

SHORTER NOTICES

ECHTHEITSKRITISCHE UNTERSUCHUNGEN ZU DEN VIER KLEINEREN PAULUSBRIEFEN. Halbband A, DIE PHILEMON—PHILIPPER—GALATERBRIEF. Halbband B, DIE ERSTER THESSALONIKERBRIEF. By Günther Schwab. Norderstedt: Books on Demand, 2011. Pp. 419; 397. \$75.50 each.

Modern scholarship has placed the 13 NT letters attributed to Paul into two categories, six whose authorship by Paul is disputed (2 Thessalonians, Colossians, Ephesians, Titus, 1 and 2 Timothy) and the remaining seven whose Pauline authorship or “authenticity” is generally not disputed. In these two volumes Schwab, a classical philologist, aims to enlarge the category of the disputed letters to include the four shortest (Philemon, Philippians, Galatians, 1 Thessalonians) of the seven currently undisputed letters. The two volumes consist of an extremely detailed philological analysis and comparison of these four letters with other NT writings.

S. arrives at novel and provocative conclusions regarding these four letters. Philemon is a fictional literary construction to which Paul’s name has been added. Philippians is a literary fabrication created by an imitator, who operates similarly to the pseudonymous author of Colossians. The author of Galatians may have constructed the letter based on the portrait of Paul in the Acts of the Apostles. Much of 1 Thessalonians depends on Luke or an associate of Luke, and on a plagiaristic use of 1 Corinthians.

S.’s attempt to deconstruct these four letters through philological analysis offers very little by way of a plausible historical basis for raising the question of their inauthenticity. For example, his conclusions that Galatians and 1 Thessalonians may have been dependent on Luke and Acts, generally considered to have been written later than these letters, calls for a historical explanation. This bold challenge to reexamine the general consensus needs a much more complete and convincing foundation. While these very dense volumes cannot be recommended for those

with only a general interest in Paul’s letters, their detailed analysis may be beneficial as a reference work for some specialists in Pauline studies.

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THE BIBLE IN THE LITERARY IMAGINATION OF THE SPANISH GOLDEN AGE: IMAGES AND TEXTS FROM COLUMBUS TO VELAZQUEZ. By Terence O’Reilly. Series 3: Early Modern Catholicism and the Visual Arts. Philadelphia: St. Joseph University, 2010. Pp. xvi + 303. \$65.

The study of the reception of the Bible has become fashionable, but one rarely sees such a substantial contribution as this volume. It demonstrates how undeserved is the negligence of the Spanish Golden Age. On the contrary the author establishes the existence of a unique Spanish way of responding, with the help of biblical motives, to the cultural challenges of modernity. Chapter 1 investigates the literary impact of Spanish discoveries. The wonders the discoverers had seen in the new world were articulated in the forms of biblical imagery, namely, of the biblical paradise. Chapter 2 considers devotional writings, especially the *Spiritual Exercises* of St. Ignatius of Loyola and their biblical inspirations, which are often rooted in the scriptural interpretation of the Fathers. Chapter 3 follows biblical themes in *Lazarillo de Tormes* (ca. 1554), one of the first realist pieces of fiction, and makes clear that without paying attention to biblical images, one cannot make sense of this otherwise obscure text. Other highly original receptions of biblical texts occurred in the production of poetical texts (chap. 4), many of which can be linked to early polyglot Bibles and works of biblical scholarship as their source of imagination. In chapter 5, covering theatrical comedy, one finds the most surprising theological application of the Council of Trent’s Decree on Justification, namely, in plays popularizing the roles of free will

and grace. The last chapter unlocks a mystery that art historians have been unable to resolve. Some of Velazquez's greatest paintings can be understood only against the background of biblical exegesis—for example, when the artist takes up the theme of *misterio* and invites the viewer to look for a hidden meaning of the artwork. This volume is a treasure and deserves a wide audience. The publisher is to be commended for bringing this remarkable book about the literary imagination of the Bible to public attention and giving it such an exquisite layout with numerous illustrations.

ULRICH L. LEHNER
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THE SACRIFICE OF JESUS: UNDERSTANDING ATONEMENT BIBLICALLY. By Christian A. Eberhart. Minneapolis: Fortress, 2011. Pp x + 170. \$9.99.

The word and concept “sacrifice” is one of the most central and, at the same time, most misunderstood words in the Christian theological dictionary. This difficulty sets up a twofold challenge: first, to unveil the false and misunderstood meanings of sacrifice that are so pervasive that some, for pastoral reasons, would like to banish the word altogether; and second, to unveil the true meaning of authentic Christian sacrifice, the meaning that Christians grope to express when they speak of the “sacrifice of Jesus,” and that Catholics mean when they speak of the “Sacrifice of the Mass.” More than a decade of research and publishing, both in German and in English, has qualified Christian Eberhart to take up this twofold task in this impressive scholarly, yet remarkably readable, little volume in Fortress’s Facets series.

After an 11-page introduction entitled “Modern Christianity and the ‘Sacrifice of Jesus,’” E. outlines how the early Christians viewed, and then how modern Catholics and Protestants view, the centrality to their faith of the sacrifice of Christ. E. identifies four main “Objections to Sacrifice”: (1) the uncomfortable association of sacrifice/atonement with the negativity of suffering and death; (2) the perceived inherent violence of sac-

rifice and atonement; (3) the assumption of a severe, sacrifice-demanding God the Father; and (4) increasing modern discomfort with the idea of vicarious substitution as integral to sacrifice and atonement.

