

SHORTER NOTICES

PAUL THROUGH MEDITERRANEAN EYES: CULTURAL STUDIES IN 1 CORINTHIANS. By Kenneth E. Bailey. Downer's Grove, IL: InterVarsity, 2011. Pp. 560. \$30.

With this volume, Bailey transitions from the Gospels to the Pauline Epistles. Taking up what is perhaps the apostle's most challenging letter, B. sets forth a bold argument: Paul does not pursue a string of topics in random order but executes a finely planned series of essays written for the universal church. The weight of this argument falls on B.'s extensive structural analyses. He attempts to show, pericope by pericope, that Paul follows the rhetorical styles of the Hebrew prophets, making extensive use of parallelism and chiasm.

B.'s commentary displays many attractive features. He draws on a vast knowledge of Middle Eastern culture, translations, and interpretive traditions. The use of these resources is often illustrative, but occasionally it leads to fresh exegesis (e.g., a text-critical decision at 3:5 and the identification of a subtle scriptural allusion in 8:6). Throughout, B. has an ear sensitive to the presence of easily overlooked biblical references. Further, he never assumes the propriety of traditional chapter and verse demarcations but provides a salutary reminder that these divisions can lead interpreters astray. Finally, he writes in an engaging, conversational style.

Despite these strengths, readers will find controversial aspects. Concerning the interpretive crux at 1:2, B. adopts the minority position: Paul's reference to "all those in every place" indicates not rhetorical flourish but literal addressees, making 1 Corinthians the earliest general epistle. This decision affects much else in the commentary, not least B.'s proposal that several sections of the letter were composed as independent essays and slightly revised in light of the Corinthian situation. In addition, many of B.'s structural proposals will convince only those predisposed to accept large chiasmic-like structures in biblical writings. Readers

should also be warned that the subtitle is potentially misleading. "Cultural studies" here indicates an exposition illuminated by B.'s experience in traditional Middle Eastern cultures. It does not reflect a theoretical model drawn from either cultural anthropology or critical cultural studies, both disciplines commonly referred to as "cultural studies."

ROBERT FOSTER
Marquette University, Milwaukee

THE WORLD OF JESUS AND THE EARLY CHURCH: IDENTITY AND INTERPRETATION IN EARLY COMMUNITIES OF FAITH. Edited by Craig A. Evans. Peabody, MA: Hendrickson, 2011. Pp. xvi + 257. \$29.95.

The book brings together 13 outstanding scholars to explore recent interpretations of (a) how early Jewish and Christian communities of faith functioned, how they defined themselves, and (b) how they interpreted their sacred scriptures. Part One examines, for instance, Qumran and sectarian communities (John J. Collins, Torleif Elgvin, and Dorothy Peters) and house churches in the Roman world (Margaret MacDonald). The six chapters that make up Part Two begin with the Dead Sea Scrolls (DSS) and the interpretation of Scripture (George Brooke) and end with lessons about dating manuscripts to be drawn from the bold claims and wishful thinking triggered by Papyrus Egerton 2 (Paul Foster)—"bad history never makes for good faith" (209).

The contributors introduce evidence and arguments coming from archeological, sociological, economic, ritual, and textual research and discoveries. In fresh and insightful ways this collaborative work draws readers into the world of Jewish and early Christian communities. It has emerged from three conferences, one held at Acadia University in Wolfville, Nova Scotia, and two held at Midwestern Baptist Theological Seminary in Kansas City, Missouri. One of the contributors teaches at the

University of the Holy Land, three in the UK (one at the University of Manchester and two at the University of Edinburgh), and nine at universities, colleges, or seminaries in North America.

In the opening chapter ("The Site of Qumran and the Sectarian Communities of the Dead Sea Scrolls"), Collins warns against tying too closely the site of Qumran to any interpretation of the DSS. Even though Qumran was a sectarian settlement at the time of Jesus, too many uncertainties remain about relentlessly connecting the DSS to that site. In the light of the Bible and the DSS, Elgvin compares and contrasts the scriptural exegesis of Hebrews with the visionary, apocalyptic Book of Revelation: "While Revelation has access to heavenly liturgies and revelations on how God's plan for history and his people is unveiled in the present and the future, Hebrews has its interest in the central liturgical event in the heavenly temple, the ultimate high-priestly sacrifice of Christ prefigured by the Yom Kippur sacrifices" (36). Showing once again his deep and balanced scholarship and how "the quest for Jesus is inseparable from the quest for the historical Galilee" (65), Mark Chancey presses the issue of accounting for the archeological evidence (the absence of large estates so far found in Galilee) and the significant presence of such estates in the parables of Jesus.

