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BOOK REVIEWS

THE FULFILMENT OF DOOM?: THE DIALOGIC INTERACTION BETWEEN THE BOOK OF LAMENTATIONS AND THE PRE-EXILIC/EARLY PROPHETIC LITERATURE. By Elizabeth Boase. Library of Hebrew Bible/Old Testament Studies 437. New York: T. & T. Clark, 2006. Pp. x + 268. $145.

Norman Gottwald's 1954 *Studies in the Book of Lamentations* inspired Boase to delve more deeply into one of Gottwald's conclusions, namely, that Lamentations has a definite prophetic orientation. Here B. explores the relationship between Lamentations and eighth- to the sixth-century BCE prophetic literature, leading her to examine the overall theology of the book itself. Her interpretive framework draws from the theories of the Russian literary theorist Mikhail Bakhtin, including his notion that all texts are dialogic, polyphonic, and contain a double-voiced discourse. These concepts are the interpretive lenses through which B. reads Lamentations.

Before launching into her own interpretation, B. summarizes the way Carol Newsom has applied Bakhtin's concepts to the Book of Job, and she appeals to Charles Miller's and Patricia Tull's Bakhtinian readings of Lamentations. Building on their insights, she maintains that the dialogic interaction within Lamentations appears in two directions. First, the author or authors of the book have brought prophetically shaped motifs and concepts into their argument. Second, they have preserved various polyphonic theological viewpoints, allowing those viewpoints to retain their distinct positions without forcing them into a monologic view. B. then shows how these various viewpoints enter into a dialogic relationship with each other.

In her own treatment of Lamentations, B. examines three prominent prophetic motifs, devoting a chapter to each: the personification of the city of Jerusalem as female; the Day of Yahweh; and the themes of sin and judgment. After a careful, detailed analysis of passages from Isaiah 1–39, Micah, Jeremiah, and Zephaniah, B. concludes that such personification is employed as a literary device only in certain discrete units, mainly judgment texts, with the city (singular) normally standing for the populace (plural). Similar literary traits are found in Lamentations. Although the prophetic use is usually found in warnings or announcements of impending doom, Lamentations regards tragedies that have already befallen the city. The prophetic usage underscores the sinfulness of the city; Lamentations elicits sympathy for the stricken city.

The Day of Yahweh as a time of judgment is found in Amos, Isaiah 1–39, Jeremiah, Zephaniah, and Ezekiel. In a comparative critical examination of these prophetic writers, B. highlights thematic developments in and between them. She points out the increase of military imagery, changing emphases on the wrath of God, and changing understandings of cosmic involvement. As with the theme of the city's personification, Lamentations

does not merely appropriate the prophetic Day of Yahweh; it also qualifies its meaning. While the prophets focus on the causes of the day of wrath, Lamentations concentrates on its impact on both individuals and the community. Or, again, in dealing with the lived memory of the city's destruction, Lamentation abandons themes of cosmic involvement. Such differences significantly reinterpret the theological meaning of the Day of Yahweh.

Again, prophetic treatments of sin and judgment show divine judgment to be the consequence of both individual and national sin, and that judgment is exercised over both the nation of Israel and all nations. In Lamentations, the sin of Jerusalem, the city, is identified as the cause of its suffering, even while the sin of that city lacks specificity.

B.'s literary analysis in these three chapters (the bulk of her study) is precise. Although she does not here relate her findings to Bakhtin's three characteristics (she returns to them only in chap. 5) this careful analysis enables her to point easily to evidence of the polyphonic character of Lamentations and how the many voices interact. She further demonstrates how the three themes of personification of the city, the Day of Yahweh, and sin and judgment are interwoven, another aspect of the book's polyphonic character.

B. convincingly challenges the claim that a similarity of themes and motifs indicates identical theologies. Her intertextual analyses show how, in some places, Lamentations adopts the meaning of prophetic themes and motifs, but also questions those meanings—and even at times subverts them, as in the shift from condemnation and warning to compassion and sympathy. B.'s study opens Lamentations in new ways and in doing so has demonstrated the usefulness of new methodological approaches.

Catholic Theological Union, Chicago DIANNE BERGANT, C.S.A.

RITUAL AND RHETORIC IN LEVITICUS: FROM SACRIFICE TO SCRIPTURE. By James W. Watts. New York: Cambridge University, 2007. Pp. xviii + 257. $85.

Prescinding from most traditional exegetical and ritual questions (regarding genre, the history and transmission of the text, the history and reconstruction of the ritual, and the meaning and purposes of the sacrificial ritual, etc.) and focusing his well-known rhetorical-analytical skills on Leviticus 1–16 (especially 1–10), Watts successfully demonstrates that the primary *rhetorical* purpose of these chapters, as they now stand, was to validate and support the authority of the Aaronide priesthood over the ritual. Rhetorical analysis explains a number of things that bedevil traditional approaches: (1) It explains why pride of place is given to the relatively infrequent whole burnt offering: it promotes "an ideal of selfless devotion to God" (76) while distracting attention from the more numerous offerings that are, in practice, necessary for the economic support of the

priests. (2) It explains why no detail is given about what Nadab and Abihu did or did not do to cause their sudden extermination when fire "came forth from the Lord's presence and consumed them" (Lev 10:2); it sufficed simply to point out that they had done what the Lord (or Moses) had not authorized (10:1). This helps explain why Aaron did not protest this elimination of his two oldest sons, and also why, immediately after, Moses accepted Aaron's explanation/interpretation of what seemed to be another offence against the sacred ritual rules by Aaron's two surviving sons (10:16–20). The rhetorical effect, vitally important for the success of Second-Temple Judaism just before the Christian era, was to highlight the authority, even to the extent of ritual innovation, of the Aaronide priesthood over the sometimes deadly dangerous details of the rites (123). (3) It enables W. to note that in P the word *kipper*—which appears 49 times in Leviticus and seems to be the single one-word explanation the priestly writers of Leviticus offer for the rituals they describe—always describes a cultic action performed *by the priests* or by Moses functioning as a priest. Thus "the rhetoric of atonement clusters around the regulations most concerned with protecting the cultic privileges of the priests" (136). (4) It allows W. to emphasize how critically important it is to distinguish not only between texts and rituals (many of which cannot accurately be reconstructed) but also between interpretations of texts and of rituals. Thus when he comes to his final chapter, "The Rhetoric of Scripture," and after noting how Western culture draws a dichotomy between rituals and texts and notoriously favors texts over rituals, W. can emphasize the need to overcome this dichotomy and become aware, against prevailing and often unexamined assumptions, of the real interdependence of text and ritual and of the fact that "the textual authority of Western scripture has ritual origins" (195).

These findings are spread across nine chapters (several previously published), which, he explains, could stand alone and be read independently. This gives a cumulative and somewhat repetitive effect to his argument, although the introductory sections in each chapter effectively ensure the continuity and unity of the book. More troublesome may be the way (perhaps with too much self-confidence and too little deference to other scholars) W. takes issue with commonly accepted assumptions, positions, and approaches. I sometimes get the impression that W. presents rhetorical analysis as *the* approach rather than one complementary to the more traditional scholarly approaches.

To make his point and to suggest broader implications of his work—which, in the main, he has successfully done—W. must occasionally paint with broad strokes. Critics might happily find some "cover" for their disagreement in the inevitable oversimplifications, some of which raise questions about whether W. has done his homework with sufficient diligence, as, for example, when he refers to Origen (ca. 251 CE) as a "fourth century Christian commentator" (152), or when he implies that scholars who date P back into the time of the preexilic divided monarchy are as numerous as those who date it to the time of the exile or after (154).

But these are minor flaws in a book whose importance extends far beyond the realms of traditional exegesis. For those of us still grappling with the Western cultural effects of a pervasive antiritual bias, and for those still struggling to understand what "sacrifice" has meant and still means, this is a "must-read."

Boston College ROBERT J. DALY, S.J.

THE GOD OF ISRAEL. Edited by Robert P. Gordon. University of Cambridge Oriental Publications 64. New York: Cambridge University, 2007. Pp. xvi + 307. $105.

Emanating from a Cambridge OT seminar (2001–2004), these 17 essays address how God was perceived from Israel's earliest beginnings through the Hellenistic period. Nathan MacDonald's "Aniconism and the Old Testament" is a good example of the volume's overall method. He provides possible rationales for aniconism (not representing the deity as an image) as grounded in the nature of YHWH, in problems with images, and in antimonarchic social structures. His argument, like many in this volume, does not thoroughly plumb the depths of evidence or recent scholarly work to argue for specific theses; he is more exploratory in his discussion of selected recent problems and suggested further steps. Importantly, he explains the appropriateness of appealing to history-of-religion (rather than exegetical) approaches in answering questions such as the rationale for aniconism.

The essays share attentiveness to competing representations of God. John Barton discusses the "Imitation of God in the Old Testament" as a foundational point for ethical conduct, exploring when God sets an ideal and when an anthropomorphized God does not reflect ethical values or sets impossible ethical standards. Diana Lipton's "By Royal Appointment" attends to the possibility of a limiting representation of YHWH by using the metaphor of kingship. Peter Williams, in his "Is God Moral? On the Saul Narratives as Tragedy," responds to D. M. Gunn (*The Fate of Saul* [1980]) who claimed that God was responsible for Saul's actions. And Philip Jenson, in "Interpreting Jonah's God: Canon and Criticism," tries to unite diverse understandings of God, exploring possibilities of God as gullible, irrational, indifferent, and as present yet distant.

The collection also engages specific thematic issues (e.g., theodicy), reading methods (feminist criticism), and individual books in their canonical form. Janet Tollington's "God, Women and Children" offers helpful distinctions between male obedience to a legal tradition and women's active response to God in life situations (contrasted to male inaction). Unfortunately, Tollington's examination at times suffers from too much summary and too little analysis. Katherine Dell's "God, Creation and the Contribution of Wisdom" assesses the role of wisdom literature in broadening the Hebrew Bible's idea of creation. And Graham Davies's "The

Exegesis of Divine Names in Exodus" offers detailed analysis of Exodus's divine designations, as well as distinctions between the theology of a name and how Israel came to know YHWH (history of religions). A detailed appendix on "I Am Who I Am" variations in the Versions (LXX, Targum, Peshitta, MT, etc.) is included.

Attention to final textual forms is balanced by a history-of-religions approach (R. E. Clements's "Monotheism and the God of Many Names"), contrasting visions of God in the Hebrew Bible as a whole or in individual books (William Horbury, "Deity in Ecclesiasticus") and a reasoned attempt to explain how such oppositions can be brought together (Horbury and Jenson above). Judith Haley, in her "The De-deification of Deities in Deuteronomy," argues that Deuteronomy treated other deities in Syria-Palestine as proper nouns, thus putting them under YHWH's control. Likewise Robert Gordon's "Standing in the Council: When Prophets Encounter God" draws on a variety of ancient Near East sources to assess the theme of listening in on the divine council and offers an interpretation of the difficult word *sôd* as distinguishing between true and false prophets.

Such a diverse volume of course has some weaknesses. For example, in Klaus Koch, "Ugaritic Polytheism and Hebrew Monotheism in Isaiah 40–55," perhaps the 700-year gap between Ugaritic and Deutero-Isaiah (to which Koch briefly refers) makes the comparison mute and begs for a more nuanced presentation and relevant comparison between Babylonian polytheism during the exilic period and Deutero-Isaiah. Nonetheless, the paper helpfully explains the differences between monotheism and polytheism. Then again, Simon Sherwin's "Old Testament Monotheism and Zoroastrian Influence" explores the interesting possibility of Persian influence on Israelite religion during exile. Yet the arguments that Zoroaster (whose own dating is suspect) influenced a specific Jewish prophet remain hypothetical, and Sherwin never draws out the extent, type, or kind of those influences.

The collection clearly organizes past perspectives into useful categories and offers some new avenues to pursue. Beyond their common attention to monotheism, many share an awareness of possible intersections between theological and history-of-religions approaches. It is refreshing, and perhaps reflective of European biblical scholarship, to find that those trained primarily in a history of religions do not shy away from theological implications and categories.

University of Toronto SHAWN W. FLYNN

STORIES WITH INTENT: A COMPREHENSIVE GUIDE TO THE PARABLES OF JESUS. By Klyne R. Snodgrass. Grand Rapids, Mich.: Eerdmans, 2008. Pp. xviii + 846. $50.

Stories with Intent is Snodgrass's magnum opus, the product of 35 years of NT research and teaching. It is, as its subtitle claims, comprehensive, first, in that it attends to nearly all the significant parables of Jesus and,

second, in its treatment of each, offering detailed explorations of related background source material, locating each parable within its historical context, and suggesting how each might be adapted to our time. In the words of Cambridge University's Graham Stanton, this is "*the* book on the parables for the next decade and beyond" (cover).

S. claims his book is "selfishly motivated" (xi), by which he means that it is what he himself would want as a resource for preparing classes or sermons. Thus the book is systematically presented and organized in ways the teacher or preacher will appreciate. First, the parables are organized thematically as parables about grace and responsibility, lostness, the purpose of parables, the present kingdom, Israel, discipleship, money, God and prayer, and eschatology. Second, the discussion of each parable follows a set outline. After a brief introduction, S. identifies the parable type, delineates the issues requiring attention, discusses helpful primary source material, highlights noteworthy textual features, and provides background cultural information; only then does he explain the parable. This last task is usually the most lengthy, in-depth, and detailed. S. concludes with a useful section called "adapting the parable" and a bibliography. Third, when presenting primary material, S. includes practically everything available: canonical material from the NT and OT; early Jewish writings (e.g., Philo's *De providentia*); Greco-Roman writings (e.g., Quintilian's *Instituitio oratoria*); early Christian writings (e.g., the *Didache*); and later Jewish writings (e.g., *Apocalypse of Sedrach*). Fourth, where a parable is explicitly found in more than one source, S. compares the different accounts, highlighting convergences and divergences. Fifth, in case the reader is still unsatisfied, the book closes with more than 250 pages of endnotes and bibliography that provide even more background and context. Here the lay reader might appreciate the use of endnotes, whereas the scholar would probably prefer footnotes.

An ordained minister of the Southern Baptist Convention and teaching at Chicago's North Park Theological Seminary, S. espouses a "consciously evangelical approach." This approach can be glimpsed in his first two chapters, where he discusses his method and reveals the assumptions he accepts or rejects. He holds that the parables were oral instruments in a largely oral culture and so would have been told and retold many times, and thus that "any attempt to reconstruct the original version of a parable is misguided. Any thought of slavish literary dependence as the only way to account for Synoptic relations is ill-informed" (25). Following James Dunn and Martin Kähler, S. concludes that "the only Jesus that exists is the historic, biblical Christ" (35)—suggesting that S. is not an ardent fan of the historical-Jesus scholarship that has been developing since the 19th century.

In the same spirit, S. insists that his title is in fact a protest. The parables cannot simply be explained away or used to serve any purpose; they are stories with intent, that is, to serve a prophetic function. Like OT parables (mostly found in prophetic literature), the parables of Jesus were told to confront and to challenge. They therefore have to be read in the context of

Jesus' ministry to Israel and his proclamation of the coming of God's kingdom. It is this context that determines how the parables are to be interpreted.

Catholic Theological Union, Chicago EDMUND KEE-FOOK CHIA

THE INTERPRETATION OF SCRIPTURE: IN DEFENSE OF THE HISTORICAL CRITICAL METHOD. By Joseph A. Fitzmyer, S.J. New York: Paulist, 2008. Pp. xii + 153. $18.95.

At John R. Donahue's suggestion, Fitzmyer revised and updated seven articles, originally published between 1961 and 2004, forming an ideal collection for students, especially for Catholics, who struggle with hermeneutical issues involved in scriptural interpretation.

Chapter 1 begins with Vatican II's understanding of the Bible's role in Catholic life. After rightly emphasizing the antecedent importance of Pius XII's encyclical *Divino afflante Spiritu* (On the Promotion of Biblical Studies, 1943), F. insists, along with the council's Dogmatic Constitution on Divine Revelation (*Dei Verbum*), that through the two Testaments God as much addresses 20th-century Christians as God addressed the original hearers. Further, since the same inspired words are the medium of this revelation, what Scripture means today cannot be radically different from what it meant earlier; otherwise "God's Word as revelation would not continue to be passed on" (14).

Chapter 3 takes up the Pontifical Biblical Commission's 1964 Instruction on the Historical Truth of the Gospels and includes F.'s translation of the official Latin text. F. points out that no official church pronouncement on the nature of inspiration has ever taught that historical reliability is an effect of inspiration. Rather, the inspired truth of the Gospels is "not simply a 'remembered' account of the doctrine and life of Jesus, but a 'preached' form of it, 'so as to offer the Church a basis of faith and of morals'" (50).

