UN DIÁLOGO ÉTICO DESDE LA FE CRISTIANA. By Julio L. Martínez. Teología Comillas 3. Madrid: San Pablo, 2007. Pp. 617. €22.

Martínez's title is initially puzzling since it includes concepts (citizenship, migration, and religion) that are not necessarily or immediately related within his book. While he insists both that the concepts are the connecting threads that run through and unite his 18 chapters (591), and that they must be understood as necessarily interrelated, he admits that the relationship of the three is open to a variety of interpretations. On finishing the book, I agreed with M. on the way he links and understands the three.

The enormous reality of migration implies, on the one hand, that societies are becoming more multicultural and, on the other, that there is a pressing need for reflection about—and revision of—the actual meaning of what is entailed in being a citizen, since citizenship has usually been identified with nationality (by birth or naturalization), a notion inadequate to our present age. Also, in our growing situation of pluriculturalism, questions arise about the meaning of religion, because religious beliefs serve as important sources of feeling and identity for millions of immigrants and as sources of their public self-understanding.

The book is divided into five parts, each developing a distinct thesis: (1) Contemporary migration is not fully understood without a thorough consideration of the phenomenon of globalization. (2) Our understanding of the immigrant is shaped by various distinct models of citizenship (liberal, communitarian, republican, communal, and that found in the Catholic Church's social teaching). (3) Culturally pluralistic societies demand methods of dialogue and reflection capable of proclaiming an ethics that can grasp both universality (shared fundamental criteria) and particularity (concrete multicultural expression). (4) Contemporary cultural and religious diversity requires rethinking the political-public reality of religion, moving away from the privatization of religion, because the believer (with religiously-based ethical motivation) is simultaneously a citizen (directed by ethical commitments grounded in those motivations). (5) Finally, the

Catholic Church needs to recast its notions of its own public presence—needs to move beyond sectarian temptations to shape such notions simply as justifications for reconquest. The Church must enter into dialogue with other social voices, gaining therein a capacity for self-criticism while maintaining a stance of critical reservation concerning the secular world.

M.'s presentation of migration as a reality and as a multicultural challenge is pedagogically developed throughout the book, one point leading logically to the next, ending with a final synthesis that gathers together M.'s principal insights and well-founded proposals without the pretension of proclaiming a definitive verdict. As he warns in his introduction, "in our changing world, migrations appear as necessary options for millions of people, citizenship is seen as besieged to the point that the notion is in crisis, and religion is re-establishing itself in new political and cultural scenarios. Arising from such realities, one should not hope to find in these pages any final answers, well thought out with validity for many years." By way of conclusion he invites continuing critical reflections from the point of ethical dialogue between philosophy and theology in this "debate about a crucial matter of our time" (591). The issue, he insists, morally and religiously involves the daily lives not only of millions of immigrants but also of everyone who lives in the receiving country.

In an era when migration is being transformed into an icon of globalization and the undocumented immigrant into an expression of deficiencies of exclusive globalization (63–64), M. proposes a path to social integration capable of respecting the identity of the various actors and, at the same time, capable of strengthening the feeling of mutual belonging. His image is one that allows neither unilateral assimilation nor sectarian segregation, but rather an integration that is suitable to citizens (in his rich, expanded definition of this term, that is, as peoples capable of making a new social reality of mutual responsibilities and rights). The book makes a valuable contribution by considering a complex but urgent reality. In a realistic tone and with dialogic method M. proposes a plausible road to solidarity.

Universidad Alberto Hurtado, Santiago de Chile TONY MIFSUD, S.J.

ARTIFICIAL NUTRITION AND HYDRATION AND THE PERMANENTLY UNCONSCIOUS PATIENT: THE CATHOLIC DEBATE. Edited by Ronald P. Hamel and James J. Walters. Washington: Georgetown University, 2007. Pp. ix + 294. $29.95.

The positioning of "The Catholic Debate" in the subtitle of this volume is apt. With rare exception no one outside the Catholic community has entered the debate occasioned by the August 1, 2007, response of the Congregation for the Doctrine of Faith (CDF) to a query from the American Catholic bishops. The bishops sought guidance during the Terri Schiavo controversy on whether or not the provision of artificial nutrition and hydration (ANH) is morally obligatory for a patient in a permanent vegetative state (PVS).

Despite the political fiasco surrounding the Schiavo case, the medical and legal issues concerning the provision of ANH have been settled in this country since the 1990 ruling by the Supreme Court in *Cruzan*. There the court ruled that ANH is a medical treatment to be evaluated as any other medical intervention on the basis of the proportionate benefit and burden to the patient. That perspective coincided with the centuries-old teaching in Catholic moral theology that no one was obliged to undergo "extraordinary" or "disproportionately burdensome" medical interventions.

A 2004 allocution of Pope John Paul II on "Care for Patients in a Permanent Vegetative State" and the subsequent response and commentary by the CDF seem to present a different perspective. In John Paul II's words: "The administration of water and food, even when provided by artificial means, always represents a natural means of preserving life, not a medical act. Its use, furthermore, should be considered in principle ordinary and proportionate and, as such, morally obligatory" (205).

The 21 essays in Hamel and Walters's anthology provide the background and wide range of theological perspectives needed to assess this seemingly 180-degree turn from 500 years of consistent Catholic moral analysis on care of the sick patient.

The first paper is an informative essay by the American Academy of Neurology (AAN) on "Certain Aspects of the Care and Management of the Persistent Vegetative State Patients." As in ethics, good public policy necessarily begins with good facts. The AAN published this paper in *Neurology* in 1989 to inform courts and the lay community on the medical aspects of the then little understood diagnosis of PVS. Such patients, the Academy notes, have no capacity to feel, experience joy or pain, or have any conscious activity.

Essays by Myles Sheehan, S.J., professor of medicine at Stritch School of Medicine, and Daniel Sulmasy, O.F.M., a professor of medicine and ethics at New York's St. Vincent Hospital, explore the implications of that medical reality and of the papal position on the use of feeding tubes for patients in PVS. As Sheehan puts it, "Both the decision to use a feeding tube and the care of a patient with such a feeding tube requires sophisticated medical knowledge, clinical skill, and ongoing medical attention" (16). Sheehan concludes his medical description on the use of feeding tubes with the forceful observation that "neither the bishops nor the Holy Father have the competence to make medical decisions" (22). Sulmasy reinforces that criticism when he writes, "The way that claims about the financial costs of treatments have been bandied about in recent discussions appears to draw upon an insufficient understanding of the actual clinical and economic reality" (191). In his estimation the cost of nursing home care for a patient would exceed $868,000 per year, a reality that is not acknowledged in the CDF's commentary that the care of such patients "does not involve excessive expense."

The historical roots of Catholic tradition on the duty owed to the sick person—dating from the 16th-century writings of Francisco de Vitoria and Dominic Soto, O.P.—are examined in great detail in three essays. The

development of that tradition in the 20th century is seen in statements such as Pope Pius XII's allocution on "The Prolonging of Life," the 1980 "Vatican Declaration on Euthanasia," and the U.S. Conference of Catholic Bishops' 2007 "Ethical and Religious Directives" for Catholic hospitals.

The anthology provides a broad spectrum of theological interpretations on ANH that range from Germain Grisez's insistence that "in our affluent society and others like it, food ordinarily should be provided even for comatose persons" (175) to Kevin O'Rourke's conclusion that "at best [many of the] statements [in John Paul II's allocution] seem out of touch with reality" (246). H. and W. have done a significant service by providing the reader with the medical, legal, theological, and magisterial materials necessary to formulate a position on the significance of the prudential teaching offered in John Paul II's 2004 allocution and the CDF response to the American bishops on the obligation to use artificial nutrition and hydration to prolong life.

Boston College JOHN PARIS, S.J.

THE FAMILY IN CHRISTIAN SOCIAL AND POLITICAL THOUGHT. By Brent Waters. Edited by Oliver O'Donovan. Oxford Studies in Theological Ethics. New York: Oxford University, 2007. Pp. xv + 313. $125.

Waters, teaching at Garrett-Evangelical Seminary, aims to provide a robustly theological, normative account of the family that is true to the Christian tradition. While he does highlight neglected sources and questions that will help future thinking on family and social order, his confidence that human beings can fully comprehend "the providential and eschatological dimensions of God's creation" with reference to marriage (23) renders his book problematic for a broad academic audience.

The book's main contribution is its recovery of historical sources. W. traces the development of marriage in the Christian tradition and criticizes theologians who fail to note the importance of marriage as a natural association meant to order human life in society *and* its importance as a vocation that, in combination with single life, is an eschatological witness to God's providence. W. is even more critical of liberal thought that privatizes the family. Though others have made a similar point, W. comprehensively traces the trajectory of liberal thought, provocatively contending that John Rawls and Susan Molier Okin effectively destroy the family by robbing it of its natural bonds, ceding its proper authority to the state, and reducing it to a group of individuals seeking their own individual goods (74–82).

Contemporary Christians who interact with liberalism are categorized (with some oversimplification) as accommodating, resisting, or adapting—and are critiqued (142–43). For W., James Nelson and Adrian Thatcher do little more than accommodate marriage to the pursuit of individual fulfillment. Roman Catholic magisterial thought rightfully resists liberalism by reclaiming the natural foundation and social ordering of marriage but goes too far in naming the family as domestic church. The critical adaptations of

Don Browning, Rodney Clapp, and David Matzko McCarthy challenge liberalism, but Browning's theological framework is too thin, Clapp confuses the family and the church, and McCarthy's focus on neighborhood distorts the importance of marriage and family.