Since Ephesians and the Pastoral Epistles demonstrate how the education of children featured prominently in house-church life, MacDonald calls for close attention to this feature when analyzing early Christian texts. This could cause "us to rethink much about early Christian communities" (84). Shimon Gibson ("The Trial of Jesus at the Jerusalem Praetorium: New Archaeological Evidence") makes a strong case that the well-defended gateway with an inner courtyard, which has been uncovered on the western side of Herod's palace, is the Gate of the Essenes. The site "corresponds perfectly with the situation of the place of the Roman tribunal as suggested by Josephus and the Fourth Gospel" (118). So much for those who "discount" John's version of the story of Jesus' trial "on the grounds

that the trial must have taken place behind closed doors" and therefore could have been witnessed "only by a handful of Roman officials" (98)!

Craig Evans should be congratulated for securing the collaboration of a team of leaders in the fields of archeology, NT studies, and the DSS. All in all, the book succeeds in its central aim of illustrating how various ancient communities of faith (and not simply early Christian ones) lived, developed what they believed, regarded their Scriptures, and influenced the development of canonical material.

GERALD O'COLLINS, S.J.
Australian Catholic University, Melbourne

AGAINST THE HERESIES (BOOK 3). By St. Irenaeus of Lyons. Translated from the Latin and annotated by Dominic J. Unger, O.F.M. Cap. Introduction and revisions by Irenaeus M. C. Steenberg. Ancient Christian Writers 64. New York: Paulist, 2012. Pp. 245. \$37.95.

The volume is a critical translation of and commentary on Book 3 of Irenaeus of Lyons's *Refutation and Overthrow of Knowledge Falsely So-called*, usually referred to as *Against the Heresies*. It follows Book 1, published in 1992, and the *Proof of the Apostolic Preaching* (1952; repr. 1978). Together these form part of a projected critical translation of the complete Irenaeus corpus. Book 2, we are told (1), is nearly complete, and Books 4 and 5 are expected to follow. These translations are based on the critical Latin text edited by Adelin Rousseau and Louis Doutreleau, S.J., and include a complete reference to the Greek, Armenian, and Syriac fragments, a French translation, and a Greek retroversion that appeared in two volumes as *Sources Chrétiennes* 210, 211 (1974). The notes to the preface make clear the care with which previous editions and translations were analyzed in determining the present English text. Throughout the language is both clear and graceful.

Particularly valuable in the introduction is the careful analysis of Irenaeus's thought on the apostolic origins of the faith, and of his insights on apostolic

succession. We are reminded that the interest of this bishop lay not in historical dating, but rather “in demonstrating that the apostolic experience of Christ that grounds the right proclamation of the one gospel is to be found today through the inheritance of the successive communion of presbyter-bishops. The succession list is fundamentally exegetical” (10).

As can be a virtue in a work of this kind, the notes are longer than the text, and well worth reading. Chapter 1 contains a classical passage on the origin of the four Gospels (30). The notes make clear that Irenaeus sets out to show: “first, that all the apostles possessed the same Gospel of Christ; second, that this one Gospel was first preached orally and only later written down; third, that this same Gospel was preached everywhere” (119 n. 4; the full note runs 118–21). This and the ensuing three notes (4–7, 118–23) provide an exemplary model of clear presentation of complex material.

Other outstanding contributions are the discussion of the symbol “four” in the number of the Gospels (see chap. 11, 149 n. 45), and the thorough notes on chapters 18–23, where Irenaeus treats the nature and meaning of the Incarnation. Scholars of Irenaeus at every level will find this text an invaluable resource.

MARY ANN DONOVAN, S.C.
Jesuit School of Theology of
Santa Clara University at Berkeley

RESSOURCEMENT: A MOVEMENT FOR RENEWAL IN TWENTIETH-CENTURY CATHOLIC THEOLOGY. Edited by Gabriel Flynn and Paul D. Murray. New York: Oxford University, 2012. Pp. xx + 583. \$125.