Replying to complaints about historical criticism from ultraconservative Catholics, extremely liberal Catholics, and fundamentalists, F. discusses in chapter 4 the origin and development of the method, defines it, and discusses presuppositions with which the method is used and its role in biblical interpretation and in the church's life. F. does all this very well, with the exception of his treatment of Rudolf Bultmann. Here F. does not distinguish sufficiently Bultmann's historical, critical exegetical work from his NT theology. It is inaccurate simply to speak about Bultmann's "lack of interest in the Jesus of history himself" or to claim that he "was interested solely in what the gospel proclaims and how its preached Word affects the individual believer of today" (67). Bultmann's *Die Geschichte der synoptischen Tradition* (1931) shows great interest in which sayings may be attributed to the historical Jesus, even though he concludes that they are few. Furthermore, he wrote a book devoted entirely to the historical Jesus (*Jesus*, 1926). True, the latter emphasized the teaching more than the

deeds or events, because Bultmann found little hard evidence for the deeds and events in the Gospels. The decision to base his NT theology on the kerygma, rather than on the historical Jesus, related to his Lutheran faith and theology. I agree with F. wholeheartedly, however, that the elements of historical criticism (philology, text criticism, historical analysis, comparison with texts from the cultural contexts) are fundamental to biblical interpretation. Interpretation can be corrected and refined by new approaches but cannot be replaced by any of them (69).

Chapter 6, on the senses of Scripture, helpfully sorts out the terminology used in the history of interpretation. F. follows Raymond E. Brown in defining the "literal sense" as "The sense which the human author directly intended and which the written words conveyed" (87), concluding that "the literal sense is the goal of a properly oriented historical-critical interpretation of Scripture." By "properly oriented" he means "the use of that method with the presupposition of Christian faith that one is interpreting the written Word of God couched in ancient human language, with a message not only for the people of old, but also for Christians of today" (91). He follows Pius XII and the Biblical Commission in giving "the spiritual sense" "its traditional meaning, which is the christological sense of OT passages" (92). He criticizes persuasively the medieval four senses of Scripture and concludes that the allegorical, moral, and anagogic are subdivisions of the spiritual sense. He also discusses "the fuller sense" (*sensus plenior*) as recent (1925) yet valid, but rejects the "accommodated sense" as "eisegesis" (98). F. rightly objects to Cardinal Avery Dulles's call for the inclusion of "spiritual exegesis" in properly oriented historical-critical interpretation of the Bible. With that term, F. argues, Dulles is referring to "the actualized literal sense of Scripture," the application of the literal sense to the present situation of the people of God (99; see 84).

F. has done exegetes, theologians, students, and laity alike a great service by making these essays available in this fine collection and by reminding us "that biblical truth is not univocal, but rather analogous" (99).

University of Toronto ADELA YARBRO COLLINS

TO KNOW GOD AND THE SOUL: ESSAYS ON THE THOUGHT OF ST. AUGUSTINE. By Roland J. Teske, S.J. Washington: Catholic University of America, 2008. Pp. xviii + 289; $74.95.

Students of Augustine's writings are undoubtedly familiar with Roland Teske's massive contribution to the field. In addition to his other work over the past 25 years, T. has steadily produced English translations of Augustine's exegesis of Genesis, his anti-Arian writing, his debates with the Manichees (2 vols.), his tracts against the Pelagians (4 vols.), and his letters (4 vols.). Exceptionally clear and exact, the translations come with general introductions, synopses of text, and explanatory notes. Not only does T.'s labor provide a new generation of students with a sound

orientation to so many of Augustine's works, but the translations are so lucid and readable that they will hardly be superseded for many years to come.

The same acumen and attention to detail are evident throughout the present work. A collection of 14 essays published in various venues over the past quarter-century, the book provides trenchant analyses of texts revealing the metaphysics that ground Augustine's mature understanding of God and the human soul. T. begins by confessing the influence of Robert O'Connell, S.J., who argued controversially that the early Augustine believed the soul fell into the body as a result of sin. T. admits that his own understanding has evolved over the years (xi), just as Augustine's thought grew and developed (xiii). Thus, like Augustine, who in the *Retractations* provided later commentary and clarification on all his writings, T. begins each article by summarizing the argument and suggesting what he has learned since its initial publication. Although in all cases he believes the point of the article still to be valid, as a senior scholar he models humility by noting what he had not sufficiently considered at the time. In a voice characteristic of the entire volume, he introduces one essay with the caveat that "what I wrote remains true, but certainly not the complete picture" (49).

Although composed for different journals, the current assembly enjoys remarkable coherence. Part 1 focuses on how foundationally Neoplatonism shaped Augustine's philosophy. In discussing how Plotinus provided Augustine with a way to move past his earlier Manichean and Stoic notions, T. advances the remarkable claim that central to Augustine's philosophical legacy to Western Christianity is the concept of nonbodily realities, such as the soul and God, and his understanding of God as atemporal and unchanging (22).

Part 2 comprises three chapters that sequentially treat what Augustine thinks of language about God. T. explains Augustine's use of categories and predicates for speaking of God in *De Trinitate* 5 (chap. 4), surveys his use of *substantia* (chap. 6), and examines his notion of divine immutability (chap. 7). Although T. sometimes indicates he is addressing problems raised by other philosophers, the great value of these chapters lies in his detailed and subtle analysis of Augustine's text.

In Part 3, T. turns to key philosophical points made in Augustine's exegesis of Genesis. From a range of works, T. elucidates Augustine's understanding of creation as deriving from God's unconstrained goodness (chap. 8). He parses Augustine's answer to a question posed in *Contra adversarium legis et prophetarum* and repeated in *Confessions* 11, that is, what God did before creating heaven and earth (chap. 9). In chapter 10, T. analyzes *De Genesi contra Manichaeos* for evidence to support or refute the thesis that Augustine believed humans to be fallen souls. Although T. does not arrive at a definitive answer, he shows again how the influence of Plotinus led Augustine to a highly figurative interpretation of Genesis, where Adam and Eve are taken as having spiritualized bodies.

Part 4 includes essays on Augustine's understanding of the soul and time. Chapter 11 examines and articulates problems with Augustine's argument for the incorporeality of the soul in a letter to Jerome; chapters 12 and 13 connect Augustine's account of time to issues of world-soul and the liberation of the soul; and chapter 14 concludes with an argument that the unity of the *Confessions* may best be understood in terms of key theses of Christian Neoplatonism.

Although the essays have all appeared before, the volume will prove a valuable contribution. Because of its close reading of dense texts, the book will be of most use to graduate students and specialists in Augustine's philosophy. Still, the rigorous analysis and patient, clear examination of some of Augustine's most subtle thoughts offer an example of the scholarly virtues we have long come to appreciate in this author.

Santa Clara University, Calif. MICHAEL C. MCCARTHY, S.J.

FATHER AND SON IN CONFUCIANISM AND CHRISTIANITY: A COMPARATIVE STUDY OF XUNZI AND PAUL. By Yanxia Zhao. Portland, Ore.: Sussex Academic, 2007. Pp. xvi + 245. $67.50.

In this meticulously researched work, Zhao significantly contributes to the field of comparative religion in general and to Confucian-Christian dialogue in particular. After introducing her objectives and research methods, she compares and contrasts the sociocultural, familial, political, ethical, and religious implications of the secular father-son relationship in the writings of Xunzi (the last of the seminal, original Confucian thinkers) with the divine father-son relationship articulated by the apostle Paul.

While acknowledging the centrality of the ethical father-son relationship in the Confucian tradition and the divine father-son relationship in Christian ethics and theology, Z. avoids facile and simplistic correlations of Xunzi's secular perspective, which roots the ethical father-son relationship in the natural father-son relationship, with Paul's "spiritual transcendent" perspective of the divine father-son relationship. She correctly notes that the Confucian relationship calls for filial piety, while the Christian relationship calls for obedience. She also attempts to correlate the Pauline ideal of peace with Xunzi's ideal of harmony. Although Xunzi and Paul both agree on the depravity of human nature, Z. points out that Xunzi's understanding of the innately evil nature of all human beings differs significantly from the Pauline understanding of the sinful human nature that arises when human beings separate themselves from God.

Although it is perfectly acceptable to compare and contrast in a detached fashion two specific figures for a doctoral dissertation (which this initially was), given the breadth of Z.'s stated aims one can reasonably expect her to broaden her focus by discussing also other important Confucian and Christian treatments of father and son—at the very least to

ground her own judgments of value. However, she avoids other historical and contemporary sources, leaving us to wonder on what basis she asserts that the perspectives of Xunzi and Paul are normative for and constitutive of their respective traditions. She comfortably claims that "both Paul and Xunzi adopt patriarchy as their cardinal ruling principle for their discussion of familial and social relationships" (180) without addressing correlative problems such as, for example, Xunzi's absolute patriarchalism, rigid hierarchical ordering with its twin emphases on ritual propriety and obligatory duties, and his social stratification and elitism. She offers no clues for why we should prefer Xunzi to Confucius or Mencius, or, for that matter, Paul to Jesus.

Without an acknowledgment of much diversity and plurality, past and especially present, in both traditions, Z. lands in a real danger of sweeping generalizations and uncritical contemporary extensions of the oppressive status quo. She argues that "hierarchy and patriarchy still have meaning in modern Chinese society," having "encounter[ed] little challenge," and that women are "accustomed to being governed by males" and "lack consciousness and equality" (183). She in fact advocates "a reform of Chinese culture based on Confucian ideals, especially Xunzi's father-son relationship" (188). She concludes dismissively, "It is possible to criticize this point of view as it compromises an ideal society, but as we have concluded, any theory, if it seeks to be practicable in a real society, must respond to the real situation of that society" (184).

Clearly Z. reads Xunzi in isolation from the long history of oppressive patriarchy and misogyny, and also in isolation from the writings of contemporary Confucian scholars who challenge and reinterpret the classical Confucian tradition in favor of gender equality (see Chenyang Li's edited volume *The Sage and the Second Sex,* 2000). In this isolation, her detailed work is not yet a major resource for Christian-Confucian dialogues or comparative religious studies. The complex and conflicted histories of both the Confucian and Christian traditions must be discussed critically in their totality in order to avoid naïve or uncritical extrapolations between the two traditions.

Xavier University, Cincinnati JONATHAN Y. TAN

TRINITY, CHURCH, AND THE HUMAN PERSON: THOMISTIC ESSAYS. By Gilles Emery, O.P. Faith & Reason: Studies in Catholic Theology & Philosophy. Naples, Fla.: Sapientia, 2007. Pp. xvii + 303. $27.95.

Emery is an important contemporary interpreter of Aquinas, especially on the Trinity. The present collection will help English-speaking theologians, Thomists or otherwise, to appreciate the constructive payoff to be gained from E.'s exacting interpretation.

Karl Rahner influentially claimed (especially in the opening chapter of *The Trinity*) that the "Western-Augustinian" tradition, much abetted by Aquinas, had dislodged the Trinity from its proper place as the

central mystery of salvation, and turned it into an irrelevant technical puzzle. The first two papers in E.'s book offer a sustained argument against this "profound misunderstanding" (3). As with the Greek Fathers (E. devotes a later chapter to Aquinas's reliance on them), Aquinas's use of technical notions such as procession, relation, and personal property is no attempt to corner the mystery of the triune God by argument, but a modest effort to "to reach God in some way with the mind" (51), so as to avoid injurious errors and console believers with at least a partial *intellectus fidei*.

A chapter on the personal mode of the triune God's action in the world effectively dismantles another claim disseminated by Rahner (at several points in *The Trinity*), namely, that the Western tradition understands the undivided action of the Trinity *ad extra* in a way that reduces the presence of the Persons in the economy of salvation to "mere" appropriations and threatens to make their real distinction from one another (the "immanent Trinity") invisible to us. On the contrary, E. argues, Aquinas's teaching on procession, mission, and perichoresis enables us to see how the mysteries of the life of Christ and our own life in grace reveal the Persons of the Trinity to us (see 148), yet without sacrificing their numerical unity of action and, with that, the unity of God. A chapter on the Trinity and the concept of truth shows how a topic that even Thomists are now likely to regard as purely philosophical is for Thomas not only richly theological but also genuinely trinitarian.

Further chapters deal with the ecclesial dimensions of the Eucharist and penance, arguing that Aquinas achieved an effective integration of the interior or individual aspect of each sacrament with its public and communal aspect, rather than playing the two off each other. Similarly Aquinas's antidualistic understanding of the body—not a stranger threatening to the soul, but *quaedam plenitudo animae* (219)—clears the way for seeing the resurrection of the body and the immortality of the soul as complements rather than opposites. At this point E. deals with an issue of great interest to analytic philosophers engaged with Aquinas. He would, I think, find interesting support for his own reading of Aquinas on body and soul in studies such as Robert Pasnau's *Thomas Aquinas on Human Nature* (2002) and Eleonore Stump's *Aquinas* (2003), which appeared after the original French version of this chapter was written.

The book concludes by looking at Charles Journet on evil and George Lindbeck on the nature of theology and doctrine. E. offers sympathetic interpretations of these two very different systematic theologians, showing how much each owes to Aquinas and suggesting that both, nonetheless, would be better off sticking a bit more closely to the letter of Aquinas's teaching. Readers will find E.'s questions to these authors provocative, whether or not they agree with his assessments.

While all E.'s chapters are highly informative, the four on the Trinity, which take up more than half the book, are surely the heart of E.'s argument. Together with his *La trinité créatrice: Trinité et création dans*

les commentaires aux Sentences de Thomas d'Aquin et de ses précurseurs Albert le Grand et Bonaventure (1995), his collection *Trinity in Aquinas* (2003, seven articles originally published in French), and his recently translated *The Trinitarian Theology of Saint Thomas Aquinas* (2007), these papers belong, in effect, to a comprehensive and still ongoing commentary on Aquinas's trinitarian theology. E.'s accomplishment bears comparison with the best work on this difficult topic in the long tradition of commentary on Aquinas. If E. does not always press the speculative issues as hard as some classic interpreters, he has few peers when it comes to a synthetic grasp of Aquinas's teaching on the Trinity across the corpus of his writings, to situating Aquinas historically with both breadth and precision, or to dealing with contemporary theological claims and questions in Aquinas's trinitarian light. Recent trinitarian theology has often thought it could go on without, or against, Aquinas. Because of E., no trinitarian question can now be addressed without listening afresh to Aquinas, and we now know better what it might really take to go on against him.

Southern Methodist University, Dallas BRUCE D. MARSHALL

RECOVERING PAUL'S MOTHER TONGUE: LANGUAGE AND THEOLOGY IN GALATIANS. By Susan Eastman. Grand Rapids, Mich.: Eerdmans, 2007. Pp. xiv + 206. $25.

Why would Paul, a Jewish man of the first century CE, cast himself as a mother, a woman in labor, and as a midwife? Eastman takes up the maternal images and their dramatic effect as found in Galatians, draws on the work of Janet Martin Soskice, I. A. Richards, and on the language theory of Ursula Le Guin (7–8)—the last defining three different kinds of communication: the "father tongue" of power and getting things done (public discourse); the "mother tongue" of relationships and personal experience (mostly private discourse); and the "native language" that incorporates both orientations.

In E.'s view, Paul's use of "mother tongue" language contributes distinctly to his effective communication of the power of the gospel. "His mimetic appeal to 'become like me' is not unidirectional, but reciprocal . . . . As such, it evokes a relational matrix disclosed by the close connections between Paul's own retrospective 'history' and that of his converts. The relational matrix . . . provides both the motivation and the *dynamis* (power) for the Galatians' perseverance in the gospel" (18). In contrast to Paul's "reciprocal" appeal, his opponents ask the Galatians to become like them (54), a "unidirectional," nonreciprocal appeal. As such they do not convey the reciprocity of the gospel.

E.'s understanding of Galatians is also influenced by Richard Hays, Hans Dieter Betz, Elizabeth Castelli, Beverly Gaventa (on maternal images), and especially J. Louis Martyn. Although she occasionally takes

issue with Martyn's conclusions (e.g., his distinctions between theological and anthropological, and the human and divine, 15–16), she has appropriated his theological perspective, including problematic aspects of Martyn's theology. As John Barcay points out in a review of Martyn's Anchor Bible Commentary on Galatians (*Review of Biblical Literature*, November, 26, 2001), Martyn's interpretation sometimes "appears to stray too far into the realm of speculation" even while it remains "one of the greatest readings of Paul." (Barcay also questions Martyn's characterization of Second Temple Judaism and his treatment of Galatians' "anti-Judaic" stance.)

E. focuses on Galatians 4:12–5:2 as pivotal, arguing that close attention to Paul's mode of proclamation here will illuminate our understanding of the letter as a whole (182). She is particularly interested in Paul's imperative appeal to the Galatian assemblies (4:12): "Become like me, for I also have become like you, brothers and sisters, I beg of you" (26; see 28–29). She seeks to demonstrate that Paul's use of "mother-tongue" language is intimately connected with his persuasiveness for the Galatian believers. Maternal metaphors give emotional force to his message by "communicating the staying power of the gospel" (182), and change perceptions of power and authority (188). For Paul, God's power is manifest through the suffering of Jesus. Maternal images show God's care for humankind and provide the essential construct for envisioning a new family, in contrast to the existing patriarchal family (188–90).