W. builds his constructive proposal on three essential Christian trajectories: offspring (which connects natural and social spheres), friendship (a base for social relations with strangers), and fidelity (in ecclesial and political contexts) (136–38). These goods constitute a providential witness to "a created order that has been vindicated by Christ" (138). Christianity influenced by liberalism, however, diminishes this witness by privatizing the family, failing to honor the witness of singleness, and underemphasizing the eschatological witness of the church (139). W. aims to recover "the relationship among family, strangers, singleness, and the church" (140).

W. draws heavily on O'Donovan for a theological grounding of his normative understanding. Creation "is drawn towards its recreation," thus we human beings respond rightly not by attempting to determine their own fate, but by "conforming ourselves to the providential unfolding of a creation groaning in travail" (164). Humans must "read" nature and history in their teleological context to know how best to live. In W.'s reading, the family is "the locus of authority established by God for organizing the cooperative tasks of procreation and childrearing" (174), the structure God gives humans for "mutual and timely belonging" (175). Countering liberal Christians, W. argues that faithfulness to the vocation of marriage entails adhering to *given* duties, virtues, and practices (177). In sum, "as a witness to God's providential ordering of creation, the family is a human association comprised of biological and social affinities which provide a place of mutual and timely belonging for its members" (205). It is characterized by a married man and woman, children, kin, cohabitation, hospitality to strangers, and ordering to larger social spheres.

W. stresses that, because Christ's resurrection "vindicates creation and draws it toward its appointed *telos*, we may trace a providential trajectory of its temporal unfolding resulting from this vindication" (206). It is this assumption that makes W.'s proposal difficult. While most Christians will agree that Christ's incarnation and resurrection imply something about the goodness of the created world, they may rightfully question whether W.'s specific understanding of family is easily discerned as God's providence. Ethical problems related to marriage and family are difficult precisely because it is hard to know how much of our understanding and practice stems from God, how much comes from imperfect human beings and cultures, and how much adaptation is appropriate.

W. rightly calls Christians to understand how liberalism has influenced views of the family, to critically reflect on what liberalism has wrought and to embrace a theologically rich account of the family in relation to the social order. However, the theological foundation to which he adheres is overly narrow and unconvincing for a broad academic audience.

Saint Louis University JULIE HANLON RUBIO

DOING JUSTICE TO MERCY: RELIGION, LAW, AND CRIMINAL JUSTICE. Edited by Jonathan Rothchild, Matthew Myer Boulton, and Kevin Jung. Charlottesville: University of Virginia, 2007. Pp. xi + 280. $49.50; $19.50.

Clark Gilpin captures the spirit of this excellent collection by asking "What can theology contribute to a general analysis of problems in American criminal justice?" The question is important not only because it reveals a basic orientation of theological speculation—to unite what we can see with what we believe—but also because it presses people of faith to examine critically the unprecedented rise of imprisonment in the United States where more than one in every 100 adults is currently incarcerated. The task is well served because, in the main, the authors write as theologians and resist the temptation to allow sociological and criminological jargon to bear the weight of their convictions. There are, indeed, several essays (by Marc Mauer, Ernie Lewis, and Mark Lewis Taylor) that remind us of the malevolent class, racial, and political undertones to the widespread cry for "justice" that have resulted in the imprisonment binge. Most contributors, however, explore how theological insights might inform the very way we understand crime itself as well as the way society ought to respond to it and its perpetrators. It is in service of those ends that the concepts of justice and mercy are introduced and their relationship explored.

The authors have understandably different convictions, but they tend to separate along the fault line of whether mercy is a constitutive moral virtue in all human relations. Those who argue that it is (Kevin Jung, Matthew Myer Boulton, and William Schweiker) assert, with variations in theme and emphasis, that justice is scarred beyond recognition when the intrinsic worth of all human beings is lost in the desire to punish and when, as stated most forcefully by Jung, the universal penchant to be befuddled by local knowledge and compromised by moral inconsistency leads to crime that is then unmercifully excoriated by people as fallible as those they judge. The issue is not the avoidance of accountability and painful penance but the inability to extract accountability from a preceding normative commitment to empathic understanding.

The other approach to the justice/mercy conundrum is taken by Albert Alschuler, David Scheffer, and Peter Paris, who insist that, while basic human concern must be shown to all and alternative correctional structures actively explored, a clear distinction must be drawn between justice and mercy, because mercy, unlike justice, cannot be construed as a duty but (in Alschuler's view) as a supererogatory act, and because justice, unlike mercy, is obliged to treat like cases equally.

The essays arguing that mercy is constitutive—those promoting a close, dynamic relation between the two concepts—are the strongest. They avoid undeniably emotive appeals (such as Scheffer's account of international atrocity and Lois Gehr Livezey's description of sexual abuse) that unintentionally lend credence to the anthropological error running rampant in the land that there are "dangerous classes" of desperate and dissolute persons. Also, in providing an expressly theological and moral portrayal of

mercy's inextricable relation to justice, they spotlight a lacuna present in the essays arguing nonconstituency, not so much in their understanding of mercy but of justice itself. In privileging justice and distinguishing it from mercy, there surfaces an unmet need to explore the nature of justice, particularly a vision of justice animated by theological convictions.

Essays by David Little, Sarah Coakley, and William Placher react to the others and provide helpful commentary. Coakley, in particular, adds a touch of mercy to Taylor's challenging but "theatrical" call for a theatrics of counterterror in the face of the "lockdown" of poor racial minorities (as a corollary of America's chimerical pretense to global hegemony). Little appreciates Scheffer's paean to South Africa's Truth and Reconciliation Commission but finds in his call for "atrocity law" a strong retributive cast. And Placher takes issue with Gilpin's general approval of Reinhold Niebuhr's interpretation of Christian ethics as a critical social tool but not a socially practical one.

The book importantly contributes to a growing field dominated by theologians rightly taking the criminal justice system to task but often confusing their warrant to write theology with their ability to assess adequately the complex historical and theoretical components of the criminological discipline. Here we find authors who, in large part, concentrate ably on the theological resources at their disposal and provide informed and engaging analyses of mercy and justice to help us ponder better whom we punish, why we punish, and how much we should punish, if at all.

Manhattan College, New York ANDREW SKOTNICKI

SACRED MUSIC AND LITURGICAL REFORM: TREASURES AND TRANSFORMATIONS. By Anthony Ruff. Studies Series. Chicago: Liturgy Training Publications, 2007. Pp. xviii + 682. $95.

This volume originated as a 1998 doctoral dissertation at the University of Graz (Austria), directed by Philipp Harnoncourt. At its heart is an exploration of the concept of the "treasury of sacred music," which Vatican II's Constitution on the Sacred Liturgy instructed "should be preserved and cultivated with great care." As Ruff notes, this mandate is in tension with other principles articulated in the Constitution, for example, an emphasis on active participation. In so noting, R. signals that he will not only explore the historical, even theological, foundations of this mandate, but also argue for certain musical practices within the reformed liturgy. Thus, while a scholarly study, this is also a pastoral venture.

R. explores his topic over five sprawling sections, each of which is subdivided into chapters, 23 in all. Part 1 addresses the role of music in worship. Part 2 is a fascinating exploration of the development of musical historical consciousness. Part 3 provides an overview of the liturgical movement up to Vatican II, with special attention to the literature in German.

Part 4 explores the extent to which 20th-century conciliar, papal, and curial texts advocated the use of historical liturgical music repertoires. In part 5, R. applies his findings, illustrating how the treasure of sacred music might be cultivated in the reformed liturgy.

There is much to admire in this amply documented study. Especially valuable is the astute overview (in part 2) of the nature of historical consciousness and charting the 19th-century Cecilian movement's interest in past musical styles. Eye opening is the discussion of early music and the survey of opinions about the nature of an "authentic performance." For example, thinking about every musical performance as an "arrangement" rather than "reproduction" of the original (179) provides a unique dynamic analogy for considering each "liturgical performance" as a contextual worship arrangement. Furthermore, providing English-speaking readers access to key ideas, developments, and practitioners and also to past musical repertoires from sometimes obscure German sources is a boon to scholars and students alike.

The work is historically very strong and evenhanded when contemplating the role of past musical repertoires—especially chant and Latin polyphony—in contemporary worship. Presenting Gregorian chant as a *lectio divina* by means of high art (495) is particularly inventive. R.'s theological sections are less satisfying. While he provides some credible theological excursions—for example, into music as a sacramental act (50)—his underlying liturgical theory displays several weaknesses. Various discussions—of the role of the choir, for example—limp because of an underdeveloped theology of the assembly (e.g., 387). Sometimes consideration of the role of the choir even turns a bit polemical (394). Noting that he agrees with the *Snowbird Statement* on the choir (411) without clearly noting that he was a coauthor of that statement seems to reinforce this polemical strand.

Furthermore, the dialogue between culture and liturgy (e.g., 30) seems hampered by a static conception of culture and by virtually no attention to the broader socioeconomic context when considering issues of liturgy and music. Reflections on ritual do not demonstrate credible engagement with contemporary ritual theory, especially the growing awareness of all ritual (including liturgy) as a technology of power. In many respects, such shortcomings can be understood in the context of a dissertation from Graz, where historical methods might have more ascendancy than postcolonial ritual theory or liberationist critiques of liturgical art. Given the explosion of such writings over the past decades, engaging key works in contemporary ritual studies and contextual theologies might have produced a more even volume published nine years after it was defended as a dissertation.