It is hard to imagine a more valuable collection of essays on the *ressourcement* movement in Catholic theology than this handsome volume. The almost 600 pages of text and 33 essays by acknowledged scholars in the field are divided into four sections. The first explores aspects of the historical context in which the movement emerged, while the second looks at a series of major figures including Marie-Dominique Chenu, Yves Congar, Henri de Lubac, Jean Daniélou, Henri

Bouillard, Hans Urs von Balthasar, and Louis Bouyer. This is followed by a shorter third part that treats issues of biblical studies, liturgy, and history, and the concluding section gathers a variety of less-connected pieces under the generic heading of “the Church in the modern world.”

Several themes occur and reoccur across the huge range of essays, including the question of the relationship between the movement of *ressourcement* and the anti-Modernist crusades of the early 20th century, the relationship between *nouvelle théologie* and *ressourcement*, and the quintessentially Catholic understanding of tradition that grounds it. Then there is the social location of the movement. It surely cannot be irrelevant that it flowered in France at a time of new enthusiasm for the evangelization of the urban masses—Congar and Chenu, among others, saw themselves as “theologians in action”—nor that many of its major figures were deeply involved in struggles against anti-Semitism and Nazism.

To single out a few authors would be churlish to the many fine contributions that cannot be mentioned. Most of the essays hover around the same issues and discuss the roles of the major figures, so that there is some overlap and more repetition of fairly well-known facts about the movement than is perhaps needed but would be hard to avoid in this kind of collection. The greatest contribution of the collection is that it precludes facile judgments about the impact or ideological leanings of this tremendously important theological movement.

PAUL LAKELAND
Fairfield University, CT

FORCED BAPTISMS: HISTORIES OF JEWS, CHRISTIANS, AND CONVERTS IN PAPAL ROME. By Marina Caffiero. Translated from the Italian by Lydia Cochrane. Berkeley: University of California, 2011. Pp. x + 317. \$60.

Caffiero’s book (orig., 2005) is one of the most important contributions to the history of Catholic-Jewish relations in the 18th century as it sheds light on the

dark side of the allegedly “enlightened” Pope Benedict XIV (1740–1758) and on the church’s practice of forcing Jewish parents in numerous ways to have their children baptized. On the basis of broad archival studies and a careful analysis of printed sources, especially Benedict XIV’s judicial texts, C. acquaints the reader with the drama of Jewish life in the Papal States. She demonstrates that the still-invoked tradition of the popes as more conciliatory and tolerant of Jews has to be revised, especially in regard to Benedict (8). Under his rule, existing law that allowed one parent who had converted to Catholicism to “offer” his or her child to the church—against the will of the other spouse—was extended to converted grandparents, uncles, and distant relatives (144). Also discussed was whether an unborn child could be “offered” for baptism. Remarkably, the Jewish community appealed to the authority of Thomas Aquinas to reject baptism against the will of the parents and concluded that the pope himself had disregarded the teaching of the Angelic Doctor (120)! Moreover, C. establishes beyond a doubt that Benedict XIV officially endorsed the blood libel accusation against Jews—very much in contradiction to some of his medieval predecessors, e.g., through the acknowledgement of the cult to alleged child martyrs. This tradition, only briefly interrupted by Clement XIV (1769–1774), was considered binding at least until 1900, when the Holy Office stated that ritual assassination was “historically certain” (7).

There are a few slight problems in the translation, and the absence of a conclusion or summary makes the book end rather abruptly. Nevertheless, this is a groundbreaking study; already well-established in European historiography, it obligates adjusting the still-prevailing image of Benedict XIV as “enlightened” despite the valiant attempts of correction by Mario Rosa and now C. It will play an important role in future Jewish-Catholic dialogue and will serve as a reminder of how important the knowledge of early modern theology and church history is for the present.

ULRICH L. LEHNER
Marquette University, Milwaukee

DOCUMENTS OF THE CHRISTIAN CHURCH. By Henry Bettenson and Chris Maunder. 4th edition. New York: Oxford University, 2011. Pp. xxiv + 329. \$29.95.

Henry Bettenson published the first two editions of *Documents of the Christian Church* in 1943 and 1963. Since he consistently chose truly significant texts and presented them in a thoroughly informative and accessible fashion, the collection became a standard and popular resource. But by the 1990s, many events and developments in Christian teaching and practice necessitated a revision: for instance, the Second Vatican Council (1962–1965); the emergence (in the immediate aftermath of the theology of hope) of liberation, black, and feminist theologies; interfaith dialogues; questions about homosexuality, divorce and remarriage, AIDS, and in-vitro fertilization; and major changes for church life brought by the fall of the Berlin Wall in 1989 and the end of official Communist rule in Eastern Europe. Since B. had died in 1979, Maunder took on the task of preparing the third edition, published in 1999. While retaining the original material, Maunder added a substantial selection from more recent writings.