While E. draws appreciatively on E. P. Sanders (*Paul, the Law, and the Jewish People*, 1983), neither the historical and social insights of the "new perspective" nor new studies in Paul and empire fit easily with the traditional theological framework chosen by Martyn and E. Although the conflict between new and traditional treatments is mentioned, the social aspects under contention are not pressing issues for E. The relationship she notes between circumcision and full membership in the covenant, while striking in its gender implications, is left to hang undiscussed (53). Not everyone, of course, in the Galatian assemblies would be circumcised; some were women. Were maternal images relevant to those who would *not* be circumcised and, as a consequence, would *not* have had full membership?

As a technical monograph, *Recovering Paul* is appropriate for scholars, libraries, and graduate courses where theories of language and metaphor are of interest. Clearly written and concisely argued, E. augments Gaventa's work and highlights a meaningful purpose for Paul's intriguing choice of language. Although E. does not probe the gender dynamics of the Galatian conflict, she does demonstrate that Paul's maternal metaphors are not incidental but crucial to the rhetorical strategy of his Galatian intervention.

University of St. Thomas, St. Paul, Minn. TATHA WILEY

KLEINE GESCHICHTE DES MODERNISMUS. By Claus Arnold. Freiburg im Breisgau: Herder, 2007. Pp. 160. €9.90.

Claus Arnold, a German church historian and leading scholar on Modernism, published *Kleine Geschichte des Modernismus* on the centenary of the movement's condemnation by Rome. The title describes an ambitious endeavor, as a short history of Modernism is difficult to write, given the complexity of the controversy that intertwined the biographies of numerous theologians with the history of the Roman Catholic Church, spread over several nations, including America, England, France, Germany, and Italy. A.'s monograph fills the gap between encyclopedia entries and more elaborate, in-depth analyses. It is a much needed addition to literature on Modernism.

The Modernist crisis was not a clear-cut event. Scholars have, for example, a variety of notions of its beginning and its ending. Early on, the decree *Lamentabili* (1907) and the encyclical *Pascendi* (1907), in which the movement was defined and condemned, served as entry points for research—which in effect confined research to the categories of the condemnations. A.'s is a differentiated and nuanced methodology that moves beyond the heresiological dimension. He aims "to analyze the constellation of the controversy and its issues, to describe specific controversies within a specific timeframe and trace their consequences, to make networks of Modernists and anti-Modernists transparent, to analyze the discourses in a manner that takes seriously the intellectual options of each dialogue partner, and, with recent access to the archives of the Congregation of the Doctrine of Faith, to offer a more differentiated description of the influence of anti-Modernism on the teaching authority of the Church" (20–21). A.'s monograph fulfills this expansive description.

A.'s introduction both makes the dynamics of the conflict transparent and pays attention to subtle details. The diversity of the reform movements, the breadth of theological issues, and the interdependence of the protagonists on their sociocultural environment and networks are well portrayed. Rather than sketching the period in bold, imprecise yet isolating strokes, he applies a well-crafted and subtle style that binds the various elements. The volume concludes with a chronology and a bibliography; these, however, need emendation. The chronology seems random at times. Key Tyrrell publications, as well as his death, are omitted.

The driving forces of A.'s presentation are the individual protagonists in the Modernist crisis. True to his own program, A. succeeds in describing and analyzing theologians without passing judgment. This accounts especially for the way he details the drafting of *Lamentabili* and *Pascendi*; his description of their genesis provides a more differentiated picture of the anti-Modernist campaign and its proponents. Due to long-standing inaccessibility of key documents, a rather monolithic portrayal of the teaching authority has dominated the literature; now A. can and does provide a more nuanced description of that authority. It can be argued that A.'s choice of theologians, above all Loisy, Tyrrell, von Hügel, and Bremond,

is limited. Yet, for the purpose of this introduction, his descriptions suffice. Of the key figures, his portrayal of Loisy is the most subtle. Indeed, A. is not a Tyrrell or von Hügel specialist, yet he transcends the stereotypical images of Tyrrell as a rebel with a cause and von Hügel as the pope of the Modernists.

This brief history successfully balances biography, history, and theology. A. is meticulous in his language. He brings Modernism and its complexities to life, though a second read is recommended to grasp the nuances. He provides not a smooth and clear-cut concept of Modernism but rather a multifaceted description that highlights key aspects and introduces stepping stones for further study, making this a key text for those seeking deeper familiarity with Modernism. For more advanced scholars it provides a refreshing reintroduction as well as summaries of latest findings. An English translation would be helpful.

University of Freiburg, Germany CLARA GINTHER

CHRISTIANITY IN LATIN AMERICA: A HISTORY. By Ondina E. González and Justo L. González. New York: Cambridge University, 2008. Pp. xi + 331. $80; $23.99.

Christianity in Latin America provides an excellent, comprehensive overview of the region's Christianity, active in the hemisphere since the 1492 arrival of Columbus. The two authors, however, rightfully point out that, to understand late-15th-century Latin American Christianity, one must also understand the European Christianity that arrived with Columbus, which was a Spanish Roman Catholicism heavily marked by the *Reconquista*, the Catholic "reconquest" of the Iberian Peninsula. The *Reconquista* had cemented Spain's self-understanding as the great defender of Catholicism against pagans and heretics, an attitude shaping its approach to the Americas' indigenous peoples.

The authors present Latin American Christianity critically, with all its complexity: the trans-Atlantic slave trade, internal conflicts, colonialism, independence movements, and the later arrival of Protestantism. They also critically steer among various versions of that history: official/institutional, popular, and synchronistic. Chapter 1 provides an overview of pre-Columbian American, African, and Spanish religions; chapter 2 traces their first violent and unequal encounter, with a focus on the role of the church. Chapter 3 covers the bulk of the colonial period, and chapter 4 examines the rise of independent Latin American nations. The following two chapters examine the struggles of a Latin American Catholic Church that sought to find its role and voice in newly independent nations. Chapters 7 and 8 chronicle the arrival of Protestantism. Chapter 9 examines the impact of Vatican II, most notably through the 1968 meeting of Latin American bishops in Medellín, Colombia, and the subsequent explosion of liberation theology. Chapter 10 covers yet

another explosion, the rapid contemporary growth of Pentecostalism. The final chapter offers a thematic summary, drawing together the different historical eras to examine common threads that unite Latin American ecclesial history.

The book's chronological rather than regional organization helps convey a sense of Christianity as a dynamic whole. Similarly, the authors contextualize present developments in light of the history that shaped them. It is clear, for example, that while Catholicism has left a strong cultural mark, the church's lack of clerical leadership has allowed for both the empowerment of the laity and the spread of Protestantism.

For those interested in more-detailed accounts of particular regions, the text along with its extensive bibliography can helpfully direct further research. Some areas are weak: scholars looking for a strong treatment of the Spanish-speaking Caribbean or in-depth discussions of the Catholic Church's complicity in the slave trade will need to look elsewhere. Still the Gonzálezes' fine introduction reminds both beginners and scholars that the birth of Latin American liberation theology is predated by a rich intellectual, political, and liturgical history. The book is an excellent resource for classes in Christian history, Latin American theology/history, and Latino/a theology.

University of Miami MICHELLE A. GONZALEZ

TEOLOGÍA EN AMÉRICA LATÍNA. Directed by Josep Ignasi Saranyana. Coordinated by Carmen-José Alejos Grau. Madrid: Iberoamericana/Vervuert, 1999–2008. Vol. 1: DESDE LOS ORÍGINES A LA GUERRA DE SUCESIÓN (1493–1715). 1999. Pp. 698. €42. Vol. 2.1: ESCOLÁSTICA BARROCA, ILUSTRACIÓN Y PREPARACIÓN DE LA INDEPENDENCIA (1665–1810). 2005. Pp. 956. €56. Vol. 2.2: DE LAS GUERRAS DE INDEPENDENCIA HASTA FINALES DEL SIGLO XIX (1810–1899). 2008. Pp. 1126. €56. Vol. 3: EL SIGLO DE LAS TEOLOGÍAS LATINOAMERICANISTAS (1899–2001). 2002. Pp. 773. €48. Set of four €120.

These volumes document and describe resources (available in no one library but gathered throughout Latin America and Spain) that bear on Latin American theological, religious, and ecclesiological developments. A team from all the countries surveyed contributed to the set, under direction and coordination from the University of Navarra.

Volume 1 includes research on unpublished material from church and academic archives; the volumes on later periods feature careful readings of the theological journals from the Protestant and Catholic faculties across the Continent. While scholars worldwide recognized the 20th century as "the century of Latin American theologies," the liberation theologies that have been translated from the Spanish and Portuguese are only a segment of the rich scholarly and religious reflection that has been produced over the past five centuries.

The authors are attentive to many contemporary methodologies, moving beyond formal scholarly works and church documents to analyses of mission strategies, travelers' journals, manuals of clerical formation, homiletic materials, and catechetical debates. There are, however, important sections on early academic institutions and local councils before and after Trent. The Latin American and Iberian conciliar tradition is strongly represented. There were moderate conciliarists in both Latin America—none of whose bishops were allowed to attend Trent—and in Spain itself. In fact, because Iberian royal privileges were often retained by the 19th-century republics, national governmental tensions with the Holy See continue into the 20th century, though conciliarist ecclesiology died with Vatican I.

Volume 2.1 contains a wealth of material on the reception of Trent and the theological publications that emerged from the conciliar seminaries, including the fascinating role of the Jesuits (their suppression, its influence of the theological reflection in Latin America, and Latin American former Jesuits' publication in exile). Popular religion, debates about the Enlightenment and independence, and popular movements are included, as are formal academic treatments.

Volume 2.2, covering the period from independence to the eve of the 20th century, treats the protracted struggle between the new republics and the Holy See, the tensions between laicist and clericalist factions and their intellectual legitimatizations, the Latin American input into Vatican I and the dogma of the Immaculate Conception, early reflections on tolerance and pluralism, and the variety of concordat relationships that finally emerged. The conciliar tradition continued during this period, producing important reflections that paralleled European debates, but with particular contextual contributions.

Volume 3 fills out the rich and varied theological history that goes well beyond the contribution of liberation theology or the documentary contribution of CELAM and various bishops' conferences, as important as these may be. Likewise, the judicious typology and critical differentiation among the streams of liberation theology provide helpful analytical tools for situating these developments within continent-wide Catholic and Protestant reflection. Surveys of feminist contributions, of popular religion and theological reflection emerging from it, and of evangelical Protestant movements, give a texture and comprehensiveness to the survey that is an important balance to the more limited view available to the English-language reader.

Because of the encyclopedic character of the work, it may be most useful for the bibliographical introduction it provides to the authors, texts, and periods covered. Nevertheless, the set will be indispensable for any serious theological library.

Memphis Theological Seminary JEFFREY GROS F.S.C.

AT THE THRESHOLD OF THE HALFWAY HOUSE: A STUDY OF BERNARD LONERGAN'S ENCOUNTER WITH JOHN ALEXANDER STEWART. By Mark D. Morelli. Boston: Lonergan Institute at Boston College, 2007. Pp. xxiv + 271. $20.

In the early 1970s, when interviewed about the sources of his thought, Bernard Lonergan recalled a particular book on Plato that had affected him deeply as a young man. He had forgotten the author's name, so "I went down to the library, patiently worked through the cards listing books on Plato and, finally, when I got to 'S' found my man. I got the book out of the stacks, took it to my room, and found it fascinating reading" (*A Second Collection* [264]). The book was John Alexander Stewart's *Plato's Doctrine of Ideas* (1909). It influenced Lonergan immensely. "From Stewart I learnt that Plato was a methodologist, that his ideas were what the scientist seeks to discover, that the scientific or philosophic process towards discovery was one of question and answer" (264).

That Stewart's work is still fascinating reading is corroborated by Morelli's present study, as he narrates in intriguing detail just who John Alexander Stewart was and how he fit into the philosophical currents of late 19th- and early 20th-century Oxford. Stewart is a virtually forgotten figure in contemporary philosophy; it was Lonergan's genius to find in this Oxford don's writings an anticipation of his own mature philosophy. Indeed, it was the original genius of Plato who set these two late modern philosophers on the journey into their own minds to find there anticipations of "the Forms."

M. paints a broad picture of modern English philosophy, shedding light not only on Stewart's journey but also on Lonergan's. For Stewart the major conflict in Plato studies lay between the translators, the "textualists," who were only interested in what Plato said, and the "interpreters" who, as Stewart put it, sought to identify in their own experience what Plato was talking about. They asked, "What human and psychological experience was Plato talking about?" The textualists tended to make Plato's Ideas seem fantastic because they did not relate them to the facts of present human psychology, but granted access to them—as past philosophical event—solely though documentary evidence (if only marshaled correctly).

Anyone familiar with Lonergan's thought will recognize why these ideas rang such a bell. According to Stewart, the Forms are not separate "things" but rather "points of view" according to which the sensible world becomes intelligible. They are heuristic structures arrived at through insight that enable the scientist to get a bead on the data. For him the Ideas, so far as their methodological significance is concerned, are nothing more than concepts-in-use—the instruments by which, when employed, human understanding performs its work of interpreting the world (this sensible world, not another world beyond). In a word, Plato was a methodologist; he was interested in the heuristic structures along which human consciousness flows; and this was Lonergan's overriding interest as well.

The book is a meticulously researched account of Stewart's early life as the son of a minister in Edinburgh and of the philosophical influences that

shaped his thought, including the influence of Mark Pattison, who had been an early devotee of Newman at Oxford. M.'s account is a dramatic narrative of the idealist currents that descended upon Oxford in the late 19th century, their rejection by various empiricist and "realist" movements, the dawning influence of pragmatism, and Stewart's position in the midst of it all. Anyone who wants to learn something of the history of philosophical currents in England would do well to read this book. I imagine M. deeply enjoying his research as it led him to Oxford, its philosophical battles, factions, and intrigues. And all this sets the stage for understanding Lonergan's critical realism in the context of modern philosophy. M. has a very interesting and extended section on what Lonergan meant by his own early "nominalism" and how Stewart, along with Plato and Augustine, contributed to Lonergan's major philosophical breakthrough: what he called his intellectual conversion.

Three observations, the first substantive: The book could have referenced John Henry Newman more liberally, especially the importance of Newman's "assent" as the background for Lonergan's notion of judgment as mediating reality. After all, Lonergan considered Newman "his fundamental mentor and guide." Second, a quibble: this very fine book deserves an index. Finally, a small compliment among many: there is a great picture of an English house on the cover of the book, presumably Stewart's in Oxford?

In summary, if John Alexander Stewart's name goes down in the history of philosophy, it will likely be due in no small part to his influence on the young Lonergan. M. has gifted us all by spelling out that influence.

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

VATICAN II: DID ANYTHING HAPPEN? Edited by David G. Schultenover. New York: Continuum, 2007. Pp. v + 186. $16.95.

Many, often contradictory, articles and books are appearing that address the question of how properly to interpret Vatican II. Schultenover's collection contributes to this ongoing, sometimes cantankerous, discussion. In John O'Malley's second article, we find a description of the book's origin (52–54). In 2006 O'Malley responded in *Theological Studies* (March 2006) to a book published the previous year by Archbishop Agostino Marchetto. In an unnuanced way Marchetto had claimed that Vatican II was fundamentally in continuity with the past. In subsequent issues of *TS* (June 2006; December 2006), Stephen Schloesser and Neil Ormerod supported O'Malley's hermeneutical stance but widened its perspective. To these three, S. has added an article by Joseph Komonchak, previously published in *Theology Digest* (Winter 1999), titled "Vatican II as an 'Event.'" The result is an impressive collection of high-level scholarship demonstrating that something *did* happen at Vatican II and that interpreting the council is a complex and multifaceted endeavor.

The book's introduction, also written by O'Malley, provides basic information about the origins of the council, the topics it dealt with, and, most significantly, the historical background from which the council emerged. Then Komonchak draws attention to three helpful perspectives for interpreting Vatican II: the experience of those who were involved; the form of the final documents; and Vatican II understood as an "event." This final category is certainly the most complex, because it is based on historians' judgments as to whether or not something is an "event," and, if so, on their decisions concerning within which broader context should the "event" be placed.

O'Malley shifts the discussion away from "what" the council said to a focus on "how" the council said it. He shows how Vatican II was unlike other councils in its panegyrical linguistic style and thus in the manner in which it spoke to the world. Vatican II addressed the church and world as "brothers and sisters"; it used friendly terms such as "cooperation," "partnership," and "collaboration"; spoke inclusively with appeals to expressions such as "human family"; and indicated significant change in the offing with words like "development," "progress" and "evolution." In adopting this literary style, O'Malley says "Vatican II redefined what a council is."

Schloesser applauds O'Malley's hermeneutical shift from "what" to "how" and adds the question "why": "why did the council feel the need to use such language?" His answer is to place the council in the broader sociopolitical context of the 20th century—the Holocaust, two world wars, the atomic bomb, the Cold War, the Cuban missile crisis, etc.—and to conclude that the council had an ethical obligation to break with this past, to address larger and more fundamental questions, and to offer a message of hope. Those who deny the council's discontinuity with the past engage in "purposeful forgetting" (93). History and memory are important, Schloesser argues, not only for the sake of truth but "for the sake of the good."