In some respects *Sacred Music* is two books: one a cogent and richly informative historical examination of the concept of a "treasury of sacred music," and the other a less convincing liturgical-theological consideration of how this treasury might serve contemporary worship. Despite its imbalance, I found the conclusions on "using inherited musical genres" (such as Gregorian chant or polyphonic motets) intelligent and appropriate. Overall this is an enlightening and largely evenhanded work, significant sections of

which I will require of students for years to come. We should be grateful that this scholarship has come to light in this accessible form.

Catholic Theological Union, Chicago EDWARD FOLEY, O.F.M. CAP.

THE PRESENCE OF CHRIST IN THE GATHERED ASSEMBLY. By Judith M. Kubicki. New York: Continuum, 2006. Pp. xii + 179. $90; $24.95.

Notions of Christ's presence in the work of the liturgy are critical to the church's life. Kubicki approaches the question of Christ's real presence within the liturgical community from both philosophical and theological vantages. These vantages are valuable, especially for understanding the context and setting of 20th-century liturgical reforms that have profoundly impacted local liturgical gatherings. Moreover, any current or future discussion of liturgical praxis has been and will continue to be dealt with in the light of Vatican II's claim (*Sacrosanctum concilium* no. 7) for the manifold presence of Christ in the liturgy: in the priest, species, the sacraments, the word, and the faithful gathered in prayer and song. By drawing upon phenomenological and postmodern writers, as well as theologians of the 20th century, K. insightfully clarifies what sacramentality does and can mean for the liturgical assembly. Hers is a rich compilation of ideas, however brief at times.

According to K., the rational and scientific approaches to human living as found in the Enlightenment and modernism have been replaced by the postmodernism worldview that focuses on relation, person, and participation. As a result, understandings and expressions of core religious beliefs and practices have been challenged; the very notion of liturgical ritual has been transformed by a new emphasis on the interplay of symbolic activity in the task of inculturation. Still, Christian dialogue with this world of technology and the demise of the metanarrative is possible. New phenomenological insights into "presence" and "absence" allow for a sacramentality that reveals a God made present, yet in the very celebration of this manifestation there remains an anticipation of the future because of the real experience of the absence, a concept especially found in the celebration of each Eucharist. The assembly that gathers in the name and remembrance of Christ witnesses profoundly and directly to the real presence of the savior, but it also longs for the fullness of the kingdom, thus experiencing a certain absence as well. The task of every liturgical gathering is to publicly manifest the resurrected Christ to the world by the work of the people whose baptismal gifts have led them to this particular moment in time and space. Sadly, as K. points out, the symbolic can become blocked because of minimal manifestation by those who participate.

When the assembly gathers, its sacramentality comes from an understanding that the church essentially communicates the real presence of Christ: "to us, our presence to Christ and to each other" (58). Thus, sacramentality is relational and can never be termed private, although it is

individuals who decide to respond to or reject the invitation of sacramentality. This is constantly revealed in the symbolic activity of the liturgical community where many become one. When the symbols of liturgical ritual focus too narrowly on the thing perceived, the otherness of what is revealed can easily be lost. The ongoing tension and dialogue regarding private devotions and liturgical praxis might have been discussed further at this point in the book. That being said, K. shapes a significant debate.

The insights of semiotics on theological understandings of sign and symbol have deepened our appreciation of the power of ritual symbols and of how they function at the level of "recognition rather than cognition" (88). Through repetition over time, which can be within a day or throughout a generation, certain identities will emerge that mediate sacramental realities. Since believers gather not only for the Eucharist, but throughout the day and week, the presence of Christ is made manifest through the sacramentality of the moment. Time is seen as sacramental, being understood as a visible sign of an invisible reality. Gathering at specific times in the name of Christ can be described as distinctly liturgical action.

Finally, K. is clear that the "power of symbols to mediate God's action in human life and our response to that action cannot be overstated" (130). If symbols can frame relationships and meaning for both individuals and communities, it is critical that the symbols employed in and for liturgical celebrations communicate the unity of the Body of Christ that by its very nature yearns for unity. The practical implications for the church are daunting, but with K.'s contribution to the sacramental sciences we have a profound resource for the discussion on the real "presence" of Christ within the liturgical community.

Cathedral of St. Mary, Miami TERENCE HOGAN, SL.D.

THE PLACE OF CHRIST IN LITURGICAL PRAYER: TRINITY, CHRISTOLOGY, AND LITURGICAL THEOLOGY. Edited by Bryan D. Spinks. Collegeville, Minn.: Liturgical, 2008. Pp. xiii + 378. $49.95.

In 1925 Josef A. Jungmann, S.J., published a seminal work titled *Die Stellung Christi im liturgischen Gebet*, in which he argued that early Christian public prayer was addressed to the Father, through the Son, and in the Spirit, and that the addressing of prayer directly to the Son (and, later, to the Spirit) gradually arose in response to Arianism and related theological controversies. In 2005 Jungmann's title and his claim "formed the catalyst to revisit trinitarian doctrine and christology in worship . . . at a conference held at Yale Institute of Sacred Music" (xiii). The present collection represents 15 conference papers.

S. provides a well-argued introduction that "revisits Jungmann's work and shows where some of its core arguments are no longer tenable" (xiii). For example, he demonstrates persuasively that Jungmann's use of NT texts to stress the importance of Christ's humanity in liturgical prayer was highly selective, and analyzes other NT passages that would support ad-

dressing Christ as God. He concludes that "sound liturgical piety absolutely depends on both the *per Christum* and the *ad Christum*" (19).

Part 1 consists of six essays concerning "The New Testament and Some Classical Worship Traditions." These chapters, in their historical-critical approach, are arguably most closely linked with Jungmann's earlier work. Larry Hurtado and Paul Bradshaw amass evidence from the earliest centuries that Jesus was honored in worship alongside the Father and was at times prayed to directly both in public and in private. Robert Taft, S.J., analyzes hymnography to show that "the Jesus of the Byzantine Office is not the historical Jesus of the past, but the heavenly High Priest interceding for us constantly before the throne of the Father" (83). Baby Varghese demonstrates a similarly high Christology in the early Syriac liturgical tradition, while Gabriele Winkler connects the anaphora of Basil to the Antiochene formulation of orthodoxy, which preferred "biblical language to describe the relationship of the Son to the Father over against the Nicene *homoousios* + *ousia* formulae" (126). Especially compelling is Peter Jeffery's thesis-length argument that Jungmann misunderstood the origins of the *Kyrie* in the Roman Mass, leading him to conclude incorrectly that it originally had been addressed to Christ rather than to the Trinity. As a result, in the Mass of Paul VI "Jungmann's mistake has been enshrined in the worship of millions of Catholics as the alleged Roman Rite" (193).

Part 2, "Piety, Devotion, and Song," groups five essays that reflect the diversity of their authors' confessional and academic backgrounds. The essays reflect more recent trends to consider liturgical data that go beyond the prayer texts proper. Particularly interesting is Maxwell Johnson's argument that the title *Theotokos* is not simply a christological-doctrinal term that emerged at, and was popularized by, the Council of Ephesus (as Jungmann had maintained), but that it had a prior devotional and liturgical history.

Part 3, "Some Aspects of Contemporary Protestant Worship," deals with worship that is "always more fluid and malleable than that of the older great churches" (325). Karen Tucker scrutinizes the structure and content of ten current denominational hymnals for "intended and unintended statements related to christology" (329). Lester Ruth analyzes the trinitarian theological content of contemporary worship music. And Kathryn Greene-McCreight considers the implications for trinitarian orthodoxy of some of the inclusive and expansive liturgical language proposed by feminists. All three authors uncover serious doctrinal challenges; taken collectively, their contributions constitute an important *caveat* about the dangers of unwitting doctrinal drift in contemporary liturgical expressions that form and inform piety.

S.'s collection makes a valuable contribution, particularly in showing how more recent scholarship has supplemented and supplanted Jungmann's work, even while some essays make little reference to Jungmann. The collection does, however, have its limitations. Although Yale Institute of Sacred Music aspires to hold "in tension the daily experience of congregant and clergyperson with the knowledge of the scholar" (vii), the

highly technical character of much of this book will limit its interest primarily to scholars. Again, ISM's interdisciplinary and ecumenical aspirations have resulted in a collection so eclectic in content and method that even most scholars will not be interested in the work taken as a whole. And finally, the book fails to include brief biographies of its authors; these would have been a welcome help in situating and contextualizing their contributions.

Loyola College in Maryland DANIEL M. RUFF, S.J.

A SECULAR AGE. By Charles Taylor. Cambridge, Mass.: Harvard University, 2007. Pp. x + 874. $39.95.

Since the publication of *Sources of the Self* (1989), Taylor has increasingly focused on articulating the circumstances of belief and unbelief in contemporary Western culture. His ambition is as massive as the volume he has now produced. *A Secular Age* challenges the regnant explanatory paradigm of secularity in which "science refutes and hence crowds out religious belief" (4). T. offers an alternative account that claims to be more attentive to the complex sources of the intellectual and cultural conditions that—even as they effected "a move from a society in which belief in God is no longer unchallenged . . . to one in which it is understood to be one option among others, and frequently not the easiest to embrace" (3)—have also made belief and unbelief alike subject to disquieting moral and spiritual cross-pressures that render them each equally fragile. Most important among these cross-pressures are deep human impulses to violence, disquietude about possibilities for discerning "sources of deeper meaning in our lives" (711), and the high moral stakes involved in the commitment of the modern moral order to benevolence, solidarity, and justice.