Now the rapid rate of change and fresh challenges in the 21st century have called for a fourth edition. Scientific and technological advances have brought with them a host of ethical dilemmas that the Christian churches and thinkers have tackled with the resources of Scripture, tradition, and well-informed reason. The new edition has also drawn on texts prompted by religious pluralism, the crisis over the Middle East (deepened by the 9/11 attacks), and the religious and political concerns to take fresh initiatives for reconciliation and mutual understanding between global cultures. Interdenominational ecumenism has yielded further material, including some passages from the landmark Lutheran-Catholic Joint Declaration on Justification (1999).

Selections from texts dealing with global poverty, environmental issues, and new genetic technologies had already found a place in the third edition. Material has now been added on

global debt, the phenomena of migration and asylum seeking, and the accompanying injustices that the churches have confronted. The environmental focus has shifted from pollution to global warming and climate change, and they have called forth Christian responses, as have the serious ethical challenges of genetic mapping and engineering. M. has also introduced excerpts about the Internet, addictions, domestic violence, and child abuse, as well as on pastoral approaches to disabilities. Maunder includes the fundamental principles drawn from the Charter of L'Arche, a community committed to people with learning disabilities.

Appropriately represented is the work of Philip Jenkins on the growth of Christianity in the Southern Hemisphere. Recent debates with militant atheists have featured responses by Alistair McGrath, John Lennox, and others; selections from this area also find a place in Maunder's edition. I was also glad to find a text by George Hunsinger, founder of the National Religious Campaign against Torture. There is a passage (482–83) from *Dominus Iesus* (2000) by the Congregation for the Doctrine of the Faith, but nothing from Jacques Dupuis, a principal target of that document and a leading exponent of proclamation and dialogue in a multifaith world. A couple of "lightweight" writers could have been dropped to make room not only for Dupuis but also for another major Christian voice, Wolfhart Pannenberg. The "inclusive" theology developed by Karl Rahner (349) applies not to ecumenical relations between Christian churches but to those who follow other faiths or none at all.

The new extracts for the fourth edition are mostly gathered in a final, 70-page section. The fact that much of this material is of a moral and pastoral nature, with only a few excerpts on doctrinal questions, reflects the dominant issues that face churches and theologians in the 21st century. The update represented by this new edition maintains the status of *Documents* as a classic reference work.

GERALD O'COLLINS, S.J.
Australian Catholic University, Melbourne

FIRMLY I BELIEVE AND TRULY: THE SPIRITUAL TRADITION OF CATHOLIC ENGLAND, 1483–1999. Edited by John Saward, John Morrill, and Michael Tomko. New York: Oxford University, 2011. Pp. xxiv + 730. \$65.

This anthology was produced to serve as a modern-day enchiridion for readers interested in accessing the English Catholic tradition from 1483 to 1999 (xxiv). Every editor of compilations needs to make strategic decisions that shape the character and scope of their representation of the past. This collection strives to be canonical inasmuch as the writings included are from authors who perished while in communion with the Catholic Church. Furthermore, only works produced when the writer was in good Catholic standing are incorporated within this volume. These standards led to the omission of seminal writings from converts who are otherwise represented in this anthology. Furthermore, these criteria led to the exclusion of writers whose relation to the church was certainly contentious but also ambiguous.

Two laudable editorial decisions warrant mention. First, only writings published in print rather than manuscript form are deemed acceptable; however, exceptions are made for select women (e.g., the Venerable Mary Ward) who were excluded from print publication. Second, in addition to doctrinal and devotional writings, this collection includes a variety of literary genres, such as poetry (e.g., G. K. Chesterton's *Regina angelorum*), apologia (e.g. William Allen's defense of the bull *In excelsis*), and prayer manuals (e.g., Richard Broughton's *A Manual of Prayers Used by the Fathers of the Primitive Church*). The inclusion of women in collaboration with other diverse voices witnesses to the richness of the spiritual life within Catholic England.