Ormerod builds on these two earlier articles but moves away from their historical approach to assess the change at Vatican II in more theological categories (using the work of Bernard Lonergan and Robert Doran). In Ormerod's view the church is defined by its mission and, in the years leading up to Vatican II, it had failed to properly embrace its mission. The church had to change in order to fulfill its mission in a changing world.

Despite differences among the authors, the book's overall stance is clearly on the side of discontinuity. Thus, in order to gain a broader perspective on the debate, researchers will want to study other methodological approaches (e.g. continuity, reform). One might question the need to buy the book given that its articles are so easily accessed electronically. To this, though, I suggest that searching by keyword would not necessarily draw researchers to all these articles, thereby missing the sustained and mutually-augmenting discussion among them. It will remain useful for understanding the interpretation of Vatican II to have such a valuable collection readily available on library and personal shelves.

University of St. Michael's College, Toronto MICHAEL ATTRIDGE

A BROAD PLACE: AN AUTOBIOGRAPHY. By Jürgen Moltmann. Minneapolis: Fortress, 2008. Pp. viii + 406. $27.

E. H. Carr once argued in *What Is History?* that, before studying history, one should study the historian. Moltmann has given us an opportunity to do just that in the field of theology. Here we glimpse the underlying coherence and causes for the trajectory and substance of his thought.

The Second World War shaped M.'s decision to become a pastor and theologian and particularly influenced the areas of theology that he subsequently examined. He grew up in a highly cultured but not particularly religious family. Drafted into the Wehrmacht in 1943 at the age of 17, he saw combat in Holland and was captured in February 1945. While in a prisoner of war camp in Scotland, he was struck by reading Psalm 39 and by Jesus' cry of abandonment in Mark's Passion narrative. The experience prompted him to study theology at Göttingen University, gaining his doctorate in 1952, and led to his entry into the parish ministry of the Reformed United Church of Prussia, where he served until taking a lectureship at the Church Seminary in Wuppertal in 1957. With his wife, fellow theologian Elizabeth Wendel, he moved in 1964 to the University of Bonn before settling permanently at Tübingen University in 1967.

Seeing his theological work as integrally linked to the Church and pastoral care, M. constantly engaged in public debate with other Christians, the professions (particularly medicine), the disabled, and, for a time, with Marxists. On reading Ernst Bloch's *Das Prinzip Hoffnung* in 1960, he developed a long-standing professional and personal friendship with Bloch, the iconoclastic East German Marxist and self-styled "atheist for God's sake." With Bloch he was part of a daring dialogue between theologians and Marxists that lasted until the suppression of "socialism with a human face" in Czechoslovakia in 1968.

Bloch's vision of a Marxism rooted in Judeo-Christian messianic vision led M. to approach a theology rooted in hope. His *Theology of Hope* (1964, English 1967) was informed by his strong sense of divine promise, expressed in the Resurrection, with human history as the mission of the kingdom of God. Published in a time of expectation and uncertainty—Vatican II, U.S. civil rights struggles, the war in Vietnam, etc.—the book captured the imaginations of theologians and laity, Christians and non-Christians. M. became a theological celebrity (much to his surprise), a regular traveler to conferences and guest speaker at universities throughout the world.

The Crucified God (1972, English 1974) built on his earlier work but focused more on the Passion and suffering. Frequently misread (e.g., by Dorothee Sölle) as an attempt to justify a sadistic God, it is more properly understood as an attempt to, in M.'s words, "live with the open wound" of the reality of suffering, to understand how God suffers with humanity. Biographically, it reads as an extended meditation of Jesus' cry of dereliction that had led M. to faith more than 20 years before.

Community and the communal nature of faith manifest themselves in M.'s autobiography as much as does suffering. They are as central to his

later writings on Trinity, Spirit, and the church, as they are to his account of the inevitable struggle to balance family life with academe. The themes of family and community in Spirit recur throughout the book. The sense of community in the Spirit led him also to greater engagement with the ecumenical movement and to visits to countries including Argentina, China, South Africa, and the United States. It led him to espouse passionately the principle of open communion within churches and of political engagement on behalf of the oppressed. From the *Theology of Hope* onward, M.'s public theology has expressed itself in what has become known as political theology, a theology of political engagement to make God's promise of the kingdom manifest in history. Not surprisingly, he became involved in a range of theological wrangles with some Latin American liberation theologians, some of whom dismissed him as European and bourgeois. In many respects, though he is too modest to admit it, time has often proved him right.

While an excellent summary of M.'s work, his book is a profoundly humble self-portrait of a major theologian whose work is solidly rooted in a faith that constantly grows out of his life and sense of discipleship. At times we find a mind that is still filled with a sense of wonder—at the world he encounters and at the mystery of God. Applying Carr's proposition to theologians, a close reading shows that there is a dialectical relationship between autobiography as theology and theology as autobiography. For reminding us of this, M. deserves further thanks.

The Jesuit Institute – South Africa, Johannesburg ANTHONY EGAN, S.J.

WHAT HAPPENED AT VATICAN II. By John W. O'Malley. Cambridge, Mass.: Harvard University, 2008. Pp. xi + 380. $ 29.95.

At the current stage of Vatican II studies and in light of the council's ongoing reception, O'Malley offers deepening insight into the council while also exhibiting mastery of the huge number of books and essays on Vatican II published these past four decades. His study takes into account the very best of the archive-based historiographical research led by the five-volume *History of Vatican II* (1995–2001, ed. G. Alberigo and J. Komonchak) and the most recent five-volume *Theologischer Kommentar* (2004–2005), without neglecting the first but no less essential three-volume *Kommentar* (1966–1968).

Far from simply commenting on commentaries, however, O'M.'s study presents a strong sense of the council as a lived event. The choice of an early chapter on "The Long Nineteenth Century" between the reigns of Gregory XVI and Pius XII (chap. 2) conveys a sense of a profound shift between preconciliar Catholicism and the concrete developing of the council as a living, debate-stirring reality. This daring but rewarding choice, which reminds church historians of the first and most critical volume of Hubert Jedin's *History of the Council of Trent* (1949), seems the natural way to approach the history of Vatican II. Yet O'M.'s decision stands out

as one of the most visible differences from, say, the Alberigo-Komonchak *History of Vatican II,* hinting, as I will suggest, at a new period of conciliar interpretation.

O'M.'s skillful narration strengthens his efforts to bring back Vatican II as a living event, but he also tackles the conspicuous absence in the historiography of Vatican II of serious studies about two major players: Paul VI and the so-called "conciliar minority." O'M. stresses the differences between John XXIII and Paul VI. Paul VI's role especially receives attention: "the so-called red pencil of Paul VI"; the role of the papal apartment in competition with the floor of St. Peter's; Paul VI's role in the destiny of the *De oecumenismo*; the *Nota explicativa praevia* to *Lumen gentium*; the shaping of the new "Bishops' Synod"; the (non) reform of the Roman Curia; the celibacy issue; and contraception.

O'M. identifies three main issues that he calls "the issues-under-the-issues" (298). The first is the possibility of change in the Catholic Church: how would the church deal with it? O'M. analyzes theologians' and historians' difficulties, being still caught up in the long 19th century, with landing on an acceptable word for "change"—the most discussed options were *aggiornamento* (updating with the present), *development* (for the future), and *ressourcement* (return to the headwaters of the Christian tradition). Second, there is the relationship between center and periphery that can be appreciated only through a historical view of, but not the "fundamentalist" or positivist approach to, conciliar documents. And last there is the issue of Vatican II as a language event, the council deserving and needing to be read in its intertextual character and "spirit."

O'M.'s judgment on the outcome of the debates on all the issues-under-the-issues is sharp. He affirms that "on the final outcome of the council the minority left more than a set of fingerprints, which means that it left its mark on the three issues-under-the-issues. On the center-periphery issue the minority never really lost control. It was in that regard so successful that with the aid of Paul VI the center not only held firm and steady but, as the decades subsequent to the council have irrefutably demonstrated, emerged even stronger" (311).

O'M. acknowledges two historiographical traditions about Vatican II, but at the same time strives beyond "conservative/reactionary" and "progressive/liberal" trenches toward a new wave of historiography. This "new wave" (which I call the "third wave"—after the first period of autobiographical accounts and commentaries, and the second of the archive-based historiography) will need to pay more attention to new areas such as language, intertextual history, and other intertextual issues of Vatican II.

In his conclusion, O'M. recognizes the intertextual character of the 16 documents as "an essential step in constructing a hermeneutic for interpreting the council. . . . In that sense Vatican II conveyed a 'spirit'" (310). O'M. rightfully distances himself from some current criticism against the council's alleged historical hermeneutics when he affirms that its spirit was

a spirit that, neither in the 1960s nor today, concede much to our contemporary *Zeitgeist*: "in a world increasingly wracked with discord, hatred, war, and threats of war, the result was a message that was counter-cultural while at the same time responsive to the deepest human yearnings. Peace on earth. Good will to men" (311). O'M. not only dares to use the expression "spirit of Vatican II," but also makes a convincing case for the dire need to take account of that "spirit" in order to understand a church that insists it is led by the Spirit.

Jesuit Institute at Boston College MASSIMO FAGGIOLI

EMBRACING PURPOSE: ESSAYS ON GOD, THE WORLD AND THE CHURCH. By Geoffrey Wainwright. Peterborough, England: Epworth, 2007. Pp. xii + 370. $29.99.

Geoffrey Wainwright, an ordained member of the British Methodist Church and professor of systematic theology at the Divinity School of Duke University, is one of the most highly esteemed theologians in the English-speaking theological community. He has made major contributions to the modern ecumenical movement, being a leader in what might be called its second generation (following on such giants as Charles Brent, Willem Visser 't Hooft, and Augustin Bea). His solid irenicism, learning, and patient, well-mannered politeness in listening to the convictions of others have helped formulate consensus among Christians. He has effectively illustrated that not every theologically differing viewpoint is *ipso facto* church-dividing. During his lengthy involvement in the Faith and Order Commission of the World Council of Churches, he provided yeoman service as an early redactor of the landmark Faith and Order document *Baptism, Eucharist and Ministry* (1982) and then as one of its final redactors along with John Zizioulas and Jean-Marie Tillard.

Bringing together some 14 of his recent essays, most composed since 2000, was a felicitous decision by Epworth Press. Many were previously available only in specialized journals or *Festschriften*. The articles are organized into five subject areas: God and divine interaction with the world (chaps. 1–4); the centrality of Scripture and tradition (chaps. 5–7); the urgent need for reintegration of Christian unity (chaps. 8–10); the church and eschatology (chaps. 11–12); and critical challenges of our times ("modern heresies" and relativism) (chaps. 13–14). Each chapter contains richly documented endnotes that draw upon his broad reading across ecclesial traditions and languages. His expositions are largely narrative, but underlying them are formulations of solid methodological principles that he argues are needed for a balanced ecclesiology and ecumenism.

Of particular interest are essays that address ecumenism from various perspectives. His 2004 address at a symposium of the Pontifical Council for Promoting Christian Unity, "*Unitatis Redintegratio* in a Protestant Perspective," illustrates how much richer the documents of Vatican II would

have been had the drafters collaborated more closely with non-Catholic observers. Of special value is a twelve-page personal epilogue, a kind of autobiographical account that recalls various stages in his Christian and academic formation. He alludes to his Yorkshire childhood, his years of schooling at Cambridge, his six years (1967–1973) of teaching and pastoring in Yaoundé, in Cameroon, West Africa, before he relocated to the United States, first at New York's Union Theological Seminary and ultimately at Duke. He provides informative accounts of his involvement with the World Council of Churches and his guest professorships at the University of Notre Dame and the Gregorian University. He also describes the influence of his membership in the international Societas Liturgica. W.'s interest in liturgical theology is reflected in the many writings that demonstrate his skills as a professor and preacher. He manifests a sympathetic understanding of the strengths and weaknesses of the Roman Catholic Church and offers a creative response to the invitation for dialogue with John Paul II's encyclical *Ut unum sint* (1995) and to Benedict XVI's warnings of relativism.

In reading this valuable collection, I experienced a certain wistful sadness as I recognized that, despite W.'s intensive labors, his solid commitment and hopeful aspirations, as well as the articulate consensus statements he helped craft, many, if not most, of his ecumenical goals have not been realized. The reasons for this failure include lack of courage on the part of church leaders, perduring rivalries or still latent prejudices among some, and failures to communicate with the faithful at large. So much goodwill and so many positive insights still remain unheeded by the Christian community as a whole.

Boston College MICHAEL A. FAHEY, S.J.

BEFORE DALLAS: THE U.S. BISHOPS' RESPONSE TO CLERGY SEXUAL ABUSE OF CHILDREN. By Nicholas P. Cafardi. Mahwah, N.J.: Paulist, 2008. Pp. xii + 255. $27.95.

In the somewhat quieted wake that has followed the maelstrom created by clergy sexual abuse and episcopal mismanagement, attention is now turning to their underlying and more long-term "causes." Various authors have rounded up the usual suspects: clericalism, patriarchy, homosexuals in ministry, a general laxity in moral norms, and simple, old-fashioned failures in fidelity to long-standing church teachings regarding sexuality. Donald Cozzens exemplifies the first two on this list; Richard John Neuhaus certainly speaks voluminously to the rest.

Cafardi introduces yet another explanation and tries to make a case for the neglect of the canonical, penal solution; the failure to use the time-honored canon laws of the Church is really to blame for the whole mess. C. brings impressive credentials and experience to the topic. He is the former dean of Duquesne University's Law School, holds both civil and canon law

degrees, and was appointed an original member of the USCCB's Committee for the Protection of Children and Youth. Thus he participated in the initial attempt to manage and oversee the bishops' protection and prevention strategies.

This book is a "historical synopsis and canonical analysis of the American bishops' original response to the sex abuse crisis that convulsed the Church in the United States from 1984 to approximately 1994" (ix). C. achieves that goal admirably. His careful exposition of the relevant canons could have been used to ameliorate many of the situations the bishops confronted, and, at the same time, provides a searing indictment of church leadership.

Alas, in C.'s view, "one thing that the bishops did not do was to rely on the clear law of the Church and treat these actions as canonical crimes" (15). This, in essence, is the thesis of the book: in the future, bishops should use the law available to them, and the law itself should be changed to make it easier for them to do just that.

C. decries the triumph of the therapeutic model on which the bishops fell back. Therapists at just about all the major treatment facilities for clergy take their share of knocks here. C. admits, though, that "the treatment option was certainly better than what the bishops had been doing before they turned to therapy" (127)—that is, nothing much at all. The penal solution could and should have been used more regularly, C. insists—despite the fact that a majority of American canonists said publically that it was too cumbersome and they were too inexperienced with the penal process. The author carefully cites many prominent canonists (there are a full 98 pages of endnotes) suggesting that none of the penal approaches was really feasible, but he still suggests that they should have tried.

C. makes much of the 1917 Code of Canon Law's provision for a bishop having the power to suspend a cleric *ex informata conscientia*, based simply on his own judgment that a crime has been committed (1917 Code, canon 2186 1). But then he details how the Code placed some fences around this privilege, namely, that it was an "extraordinary" power to be used only when "grave inconvenience" prevents the bishop from using the normal penal process (59). C. then remarks how much of this "power" was not carried forward into the 1983 Code, but concludes with a kind of "wiggle-room" solution that could have been attempted.

Some of the logic seems a bit disingenuous here, as it does when C., despite many supporting notes, seems to get confused using data from the John Jay College study and then other authorities whom he quotes approvingly. For example, C. makes much early in the book of the "children" who were abused, saying it is a fantasy to suggest that the problem was emotionally immature priests grooming late adolescent boys (x). He quotes the John Jay College figures here suggesting that less than 15 percent of the minors were 16 to 17 years old; most were younger. A few pages later (25), he quotes noted canonist John Beal saying "the majority of victims of clergy sexual abuse in the United States have been sixteen or seventeen years old when the abuse occurred." One cannot have it both ways.

Although the thesis C. proposes seems obscured by some of the facts he presents, his study is overall a valuable addition to the search for contributing, if not ultimate, "causes." It will be especially appreciated by canonists looking for a good summary of applicable law in these cases. It also provides a good, if brief, history of sexual crimes committed by clergy. (This is not a new phenomenon.) But as an exclusive perspective, the canonical lens leaves a bit to be desired.

Boston College JOHN ALLAN LOFTUS, S.J.

JOHN PAUL II ON THE BODY: HUMAN, EUCHARISTIC, ECCLESIAL: FESTSCHRIFT AVERY CARDINAL DULLES, S.J. Edited by John M. McDermott, S.J., and John Gavin, S.J. Philadelphia: St. Joseph's University, 2007. Pp. xiv + 410. $45.