A major thread in T.'s account—one that *Sources* started to draw out in articulating the "buffered identity" of the modern self—traces the moral factors enabling the rise of a "self-sufficient humanism" that accepts "no final goals beyond human flourishing nor any allegiance to anything beyond this flourishing" (18). New to his current account is the emphasis placed on "Reform" as "a drive to make over the whole society to higher standards" (64). T. presents Reform as a deep energy emerging in later medieval Latin Christendom that helped propel disenchantment with a two-tiered cosmos and dissatisfaction with hierarchically ordered society. In so doing, Reform prepared the way for the displacement of human flourishing from its prior referencing to a transcendent order into the wholly immanent frames of meaning now demarcating the forms of exclusive humanism that constitute one important field of options for unbelief. Reform, in concert with the emergence of the anthropocentric shift encompassed by the "providential Deism" of the 17th and 18th centuries, played a key role in giving what T. terms "the modern moral order" both its impersonal shape and its narrow focus upon an "order of mutual benefit" shorn of a horizon of transcendence. On T.'s account—and herein lies

a crucial difference from standard narratives of secularity—the space of meanings opened by the rise of an exclusive humanist alternative to Christian faith has not been a mere "subtraction story" (22) about the loss of a transcendent frame of reference. There has been instead an expansion into an increasingly wider set of options for both belief and unbelief beyond those encompassed in the classical polemics between atheism and theism as these emerged in the 18th and 19th centuries. T. designates this expanding space of meaning as "the nova effect," "a steadily widening gamut of new positions—some believing, some unbelieving" (423), that from its initial outbursts in the upper strata of Euro-American society has become widely and deeply diffused throughout contemporary culture. The account of secularity T. offers thus does not recite the decline of religion *tout court,* but tells "also of a new placement of the sacred or spiritual in relation to individual and social life" that provides "the occasion for . . . new ways of existing both in and out of relation to God" (437).

T.'s attendance to the complex contemporary interplay between belief and unbelief is marked by his characteristic intellectual generosity that seeks to articulate the best in the positions he vigorously disputes; it results, however, in a layered expository style that may tempt some readers to lose patience with his efforts to chart the moving dynamics of that interplay. A more central concern is how effective T.'s project will be in promoting productive conversation along and across the fault lines he detects crisscrossing the landscape of belief and unbelief. As his project has moved forward, he has more explicitly articulated important theological concerns that could be glimpsed only fleetingly in earlier publications. These now come into open display throughout part 5, "Conditions of Belief," and get focused in chapter 20, "Conversions," with Charles Péguy and Gerard Manley Hopkins serving as lenses for a robustly incarnational Catholic optic.

There are undoubtedly those among the contemporary cultured despisers of belief for whom T.'s open avowal of a theological agenda will provide reason for walking away from the conversation. But there may be others for whom T.'s description of "ways in which our modern culture is restless at the barriers of the human sphere" (726) resonates in such a way that it can open for them possibilities for spiritual exploration beyond "the immanent frame." This is surely one of T.'s main hopes, but it stands on a par with a hope he has for readers standing with him on the side of belief: that we better "understand religious/spiritual life today in all its different thrusts, resistances, and reactions" (776), not merely in our own experience but as those thrusts, resistances, and reactions play out even where they seem most absent in our secular age.

Marquette University, Milwaukee PHILIP J. ROSSI, S.J.

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SHORTER NOTICES

THE TRADITION OF CATHOLIC PRAYER. By the Monks of Saint Meinrad Archabbey. Edited by Christian Raab and Harry Hagan. Collegeville, Minn.: Liturgical, 2007. Pp. xiv + 298. $24.95.

This book is divided into three unequal sections: a history of Catholic personal prayer, a discussion of liturgical and communal prayer including Eucharist, and special topics (importantly, *lectio divina*). It draws on the scholarly strengths of the Saint Meinrad monastic community, with some members contributing more than others. The strongest section is the first, the historical portion, which is both competent and comprehensive in its treatments of key early texts. After concise yet accurate chapters on prayer in the Old and New Testaments, the essays summarize and cite early Christian writers on personal prayer, including Tertullian, Cyprian, Cassian, Evagrius, *The Martyrdom of Polycarp*, and the later "Ladder of Monks" by Guigo (so important in the development of the prayer form of *lectio divina*), as well as Pseudo-Dionysius and *The Cloud of Unknowing.* This presentation is a valuable resource for any introductory graduate course that treats the topic of prayer using primary texts and providing fine historical background. Subsequent essays in section 1 survey a wide range of authors and tend to overemphasize French and Spanish contributions to the tradition of Catholic prayer. In its treatment of the late modern period, Balthasar is given prominence over writers such as Thomas Merton and Henri Nouwen, the latter two, it could be argued, having had more influence on the prayer life of the laity in the second half of the 20th century.

Throughout, the account is innocent of gender analysis, and feminine contributions to the tradition tend to be submerged by masculine ones. In section 2, little attention is given to the problems related to public worship for women who participate in liturgical prayer but whose roles continue to be limited as recently as the GIRM liturgical norms. However, the discussion on the Liturgy of the Hours includes a fine essay on the liturgical seasons, the structure of the Divine Office, its monastic and cathedral forms, and a brief account of the development of Eucharist spirituality through its many forms over the centuries.

An essay from section 3 on *lectio divina* is excellent, and another essay proposes a *video divina,* a reflection on the use of artistic images in personal prayer. I had expected the latter to treat Internet resources for rich natural imagery, focused on religious art as a source for personal contemplation. The essay on *lectio* reflected on contemporary habits of reading and the challenge posed by them to reading and savoring a text as is presumed by *lectio*.

The introduction states that the monks' text "offer[s] insights, not as a how-to book, but as a from-where book" (xi). Indeed, the book is helpful for looking back, with great depth and even passion, to a Catholic tradition of prayer that remains deeply and personally important to the men who wrote this book, rather than for looking forward to where the people of God—men and women, lay and religious—are going in their communal and personal prayer in an age that deeply threatens both the fabric of community and our ability to concentrate and focus in ways required for contemplation.

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MISSION UND THEATER: JAPAN UND CHINA AUF DEN BÜHNEN DER GESELLSCHAFT JESU. Edited by Adrian Hsia and Ruprecht Wimmer. Jesuitica 7. Regensburg: Schnell & Steiner, 2005. Pp. 510. €66.

In recent years, important contributions have been made to the history of the Jesuit missions in China and Japan. Until now, however, the academic community has known comparatively little about how the Jesuits themselves

thought about their missions and how in their school plays, for example, they portrayed the Chinese and Japenese people. In bringing together a team of internationally known specialists, the editors of this magnificent volume have more than met the second challenge. From the 17th century on, one can find plays dealing with Asia (the volume restricts itself to plays from German-speaking areas). Whereas most plays about Japan concern the critique of paganism and superstition and describe Christian martyrdom there, plays about China stress its high level of culture, embodied in its philosopher-kings, and hardly ever mention persecution. In this way the Society of Jesus contributed strongly to a new and positive view of China in the early modern period. And the descriptions of sensible and prudent Asian kings implied also a *political* critique of German absolutism.

Readers are provided with rich materials about Matteo Ricci, as well as original Chinese sources about the Jesuit missions and their literary production (e.g., the first catechisms and the controversies with Buddhist monks). Interestingly, even Leibniz seems to have been influenced by the Jesuit portrayal of Asia. He was so impressed by the work of Ricci and his colleagues that he recommended a Protestant Mission to China. Among the many theologically fascinating accounts is that of the Jesuit missionaries who tried to provide an outline of Chinese history and in the process recognized the failure of traditional biblical chronology, since the Chinese monarchy proved to be older than Noah (119–20). However, questions of whether this acknowledgment ignited an intellectual firestorm or contributed to a new understanding of the Scriptures, of the concept of time, or even of the Jesuits' own theology are left unanswered. In sum, this volume provides a unique and splendid overview of Jesuit drama and missions in Japan and China.

Ulrich L. Lehner
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Religious Thought in the Victorian Age: Challenges and Reconceptions. By James C. Livingston. New York: Continuum, 2007. Pp. vii + 304. $114; $39.95.

This learned and elegant book is the fruit of a lifetime of scholarship; Livingston, an emeritus at the College of William and Mary, has authored several outstanding volumes on 19th- and 20th-century Christian thought. Here he reveals a group of religious thinkers engaged in something quite other than the cautious, stuffy kind of theologizing that the term "Victorian" might suggest. Their theology was challenged—particularly after the 1859 publication of *Origin of Species*—in most fundamental ways. The writers surveyed here took up the challenge by offering often creative reconceptions of Christian doctrine. Taking natural selection seriously meant thinking differently about traditional understandings of divine providence, omnipotence, the reality of evil, the nature and purpose of miracles, human origins, original sin, the nature of free will, and even the uniqueness of Christianity. L. shows not only that these issues were approached with a "genuine openness" (280), but that Victorian religious thought laid the foundation for today's scholars who struggle with many of the same issues (e.g., John Haught, Denis Edwards, Mark Heim).