This anthology is far too prolific to be properly considered an enchiridion in the sense of a pocket book, but it does serve a similar function in that it provides an instructive manual for reflecting on the Catholic experience. The editors have successfully addressed

a lacuna within the literature on Catholic England that provides readers with a commendable and a comprehensive introduction into the spirituality of the English Catholic tradition.

MATTHEW J. PEREIRA
Columbia University

ANOTHER REFORMATION: POSTLIBERAL CHRISTIANITY AND THE JEWS. By Peter Ochs. Grand Rapids, MI: Baker Academic, 2011. Pp. ix + 278. \$27.99.

Jewish theologian Ochs is the founder and inspiration for a deeper interfaith dialogue and understanding through a process called Scriptural Reasoning (SR).

SR engages participants from multiple religious traditions to read and discuss passages from their sacred texts—e.g., Tankh, the Bible, and the Qur'an. The participants often examine texts related to a common topic, such as worship, property holding, or peace building. SR groups foster mutual hospitality and parity of leadership, with each participant being both host and guest.

O. argues that postliberal theology provides an avenue for Christians reading Scripture to forego supersessionism, that is, the problematic tradition that Christianity has replaced OT Judaism. At the same time it allows Christians to appropriate the gospel message and classical patristic doctrines of the church in all their fullness.

O. examines the theological schools of postliberal Christian theology found in the American Protestant and British traditions. He identifies this post-Shoah epoch in Jewish-Christian dialogue as one of "relationality that invites both critical reason and a reaffirmation of scriptural revelation and the traditions of belief and practice that interpret it" (4).

O. examines the fundamental Christology (emphasized by the Americans) and Pneumatology (underscored by the British) of postliberal theologians George Lindbeck, Robert Jensen, Stanley Hauer was, John Howard Yoder, Daniel Hardy, David Ford, and John Milbank. Rather remarkably, O. is personally acquainted with almost all these major figures.

Postliberal theologians, O. explains, are called to reaffirm the faith of their

primordial communities (rabbinic and early church), to reform their communities in light of these faiths, and not to denigrate the purposes of other religious communities.

O. provides Christians creative ways to hold sacred a place for the people of the covenant and to open up a mutually enriching understanding in Jewish-Christian dialogue. His arguments are not for the beginner looking for an easy approach to Jewish-Christian-Muslim dialogue. He makes his erudite arguments through logical syllogisms and axioms that may take the reader back to those mind-numbing, freshman-in-college syllogisms: $P \neq Q$.

This important treatise is written for the academy and for religious leaders seeking theological perspectives to break open fresh ground for interreligious dialogue.

PATRICK J. HOWELL, S.J.
Seattle University

CATHOLICISM AND INTERRELIGIOUS DIALOGUE. Edited by James L. Heft, S.M. New York: Oxford University, 2012. Pp. xii + 222. \$79.64; \$29.95.

For this excellent work in collaboration, Heft secured chapters from five outstanding scholars: Philip Cunningham (on Catholicism and Judaism), Daniel Madigan (on Muslim-Christian dialogue), Francis Clooney (on the Catholic-Hindu encounter), James Fredericks (on Catholic dialogue with Buddhists), and Peter Phan (on the dialogue between Catholicism and Confucianism). Two responses by experts (including three women) in the religion being discussed follow each chapter; then H. himself comments on these responses and suggests readings for further study. The book has emerged from a lecture series, also titled "Catholicism and Interreligious Dialogue," sponsored by the Institute for Advanced Catholic Studies at the University of Southern California. The value of the volume is further enhanced by H.'s very helpful introduction, which reflects on the purposes, practice, and challenges of interreligious dialogue.

In his response Cunningham asks "[whether] it is possible for members

of one religious community to acknowledge that the Other may have a different but nonetheless divinely willed religious encounter with the one God that leads to a distinct, evolving tradition in which the outsider does not participate and [which] possibly includes aspects that the outsider would reject" (53). This insightful question evokes what Karl Rahner said in his April 1961 lecture, "Christianity and Non-Christian Religions": for a religion to be "intended by God," it does not have to be "pure and positively willed by God in all its elements." A Christian could recognize that the religious experience(s) that gave rise to a distinct religious tradition could be in some sense "divinely willed," while rejecting some of the elements of that tradition or religion.

Madigan's chapter includes thoughtful criticism of Samuel Huntington's *The Clash of Civilizations and the Remaking of World Order* (1996) (63–68), as well as a sensitive probing of the theme of reciprocity in Muslim-Christian dialogue (68–70). His scholarship and integrity lend credibility to his closing argument that this dialogue is not "dead" (70–73).