This collection is both a presentation of the late pontiff's theology as well as a Festschrift for Cardinal Avery Dulles, S.J. All contributors are members of the Society of Jesus who have been meeting over the last few years at conferences devoted to John Paul II's thought. Most, but not all, are in the early stages of their careers. While the book offers an extensive examination of the many dimensions of John Paul II's *The Theology of the Body* (1997), it is also clearly directed against more liberal interpretations of Catholic teaching.

John McDermott's introduction illustrates this latter point. He focuses on Dulles's contributions and also offers a problematic (to me, at least) interpretation of Vatican II: "Without the Council the devastation which the Catholic Church experienced in the United States might not have been so violent" (7). And, he writes, in 1968 progressives "crossed the Rubricon [sic] in rejecting papal doctrine" on contraception (14). The book also eschews the use of any inclusive language, referring to "man" throughout.

The rest of the book consists of major presentations on *The Theology of the Body* with responses and reflections, followed by roundtable discussions on John Paul's Holy Thursday letters, and it concludes with commentaries on two other encyclicals. These essays evidence a thorough, careful, and sympathetic reading of John Paul's theology. Some offer modest critiques of his thought. Thomas Stegman's response, for example, highlights the importance of the historical-critical method in the use of Scripture in papal writings. Brian Daley's essay on the priesthood is very helpful for its historical overview and its argument for the close alignment of Jesuit ideals with John Paul II's presbyteral theology. Dulles himself picks up on the symbol of "body" in his "Church as the Body of Christ" and in "Primacy and Collegiality," both of which offer interesting insights into John Paul's role, as Dulles sees it, as "consistent with Vatican II's teaching on collegiality" (192).

The significance of the "nuptial meaning" of the body—a major theme for John Paul II—is of central concern. Christopher Collins, in two essays, argues for the complementarity of men and women, and stresses the need

for marriage to have a "source of authority in order to thrive," for married men to act as "strong husband[s] and fathers[s]," and for "mother's active submission" in families—all as antidotes to contemporary notions of marriage of "autonomous individuals" that has played out "in the multiplication of broken relationships in our culture" (253). While he carefully does not advocate that men are superior to women or that women exercise their own "power" in "calling forth the authority of the father" (254), Collins still sees a hierarchical structure for authority as necessary in both family and church. McDermott and Robert Kroll's essay, "Virginity for the Sake of the Kingdom," offers a nuanced argument for the traditional superiority of celibacy over married life. Earl Muller's essay on the "Nuptial Meaning of the Body" offers a trinitarian focus for understanding this theology as rooted in the divine.

The book has the advantages and disadvantages of any conference collection. And it is unfair to fault a book on the theology of the body written entirely by celibate men on the basis of their status alone. They have all read and thought deeply on this topic. Nevertheless, the treatment remains largely academic, in the sense that there is a paucity of concrete application—with the exception, perhaps, of the sections on women's "active submission." As a Festschrift, the book testifies to Dulles's high regard among the contributors and to the wide range of his thought. It is not the best introduction to the thought of John Paul II; those seeking an introductory approach would be better served by other works. The book will be of special interest to those already fully committed to the late pontiff's thought with its vision of family, society, and church based on the nuptial relationship, and, for those seeking a deeper exploration of these topics, the book offers food for thought—perhaps not for every taste, but nevertheless, substantial fare.

Loyola University, Chicago SUSAN A. ROSS

MARIA—NICHT OHNE ISRAEL: EINE NEUE SICHT VON DER LEHRE VON DER UNBEFLECKTEN EMPFÄNGNIS. By Gerhard Lohfink and Ludwig Weimer. Freiburg im Breisgau: Herder, 2008. Pp. 443. €28.

Far transcending the superficiality of seeing in Mary only a "subversive sympathizer," the book is about God's power to restore and transform the world and to open up for us what is meant by "paradise." The authors do this by presenting Mary as a symbol for the OT prehistory of Jesus, a true symbol for Israel's election, salvation, and gaining paradise before the actual coming of Christ (but still, and definitively, only from and through him). Only on the basis of the Catholic Church's declarations about Mary as found in the stirring history of Israel, Lohfink and Weimer point out, can we begin to understand, experience, and formulate the incarnation of the Son of God in Mary. (Thus they powerfully expose, as being hopelessly out of touch with what it means to be Christian, the slightest hint of supersessionism or anti-Judaism.)

In part 1, after outlining Jewish and Christian understanding of sin and describing our contemporary inability to accept personal guilt for sins we do not commit, the authors offer helpful insight into the pervasive reality of original sin; they point out, for example, how we are born into, become part of, and also personally contribute to the further destruction of an already ecologically damaged world. We not only inherit, but also personally contribute to, this humanly caused sinful situation (*von Menschen verschuldeter Unheilszusammenhang*). This approach enables L. and W. not only to sidestep the commonly perceived contradictions between original sin and an evolutionary view of the world, but also to point out that the reality of original sin courses through the entire OT and the first eight chapters of Paul's letter to the Romans.

Part 2 looks at the positive side of this picture. It points out what God was doing through Abraham and Moses, through Israel's joyful experience of Torah and the (Temple) institutions of atonement, and finally through the prophets and Israel's experiences of Wisdom and God's persistent fidelity. The OT narrative of God's intervention shows that God's redeeming grace was already at work from the beginning, thus enabling L. and W. to affirm that the dogma of the Immaculate Conception of Mary (which they carefully and precisely expound in part 3) is also a dogma about Israel. The dogma's felicitous precision affirms not only the traditional belief that Christ alone is the redeemer of all who are redeemed, but in also affirming that Mary, preserved from all taint of original sin, is redeemed on account of the foreseen merit of Christ, the dogma also allows the affirmation that these same foreseen merits of Christ were at work in the sanctification of the holy ones of Israel and even of pre-Israel (e.g., in Abel and Noah [*ecclesia ab Abel*]). For all her uniqueness, Mary was part of an already ongoing history of salvation. Original sin did not come about all at once, and neither did our liberation. L. and W. are saying that God could not and did not sit by quietly and simply just watch as his creation was being perverted. From Genesis to Malachi, biblical authors tell the story of God's "counter-action."

Although powerfully convincing in its main thesis, the book will not satisfy everyone. Its length is daunting, but this length is also part of its power and charm. It invites us not just to reflect, but also to contemplate and meditate. Does it overkill, overargue its main thesis? Yes, perhaps, but we are also dealing with a badly needed corrective pendulum-swing. Scholars might ask for more documentation. There are a relatively meager 23 pages of endnotes that mostly indicate briefly the principal biblical and scholarly supports (indeed quite extensive as the bibliography shows) for the authors' positions, but that do not engage in argument with alternate positions. There is no subject index, but in a book with a clear outline and narrative, such an index is arguably superfluous. In a remarkably unobtrusive way, the book draws on an extraordinary breadth of theological and exegetical expertise. Largely because its extensive biblical quotations are smoothly woven into the "narrative," it often reads more like *theologia*

prima (talking to God) than *theologia secunda* (talking about God). One thing the book fails to do—something a full treatment of redemption from original sin would require—is to engage extensively the social and natural sciences. But that, a thorough study of the "phenomenology of redemption," would be another book. This book already offers so much that it cries out to be translated into English.

Boston College ROBERT J. DALY, S.J.

CHRISTIAN COMMUNITY IN HISTORY: VOL. 3: ECCLESIAL EXISTENCE. By Roger Haight, S.J. New York, Continuum, 2008. Pp. 292. $49.83.

The first two volumes of Haight's ecclesiological trilogy constituted an extended examination of the church's diversity throughout history and at each given point within that history. His third volume focuses on what the churches, across time and space, genuinely share and what an enhanced understanding of the church's diversities and commonalities might offer for actualizing still greater shared existence—that is, for deeper communion. H. seeks to identify the "latent apostolic church that subsists in the church today across the denominations" (275), an apostolic identity that "exceeds and overflows" specific "home" forms of ecclesial existence. The study is both comparative and synthetic. It does not shirk the "hard questions" that churches face but offers hopeful and innovative methodological, epistemological, and existential solutions to contemporary ecclesial dilemmas.

H.'s first two chapters constitute a methodological prolegomenon for "the notion of a constructive transdenominational ecclesiology" (part 1). He then explores the various formative and aspirational aspects, implications, and contemporary challenges to the notion of a common "Ecclesial Existence." He does so through five chapters that respecti vely explore the church's nature and mission, organization, membership, activities, and relations with the world. Chapter 8 moves toward the programmatic.

The method he painstakingly constructs constitutes a "strategy" that justifies the understanding and affirmation of pluralism inherent throughout all three volumes. This method reverses the more traditional movement from "a monistic conception of the church" (whether through privileging Western or Eastern or particular denominational forms) to specific instances of church. H. rather progresses from a historical and phenomenological examination of the church's stories and self-understandings toward an understanding of common ecclesial existence. A further methodological principle, that of the "analogical imagination," allows for the discernment of similarity or defining ecclesial "marks"—and hence true "communion"—beneath deep differences.

H. offers four theological criteria as a "heuristic framework" for assessing particular elements of church history and ecclesiology up against the

embryonic common understanding of ecclesial existence. None is fixed or restrictive. They are (1) the relationship to Scripture, (2) historical continuity, (3) ecclesiological coherence and intelligibility (as opposed to, e.g., overt ecclesiological "mystification"), and (4) "the viability of theological language ... to empower the Christian life" (xiv). This empowerment, understood in a positive and active ecumenical, aspirational sense, guards against exclusivity while it illuminates and further enhances commonality.

For specifically heuristic purposes, H. draws on the sociology of organizations to outline the "structure" of a transdenominational ecclesiology in the service of primarily descriptive ends (albeit in the service of wider ecumenical goals). The elements of this structure concern (1) the nature and purpose of the church, including its general ontological self-understanding and its common theological symbolic, hermeneutical, and axiological characteristics; (2) the church's institutional and organizational form and polity, structures of ministry and authority; (3) the membership of the church, including criteria for membership, descriptions of the functions of those who qualify and of their interrelationships; (4) the activities of the church that stand in direct relation to its purpose (activities that embrace assembly, worship, prayer, liturgy, sacraments, ethics, and spirituality); and (5) the relationship between the church and the world, between ecclesial community and society, and the nature of any "boundaries" dividing them.

Chapter 8 moves from the exploratory to the programmatic. H. believes that comparative and subsequent transdenominational ecclesiologies can help churches appreciate that, in their common ecclesial existence, the conditions of the possibility for a form of "partial communion" have already been met. H. hopes that the construction of a transdenominational ecclesiology will serve three specific functions: (1) a deepening understanding of what all Christians share in common and wider appreciation of what is and is not "essential" or of core importance; (2) a broadening understanding, that is, a pushing of horizons beyond denominational boundaries toward an understanding and affirmation of the pluralistic reality of the entire church; and (3) an illustration of the fruits of mutual ecclesial recognition that may lead to closer (formal) communion.

H.'s work offers rich resources for all future ecumenical and interfaith endeavors, as well as for social alliances aimed at enhancing justice and peace. All who are committed to a positive future for Christianity should read this outstanding work. Ecumenical initiatives hereafter will forever be in H.'s debt. He has crafted a practical means of discerning and transcending divisions and differences without pretending they do not exist.

Katholieke Universiteit Leuven GERARD MANNION

THE CATHOLIC CHURCH AND THE JEWISH PEOPLE: RECENT REFLECTIONS FROM ROME. Edited by Philip A. Cunningham, Norbert J. Hoffman, S.D. B., and Joseph Sievers. Abrahamic Dialogue Series. New York: Fordham University, 2007. Pp. xiv + 271. $50.

The 40th anniversary of *Nostra aetate* (Vatican II's Declaration of the Relationship of the Church to Non-Christian Religions) with its groundbreaking section on the relationship of the Catholic Church to the Jewish people, occasioned many celebratory conferences in 2005. The Cardinal Bea Centre at the Gregorian University (Rome) sponsored the lectures contained in this volume. In collaboration with the Center for Christian-Jewish Learning at Boston College, these essays were refined, updated, and edited, resulting in a significant contribution to the ongoing dialogue between Jews and Christians.

In part 1, the lectures by Cardinal Walter Kasper (resident of the Holy See's Commission for Religious Relations with the Jews [CRRJ]), Rabbi Ricardo Di Segni (Chief Rabbi of Rome), Rabbi Giuseppe Laras (former Chief Rabbi of Milan), and Cardinal Carlo Maria Martini (Archbishop Emeritus of Milan) are substantive and illuminating. Here there is no dodging of key theological questions. The rabbis acknowledge suspicion among Jews that dialogue is only a backdoor for efforts at conversion, although they agree that progress has been made in that some Orthodox Jews, formerly eschewing dialogue, willingly have come to the table. Di Segni speaks vividly of "the fundamental theological asymmetry" that still exists in the dialogue; Judaism is "almost always in the role of the invited guest" (13).

Martini's chapter is most insightful; it balances the theological and the practical. His "Four Imperatives for Friendship and Reconciliation" include a better understanding of the Bible and of postbiblical Judaism, plus collaboration in projects for peace and justice. Living in Jerusalem, he sees the possibility of witnessing among Jews and Muslims to new ways of trusting and dialoguing. Basic to these imperatives is prayer, *tshuvah* (conversion), and a universally open dialogue. He shares Laras's optimism and patience. Laras states: "we should not behave as if we were in a rush; we ought not to have too many certainties. . . . Thanks to our faith, we must be optimistic; we must be trusting and we must be convinced that, when the moment shall come, God shall open our eyes and our hearts, showing us the truth. Thus we shall be 'alive' and walk together in the direction of that goal, with sentiments of love, respect, and humility" (28). Echoes of Romans 11:33–36.

Part 2 puts the dialogue in the context of anti-Semitism: forced conversions, the Crusades, burning the Talmud, the Inquisition, the ghettos, the Holocaust, and "the teaching of contempt." As the title of Guilliani's chapter states, the Shoah is both "a shadow upon and a stimulus to Jewish-Christian dialogue" (54).

In part 3 Archbishop Bruno Forte discusses eschatology, community, and messianism. He describes the biblical God as Silence, citing Isaiah

8:17: "For I will trust in the Lord, who is hiding his face from the house of Jacob; yes, I will wait for him." Forte emphasizes "the times of divine Silence are the times of human freedom because in their painful ambiguity they place man alone in front of his choices" (78). He describes Jesus' cry from the cross as such a moment. Whether it is the *qahal* (the community of Israel gathered together) or the *ecclesia* (the community of the church), he believes "both are the people *of* God" (84). He sees a "model of complementarity" emerging within their conversation (90).

Erich Zenger discusses the biblical theology of covenant and highlights the contributions of John Paul II, especially his statement that "the people of the old covenant [that was] never revoked by God" (98). Zenger understands Christ's covenant as "a soteriological and not an ecclesiological concept" (106) and analyzes the Pontifical Biblical Commission's document The Jewish People and Their Sacred Scriptures in the Christian Bible (2001), which every preacher should know. Tübingen's Peter Hünermann challenges participants to consider the consequences of dialogue for dogmatic theology.

Chapters 10–13 in part 4 ("The Post-Shoah Catholic-Jewish Dialogue") and chapters 14 and 15 in part 5 ("The Relationship between the Holy See and the State of Israel") were all written by key players in the development of *Nostra aetate*, the CRRJ, the International Catholic-Jewish Liaison Committee (ILC), and participants in the dialogue between the Holy See and the Chief Rabbinate of Israel. Difficult struggles are graphically presented. The appendixes include drafts that led to *Nostra aetate,* and also the joint statements of the ILC, that of the CRRJ and the Chief Rabbinate of Israel delegation, and the Fundamental Agreement between the Holy See and the State of Israel (1993). These are invaluable for scholars and others involved in the dialogue, certainly with implications for theology generally. Yet the principal challenge now is to communicate these achievements to people in the pews so that liturgy and life reflect these advances.

University of St. Thomas,
St. Paul. Minn. MARY CHRISTINE ATHANS, B.V.M.

BEDANKTE BERUFUNG: DIE EUCHARISTISCHE STRUKTUR DER IGNATIANISCHEN EXERZITIEN. By Lothar Lies. Innsbrucker theologische Studien 79. Innsbruck: Tyrolia, 2007. Pp. 476. €49.

Lothar Lies died on May 29, 2008, in Innsbruck, shortly before he was due to retire as professor of dogmatic and ecumenical theology. *Bedankte Berufung* is his personal legacy. Perhaps with a sense of presentiment, he refers in the preface to the "literary gestalt" that his "theological-spiritual efforts" have acquired (16). Indeed, the central threads of L.'s theology—Ignatian spirituality (especially from the Spiritual Exercises), Origen, and the Eucharist—are woven together to form an expressive tapestry. An inspiring teacher and director of many doctoral theses, he died of a rapidly

spreading cancer. Six days before L.'s death, the papal nuncio in Austria conferred on him—in recognition of his contributions to ecumenical dialogue with the Orthodox and Protestant churches—the order of *Pro Ecclesia et Pontifice*.

