

Hunthausen was caught in a vise (165–67). Rome launched an official papal visitation, headed by Archbishop (later Cardinal) James Hickey of Washington. His report became the basis for an intervention in the ministry of Archbishop Hunthausen when Donald Wuerl, now Cardinal Archbishop of Washington, was appointed auxiliary bishop with secret, juridical powers over five areas. It was an arrangement doomed to failure—not least because the laity and priests rose up in protest about this draconian intervention into the local church. Shared ministry had truly taken hold, so this attack was not just on “our archbishop,” but upon “our church.”

M. has superb sources and does an excellent job of describing the multiple, even nefarious, machinations that happened behind the scenes and how the standoff was ultimately resolved with an unsatisfactory, but acceptable compromise of having a coadjutor archbishop with right of succession appointed and with the restoration of all episcopal powers to Hunthausen.

Throughout the whole trial Archbishop Hunthausen remained a sea of tranquility in the midst of the ecclesial storm. He was truly a “still and quiet conscience,” but he would have winced at the subtitle of M.’s biography. He did not seek to challenge the pope, the president, or the church. That’s not what he was about. He was simply an honest, prayerful man of conscience who risked the truth and sought out and cared for the least of our brothers and sisters.

A year ago when I visited Archbishop Hunthausen, now 94, in Helena, MT, where he lives in the midst of his extended family, I said, “I think that you and the new pope would get along very well.” “Yes,” he said with a quiet smile, “I think so too.”

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The Theology of Marriage: Personalism, Doctrine, and Canon Law. By Cormac Burke.
Washington: Catholic University of America, 2015. Pp. xxvii + 254. \$34.95.

This volume does not offer a systematic theology of the sacrament of marriage per se but rather it deals with some fundamental questions raised by both the documents of the Second Vatican Council and the 1983 Code of Canon Law which lead to a foundation for a theology of marriage and a spirituality of married life. Each chapter represents a revision and/or expansion of articles published previously. A canon lawyer deeply influenced by John Paul II’s personalist theology of the body, Burke brings a deep knowledge of the theological and scriptural elements that are central to understanding the development of Christian reflection on marriage and human sexuality.

The book is timely insofar as it draws clear attention to the unique sacramental vocation entailed in Catholic marriage in a period when the popular culture all too frequently understands marriage as merely companionship based on a shared lifestyle. As B. reminds us, Catholic marriage is an aid to advance the sanctity and salvation of the couple and that there is no clearer way to embrace that call to holiness than by the openness to offspring. Indeed, a central concern for Burke, which runs throughout the

volume, is the absolute necessity of an openness to procreation in every expression of marital sexuality. Those already convinced by this understanding of marital sexuality will find support in this work while others may be troubled by a certain lack of nuance and even mean-spiritedness that can, at times, characterize his argument. For example, B. wants to make the argument that a noncontraceptive understanding of marriage is an authentic expression of the personalism espoused by the Second Vatican Council while those personalist ethicists who suggest that the marital sexual act has meaning in and of itself in addition to its procreative potential are dismissed as “individualists” fostering unchristian selfishness. And of course, those married couples who do use artificial contraception—for whatever motive—are labeled as selfish, hedonistic, and anti-procreation. B. asserts without evidence that those marriages can never be as happy or successful as those marriages that do not use contraception. There is no room to consider that couples who use contraception to regulate the birth of their children can also be heroically generous. In this regard it is interesting to note that B. pays great attention to the procreation of offspring but virtually none to educating and children, which is understood to be the second, inseparable element of the traditional *bonum prolis* of Christian marriage. Any suggestion that a nonprocreative expression of marital love might support the bond necessary for the lengthy, demanding, procreative task of childrearing is not considered. Such relationships, in this account, capitulate to the vice of lust and the desire of selfish pleasure.

That B. views couples who use contraception in such stark and judgmental terms is interesting insofar as the Catholic Church is entirely open toward sacramental marriage for couples who are sterile. This is particularly the case in light of argument of his final chapter, “An R.I.P. for the *Remedium Concupiscentiae*.” In this fascinating study, B. argues that the traditional understanding that the graces of marriage remedied the lustful tendencies of fallen humanity has developed in a manner inconsistent with the theologies of Augustine and Aquinas. Where the latter tradition understood sacramental marriage as a remedy *for* concupiscence, he claims that Augustine and Aquinas view it as a remedy *against* concupiscence. The former sees marriage as justifying or tolerating lust while the latter sees marriage as having the potential to transform selfish sexual desire into mutual and complete self-donation. But this of course depends on a realistic openness to and expectation of producing offspring. There is a difference between those unable to conceive and those taking steps to prevent it. Nonetheless, such marriages where the question about accepting children lovingly is optional do seem to allow for a channeling of sexual desire while providing companionship in a way that seems contrary to B.’s thesis. In this light, it is difficult to see how B. can tolerate sexual intimacy for any couple beyond childbearing age.

This book is a thoughtful study that reflects a particular theological point of view and a particular magisterial perspective. One wonders how it will hold up in a time when the diversity of human experience is given renewed respect and the call of mercy and forgiveness of human brokenness becomes abundant.

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