I strongly recommend the volume to both Christians and members of other religions who wish to understand the background and current challenges for Catholics in their present dialogue and interaction with the adherents of other major faiths.

GERALD O'COLLINS, S.J.
Australian Catholic University, Melbourne

THE CHURCH AND DEVELOPMENT IN AFRICA: AID AND DEVELOPMENT FROM THE PERSPECTIVE OF CATHOLIC SOCIAL ETHICS. By Stan Chu Ilo. African Christian Studies Series. Eugene, OR: Pickwick, 2011. Pp. xxxvi + 304. \$38.

Since *Mater et Magistra*, Catholic social thought has been addressing our world's inequalities and poverty linking that concrete concern to holistic human development. Ilo, a Nigerian writing in Canada, picks up on current approaches to poverty and the effectiveness of aid,

linking them to Benedict XVI's *Caritas in veritate* and the two African synods. He covers a wide variety of scriptural and historical bases for understanding "charity in truth," culminating in Benedict's key contribution, his emphasis on "gratuitousness" as the truth at the heart of reality. He then highlights theological aspects of ethics in business, subsidiarity and solidarity, and the dignity of creation. I.'s description of subsidiarity in protecting the weak from the strong is refreshing, and his nuanced discussion of the role of humanity in creation is helpful.

I. then turns to specific issues in Africa and covers the expected topics of globalization, usefulness of aid, and leadership and corruption, where his views are quite strong regarding not only political corruption but also corruption in the clergy, a topic rarely treated so openly. I. sees the current economic situation somewhat pessimistically, in contrast to recent, more optimistic studies with titles like *Africa's Emerging Economies* (Steven Radelet, 2010), *Africa's Moment* (Jean-Michel Severino and Olivier Ray, 2012), and *Africa's Turn* (Edward Miguel, 2009).

I. focuses particularly on the importance of African traditional culture, especially the *Ubuntu* sense of community, at the heart of the ability of Africans to control their own development. He emphasizes the need for the church to recognize the deep roots of traditional religious cultures of Africa and to find ways that the gospel can enrich, not replace, those traditions. While quite critical of globalization's effects on Africa, he rejects victim discourse and emphasizes the potential successes of Africans in the exercise of their own agency. Thus for him the heart of charity and solidarity is empowerment and opportunity. He tries to keep the focus on the practical needs of the people, while showing the theological roots of the church's response of charity in truth. More integration of these two aspects would have made his the work even stronger.

JAMES R. STORMES, S.J.
Hekima College, Nairobi

WOMEN, CONSCIENCE, AND THE CREATIVE PROCESS. By Anne E. Patrick, S.N.J.M. Madeleva Lecture in Spirituality (2009). Mahwah, NJ: Paulist, 2011. Pp. viii + 83. \$9.95.

In keeping with the tradition of the Madeleva Lecture, Patrick explores a theme that illustrates the breadth of that lecture's celebration of the contributions of women theologians by examining the notion of creativity itself. Teasing apart insights from Mihaly Csikszentmihalyi and Don Fabun, P. lists eight steps in the creative process, allowing her to present creativity in a relationally nuanced manner.

P. uses the genesis of the School of Sacred Theology (founded in 1944) at St. Mary's College, host of the Madeleva lecture series, to illustrate the social and multidimensional nature of creativity. No graduate education for women in theology existed in the United States at that time, but, as P. notes, the idea of offering such a program was not the result of a thunderbolt visited upon Sr. Madeleva Wolff, C.S.C., then president, but rather the fruit of a productively creative mind, open to intuition, and aware of the need to offer advanced work in theology to women. With insight, P. also observes that Mary Daly, one of the program's early graduates, also undertook to join a serious moral critique to a highly creative vision.

P. calls for "creative responsibility" that will entail not only imagination but also "prudence, discernment and caring" (67). This frame for conscience has numerous, often overlooked, footholds in the Christian tradition. Taken together with P.'s invitation to see creativity as a process rather than an out-of-context moment, this work's treatment of conscience as a world-affirming engagement is an insight that is particularly timely in an era of bumper-sticker moral theology.

The text of this thoughtful brief volume would stand alone for an adult discussion group or advanced undergraduate class; with its notes it could provide numerous starting points for a graduate course.