L. was wholeheartedly a Jesuit, a theologian, and a pastor. At the same time he was a synthetic thinker whose two major concerns were (1) understanding and teaching a theology that makes clear the interconnections between the various areas and topics and (2) doing theology based on a solid spiritual foundation and in relation to fundamental pastoral questions. His theological reflection found its structure in the *Sinngestalt* of the Eucharist (its gestalt that expresses and conveys meaning), and in the organic coming together of all meaningful elements of the Eucharist. L. saw this gestalt of meaning in the *eulogia*, and in the *berakah* or *benedictio*. The unity of the eucharistic prayer can be seen in the thankful praise that (1) springs from the *anamnesis* that recalls the history of salvation, (2) implores the heavenly Father to send the salvific presence of Christ here and now through the Holy Spirit (*epiklesis*), (3) proclaims in amazement and praise of God the mystery of the presence of Christ (*koinonia*), and (4) presents the human race to the Father for his glorification (*prosphora*).

In part 1, "*Sondierungen*" (Soundings), L. explains his point of departure: Ignatius as a eucharistic man and the meaningful gestalt of the Eucharist (chap. 1). In an extended and exceptionally knowledgeable journey through the prehistory of the Ignatian Exercises—from Origen to Meister Eckhart, Thomas à Kempis, Erasmus and Cisneros (chap. 2)—L. makes clear their theological and spiritual context. Then comes the theological unfolding of the eulogical gestalt, first according to the annotations of the *Spiritual Exercises* (SpEx no. 1–20) (chap. 3), and in studies of Ignatius's *Autobiography* and the *Spiritual Diary* (chaps. 4–5).

Part 2, "Eulogical Gestalt of the Spiritual Exercises," fleshes out L.'s basic theological statement in eight chapters that follow the order of the *Spiritual Exercises*, applying notions of the anamnetic, epicletic, koinonetic, prosphoretic, and eulogical to the Four Weeks of the Exercises. L. draws special attention to the entire process of election (chap. 8); to the "spiritual means" (examine, rules for eating, three methods of prayer, in chap. 11); to the Rules for the Discernment of Spirits, for Thinking with the Church, and for Almsgiving (chap. 12); as well as to the "Contemplation to Obtain Love" (chap. 13).

Finally, in part 3 (chap. 14) L. condenses his theological synthesis of the "Exercises as Eulogia," as he looks in two directions: from the Eucharist to the Exercises and from the Exercises to the Eucharist.

L.'s reaches his theological positions by thoroughly and convincingly working through his sources. His is an original attempt to show the unity and interaction between theology and spirituality, Eucharist and biography, and this understood within the notion of eulogia—the benediction with which God blesses us in Christ through the Holy Spirit—as the

meaningful gestalt of the day-to-day living out of our faith. Some theological applications of his five eucharistic dimensions to explain the Exercises seem artificial and forced, and a good deal of patience is needed to get through the 470 pages, with constantly repeated schemes. Yet, L. achieves something that few theologians today can manage; he shows that reflected faith and daily Christian life can be brought together, and this with a deeply optimistic and invigorating tone. Anyone who reads this book—as the author intended it—as an inspiration for the daily exercise of one's faith, can discover what L. has left us as his theological, and undoubtedly also his personal, spiritual legacy, a strong sense that the "dynamic of what happens in the Eucharist and in the Exercises reflects the same gestalt of meaning, that is, that they show themselves to be eulogical." He teaches us "that we can understand the Exercises as an expression of the Eucharistic *gestalt*, but also . . . that the repeated celebration of the Eucharist can be understood as a spiritual process" (62).

Gregorian University, Rome HANS ZOLLNER, S.J.

A JUST AND TRUE LOVE: FEMINISM AT THE FRONTIERS OF THEOLOGICAL ETHICS. Essays in Honor of Margaret A. Farley. Edited by Maura A. Ryan and Brian F. Linnane, S.J. Notre Dame, Ind.: University of Notre Dame, 2007. Pp. ix + 518. $45.

This Festschrift—for a giant whose work has changed the shape and manner of doing theology and theological ethics—was presented at a Yale Divinity School conference, "Just Love: Feminism, Theology and Ethics in a Global Context," held April 15–16, 2005. The event marked the announcement of the Margaret Farley Chair in Christian Social Ethics and commemorated Farley's 70th birthday but, fortunately, not her retirement!

The resulting 15 essays outline the significant influence of feminist theory and method in general and Farley's work in contemporary Christian ethics in particular. Indeed the superb compilation captures the interdisciplinary, scholarly depth, the ecumenical, interfaith, and global breadth, and the spectrum of active involvement represented in Farley's life work. Each contributor takes up different dimensions of Farley's scholarship and activism, but also, faithful to Farley, expands on her work in creative, exciting, and provocative ways. Those wise enough to study Farley's work will find a useful resource in the selected bibliography, the extensive notes linking the essays to primary Farley sources, and the extensive and detailed index.

What grounds the fresh and life-giving insight Farley brings to the most diverse, convoluted, and complex issues of the past 30 years and beyond? In her foreword, Francine Cardman notes: "For Margaret, the life of teaching and scholarship is profoundly relational. At its source and in its practice it is a life of ministry, rooted in a contemplative dialogue of prayer

and intellect that seeks the just, merciful word and action. Her teaching, preaching, writing, listening, and accomplishment are as rigorous in their attention to this inner dialogue as they are to the particularities of personal and communal contexts. In all these undertakings, she neither begins nor ends with the theoretical but instead with the concrete realities of human relationships, and searches out the ways that lead forward toward greater freedom and love" (ix–x).

The volume is divided into four parts. Part 1, "Freedom-in-Relation," examines the implications of globalization for contemporary Christian ethics and the resources feminist ethics brings to the formation of a global ethic. Part 2, "A Just and True Love," takes up several foundational themes of theological feminist ethics—including the retrieval of a covenant framework for an ethic of mutuality, the nature of the self and the sources of morality, and the role of human emotions in the work of justice. The essays in part 3, "The Meaning and Practice of Love," demonstrate the impact of principles and methods in modifying and challenging conventional theological and ethical analyses in particular cases. Finally, part 4, "Truth and Love in the Ecclesial Community," turns attention to the sources of Christian ethics, morality, and church authority. Each essay is equally thought provoking and perceptive, as the following two examples illustrate.

In her "Transnational Feminism and the Rhetoric of Religion," Serene Jones reflects on the December 2003 Cairo conference of North American and Arab scholars of women's studies. Their purpose was to examine the role of gender in Middle East conflicts. Jones acknowledges and concretely illustrates Farley's influence on her own understanding of the hard work required for building just and caring forms of community—work that can be "enabled by seasoned and practiced dispositions such as openness, respect, attentiveness, compassion, and sturdy commitment to the embodied integrity of others, dispositions that all require from us much discipline and struggle as they do delight and joy" (77). This work requires more than purely theoretical approaches.

William O'Neill's "Neither Thick nor Thin" first describes Farley's work as a fusion of Kantian morality of respect with a feminist ethic of care. But O'Neill goes further to show how "her reconstructive criticism offers a *via media* between liberal and communitarian warrants of public reasoning and their 'thick' and 'thin' backings and justifications" (453). He then illustrates how an ethics of compassionate respect poses hard questions for the Catholic Church in the postmodern world even as it brings a balance to the Catholic rights-based rendering of the common good. As a case in point, O'Neill asks whether the Church must not now follow Farley's appeal to compassionate respect by "recognizing the '*individuum ineffabile*, whom God has called by name,' in resolving the question" of the possibility of the ordination of women in the Roman Catholic Church (469). All this is in light of the reality that claims of women's inferiority are no longer defensible, and the fact that those arguments have played such a significant role in barring women from ordination.

This volume is a "must-read" for experts as well as for graduate theology and ethics students. However, though Farley's work is heavily incorporated here, direct and extensive familiarity with her work is presumed.

Catholic Theological Union, Chicago DAWN M. NOTHWEHR

TROUBLED WATERS: RELIGION, ETHICS, AND THE GLOBAL WATER CRISIS. By Gary L. Chamberlain. Lanham, Md.: Rowman & Littlefield, 2008. Pp. 227. $24.96.

That the human body is about two-thirds water and that about 70 percent of the earth's surface is covered by water suggest the centrality of water to human life. Without water there is no life, and this is the only planet on which liquid water is known to be present. Given the present threats to fresh water from anthropogenic climate change, Chamberlain's book is timely. However, I recommend approaching his first 50 pages with caution. His first two chapters survey Asian, indigenous, and Abrahamic religions teachings on, and rituals involving, water. His treatment shares in the poverty of much work in this comparative religion genre, failing to do justice to particular traditions in their integrity and lacking in-depth treatment of first hand sources and their rituals and practices. Similar problems emerge with attempts in two subsequent chapters to provide a "biography" of water and to survey environmental problems relating to water.

Part 2 of C.'s book, however, presents a fuller and more thorough account of a major current issue relating to water that is in effect a crime against humanity, namely, the attempt by U.S.-based institutions, the World Bank, and the International Monetary Fund, to impose deregulatory and privatizsation schemes (that in 2008 have led the world to the brink of economic collapse) on governments in the developing world relating to the provision of water to their citizens and businesses. As condition for debt rescheduling, these neoliberal economic institutions have imposed on over a dozen developing countries the requirement that they sell their water sources, public water supplies, and sewerage provisions to private, Western multinational companies. These companies are then contracted to take over the provision of the formerly public water supply in many developing, and some developed, countries, leading to charges so high that many citizens are unable to pay, depriving them of this essential gift of God's good creation. In Bolivia, exorbitant charges imposed by the French water company Suez led to riots and the eventual overthrow of the right wing government that contracted with Suez.

C.'s relatively brief description of the unjust consequences of water privatization is followed by a presentation of a new "water ethic." As a grounding for ethic C. adopts a modern positivist account of human rights. Such a move, however, is unfortunate, since it is precisely the imposition of a positivist rights frame that, under the guise of neoliberal "free" market economics, has led to water's privatization, as companies that buy water

sources and pipes claim they and their shareholders "own" the water, with the unjust consequences C. reviewed in earlier chapters. But water, more than any other resource, connects human beings on every continent and therefore requires collective management. Nowhere does C. begin to describe the complex character of the common property and institutional arrangements that human communities have historically developed to manage their water supplies. Nor does he reference attempts by local authorities in the United States, Europe, and developing countries to recreate such arrangements through community-based watershed management schemes, schemes in which, for example, city authorities employ educators to teach businesses, citizens, and farmers that polluting and wasting water wrecks the supply for everyone, including themselves.

C. published a good essay two years ago on the relationship between water and civil conflict, and on the way in which water-related conflicts are exacerbated by enforced privatization. It is the best chapter in this book. The rest was clearly written in a hurry, and I wish C. had backed up the remainder with the more in-depth research and scholarship the topic clearly merits.

University of Edinburgh MICHAEL S. NORTHCOTT

Theological Studies
70 (2009)

SHORTER NOTICES

DISCERNING THE SPIRITS: THEOLOGICAL AND ETHICAL HERMENEUTICS IN PAUL. By André Munzinger. Society for New Testament Scholarship Monograph 140. New York: Cambridge University, 2007. Pp. xv + 239. $95.

The thoroughness of *Discerning the Spirits*, an update of Munzinger's dissertation (Brunel University and the London School of Theology, 2004), is evident in its 24-page bibliography and hundreds of footnotes that occupy roughly half of each page. NT scholars and theologians, as well as graduate students in both disciplines, will find the study valuable.

M.'s analysis of "discernment" in Paul moves beyond similar studies (1) by focusing on all the terms and concepts in Paul's letters that imply discernment, evaluation, interpretation, and judgment, and (2) by M.'s insistence that for Paul discernment is at work well beyond ethical concerns. Theologians—especially moral theologians, virtue ethicists, and scholars of Christian spirituality—will be attracted by M.'s argument that "true discernment must be part of a *dispositional* change. The 'mind-set of the Spirit' (Rom. 8.5–6) signifies the pneumatological and cognitive process of appropriating and internalizing the Christ-event into character and mind. A renewal of intentionality and valuation takes place, which makes it possible for the believer to *want* to do the will of God" (193).

As a moral theologian, I found that M. valuably provides a window on the state of NT scholarship on discernment and that he attends well to contemporary theological questions and concerns. He insists wisely that Pauline discernment is a matter of "the close interdependence of human and divine initiative. Moreover, this is not reduced to singular acts of decision-making but is best understood as a '*constant interplay*' between the grace of God and the work of the believer" (157). Equally wise (though less developed) is M.'s insistence that the discernment of spirits is important—and indeed possible—not only for individual followers of Jesus but also for Christian communities.

RUSSELL CONNORS
College of St. Catherine,
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BIBELKRITIK UND AUSLEGUNG DER HEILIGEN SCHRIFT: BEITRÄGE ZUR GESCHICHTE DER BIBLISCHEN EXEGESE UND HERMENEUTIK. By Marius Reiser. Wissenschaftliche Untersuchungen zum Neuen Testament 217. Tübingen: Mohr Siebeck, 2007. Pp. xii + 407. €98.

Reiser's volume poses interesting questions for NT exegesis: can the historical-critical method alone be suitable for explaining the Bible, and is there room for spiritual exegesis within the academy? In twelve meticulously researched chapters, R. argues that the Christian churches should rediscover the richness of allegorical interpretation of Scripture. He is convinced that the current state of exegesis, since it relies so heavily on the historical critical method, is inadequate and abandons the challenge of giving scriptural passages a contemporary meaning. He provides careful overviews of the development of exegesis from the patristic period through the Middle Ages to the Enlightenment and analyzes their hermeneutic principles. R. also introduces the works of the early-modern exegetes Benito Perera (d. 1610) and Richard Simon (d. 1712) and shows that their methods and questions are by no means outdated but, in many instances, refreshing and theologically satisfying.

R.'s hero in this study apparently is Richard Simon for his combining critical research and theological/spiritual exegesis. Even if R.'s methodological theses are eventually refuted, his historical analysis provides a detailed, readable, and provocative contribution to the history of exegesis. A translation is highly desirable.

ULRICH L. LEHNER
Marquette University, Milwaukee

MATTHEW AND HIS WORLD: THE GOSPEL OF THE OPEN JEWISH CHRISTIANS. By Benedict T. Viviano, O.P. Novum Testamentum et Orbis Antiquus, Studien zur Umwelt des Neuen Testaments 61. Fribourg: Academic, 2007. Pp. 309. €52.90.

These 19 essays (13 previously published; several with addenda) present Viviano at his best: attentive to Greek and Hebrew nuance, conversant with the tradition from the patristic period onward, at home in various disciplines (e.g., psychology, text-criticism, classics, intertextuality, archeology), and unfailingly alert to how Protestant and Roman Catholic agendas influence scholarly claims. At times lyrically poetic and at times acerbically critical, the erudite contributions are punctuated with helpful references to Maimonides and Spinoza, Anselm and Aquinas, Plato and Aristotle, Kristeva and Ricoeur.

V. locates the first Evangelist as a Jewish Christian writing circa 80–95, possibly in Caesarea Maritima, with major local church backing, a library of biblical resources, and an optimistic view that his teaching would prevail over that of Paul, as well as over (a positivistically reconstructed) Jamnian Judaism. Included are two survey reports: one on the interpretation of the Gospel of Matthew; the other on the Sermon on the Mount. A few contributions argue admittedly modest redactional points: the star of Matthew 2:9 as inspired by the cloud-fire traditions of Numbers 9; a possible evocation of Daniel 4:14 in Matthew 11:11 (the "least in the kingdom"); a Moses typology in Matthew 11:25–30; an understanding of Matthew 27:54, the centurion's affirmation of faith, in light of Exodus 14:30–31. One explores the connection of the Matthean Beatitudes to Qumran literature; another argues for the Gospel of John's knowledge of and response to Matthew's Gospel. Combining historical-critical analysis with pastoral concerns, V. reflects on Matthew's place in canon and lectionary as well as on the dialectic between John 17:20–23 (Mt 16:17–19) and Matthew 18:18–20 and biblical resources for ecclesial unity. Tangential to Matthean studies, V. includes pieces on the historical Jesus and Sabbath observance, the Beth Alpha Synagogue, Peter's presentation in Galatians 2, the excision of the servant's earlobe in Mark 14:47, and the role of the Law in the Epistle of James.

The individual pieces do not quite make a whole, but each is worth reading, not only for the original and intriguing points, but also for its model of scholarly rigor.

AMY-JILL LEVINE
Vanderbilt University, Nashville

MYSTICS. By William Harmless, S.J. New York: Oxford University, 2008. Pp. xviii + 350. $99; $18.95.

Developed for classroom use (where it would likely be the highlight of the course), Harmless's book deserves readership by anyone seeking entry into a study of mystics and why they matter. Chapter 1 offers his theoretical framework by looking at the writings of Jean Gerson (1363–1429) and William James (1842–1910). Then H. follows a case-study method, focusing on eight mystics. Each study includes a biographical sketch and excerpts from the mystic's major works that illumine three themes: who God is, how one meets God in prayer, and the mysterious vagaries of the human heart. Each mystic is situated historically; their texts are likewise grounded by the particularity of their audience, inherited genre, and tradition—including literary as well as mystical.