As L. points out, after 1860 the discussion documented here broadened in two ways. First, lay persons (e.g., zoologists, geologists, psychologists), not just clergy, engaged in the debates, and their investigations were published not only in theological books but also in contemporary secular journals. Second, the discussions were not simply among Anglicans. Dissidents and Roman Catholics also contributed—although most Catholic theologians, one suspects, were hardly likely to take many risks, given the atmosphere in Rome. Nevertheless Catholics such as John Henry Newman, George Tyrrell in his Jesuit years, Archbishop Manning, and C. C. Martindale are occasionally mentioned.

This fascinating study opens up the richness of 19th-century British intellectual and theological life, something not

always fully acknowledged in histories of 19th-century theology.

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DE LUBAC: A GUIDE FOR THE PERPLEXED. By David Grumett. Guides for the Perplexed. New York: T. & T. Clark, 2007. Pp. xi + 187. $132; $26.95.

MEET HENRI DE LUBAC: HIS LIFE AND WORK. By Rudolf Voderholzer. Translated from the German by Michael J. Miller. San Francisco: Ignatius, 2008. Pp. 222. $12.95.

Previous works in English on de Lubac have focused on particular issues such as spiritual exegesis (Susan Wood), ecclesiology (Paul McPartlan), or the natural and the supernatural (John Milbank). Hans Urs von Balthasar's *Theology of Henri de Lubac* offers a valuable systematic overview, but is not written for the uninitiated. Grumett's and Voderholzer's studies each aim at delivering an introductory, relatively comprehensive, yet brief treatment of de Lubac.

G.'s work is part of a series aimed at providing accessible introductions to difficult thinkers and topics. After a brief biographical introduction, G. addresses seven topics in seven chapters. Biography and historical-contextual treatments appear throughout, but the overriding focus becomes a systematic exposition of the positions that de Lubac held on nature and grace, on resisting the Nazis, on the church, Scripture, history, faith and reason, and Buddhism. G. mentions but does not directly engage controversial interpretations such as that offered by Milbank. He makes helpful distinctions between de Lubac's positions and those of Karl Barth, as well as connections with the thought of Teilhard de Chardin. Only once, in the case of de Lubac's identification of Christian love and Buddhist compassion as forms of charity, does G. suggest that de Lubac might have done better. Puzzling aspects of de Lubac, such as how he could be under suspicion in the 1950s and yet an important contributor to Vatican II, or how he could be a constant supporter of Vatican II and yet one of the sharpest critics of its implementation, are resolved partly through direct explanation and partly through placing his particular positions within a larger context.

Cardinal Avery Dulles rightly praises G.'s book in a brief foreword yet reminds us that de Lubac wrote primarily as a historical theologian addressing the pastoral needs of the church. G.'s tendency to treat de Lubac as a systematic thinker is perhaps problematic but by no means constitutes a fatal flaw. The book contains a useful index and bibliography, though listing the French publication dates of works cited in English would have helped.

Voderholzer's German original appeared in 1999. Not quite half is an intellectual biography tracing the historical development of de Lubac's work; there follows a tour through systematic topics: fundamental theology, theological anthropology, God, Christ, church, eschatology, and mysticism. Within these categories, V. also works in de Lubac's treatment of topics such as Buddhism, resistance to the Nazis, and a host of intellectual figures both ancient and modern. To V.'s credit, he introduces his more systematic segment with a clear insistence that de Lubac cannot be read as a systematic theologian. The two sections of the book reasonably overlap. The book concludes with a list of suggested readings but lacks an index.

Both authors emphasize the thematic threads that tie together de Lubac's positions concerning the meaning of history and the relationship between the natural and the supernatural. G.'s work also highlights the relationship between the world as created and the world as redeemed. While his work treats topics more in depth, V.'s study highlights the grounding theme of paradox and for this reason achieves its own comparative depth even as it travels at a quicker pace.

Similar in content, approach, and quality, both books deliver a loyal supporter's story of de Lubac. Both remain on an introductory level that acknowledges but does not deeply engage critical or controversial issues. Both place de Lubac within the historical context of

his life and of the figures who influenced him. Both works are overall concise, accessible, accurate, and informative.

DENNIS M. DOYLE
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ROME AND CANTERBURY: THE ELUSIVE SEARCH FOR UNITY. By Mary Reath. Lanham, Md.: Rowman & Littlefield, 2007. Pp. xvii + 158. $19.95.

Reath's study offers a broad overview of the relationship between the Anglican and Roman communions. She begins with the extended negotiations between King Henry VIII and the papacy concerning a problem that at first unfolded in a context of Henry's complete loyalty to Rome, namely the fact that his queen, Catherine of Aragon, was unable to bear him a male heir. Pope Leo X had declared Henry to be a defender of the faith for his earlier denunciation of the teaching of Martin Luther. R. then moves through long centuries of alienation, to the beginning of the ecumenical movement and the early stages of dialogue, to the current dialogue as set forth over the past four decades in important statements issued by the Anglican–Roman Catholic International Commission. It is an ambitious agenda for a presentation totaling only approximately 100 pages. The text is supplemented by eight appendixes supplying relevant historical and documentary material.

R. has focused on important key issues, both historical and theological, in a balanced manner. The result offers an excellent introduction not only to that Canterbury-Rome relationship, but also to the larger ecumenical landscape. R.'s substantial primary sources, both familiar and unfamiliar, challenge, for example, simplistic understandings of the 16th-century breakdown in ways that can open up a creative dialogue among members of an ecumenical study group. The book does not presume extensive theological formation or historical knowledge. Particularly important is R.'s recovery of comments by on-the-scene observers to Roman Catholic ecumenical stances developed during and after Vatican II.

The final two chapters assess the contemporary situation and propose a hopeful agenda for future work. While many now claim that the ecumenical movement has lost steam and that institutional priorities sideline the cause of Christian unity, R. has the courage to reassert the imperative, voiced by Pope John Paul II in his ecumenical encyclical of 1995, That They All May Be One.

LOUIS WEIL
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QUEST FOR THE LIVING GOD: MAPPING FRONTIERS IN THE THEOLOGY OF GOD. By Elizabeth A. Johnson. New York: Continuum, 2007. Pp. xiii + 234. $24.95.

The last half of the 20th century witnessed an explosion of discourses about God. Voices previously suppressed, unheard, ignored, or not yet born in the early 1900s now, at the start of the 21st century, bring their own dialects to what had been a uniform and self-enclosed discourse. For some the resulting theological chorus is symphonic, for others cacophonous, and for still others merely confusing.

Johnson provides a crash course in "transcendental, political, liberation, feminist, black, Hispanic, interreligious, and ecological" theological dialects, "ending with the particular Christian belief in the one God as triune" (3). The first chapter locates the occasion for the proliferation of discourses at the intersection of two insights: the intrinsic inability of any language to capture adequately the reality we name "God" and the awareness that the uniform and enclosed language inherited from late modernity is particularly inadequate to the pluriform experience of God. In subsequent chapters J. isolates the distinctive elements of each dialect, setting it in its historical, cultural, and experiential context, and naming the questions that generated it. She then presents the most characteristic elements of each theme, drawing attention to their strengths and limitations for enriching contemporary conversation about God and highlighting their challenging implications for living Christian faith.

J. demonstrates her mastery of the issues and the literature in the sensitive balance she strikes between honoring the challenges raised by new paradigms of discourse and respecting the inherited tradition with which those new paradigms sometimes stand in tension. Chapter 8, "The Generous God of Religions," exemplifies the insight and wisdom J. brings to bear on the question of religious pluralism. Each chapter concludes with an annotated bibliography. Written in a prose style that can both inform and inspire prayer, this is an excellent example of scholarship at the service of the wider church.

JAMES K. VOISS, S.J.
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GOD AND THE VICTIM: TRAUMATIC INTRUSIONS ON GRACE AND FREEDOM. By Jennifer Erin Beste. AAR Academy. New York: Oxford University, 2007. Pp. viii + 164. $39.95.

Beste's study of Rahner's theology of freedom and grace questions the adequacy of any theology of freedom that would hold that the effect of God's grace "is not entirely vulnerable to earthly contingencies" (13). She argues that, while Rahner is open to the possibility that every free "yes" to God's self-communication can be radically compromised or even threatened by the free acts of others, his stress on the transcendental freedom of every spiritual subject to accept God's self-communication (in a fundamental option to love one's neighbor) is questionable in light of the evidences of interpersonal harm that results from severe trauma. This weakness in Rahner's theology of freedom, in turn, has ethical implications, based as it is on assumptions about the possibility of free acts of love. The first two chapters set out this problem.

Chapters 3 and 4 offer an account of trauma theory, using incestuous child abuse as its prime example. Incestuous abuse of children results in a severely compromised sense of self, along with massively compromised abilities to enter into free loving relationships. This harm carries over into a victim's relationship with God, causing that relationship to be controlled by a sense of guilt and self-hatred, and casting the subject as unable to trust in God. For B., the theories of Judith Butler and Diana Meyers shed light on how free agency cannot be presumed, and how social and other discourses (e.g., theological teaching on freedom) can intensify the problems of an already compromised sense of agency. In light of this discussion, B. concludes that "Rahner's construal of grace as providing a sufficient condition to enable human freedom is thus seriously called into question" (89). On the other hand, B. wants to save what is useful in Rahner's theology of freedom.