NANCY DALLAVALLE
Fairfield University, CT

THE BEST LOVE OF THE CHILD: BEING LOVED AND BEING TAUGHT TO LOVE AS THE FIRST HUMAN RIGHT. Edited by Timothy P. Jackson. Grand Rapids, MI: Eerdmans, 2011. Pp. xxv + 386. \$28.

The volume examines the "best love of the child" in contexts ranging from childrearing to legal standards for custody. Elaborating the dual meaning of this "best love"—both the love *for* the child and the love expected *from* the child—is among the book's key contributions and is a welcome shift from normative models focused on a child's negative rights. The 13 essays of this collection are grouped into four parts by discipline.

The social-psychological perspectives are straightforward. Peter Benson and Eugene Roehlkepartain argue for a positive focus on "optimal development." Annette Mahoney and Kenneth Pargament suggest how to foster a child's love of the sacred. Robyn Fivush shows how a child's well-being is influenced by the elaborated reminiscing of parents.

The historical section is the weakest, needing more integration with the volume's theme. However, John Witte and Heather Johnson helpfully examine the duties of the child from the household manual tradition.

The final two sections—philosophical/theological and legal—are the most substantive of the collection and succeed in advancing its overall project. Cynthia Willett argues for a relational ontology to ground collective responsibility. Richard Osmer considers sin to show that love of the child requires "authoritative parents" who both hold accountable and forgive. Marcia Bunge defends the social agency of children, highlighting their vocation, which includes play and even disobedience.

In the legal section, Michael Broyde engages the Jewish tradition to recommend categories of respect and care rather than love. Rana Lehr-Lehnard and Jeremy Gunn argue that the "best interest" legal standard ought to include love as a factor. Margaret Brinig and Steven Nocka suggest how public policy should promote unconditional love in children through "recognized, legal, stable relationships." Don Browning

advances an “integrational view” of the best love that respects the child’s emerging personhood as well as developmental needs.

The lack of consistency among the essays—even including varying notions of love—detracts from the volume’s coherence. Still, the book illuminates the capacity and obligations of children in addition to their needs. Furthermore, it underscores the importance of relationships beyond parent-child—e.g., with God, with community, between parents—for realizing “the best love.”

KATHRYN GETEK SOLTIS
Villanova University, PA

A WORLD FOR ALL?: GLOBAL CIVIL SOCIETY IN POLITICAL THEORY AND TRINITARIAN THEOLOGY. Edited by William F. Storrar, Peter J. Casarella, and Paul Louis Metzger. Grand Rapids, MI: Eerdmans, 2011. Pp. xxvi + 346. \$35.

The book is a collection of essays delivered at a 2005 international conference in Edinburgh on the topic of globalization and civil society. That is a large topic, and the range of the essays in this volume is appropriately broad. Since the collection is the result of collaboration among Storrar (a Scottish Reformed Protestant), Casarella (an American Latino Catholic), and Metzger (an American evangelical Protestant), an ecumenical and global tone is evident throughout. The project self-consciously followings on the famous 1910 World Missionary Conference in Edinburgh, widely regarded as the beginning of the modern (though then still exclusively Protestant) ecumenical movement.

A well-written introduction by the three editors helpfully frames the topic. As C. notes in his portion of the introduction, modern Catholic social teaching—from John XXIII to Benedict XVI—has emphasized the immense task of formulating a “global Catholic social ethic of justice and peace” (xviii). He cites the important work of Catholic scholars informed by the principle of subsidiarity and the relation of subsidiarity to civil society, even while the “principle of catholicity” (xix) itself undergoes significant transformation as the church confronts globalization.

The variety of topics treated makes the problem addressed by the collection difficult to discern, but the editors’ reminder to readers of the importance of international and ecumenical dialogue on the variety of issues posed by civil society and globalization is helpful. The essays come from theologians, philosophers, and social scientists hailing from the United States, Europe, Latin America, and Africa. The widely divergent topics addressed—from trinitarian theology to case studies in Eastern Europe, South Africa, Brazil, and Namibia, to other aspects of political science and international relations—render a summary of the essays’ themes difficult, but the interdisciplinary approach is part of the volume’s appeal. Every reader will have his or her favorites; I myself especially enjoyed Alexander Broadie’s essay on Thomas Reid and the Scottish Enlightenment and C.’s essay on a trinitarian social ethic and the procedural republic.

MICHAEL P. MORELAND
Villanova University, PA