Chapters 2–7 discuss six Christian mystics: Thomas Merton, Bernard of Clairvaux, Hildegard of Bingen, Bonaventure, Meister Eckhart, and Evagrius Ponticus. Chapters 8 and 9 take up Rumi, representing Islam, and Dogen, standing in for Zen Buddhism. Merton sets the tone and themes for all that follow—from Cistercian austerity to interreligious dialogue. Rumi and Dogen provide opportunities both to explore mysticism in other world religions and to examine the "common core" theory that all mystical experiences are the same, differing only in their expression (a hypothesis that H. treats with evenhanded care).

Extensive footnotes and a generous bibliography for each chapter enhance the book's value.

Chapter 10 offers a coherent mapping of the mysticism explored; H. admits that his choices favored mystics from diverse backgrounds with leadership skills and intellectual prowess. He mines the previous studies under three headings: mystical texts (religious texts that describe a profound experiential knowledge of God or ultimate reality), mystical communities (religious communities that are single-mindedly committed to the pursuit of perfection), and mystical experience (breakthroughs that are extraordinary moments of prayer within a lifetime of ordinary prayer). H. gives Karl Rahner the last word, citing his conviction that we are all "anonymous mystics," capable of receiving God's self-communicating grace when we freely believe, hope, and love.

DENISE LARDNER CARMODY
Santa Clara University, Calif.

AQUINAS, ETHICS, AND PHILOSOPHY OF RELIGION: METAPHYSICS AND PRACTICE. By Thomas Hibbs. Indiana Series in the Philosophy of Religion. Bloomington: Indiana University, 2007. Pp. xvi + 236. $39.95.

Hibbs joins a growing number of thinkers who emphasize erotic longing for truth, goodness, and beauty as the motive for seeking knowledge. He revisits Aquinas (and through him Aristotle and Dionysius) to mine their potential contributions to a modern and contemporary problem: the relationship of metaphysics to ethics. H. convincingly argues that the practice of seeking the good—both moral and intellectual—leads to and requires metaphysics, and not the reverse. A subtext is H.'s conviction that the method of *quaestiones disputatae* is a most fruitful tool for intellectual inquiry; throughout the book he demonstrates this conviction by intentionally continually returning to similar questions. This technique permits him to accumulate nuance through expert, subtle engagement with a host of contemporary and ancient authors. Yet, given the complexity of the material, I would have been grateful for more frequent straightforward summations of his argument.

The book will help those who want to (1) revisit Aquinas's epistemology, metaphysics, and virtue ethic, especially in light of H.'s substantial previous work on these questions; (2) investigate H.'s broader theses about metaphysics; (3) generate a more convincing philosophical foundation and a more robust description of social accountability for virtue theory and narrative ethics; or (4) engage one or more of H.'s admirably diverse interlocutors (Plantinga, MacDonald, Murdoch, Joyce, Turner, Marion, Zagzebski, Pieper, Gadamer, MacIntyre, Nietzsche, and others). Intriguing side trips supporting his larger argument (e.g., into distinctions between humans and animals, or into the social element of the generation of knowledge) are suggestive in their own right and invite more detailed exploration. The writing is dense and often assumes a high degree of familiarity with the subject and texts (e.g., key terms and interlocutors' arguments are often cursorily explained, and their full significance cannot always be discerned from the context). The book is suitable for advanced doctoral students.

CRISTINA L.H. TRAINA
Northwestern University, Evanston, Ill.

ZWISCHEN AUGSBURG UND ROM: DER POLLINGER AUGUSTINER-CHORHERR EUSEBIUS AMORT (1692–1775): EIN BEDEUTENDER REPRÄSENTANT KATHOLISCHER AUFKLÄRUNG IN BAYERN. By Karin Precht-Nußbaum. Publikationen der Akademie der Augustiner-Chorherren von Windesheim 7. Paring: Augustiner-Chorherren, 2007. Pp. 694. €39.

Precht-Nussbaum looks at the life and work of Eusebius Amort, one of the most important representatives of the Catholic Enlightenment in Europe. Relying heavily on archival research, this, her published dissertation, is an original work, providing an exhaustive intellectual biography of Amort. He was a man who tried to reform theological studies in Bavaria, brought modern

philosophy into theology, published against the Jansenists, developed a system of moral theology that was later adopted by St. Alphonsus of Liguori, was the official theologian of Cardinal Nicolò Maria Lercari, regularly corresponded with Pope Benedict XIV, initiated plans for scholarly Catholic academies, and was an influential voice in a number of theological controversies.

One such controversy was whether the visions of the Spanish nun María de Agreda were trustworthy and whether the church should canonize her. Amort explicitly denied the supernatural character of Ágreda's revelations, in the process developing a detailed set of criteria for evaluating the authenticity of private revelations, for which he received high praise from the Curia but was condemned by the Franciscans who supported the cause of the Franciscan nun.

This is certainly one of the most important and detailed books on the Catholic Enlightenment in Germany in a long time. The author would have more firmly supported her conclusions if she had included some recently published non-German secondary sources on Jansenism and the nature of the Enlightenment (e.g., works by Jonathan Israel, Darrin McMahon, Michael O'Neill Printy, John Robertson, and Jean-Pierre Michel-Chantin). This is, however, a praiseworthy book and a must-read for every historian of modern theology.

ULRICH L. LEHNER
Marquette University, Milwaukee

HITLERS THEOLOGIE. By Rainer Bucher. Würzburg: Echter, 2008. Pp. 228. €16.80.
HITLERS MYTHISCHE RELIGION: THEOLOGISCHE DENKLINIEN UND NS-IDEOLOGIE. By Anton Grabner-Haider and Peter Strasser. Wien: Böhlau, 2007. Pp. 281. €29.90.

These books treat the theological dimensions of the Nazi ideology. Both understand Nazism as a political, secularized religion. Bucher shows Hitler's god to be the exact opposite of the Judeo-Christian concept of the divine. Hitler even rejected Rosenberg's neopagan religion but relied on a more naturalistic, social-Darwinist concept of the divine. The Nazi god was cruel, merciless, impersonal, and cared for "his" people alone, while also demanding that they prove their worthiness by obeying the Führer's divinely providential commands. This notion of god promoted a dynamic religion, transcending social boundaries and uniting the masses in their belief in a "messianic" Führer. The fondness of many theologians, such as Karl Adam, for Nazi doctrine stemmed from the fact that Nazism seemed poised to modernize the church. B. portrays Hitler's basic theological program by providing (and analyzing) a number of long, interesting quotes from Hitler.

Hitlers mythische Religion attempts to locate the roots of the Nazi ideology in surrounding theological traditions. Grabner-Haider (only one essay is by Strasser) blames Christianity for providing Hitler with his most important ideas, and he displays an open bias against the Catholic Church. He appears unfamiliar with the newest interpretations of Hitler's political religion and of Hitler as a "charismatic leader" (e.g., Hans-Ulrich Wehler, *Deutsche Gesellschaftsgeschichte*, vol. 4 [2003]), nor, apparently, is he familiar with secular German conservative thought, the religious Enlightenment, or the history of political Catholicism. The book lacks both verification of its claims and knowledge of the primary sources. Whereas Bucher's book is a fair treatment of the matter, extremely readable, and, one hopes, soon to be translated, G.-H.'s monograph is a dull read of outdated and questionable scholarship.

ULRICH L. LEHNER
Marquette University, Milwaukee

THE CHURCH OF THE HOLY SPIRIT. By Nicholas Afanasiev. Edited by Michael Plekon. Translated from the Russian by Vitaly Permiakov. Notre Dame, Ind.: University of Notre Dame, 2007. Pp. xx + 327. $45.

Afanasiev was one of the most significant Christian theologians of the 20th

century, regarded by some as the father of eucharistic ecclesiology. He was the only Orthodox theologian invited to Vatican II, and his influence is evident in the work of Alexander Schmemann, Henri de Lubac, John Zizioulas, and Jean-Marie Tillard. When published posthumously in Russian in 1971, *The Church of the Holy Spirit* offered a systematic summary of his work on the eucharistic assembly, which radically challenged contemporary bifurcations between lay and cleric, priest and bishop, and local church and institutional church. Permiakov's very readable English translation will bring a much larger audience to A.'s insights and lead to critical engagement with his arguments.

Like many theologians working in France in the mid-20th century, A. employed ancient sources to dethrone the ahistorical systems of neo-Scholastic theology that had attributed dogmatic truth to present-day practices such as clericalism and private masses. A. viewed the local eucharistic community as a complete embodiment of the Christian community and held that the clergy and laity were ontologically equal (the latter conclusion was criticized by Zizoulas).

Throughout, A. draws sharp distinctions between the practices of the primitive church and subsequent eras, especially the Byzantine. Although he affirms that the church remains dynamic through the work of the Holy Spirit, he views many liturgical and hierarchical developments as complete corruptions of ancient practice (e.g., the introduction of the iconostasis). Often he fails to appreciate historical considerations that sparked those later traditions, reverting instead to proof-texting from the pre-Nicene Fathers to demonstrate his claims. In doing so, A. inadvertently implies that there was a precise moment in history, a veritable golden age, when Christian practice was perfect, whereas all other periods are somehow less so.

These methodological concerns aside, A. was one of the most creative, original, and provocative Orthodox writers in recent generations. This volume is an important addition to the growing list of University of Notre Dame Press's Orthodox theological titles.

GEORGE E. DEMACOPOULOS
Fordham University, New York

ROMERO'S LEGACY: THE CALL TO PEACE AND JUSTICE. Edited by Pilar Hogan Closkey and John P. Hogan. Lanham, Md.: Rowman & Littlefield, 2007. Pp. xiv + 112. $17.95.

This collection comprises several annual lectures delivered at the Romero Center at St. Joseph Pro-Cathedral in Camden, N.J. Contributors include, beside Closkey and Hogan, Daniel Groody, Thomas Gumbleton, Gustavo Gutiérrez, Diana Hayes, Robert McDermott, and Helen Prejean. Msgr. Robert T. McDermott, pastor of St. Joseph's and the guiding force of the Romero Center, has drawn inspiration from Romero's listening to the poor and joining the church to their struggle for dignity. The cities of Camden and San Salvador manifest similar depths of urban poverty resulting from long-term social-structural injustice. The Romero Center seeks to walk with poor of Camden, where the net income is only a third of that of other N.J. residents, where 70 percent of housing is rental property, 50 percent of children are poor and do not graduate from high school, and drugs and crime are epidemic. The Romero Center joins the poor and nonpoor in carrying the gospel into the world. McDermott shares Romero's conviction that it is a scandal when the church invites the poor to the kingdom but fails to feed their hunger for justice.

Three themes resonate through the essays: First, announcing God's kingdom with credibility requires a church that breaks down barriers by living and working with the poor. Second, the celebration of the Eucharist is an effective sign of unity when the church demonstrates a preferential option for the poor; the "real presence" of Christ in the Eucharist is the church working toward solidarity with the poor. Third, accompanying the poor means nonviolently resisting and transforming the social, economic, and political structures that hasten the death of com-

munities and individuals. Each contributor reflects on how Romero's vision and actions can help U.S. Catholics proclaim that God does indeed respond to the cry of the poor.

MICHAEL DUFFEY
Marquette University, Milwaukee

ALVIN PLANTINGA AND CHRISTIAN APOLOGETICS. By Keith A. Mascord. Paternoster Theological Monographs. Waynesboro, Ga.: Paternoster, 2006. Pp. 233. $26.

In this critical summary of Plantinga's apologetics, Mascord covers Plantinga's intricate responses to challenges against the Christian faith, particularly those by logical positivism, religious pluralism, naturalism, postmodernism, and historical biblical criticism. M. explains that Plantinga, more an epistemologist than an apologist, has preferred negative apologetics (arguments against those who challenge belief) to positive apologetics (arguments aimed at persuading others to believe).

M. broadly paints Plantinga as an Augustinian in regard to the faith-and-reason question, though the author recognizes Thomistic elements in Plantinga's own theory of theistic and Christian belief formation, especially in his hesitation to make use of probabilistic arguments. Although M. oversimplifies Thomism as "an artificial sealing off of the deliverances of faith from the deliverances of reason" (187), he is right to point out that Plantinga's presumed Augustinianism is not always true to Augustine himself. Augustine readily used rational arguments to defend Christian belief, and he viewed reason as having an important role to play "prior" to faith. This raises the crucial question as to whether Plantinga subscribes to a unique brand of Augustinianism, a question not fully explored here. Rather, M. makes a general claim that both Plantinga and Aquinas represent a Western preoccupation with certitude and a lack of appreciation for probabilistic reasoning. Leaning on the historicity of faith, M. argues that its certainty is actually "varied and variable" (200).

Tracing the lines of someone else's philosophical development while that person is still living, without much appeal to biographical evidence, is difficult. Yet M. succeeds nicely. He consistently cites lengthy passages from Plantinga, thus making it possible to follow the book without extensive prior knowledge of Plantinga's work. He incorporates nearly all the major primary and secondary literature on Plantinga, which he includes in a handy bibliography. The book's index, however, is thin. Nevertheless, due to its clear presentation and candid critique, the book will readily find a niche in the expanding body of literature dedicated to one of the most important living Christian apologists.

DANIEL B. GALLAGHER
Gregorian University, Rome

GROWTH IN AGREEMENT III: INTERNATIONAL DIALOGUE TEXTS AND AGREED STATEMENTS, 1998–2005. Edited by Jeffrey Gros, Thomas F. Best, and Lorelei F. Fuchs. Faith and Order Paper 204. Grand Rapids, Mich.: Eerdmans, 2007. Pp. xvii + 615. $65.

The fact that volume one of this series covered a twelve-year period (1971–1982) in 503 pages, volume two the 17 years between 1982 and 1998 in 941 pages, and this volume a mere eight years in 615 pages illustrates well the quickening pace of ecumenical conversations at the worldwide level. This volume brings together a vast amount of material, including substantial agreed statements issued by dialogues, including those involving the Catholic Church such as *The Gift of Authority* (1998) and *Mary: Grace and Hope in Christ* with the Anglicans (2004), *Called Together to Be Peacemakers* with the Mennonites (2003), and *Church, Evangelization, and the Bonds of Koinonia* with the World Evangelical Alliance (2002), as well as texts produced by the Joint Working Group with the World Council of Churches. Also included is the work of other, perhaps less well-known, bilateral dialogues such as those between Anglicans and Lutherans,

Pentecostals and Reformed, Baptists and Mennonites, and Reformed and African Instituted Churches. There are also substantial agreed texts between the Orthodox, on one hand, and the Anglicans, Lutherans, and Reformed, on the other.

These commissions are sanctioned by the authorities of the churches sponsoring the dialogue to examine divisive issues and to recommend ways to overcome them. As such, the positions taken in the agreed texts are not binding on either party, but are presented to the authorities and faithful of the two sides for their consideration and possible action. The volume also includes more authoritative Common Declarations signed by heads of churches that illustrate the seriousness of mutual commitment to move beyond what divides them.

The editors have rendered a great service not only to scholars but also to Christians of all stripes who are committed to the unity of the baptized. At a time when on the surface ecumenism may appear to be stalled, the book provides ample evidence that the movement toward unity continues apace.

RONALD G. ROBERSON, C.S.P.
U.S. Conference of Catholic Bishops, Washington

FRIENDS ON THE WAY: JESUITS ENCOUNTER CONTEMPORARY JUDAISM. Edited by Thomas Michel, S.J. The Abrahamic Dialogue Series. New York: Fordham University, 2007. Pp. vii + 176. $45.

These ten essays, originally papers for the Third International Colloquium of Jesuits in Jewish-Christian Dialogue (Switzerland, July 2005), focus on the "The Importance of Modern Jewish Thought for Jewish-Christian Dialogue." Some authors explore the work of well-known Jewish figures such as Hannah Arendt, Martin Buber, Abraham Joshua Heschel, and Josef Soloveitchik, often making connections to Ignatian emphases. Others investigate the significance of Jewish biblical and literary scholars: Robert Alter, Meir Sternberg, Michael Fishbane, Bernard Levinson, and Harold Bloom. Drawing on the exhibits at the new Yad Vashem Holocaust memorial in Jerusalem as text, a final chapter examines the museum's perspective on Christianity. The volume is prefaced by two very distinct pieces: a technical study of *conversos* in the Society of Jesus and a more homiletic meditation on dialogue between Jews and non-Jews.

Those influenced by Ignatian spirituality, Jesuit and lay, will find particularly relevant chapters that take up correlations between Ignatian perspectives and Buber and Heschel (by Donald Moore) and Soloveitchik (by Christian Rutishauser). James Bernauer offers a keen reading of Hannah Arendt, and Jean-Pierre Sonnet ably lays out the significance of four contemporary Jewish biblical scholars.