In chapters 5 and 6, B. turns to Rahner's later writings for openings toward the possibility of an accommodation of the traumatized victim. For example, Rahner's discussion of personhood in terms of subjectivity and freedom notes that the mentally handicapped and the unborn are possible exceptions (86). B. finds in two of his later writings, on freedom and on death, an accommodation of the effects of profound interpersonal harm. These signals in Rahner's own work, together with the insights of trauma and feminist theories, may lead to an ethics of healing through supportive relationships, which are themselves the mediation of God's grace.

B. leaves us with the strong impression that Rahner's theology of freedom and grace, together with his understanding of sin, contains the possibility of accommodating the great exceptions in human life and experience that horrendous evils force upon us. For Rahner, God's grace is the divine freedom that reaches into the rubble of human existence, precisely where agency has been crushed by sin. This action of God, and not human agency itself, is what receives mediation, even by tragedy. This book has the great merit of giving us a sobering example of this central Rahnerian insight.

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

SACRED TIME IN EARLY CHRISTIAN IRELAND: THE MONKS OF THE NAUIGATIO AND THE CÉLI DÉ IN DIALOGUE TO EX-

PLORE THE THEOLOGIES OF TIME AND THE LITURGY OF THE HOURS IN PRE-VIKING IRELAND. By Patricia Rumsey. T. & T. Clark Theology. New York: T. & T. Clark, 2007. Pp. xiv + 258. $168.

This well-researched book treats the theologies of time found in the *Nauigatio Sancti Brendani Abbatis* (an immensely popular, ninth-century Christian adventure tale) and in contemporary texts attributed to the *céli Dé* or "clients of God." The *céli Dé* have traditionally been thought to be ascetic monks who reformed Ireland's corrupt monasteries, but Rumsey demonstrates that no reliable evidence exists for such corruption nor for a *céli Dé* program to reform other monks. To determine how the anonymous author of the *Nauigatio* and the *céli Dé* viewed time, she investigates how they each celebrated the Liturgy of the Hours.

After reviewing sources and methodology, R. compares the texts in detail. Her extensive argument concludes: The monks of the *Nauigatio* were open to the created world, saw in Genesis that time was sanctified by God, and opted for common and thus inclusive liturgical practices. Wherever they traveled, they found the wonders of God who extends blessings to all sinners. By contrast, the *céli Dé* saw time and creation in need of redemption, resulting in exclusivist services that effectively denied the value of the liturgy by adding paraliturgical litanies to invoke saintly aid for sinners whom God might reject. The monks of the *Nauigatio* saw time as intrinsically holy; the *céli Dé* had to sanctify it themselves.

R. plausibly relates the concepts of time to the monks' general approaches to the world, but her picture of the *céli Dé* as joyless prudes derives from a limited number of texts. The monks of the *Nauigatio* fit her analysis, but the text is anonymous, has a debatable date, and cannot be directly related to any specific Irish community. The stunning popularity of the *Nauigatio* means that some, and likely many, monks held those views. But who? Despite this unresolved question, future students of the *Nauigatio* will need to consult this book. Its detailed text with extensive bibliography will appeal to students of early Christian Ireland; liturgical historians will also find it helpful. Finally, I marvel that a 258-page book with no photographs or illustrations can sell for such an absurd price.

JOSEPH F. KELLY
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THE HOPE OF LIBERATION IN WORLD RELIGIONS. Edited by Miguel A. De La Torre. Waco, Tex.: Baylor University, 2008. Pp. viii + 342. $34.95.

De La Torre's collection, evidently gathered to serve as a college text, is both animated and weighted by a goal that is as globally urgent as it is academically controversial: "to explore how the theological concepts defined as liberation theology . . . might be manifested within other world faith traditions," and, if they are, to further determine "what interfaith conversations can develop that can serve as a counterforce to neoliberalism" (10, 8). The editor's presumed working hypothesis is that all religions are concerned about liberation, and that we need liberation from neoliberal economics.

Here spokespersons for various religions mostly substantiate that hypothesis. They represent the usual cast of "world religions," but also include indigenous traditions of Africa (e.g., Orisha) and North America; there is also a voice from Korean Minjung theology and even from humanism. As is usually the case with edited collections, some essays are more coherent and engaging than others. (Particularly engaging are Marc Ellis on Judaism, Anantanand Rambachan on Hinduism, Mtombo Nkulu-N'Sengha on African religions, and Tink Tinker on Native American spiritualities.) Some strain to respond to the categories of liberation theology laid out by the editor, but all do respond.

Differences surface in how each would promote this-worldly liberation. Usually they are complementary—for example, the Abrahamic religions urging the need for social or structural change and the Asian traditions (often admitting that they have neglected so-

cial analysis and engagement) insisting that social and economic structures will not be transformed unless individuals' hearts are. Occasionally differences appear contradictory or incommensurable: what comes first—social engagement or personal practice? More radically, given the complicity between Christians and colonizers, some share Tinker's concern "that liberation theology for Indian people may require a firm saying 'no' to Jesus and Christianity" (261).

For both academics and students, this collection demonstrates how the question and need for eco-human liberation is capable of bringing together different, often dissonant, voices in a meaningful conversation.

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MEXICAN-AMERICAN CATHOLICS. By Eduardo C. Fernández, S.J. Pastoral Spirituality Series. New York: Paulist, 2007. Pp. xii + 185. $18.95.

Fernández has crafted an excellent, generally accessible introduction to the ethnic, cultural, and religious traditions of Mexican-American Catholics. He authoritatively connects the people's practices to major themes found in U.S. Hispanic/Latino theology, especially among its pioneer generation of scholars: Aquino, Bañuelas, Deck, Elizondo, Espín, Justo González, Goizueta, Herrera, Isasi-Díaz, and Tarango. F. succeeds admirably in informing the larger church of the relevance of Mexican-American Catholicism, manifest especially in its link between practice and theology.

As a missiologist, F. praises especially the Franciscans and Jesuits, who arrived in New Spain in 1523 and 15762 respectively, for their concern for the poor and for efforts to inculturate Christianity, including the study of indigenous languages and cultures, the translation of Christian texts into native languages, the education of indigenous leaders, and the attempts "to show the compatibility of indigenous and Christian beliefs" (10). F. traces how powerful social forces undercut initial attempts to inculturate Christianity both in Mexico and later among Mexican-Americans in the southwestern United States.

F. states "that by the year 2010 the majority of Catholics in the United States of America will be Hispanic or of Hispanic origin" (51). Compared to non-Hispanic whites, U.S. Hispanics are younger and suffer disproportionately higher rates of childhood poverty. F. calls for the church to respond to its new majority by developing sustainable paradigms grounded in Mexican spirituality, the liturgical calendar and saints' feast days, U.S. Hispanic/Latino theology, and an array of popular religious practices—practices that F. helpfully organizes into three constellations: sacramental, devotional prayers, and protection and petition blessings. An urgent response to the emerging Hispanic Catholic majority, F. suggests, is in the strategic self-interest of the larger church.

This book is essential for non-Hispanic/Latino theologians, religious educators, pastoral ministers, and parish leaders who engage in "ministry with or among Mexicans and Mexican Americans" (ix). The detailed endnotes and annotated bibliography are helpful and current.

MICHAEL. G. LEE, S.J.
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NEBUCHADNEZZAR'S DREAM OR THE END OF A MEDIEVAL CATHOLIC CHURCH. By Roger Lenaers. Piscataway, N.J.: Gorgias, 2007. Pp. viii + 254. $64.

After discussing the demise of the medieval church, Lenaers argues, rightly, for a rearticulation of religious metaphors and meanings that can keep pace with shifts in worldview from heteronomy (cosmic law originates in the supernatural realm), through autonomy (cosmic law originates within the cosmos itself), to theonomy (cosmos originates in God as its ground and its internal law). The heteronomous worldview, he claims, still predominates in religious hermeneutics and discourse and thus renders the tradition anachronistic to

the modern believer who consequently abandons belief. L. intends to reformulate the Catholic faith for the secularized 21st century. He predicts that professional theologians will judge his ideas to be lacking nuance and failing to do justice to the complexity of the issues. Thus forewarned, theologians may be tempted to tolerate the unsubstantiated rhetoric with which he criticizes the Catholic tradition. They may even agree that in the *Catechism of the Catholic Church* the medieval mentality endures. Nevertheless, professionals will also recognize that L. overlooks Vatican II reforms in his critique of sacraments and ecclesiology, and that he disregards 20th-century scholarship in his appraisal of trinitarian theology and Christology.

Professional theologians, however, are not the readers for whom L. writes, and he unfortunately neglects to provide the scholarly resources on which others can base informed judgments. Dismissing traditional Catholic discourse, L. observes that "Words are like coins: they have a fixed value in the society in which they circulate" (98). This is certainly true. Nonetheless, L. seems to ignore that both coins and words are symbols that, through excess of meaning and interpretative depth, allow for ongoing exchange as their societies themselves change. So neither coins nor words should be discarded without a more judicious assessment of their abiding worth.

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STARTLING STRANGENESS: READING LONERGAN'S *INSIGHT*. By Richard M. Liddy. Lanham, Md.: University Press of America, 2007. Pp. xxii + 251. $59.95; $33.

