

the early second century, for instance, was a stage where gnostics as well as Justin, Marcion, Valentinus, and others were in vigorous competition against one another. Condemnation of other views was a relatively mutual practice. In his own time, therefore, Justin represented neither an official church nor a mainstream Christianity. Although the rise of Constantine will provide an institutional basis for a normative Christianity throughout the empire, elements dear to the gnostics will reappear—for instance, in the mystical theology of monastic groups clearly identified as belonging within the fold.

B. not only navigates a discussion of very complicated methodological, historical, and literary issues, but also and more importantly he shows how a small religious group contributes to a process by which Christians, “even today, continually reinvent themselves, their ideas, and their communities in light of their experience of Jesus Christ” (137).

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CHURCH MILITANT: BISHOP KUNG AND CATHOLIC RESISTANCE IN COMMUNIST CHINA. By Paul Mariani. Cambridge, MA: Harvard University, 2011. Pp. xv + 282. \$39.95.

Mariani narrates the dramatic events of the crackdown on the Catholic Church by the Chinese Communist Party (CCP) in the 1950s. Since 1962, these events were known, thanks to Jean Lefevre’s *Les enfants dans la ville: Vie chrétienne à Shanghai et perspectives sur l’Église chinoise (1949–1961)*, but M. has incorporated additional documents from Catholic sources, personal interviews, and even from the Shanghai Municipal Archives.

M.’s title refers to the young Catholics, mostly anonymous, who promised to lay down their lives to defend the Church, who served as bodyguards to the clergy, and who carried secret messages and prevented “progressive Catholics” from having access to the Eucharist. For his subtitle, M. has chosen the emblematic figure of Kung Pinmei (Gong Pinmei), who became bishop of Suzhou in 1949 and then of Shanghai a few months later (and subsequently was made a cardinal *in petto* by John Paul II in the 1980s).

Unlike the rest of China, the Shanghai Catholic Church had a prestigious lineage (starting from the late Ming era), an extensive kinship, and the strong support of the universal church, and by 1949 sponsored some 66 churches, 63 schools, and charitable organizations. However, at the time of a nationalist and patriotic revolution, close ties with the West became a big liability. Under the strong leadership of Kung, the Shanghai diocese experienced a profound revival. Kung believed that the Church needed to stand on its own feet; so he emphasized the spiritual life of the laity and encouraged native priestly and religious vocations. (Indeed, we find

this same pattern during the Qing dynasty [1644–1911] when missionaries were occasionally expelled.) The internuncio, Anthony Riberi, also played an important role by establishing the Legion of Mary in 1947, whose close-knit groups were trained in a spirituality of witnessing, sacrifice, and resistance.

In the first two years of the CCP, the Catholic Church in Shanghai enjoyed a great degree of freedom because the local Religious Affairs Bureau had adopted a gradual policy of control. However, tensions progressively built up. First, unlike the Protestants, the Catholics rejected the Three-Self Patriotic Movement (independence from foreign influence in terms of government, finance, and personnel). Second, during the Korean War, most Catholics resisted pronouncing themselves against American imperialism, because they opposed the idea that the Church was imperialist by nature, as portrayed by CCP. However, cracks started to appear: priests and “progressive Catholics” in Nanjing wrote a manifesto of independence and reform.

The first full-scale attack in 1951 produced limited results: when Riberi and the majority of foreigners were expelled, their departure created a vacuum that the Chinese clergy and laity filled with an intense activity of prayers and sermons. After the Legion of Mary was banned, the members refused to admit that they were doing anything wrong, much less criminal, and in fact shifted their activities to catechism groups. When the Jesuits were expelled from Aurora University, the students resisted the campaign of reeducation.

In the second assault, that of 1953, the police occupied Xujiahui, the hub of the Catholic Church in Shanghai, and Christ the King Parish. With the remaining foreign priests being arrested and deported to Hong Kong, Chinese Catholics and clergy, like Jin Luxian (the current bishop of Shanghai recognized by the government) manifested a strong resistance.

Internal documents show that the CCP became very impatient with this continuing resistance. After sacking the first secretary of East China, who was accused of being too lax, the new leadership launched the final attack. Fascinating documents reveal how the CCP operated to eliminate a group they considered subversive. In August 1955, the Shanghai Propaganda Department created a task force of 1000 cadres with different offices and for more than a month prepared a war plan. On the night of September 8, 1955, Bishop Kung was arrested along with seven diocesan priests, 14 Chinese Jesuits, two Carmelite sisters, and 300 leading Catholics. During the next three weeks the campaign unfolded as planned. To seal their victory, the government organized a rally on September 25 at the Shanghai Race Track with 14,000 people and 40 repentant priests.

This book will surely interest church historians. Though the church has experienced many persecutions, modern ones are different in the very

sophisticated means of manipulation that the state uses. A limitation of this book is that it overlooks the campaigns of the government against similar groups at that time. Yet it remains a pioneer work, and we can only hope that one day native Chinese researchers will be allowed to follow M.'s lead.

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IST DIE KIRCHE NOCH ZU RETTEN? By Hans Küng. Munich: Piper. 2011. Pp 265. €18.95.

From his first theological writings up to today, Küng has been an observer of healthy and defective forms in the Catholic Church. His critique has distinguished itself by moving from the abstract and legal to the historical and contemporary. In 1962, during the time of church renewal around Vatican II, the young Swiss theologian published a book on church structures. "There have been times in the history of the Church when it was theology's task to lay a solid foundation for the structures of the Church. The task was a necessary one. Today the task of theology should be to lay bare the original structures that have been covered over in the changes wrought by time" (*Structures of the Church* [1964] 394). Five years ago he called on Pope Benedict XVI to state that the Church was in a health crisis.

This book is motivated by the Vatican's lack of effort to reform in the previous and present pontificate, the retreat from collegial and personal responsibility by bishops, and the repression of theologians, teachers, and lay ministers. The crisis comes from a cluster of sicknesses: "The Catholic Church, this great community of faith, is seriously sick under a Roman system of domination that established itself in a new intensity in the twentieth century and continues up to the present time" (13). The pope and the Vatican are involved in "anti-conciliar politics" (23). K.'s criticism focuses on the system governing the Church at present, a system deformed by social and psychological illnesses (clergy sexual abuse is one symptomatic phenomenon). The originality of *Can the Church Still Be Saved?* lies first in a consideration of church leadership today as a system and second in the use of a therapeutic framework.

The three opening chapters ask how extensive is the sickness and what are its symptoms, analyze the role of the papacy in this, and then look at concrete causes. The fourth chapter looks at past and present mistakes like the Church's reaction to Darwin or the decision on birth control. The last two chapters present ways to cure the illness and suggest a time of rehabilitation; the final chapter suggests measures for communal healing coming from various salutary directions inside and outside the Church.

For K. the illness is the political-religious theory and the administrative organization promoted by ecclesiastical leaders. Previous attempts at