As a whole, the collection is uneven. There is considerable disparity in level and tone; some essays are academic, others informal or inspirational. Some would have benefitted from more incisive editing. One essay has twice as many pages in endnotes as it has in text; another is more a loose collection of citations than a carefully developed text. A concluding synthesis would have been valuable, especially if it had taken up the pastoral implications of Catholics in dialogue with contemporary Jewish thinkers.

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STUDYING MARY: THE VIRGIN MARY IN ANGLICAN AND CATHOLIC THEOLOGY AND DEVOTION. By Nicholas Sagovsky and Adelbert Denaux. The ARCIC Working Papers. London: T. & T. Clark, 2008. Pp. xii + 277. $130.

Studying Mary provides 15 background essays and a narrative history of the 2004 ecumenical document "Mary: Grace and Hope in Christ." The essays span systematic, historical, biblical, liturgical, and spiritual theologies as they contribute to the understanding and rereceiving of the teachings on Mary's virginity, Immaculate Conception, and Assumption—in

the context of Anglican and Catholic past differences on authority, Christology, and hermeneutics.

The essays on Eastern perspectives, liturgical developments, and ecclesiology are particularly helpful, both for Catholics in ecumenically rereading their own past and for those interested in how the Anglican tradition negotiates its own internal diversity. The volume most usefully provides insight into the ecumenical methodology that has made dialogues between Anglicans (and Lutherans and Orthodox) and Catholics so fruitful. Seldom can bare ecumenical texts provide the depth for which scholars are seeking in theological agreements. These essays demonstrate how critical perspectives are enriched by more ample attention to ecclesial, devotional, and liturgical dimensions in biblical, historical, and dogmatic hermeneutics.

While bringing their functional specialization and assigned topics to bear, the scholars all witness to an interdisciplinary breadth and an ecclesial, reconciling horizon that deepen their perspective and challenge the isolation of much contemporary university research. This volume will be an important addition to both secular and religious university libraries.

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TRANSFORMATION THEOLOGY: CHURCH IN THE WORLD. By Oliver Davies, Paul D. Janz, and Clemens Sedmak. Transformation Theology. London: T. & T. Clark International, 2007. Pp. v + 179. $120; $39.95.

In the first of a new series on Transformation Theology, the authors (who are also the general editors) together explore a rupture within contemporary theology. First, Davies tackles a christological deficit introduced by the Reformation's overtranscendentalizing of the ascended Christ. Appealing to the Spirit's role in Paul's encounter with the risen *and* ascended Christ, he gives an account of the Holy Spirit as the Spirit of Christ's body, the same Spirit that sets Christians into sensible relation with the living, human, transformed, and transforming Body into whom they are baptized. Then Janz addresses a methodological lacuna in Davies' claim concerning the basic theological and methodological transformation required in affirming the present reality of the risen and ascended Jesus Christ. Janz posits that, since the real world of sensible human embodiment is where the transformed and transforming body of Christ is, it follows that the sensible reality of our ordinary living, or the sensibly resistant and discursive particularity of the real, should be a primary and indispensable source of theological authority. He concludes that dogmatics should therefore be grounded in ethics, not the other way around (108–9). Sedmak takes up Janz's proposal by examining how tragedies such as world hunger disrupt our thought and force us to recognize the unfinished quality of our commitment to causal transformation.

I suspect that the authors unwittingly created their own rupture by starting the book with dogmatics and ending with ethical concerns. Nonetheless, the book is refreshing in its criticism of theology as being out of touch with the lived world. The book's presentation of divine revelation as a "wound of knowledge," as a rupture within thought itself, is especially interesting. The argument loses its sharp edge, however, in its ambiguity on the question of exactly which theologies it is criticizing. Is it Radical Orthodoxy, Barth, or all theologies that privilege intellectual concepts over sensible, ordinary reality? Although sharper polemics are needed to make clear the "newness" of Transformation Theology, I look forward to reading the rest of the series.

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GLOBALIZATION AND GRACE: A CHRISTIAN PUBLIC THEOLOGY FOR A GLOBAL FUTURE. By Max L. Stackhouse. God and Globalization 4. New York: Continuum, 2007. Pp. xxvii + 254. $34.95.

In 1979 Karl Rahner interpreted Vatican II as moving the church into

the third of three primary epochs: (1) the period of Jewish Christianity, (2) the period of Hellenism and European culture, and (3) the period of a world church. With the recent challenges of globalization, it is all the more urgent that we reflect on the contribution of the church in general and Christian theology in particular to the challenges of the modern world.

Stackhouse's *Globalization and Grace* significantly contributes to existing literature that examines how theology can help guide and direct the human community in this new era of complex and revolutionary global change. The fourth in a series edited by S. and sponsored by the Center of Theological Inquiry in Princeton, N. J., the volume maps out contours of a Christian public theology that can offer a social ethic capable of renewing communities around the globe and thereby help reform contemporary dominant "powers." While rooted primarily in the Protestant tradition, it is ecumenical in tone and nicely shows how Christianity has shaped and can transform globalization. At the same time, S. brings this social reality and Christian doctrine into critical dialogue with major philosophies and world religions. His argument neither tacitly rejects the process of globalization nor uncritically embraces it, but rather seeks to understand the way in which God is guiding civilization toward new potential as a human family, even as civilization and the church struggle with their own weaknesses, failures, idolatries, and sins.

S.'s most important contribution is the rereading of central categories of Christian faith, such as creation, providence, and salvation, through the new lens of globalization. The book offers new wineskins of thought capable of holding this new social reality as we become increasingly more conscious of our interconnectedness and interdependence.

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ART AS THEOLOGY: FROM THE POSTMODERN TO THE MEDIEVAL. By Andreas Andreopoulos. Cross Cultural Theologies. Oakville, Conn.: Equinox, 2006. Pp. vii + 179. $90; $29.95.

With this slimmed-down revision of his dissertation (under Andrew Louth, University of Durham, U.K.), Andreopoulos has accomplished a notable task. Weaving threads from historical theology, art history, Jungian psychology, modern and postmodern philosophy, religious studies, and close analyses of selected postminimalist classical music, A. gives an account of the development of European and European-related arts (visual, literature, film, and music) from (1) within the Christian milieu (medieval into early Renaissance), through (2) the humanist (Renaissance through Modern), into (3) the death of art and resulting postmodern reorientations.

At various points, A. falls into an emotive Romanticism, one of the recurring problems that have historically arisen for those of Western Christian and humanist modern (here meaning Renaissance through Modern) heritages in their search for a way back to the medieval worldview, as in, for instance, pre-Raphaelite painting and Gothic revival architecture. And yet, through the flow of his account, A. succeeds in constructing a compact and accessible intellectual path for stepping out of the Renaissance-originated humanist understanding of art. In my observation, it can be particularly difficult for those operating primarily from within the Catholic theological heritage to grasp how deeply their understanding of Christian art is shaped by that tradition, closely tied as it is to the emergence of modern Catholicism.

One might carp about lapses in copyediting and the high price of a small volume. But the book should be a resource for esthetic theology, hermeneutics, and ecumenism, perhaps in the classroom and certainly in the library.

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JOHN CUTHBERT FORD, S.J.: MORAL THEOLOGIAN AT THE END OF THE MANUALIST ERA. By Eric Marcelo O. Genilo, S.J. Moral Traditions Series. Washington: Georgetown University, 2007. Pp. xv + 217. $49.95.

In this concise, intelligent, and richly informative study of one of the last important American manualists, Genilo offers students of Catholic moral theology a sharp diagnosis of the complex mind and method of John Ford as well as a rich survey of the strengths and weaknesses of the larger moral tradition in which he operated but was ultimately unable to transcend.

As G. so nicely parses him, Ford was a theologian of two minds and methods. The innovative manualist could be both critical of the tradition's moral minimalism and preoccupation with sin, and ready to bring the creativity and pastoral sense of high casuistry to moral analysis. If he thought the papacy or magisterium had not definitively resolved a question, Ford could take or defend a probabilist stance, support a developmental change in the treatment of a moral issue, defer to ecumenical, experiential, and scientific voices, and even defend the rights of the vulnerable against religious authorities. In what G. calls Ford's "standard mode," the manualist was capable of suggesting and defending innovative moral positions, such as treating scarred uteruses with hysterectomies.

But as the magisterium's manualist, Ford operated in what G. describes as his "crisis mode," battening down the hatches and resolutely defending papal and magisterial authority against a range of contemporary threats. This is clearest in the case of contraception and Ford's participation in the Papal Birth Control Commission. As G. tells the story, Ford the magisterial defender opposed John Noonan's suggestion that doctrinal development could embrace the reversal of historical positions and resisted Josef Fuchs's stress on the role of reason and personal freedom in moral discernment. Ford too embraced development, reason, and personal autonomy, but not if he saw them as threats to magisterial authority. For Ford the manualist, this is the line he could not and would not cross. What, G.'s thoughtful text wonders, is ours?

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LIVING BEAUTY: THE ART OF LITURGY. By Alejandro García-Rivera and Thomas Scirghi. Celebrating Faith: Explorations in Latino Spirituality and Theology. Lanham, Md.: Rowman & Littlefield, 2008. Pp. viii + 201. $55; $19.95.

García-Rivera and Scirghi lay a foundation for a "liturgical aesthetics," thereby contributing significantly to fundamental and liturgical theologies. To do so, they successfully address and develop the theological esthetics of von Baltasar, Chauvet, and the North American philosophies of Edwards, Peirce, and Royce. They also effectively engage in "the creative collaboration of two (or more) minds and hearts providing a coherent, touching, work of breadth" (7). This method, fruitfully employed by Latino/a theologians, is *teologia en conjunto* (theology done together). It is reflected throughout the volume. Each chapter models the "unity-in-diversity" that for the authors is at the heart of a liturgical esthetics.

If Vatican II's *Sacrosanctum concilium* turned our focus to language, the authors advocate a further turn to beauty, which communicates above and beyond words. This second turn is the life-altering encounter with God that results in salvation, the "theodrama" that entails the living beauty encountered in the liturgy, eliciting praise and thanksgiving, extended to daily living in justice.

The authors correctly note that their work is interdisciplinary, approaching the liturgy with categories from liturgical and fundamental theologies. I question their presupposition that a liturgical theology will be primarily pastoral rather than systematic, since both liturgical theology and fundamental theology fall under the general rubric of systematic theology—attempting to create a

coherent whole. Still, the book clearly evinces the great breadth and depth of these two areas of theology in its interdisciplinary engagement, opening the way to a truly systematic theology.

The authors lay a useful and hopeful foundation, even as they note that their treatment mostly misses the arts, despite the underlying organizing principle of drama. Their conflation of liturgy with Eucharist also merits addressing, for they pay little attention to the Divine Office or the other sacraments. I applaud their attention to method, soteriology, beauty, and justice as foundational elements in a liturgical esthetics. This work is groundbreaking and important for liturgical and fundamental theologians alike. It is timely and highly recommended.

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EUCHARIST: THE MEAL AND THE WORD. By Ghislain Lafont. Translated from the French by Jeremy Driscoll. New York: Paulist, 2008. Pp. ix + 170. $18.95.

This deceptively small book delivers in a big way on what Lafont promises, namely, a "meditative" theology of the Eucharist that invites phenomenological reflection on fundamental human symbols ("key figures") such as food, word, interpersonal exchange, and death—reflection by which we deepen our appreciation and understanding of how and why participation in this ritual is so essential to the practice of Christian faith. L. draws upon a lifetime of scholarly engagement with philosophy (e.g., Derrida, Lévinas, Ricoeur) and anthropology (Mauss, Levi-Strauss) to present a lucid, unencumbered exposition that remains grounded in the classical tenets of eucharsitic theology (theory and practice).

The book is theologically helpful because it is humanly helpful. L. eventually spends entire chapters on topics such as the content and structure of the contemporary Latin rite's eucharistic prayer (demonstrating how the dynamics of evocation and invocation shape participants into a body in communion with God) and the continued symbolic and emotional force of the term "transubstantiation" (as a metaphor expressing the unitive desire of earth, humans, and God realized in the body and blood of Jesus Christ). But I was especially moved by the initial chapters on food and drink, feast, word, and death. L. ably demonstrates how the Eucharist "transfigures" these phenomena for those who practice Christian faith; he leads us to reflect upon why these tangible realities are so primordial to a fulfilling human life. At this stage of postmodernity one cannot take for granted people's (especially those of the younger generations) awareness or even experience of these actions to the depth that L. describes and analyzes them.

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THE CONTAGION OF JESUS: DOING THEOLOGY AS IF IT MATTERED. By Sebastian Moore. Edited by Stephen McCarthy. Maryknoll, N.Y.: Orbis, 2008. Pp. xii + 208. $20.

Theology matters when it affects the way we conduct ourselves—both as individuals and as a community of believers. Faulty theology leads to destructive behavior on both individual and institutional levels. That is the message, not argued systematically but addressed to the reader's heart, in this collection of poetry and short prose by Moore. Those who have read M.'s earlier work will recognize long-standing themes: human desire as fundamentally oriented toward God; sin as rooted in fear and mistrust; salvation as freedom from the fear that keeps us from being the persons we are destined and desire to be; relationship as the mode of both divine and human being. Again, those familiar with M.'s work will best be able to appreciate the way he weaves short pieces, diverse in genre and style, through brief connecting introductions. Readers new to M. may be attracted and challenged by his homilies and might even be tempted to try the spiritual exercises he proposes.

The most striking characteristic of M.'s thought—and it comes through clearly here—is his boldly optimistic theological anthropology. M. insists on what he calls his "formula," that "desire is love trying to happen" (105) and that we fail not by giving in to desire but by denying it. All human desire arises from and, if properly attended to, draws us toward our deepest desire, which is for God. M.'s use of examples from Scripture, Christian theology, and human experience is compelling, as is his assertion that we have a natural capacity to live nonviolently, indeed, to love everyone from the heart as Jesus calls us to do. Further, even as he makes that positive assertion about the power of good, he does not fail to acknowledge the tremendous power of sin and temptation in the world.

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COSMOLOGY: FROM ALPHA TO OMEGA: THE CREATIVE MUTUAL INTERACTION OF THEOLOGY AND SCIENCE. By Robert John Russell. Theology and the Sciences. Minneapolis: Fortress, 2008. Pp. xi +. 344. $29.

Grounded in 25 years of teaching and reflection, physicist-theologian Robert Russell has developed an impressive method for exploring the relationship between Christian theology and the natural sciences that he calls "creative mutual interaction" (CMI). Here he applies the method to three topics: (1) God and creation *ex nihilo* in light of scientific cosmology, (2) continuous creation and the problem of natural "evil" in relation to physics and biology, and (3) eschatology when considering theories about the future of the universe. Most of the ten essays were previously published or delivered as lectures, but R. has revised and arranged them neatly into a systematic treatment. His grasp of the subject matter has been nourished by conversations with major contributors to the burgeoning interdisciplinary religion-science field, many with whom he has worked closely through various endeavors sponsored by the Center for Theology and the Natural Sciences (Berkeley, Calif.), which he founded in 1981 and continues to direct.

Particularly illuminating is R.'s introduction that traces the steps leading to his CMI method. His journey began with his early encounter at Carlton College with the "critical realism" of Ian Barbour, the doyen of the interdisciplinary religion-science field, and led subsequently to Arthur Peacocke's epistemic holism and Sallie McFague's understanding of models and metaphors, to Ernan McMullin's notion of "consonance" (to which R. adds "dissonance"), to Wolfhart Pannenberg's qualifications about the contingency of the universe and to Nancey Murphy's use of Lakatos's configuration of scientific research method for modeling theological exploration. A diagram of CMI (23) helps visualize the manner in which R.'s method yields effective reconstructions of theological claims informed by the natural sciences and new venues of scientific research inspired by these reconstructions.

Scholars interested in an option for relating theology and the natural sciences that retains the distinctiveness of both will appreciate R.'s insightful efforts. Professors who focus on the relationship between the disciplines will find the book most appropriate for graduate students.

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COMPASS FOR UNCHARTED LIVES: A MODEL FOR VALUES EDUCATION. By Donald J. Kirby, S.J. Syracuse, N.Y.: Syracuse University, 2007. Pp. xiii + 248. $22.95.

Kirby presents a model for values education and offers criteria for evaluating such programs, built on his experience in curriculum development at Le Moyne College (Syracuse, N.Y.). The program he helped develop sought to integrate education in the liberal arts with the professional education needed for surviving in the "real"

world, at both undergraduate and professional, postgraduate levels. The program began "from the ground up." Starting in 1983 with a working group of faculty, staff, and students (where all had equal voice), outlines were developed and constantly critiqued, and at least one formal summer workshop was established for needed training. The program itself was initiated in 1988, although it was not until the mid-1990s that a board of directors was established. It survived several budget challenges, until 2003. For its 15 years it served as a model for experiential pedagogy in North America and globally.

K.'s program of values education is not self-consciously Jesuit—in fact, it appears as a corrective to some Jesuit orientations. For persons committed to educating not only the intellect but also the hearts and spirits, K. presents a usable program, outline, and examples easily adapted to any environment concerned with the lack of values in the public square. He also offers substantial hope.

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