Liddy tells the heartfelt and engaging story of his life-changing encounter with Bernard Lonergan's masterwork *Insight* in the mid-1960s while he was a young priest studying philosophy at the Gregorian University. Faced with an intellectual crisis that threatened to become a crisis of faith, on the advice of David Tracy and others, he began working his way through Lonergan's book. Initially L. suspected that it would prove to be just another instance of outmoded Scholasticism. What he found was something far different: an invitation to discover, through the arduous process that Lonergan calls "the self-appropriation of one's own rational self-consciousness," a philosophically and existentially reliable basis for making sense of the world and of himself. L.'s response to that invitation is a case study that illustrates with remarkable clarity and concreteness what the task of self-appropriation entails.

Part 1 traces L.'s seminary formation, his experience of living through the exhilarating time of Vatican II, and his philosophical development up to the point when he decided to take up *Insight*. Part 2 recounts L.'s reading of the book. Each chapter provides judiciously chosen passages that expose *Insight's* basic structure and argument, and along the way L. indicates what his questions were, which parts of the text struck him as puzzling or illuminating, and how certain issues gradually came to occupy his attention. Part 3 describes how, despite reading and rereading the book, its full significance continued to elude him until, in an unexpected moment of "startling strangeness," he suddenly understood the meaning of Lonergan's statement that human knowing is fundamentally not similar to looking. That breakthrough left him "passionately committed to the truth and to the reality revealed by truth" (xx), including the reality of God.

This book could be especially useful for those who are considering reading *Insight*, who have started reading *Insight* but given up, or who, having read *Insight*, still wonder whether they have grasped what it is most fundamentally about.

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OFF THE MENU: ASIAN AND ASIAN NORTH AMERICAN WOMEN'S RELIGION AND THEOLOGY. Edited by Rita Nakashima Brock, Jung Ha Kim, Kwok Pui-Lan, and Seung Ai Yang. Louisville: Westminster John Knox, 2007. Pp. xxi + 341. $49.95.

A quick bibliographical search for North American women theology demonstrates how small has been the output of Asian–North American women compared to their white, black, and Latina counterparts. *Off the Menu* fills in that lacuna, gathering together two decades of theological accomplishments by the organization Pacific, Asian, and North American Asian Women in Theology and Ministry (PANAAWTM).

The book is divided into four sections. The first surveys the history, background, and concerns of Asian and Asian–North American women and discusses how these concerns are shaped by globalization and transnationalism (Kwok Pui-Lan), colonialism and essentialism (Nami Kim), and racism and discrimination (Gale Yee). In section 2, Asian and Asian–North American women critically reassess and reenvision their cultural and spiritual traditions, exploring the politics of appropriating Asian spiritual traditions (Jung Ha Kim), the devotional piety of Filipino American Catholics (Rachel Bundang), and retrieving and reconstructing ancestral traditions (Jane Iwamura). Section 3 explores the ways Asian and Asian–North American communities have challenged the pervasiveness of Euro-American individualism. Here two chapters stand out for their imaginative revisionings that are deeply rooted in the traditional Asian values of relationality and mutuality: Rita Nakashima Brock's reflection on living in the margins with "interstitial integrity" and Anne Joh's retrieval of the Korean paradigm of "*jeong*" to counter the injustice and violence against the innocent. Finally section 4 investigates the ways Asian–North American women can live out their commitment to social justice, striving for social and communal change.

The book's interdisciplinary framework is noteworthy, with contributions from biblical scholars, theologians, sociologists, ethicists, community activists, and doctoral candidates. This book is a must-have, not only for those interested in Asian–North American theologians, but also for anyone generally interested in issues pertaining to the interplay and dialogue among faith, identity constructions, globalization, pluralism, and transnationalism. Scholars and students would undoubtedly find useful the extensive bibliography and detailed index.

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THE OXFORD HANDBOOK OF ESCHATOLOGY. Edited by Jerry L. Walls. New York: Oxford University, 2008. Pp. xviii + 724. $150.

Walls's edited volume offers 39 essays on a broad range of eschatological topics that fall into three broad sections. Part 1, "Historical Theology," includes biblical and patristic theology, as well as eschatology in religions other than Christianity (Judaism, Islam, Buddhism, Hinduism, and New Religions). Part 2 considers "Eschatology in Distinct Christian Traditions and Theological Movements." Besides the expected fare of Protestant, Roman Catholic, and Eastern Orthodox Christianities, there are excellent contributions on fundamentalist and Pentecostal theologies, and on process, liberation, and feminist theologies. Part 3 is broadly titled "Issues in Eschatology" and includes topics that are entirely expected (resurrection, heaven, hell, purgatory, last judgment) along with other essays that creatively take stock of the ways eschatology is appropriated by and plays out in popular culture (Stephen Webb on "Eschatology and Politics"; Carol Zaleski on "Near-Death Experiences"; Robert Jewett and John S. Lawrence on "Eschatology in Pop Culture"). Part 3 also includes essays from the perspective of the philosophy of religion (Michael Peterson on "Eschatology and Theodicy"; Charles Taliaferro on "Human Nature, Personal Identity, and Eschatology"; William Abraham on "Eschatology and Epistemology"; and William L. Craig on "Time, Eternity, and Eschatology").

Essays from a Roman Catholic perspective include Brian Daley's crisp synthesis of his earlier research on patristic eschatology and Peter Phan's helpful overview of eschatological issues in postconciliar theology and in the teaching of the magisterium. Paul Griffith's essay on purgatory flags in its tendency

to make the development of the belief into a logical process and in its rather singular appeal to Dante's *Purgatorio* to evince the medieval religious imagination on this very rich topic. I was surprised not to find an essay on the communion of the saints.

This work is a valuable resource that serves both novices and professionals alike. It is a "must" for every academic library, and well worth its high price as a reference work in personal collections.

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THEOLOGY IN THE CONTEXT OF WORLD CHRISTIANITY: HOW THE GLOBAL CHURCH IS INFLUENCING THE WAY WE THINK ABOUT AND DISCUSS THEOLOGY. By Timothy C. Tennent. Grand Rapids, Mich.: Zondervan, 2007. Pp. xxi + 295. $24.99.

Tennent's reflection on the "emergence of a global theological discourse" attempts to bridge the divide between systematic theology and missiology, suggesting that the expansion of our "ecclesiastical cartography" enjoins us to develop a new set of categories that are suited to a less eurocentric church (1–2). He does not aspire to comprehensiveness, preferring instead to ponder separate, yet related, questions raised by the encounter between Christianity and various cultures. If the resulting study appears fragmentary and conjectural, it is because Christianity is still finding a new identity as it leaves behind the husk of the religion preached by missionaries from the "Majority World" (xix).

Eight chapters constitute the book's core, each outlining and assessing the theological significance of embodiments of Christian communities in eight different countries. While some discussions offer few original insights (e.g., the identity between the Christian and the Muslim God [25–49] or Latin American Pentecostalism and the role of the Holy Spirit [177–79]), T.'s reading of Hindu texts as a "corroborative witness" to the biblical message (71–72) and his call for an atonement theology that takes into account the crucial role of "shame" in several Asian cultures (91–97) are both insightful and challenging. The most original sections are his discussion of the "Messianic Muslims" who profess a belief in Jesus while usually remaining members of a mosque (196–202) and his comparison between the spirituality of Jonathan Edwards and the so-called "back to Jerusalem" movement in 19th-century China (240–46). T. may overestimate the impact of those phenomena on Islam or China, but his main argument stands that existing notions of "church" or "religious belonging" need rethinking to accommodate these realities.

Anyone interested in the interface of theology and missiology will not fail to be inspired by T.'s survey. Teachers can also use this volume to introduce undergraduate students to the multifaceted nature of 21st-century Christianity.

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THE LAUGHTER OF THE OPPRESSED: ETHICAL AND THEOLOGICAL RESISTANCE IN WIESEL, MORRISON, AND ENDO. By Jacqueline A. Bussie. New York: Continuum, 2007. Pp. vii + 212. $24.95.

Why in Western theological and ethical thought has laughter been treated ambivalently or negatively as "nihilistic and irresponsible, especially if occurring within tragic circumstance" (3)? Bussie intriguingly observes that those reflecting on laughter, from Plato and Augustine to Reinhold Niebuhr, were white males in positions of power. She wonders if the relatively powerful "might find laughter intimidating because either consciously or unconsciously, they understood it as a threat to their own power or that of their group," and she asks "what does it mean to laugh while one is suffering or disempowered" (2)? Building on Freud, Bergson, and Bakhtin, she argues that "laughter interrupts the system and state of oppression, and creatively attests to hope, resistance, and protest in the face of the shattering of language and traditional frameworks of thought and belief. Simply put, the laughter of the oppressed functions as

an invaluable means of ethical and theological resistance" (4).

B. examines the laughter in three contemporary multicultural novels: *Gates of the Forest* by Elie Wiesel, *Silence* by Shusaku Endo, and *Beloved* by Toni Morrison. Although frequently ignored by commentators, the major characters in each novel laugh in the face of the most horrible situations. Again, why ? In B.'s reading of Wiesel's novel, Gavriel's laughter functions as "a creative, extra-linguistic response to tragic suffering," as "an interruption of the system and state of oppression imposed on the Jews by the Nazis," as a "unique theodicean response to the problem of evil," helping "the suffering believer to resist metaphysical despair, absolute doubt . . . and the loss of faith" (31–32). B. concludes her work with her own initial attempt at a theology of laughter.

Putting these three novels in dialogue with other theologians from their own and other traditions, B. makes a persuasive and convincing case for the functions of laughter of the oppressed. The book is clearly organized and well written, a model for the use of literature as a rich resource for theology.

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Spiritual Emotions: A Psychology of Christian Virtues. By Robert C. Roberts. Grand Rapids, Mich.: Eerdmans, 2007. Pp. viii + 207. $18.

Roberts describes this volume as "a descendant of [his] *Spirituality and Human Emotion* (Eerdmans, 1982). Five chapters are 'touched-up' versions from the earlier book; the other seven are new additions" (vii). He again emphasizes the important role of emotion in Christian moral and spiritual lives. Using the words "emotion" and "virtue" interchangeably, he argues that "the emotion-virtues . . . are central among the Christian personality characteristics that Saint Paul calls 'fruit of the Holy Spirit'"(9). "Christian virtues are . . . a matter of being disposed to a properly Christian joy, contrition, gratitude, hope, compassion, and peace" (8)—the seven character qualities that receive attention in the book's third part, "Christian Emotion-Virtues."

R. has "no stake in denying that emotions have neurological correlates, or that they often involve bodily sensations or issue in actions; but none of these features can be the central or basic character of emotions, according to a Christian psychologist" (110). R.'s interest is in the distinctiveness of Christian emotion-virtues, distinctiveness based upon the concepts and narratives of the Christian faith. Christian emotion-virtues are concern-based construals of reality. As such, they shape (or ought to shape) the way Christians see themselves and their world, and they dispose followers of Jesus to respond in certain ways. "For example," R. writes, "as *behavior*, acts of compassion performed by a Christian might be indistinguishable from acts of compassion performed by Buddhists or ancient Greek pagans. . . . The distinctiveness of Christian compassion lies in how the Christian *conceives* himself, the sufferer, the suffering, and the larger universe in which he acts" (29).

R. writes with insight; the analysis of seven emotion-virtues is particularly good. Some will want greater clarity about the concept of "emotion-virtue" itself. I would have liked a fuller account (perhaps with more use of analogy) of the way Buddhist compassion and Christian compassion, to take one example, are not only distinct, but connected.

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The Teleological Grammar of the Moral Act. By Steven A. Long. Introductions to Catholic Doctrine. Naples, Fla.: Sapientia. Pp. xx + 146. $24.95.

Long's book is a speculative and highly technical account of Thomistic act analysis, especially Aquinas's notions of the object and species of the moral act. L. admirably pinpoints common misunderstandings of Aquinas's texts and indicates ways out of the impasses those misinterpretations have created. His account of the principle of double effect, which he thinks ought to be sharply circumscribed (because

Aquinas's act analysis adequately addresses many of the practical issues commonly thought to fall under the jurisdiction of double effect), is the book's most important section and should interest many philosophers and theologians. Scholars will also find L.'s analysis of ectopic pregnancies to be provocative, since he departs from the reigning Catholic orthodoxy by claiming that an embryo may licitly be "moved" from the fallopian tube, as long as nothing is done intentionally to kill it (crushing, poisoning, lacerating, etc.).

The book is intended for a select audience, namely, professional students or scholars of Aquinas, and it follows the staple format of many Thomistic treatises: painstaking elaboration of foundational concepts; a bevy of distinctions; engagement primarily with other Thomists; and a strong proclivity for focusing on life issues as a way to demonstrate the practical implications of Aquinas's act analysis. The audience might become even more select with the discovery, near the end of the book, that L. recommends sexless marriages for couples when one spouse is infected with HIV/AIDS, rather than condom use to prevent the transmission of the disease, or the discovery that L. chides women for adopting leftover embryos from fertility clinics and bringing them to term, even when such actions are motivated by humanitarian impulses.

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PARA FUNDAMENTAR LA BIOÉTICA: TEORÍAS Y PARADIGMAS TEÓRICOS EN LA BIOÉTICA CONTEMPORANEA. Second Edition. By Jorge José Ferrer and Juan Carlos Álvarez. Cátedra de bioética 8. Madrid: Universidad Pontificia Comillas, 2005. Pp. 559. €30.

The noted Puerto Rican moral theologian and bioethicist (Ferrer) and the Spanish physician and ethicist (Álvarez) reflect on H. Tristram Englehardt's insight that "bioethics is a plural noun." They begin with a wide-ranging introduction to the foundations of morality, moral reasoning, and bioethics, from Aristotle through Aquinas, Vitoria, and Kant, to Marciano Vidal and Norman Daniels. They then offer an exposé of varying theories and methodological paradigms, from the Anglo-American context and from an Iberian-Italian context. For the most part they focus on topics from the first context: the principlism of Tom Beauchamp and James Childress as well as casuistry and virtue ethics, and the singular contributions of Ezekiel Emanuel, Peter Singer, Nel Noddings, and Englehardt. From Italy they examine the Catholic bioethics of Elio Sgreccia (primarily the dignity of the person) and the secular bioethics of Uberto Scarpelli (founded on liberal tolerance); from Spain they bring in Diego Gracia's hierarchy of principles.

Eventually they present a more complete normative ethics derived primarily from a principlism ordered by Gracia's hierarchy and supported by the method of casuistry, a concern for care, and the appreciation of the need for professional virtues for clinicians. They conclude with an extensive lesson on making bioethical decisions. Aside from their limited understanding of both contemporary feminism and virtue ethics, the work gives a broad and comprehensive read of contemporary philosophical bioethics. As philosophical, however, it does not engage many of the insights of Latin America's liberation theology that help transform contemporary bioethics (e.g., the writings of the Brazilian Marcio Fabri dos Anjos). Still, if you are looking for an excellent, balanced, and authoritative introduction to the foundations of bioethics in the Spanish-speaking world, this is the book.

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THE EQUAL-REGARD FAMILY AND ITS FRIENDLY CRITICS: DON BROWNING AND THE PRACTICAL THEOLOGICAL ETHICS OF THE FAMILY. Edited by John Witte Jr., M. Christian Green, and Amy Wheeler. Religion, Marriage, and Family. Grand Rapids, Mich.: Eerdmans, 2007. Pp. xxii + 284. $34.

Released as a companion Festschrift to Don Browning's *Equality and the Family* (2007), the substance of *Friendly Critics* is ten critical essays that laud

Browning's contributions to practical theological method, models of theological education, the ethics of marriage and family life, and engagement with the natural and social sciences. Significantly they offer collaborative, constructive critiques of Browning's work and they push nuanced revisions of his insights in new directions.

Bonnie Miller-McLemore teases out the implications of Christian self-sacrifice for equal-regard couples and parents. Timothy Jackson takes this concern one step further, critiquing the concept of equal-regard itself as a basis for Christian marriages that should instead have Christ-like, agapic love as their ground and goal. Stephen Pope provides insight into the significance of Browning's use and adaptation of evolutionary biology for a practical, theological ethics of marriage and family. In Christian Green we have a feminist contribution to the emerging field of fatherhood studies. This is a much needed voice in the dialogue if the equal-regard family is to resist the soft-patriarchy found in other Christian visions of the modern family.

John Wall engages practical theological method to develop a hermeneutical circle in "childist" perspective as a promising way to envision Christian moral responsibilities and relationships. Rebekah Miles examines the most noted of the Religion, Culture, and Family project's concrete proposals: the 60-hour family work week. Suspicious that it may unwittingly further the encroachment of market logic into family relationships, she expands the notion of public participation of parents to include various forms of ministry, volunteerism, and unpaid service as more consistent with Christian visions of vocation. Mary Van Leeuwen and Richard Osmer focus attention on the practical implications of Browning's contributions for teaching undergraduates and ministry students. The text concludes with a response from Browning, a detailed bibliography of his writings, and a strong invitation for lively, ongoing conversation.

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THE RHYTHM OF DOCTRINE: A LITURGICAL SKETCH OF CHRISTIAN FAITH AND FAITHFULNESS. By John E. Colwell. Colorado Springs: Paternoster, 2007. Pp. x + 135. $24.99.

Colwell, a Baptist teaching at Spurgeon's College (London), presents a sketch of a systematics based on liturgical theology, specifically on the seven seasons of the liturgical year in the Church of England's *Celebrating Common Prayer*: Advent, Christmas, Epiphany, Lent, Easter, Pentecost, and Kingdomtide (after All Saints' Day). He consciously departs from the ordinary practice of organizing systematics according to the structure of the Nicene Creed. Each chapter begins and ends with collect prayers chosen according to a liturgical season, and each concludes with a reflection on a Christian virtue chosen to correspond to the chapter's theme, for example, wisdom (prudence) for Pentecost. C. is determined throughout to link creation and redemption, doctrine and ethics. His major influences are Karl Barth and Stanley Hauerwas.

The idea of a systematics based on the structure of the liturgical year is good. I found, however, that lacking a deeper appreciation for the wider church's liturgical tradition, C.'s application was somewhat superficial, presenting more exactly a possible prolegomenon to a fuller systematic treatment. He could, for example, have made far greater use of the traditional corpus of prayers and hymns associated with the various liturgical seasons. And Roman Catholics will find a Reformed theology of the church. Given the author's Baptist heritage and the book's brevity, there is very little on the sacraments. Perhaps my most serious hesitation is with C.'s starting point: he begins his treatment with Advent. A more fruitful approach would begin with the church's real New Year celebration: the Paschal Triduum.

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