In a lengthy chapter 1 (almost two-thirds of the whole book) entitled “Rereading the Hebrew Bible: Discovering the Sacrificial Cult,” E. brilliantly summarizes generations of hard-won scholarship. For scholars and serious readers, this is a pearl of great price. Nowhere else, in the literature known to me, can one find so detailed and at the same time so accessibly readable an account of sacrifice in the Hebrew Bible and Greek New Testament. E. here lays the foundation for his solid refutation of the above-mentioned four “objections to sacrifice.” This enables him much more briefly in chapters 2 and 3 (“The Sacrifice of Jesus: Understanding Christological Atonement Metaphors” and “Conclusions: Rethinking the ‘Sacrifice of Jesus’”) to offer a more positive reading of the biblical proclamation of the salvation brought to this world by the “Christ-event” than has been customary in traditional Christian—especially Western—atonement theology. The great value of this book is not so much that it offers a “new” interpretation of the Atonement, as that it opens up the authentic meaning of the biblical texts in such a way as to free Christians from interpreting them in the light of the negative assumptions that have traditionally been projected back onto the biblical texts.

As for the twofold task of unveiling both the false and true meanings, E. accomplishes the first task superlatively. For the second task, he lays the foundation but leaves much of the task to be taken up elsewhere. This involves unfolding the trinitarian reality of authentic Christian sacrifice as, e.g., I have tried to do in *Sacrifice Unveiled* (2009). That this trinitarian unfolding would be congenial to E. can be inferred from the words in his penultimate paragraph: “In Jesus, the triune God chose to encounter humanity so that the divine love could be recognized and shared with the world” (134).

ROBERT DALY, S.J.
Boston College

CHINA'S SAINTS: CATHOLIC MARTYRDOM DURING THE QING (1644–1911). By Anthony E. Clark. Bethlehem, PA: Lehigh University, 2011. Pp. xv + 270. \$75.

While there are certainly plenty of studies about the Jesuit missions in China, hardly anything is available in English about the saints China has produced over the last 300 years. Clark's book provides just that, an overview of Catholics dying for their faith during the Qing dynasty, missionaries and natives alike. The missionaries sent to China in the 17th century encountered a culture in which martyrdom was an alien concept. No equivalent word existed apart from *xunado*, which meant primarily "follower." Moreover, Chinese culture saw death as something negative. A Chinese person who desired to bear witness for his faith and to give his life in expectation of a happy afterlife was, in the eyes of Chinese culture, a fool. "Not knowing how inexorable the cultural cries were against these martyrs who willingly and peacefully went to their deaths is to miss one of the most important aspects of their martyrdom" (17). C. introduces the reader to the history of Chinese Nestorian Christianity, the first Franciscan attempts to evangelize in the wake of Marco Polo, but focuses then in four main chapters on martyrs from Dominican, Jesuit, Franciscan, and other (e.g., Vincentian) missions, most of whom died during the Boxer uprising 1898 to 1901. A helpful appendix gives a comprehensive overview of all Chinese saints (all canonized by John Paul II).

Based on thorough archival studies and a profound knowledge of Chinese culture, this book contributes substantially not only to the comparative study of Christian martyrdom but also to the understanding of enculturation. It tells the story of how an alien, European religion was no longer seen as a cultural and political threat but as part of a nation's religious heritage.

ULRICH L. LEHNER
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BY FORCE AND FEAR: TAKING AND BREAKING MONASTIC VOWS IN EARLY MODERN EUROPE. By Anne Jacobson Schutte. Ithaca, NY: Cornell, 2011. Pp. xii + 285. \$45.

Anne Schutte's book is a major achievement in many regards. First of all, it introduces the reader, on the basis of almost 1,000 case files between 1678 and 1793, to the sad history of Catholics who were forced into the religious life and demonstrates, against widespread prejudice, that it was predominantly men who felt forced to take vows, not women. Second, it establishes that the main institution for handling cases of forced monachization was not—as historians have hitherto assumed—the Congregation of Bishops and Regulars, but the Congregation of the Council. Third, not only second-born children were forced into the cloister but often the oldest offspring of a family. Fourth, sexual urges did not play an important role of these religious to receive dispensations. Last, but not least, S. shows with indisputable accuracy that in Catholic Europe no "modern" antipatriarchal and emotionally affective family emerges in the 18th century, despite the fact that the Catholic Church, with its insistence on free consent for marriage and vows, was the only major force that questioned this dominant cultural practice (85).

The material that S. unearthed is remarkable and will be extremely helpful for further research, especially on gender studies in religion, because the material leads one to reflect once more about the question of why the discipline in female convents was so much better than in male monasteries, and why women did not feel forced into a monastic life to the same extent as men. That female socialization prepared women to serve (172) is certainly one aspect, but recent research has also shown that in Catholic countries monastic life was the only alternative to marriage that left women with considerable personal freedom. With an outstanding methodological awareness (13–22), S's important book challenges the established narrative of forced religious and of the evolution of the modern family and Catholicism's contribution to it. S. also effectively narrates the drama

of violated personal freedom in early modern monasteries all over Europe.

ULRICH L. LEHNER
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DER FALL DES AUGSBURGER DIÖZESAN-
PRIESTERS UND MÜNCHENER THEOLOGIE-
PROFESSORS JOSEPH SCHNITZER (1859–1939).
By Manfred Weitlauf. Augsburg:
Augsburger Bistumsgeschichte, 2011.
Pp.702. €18.

In memory of the anti-Modernist decrees of Pius X (1903–1914), Munich church historian Weitlauf analyzes the life and works of Joseph Schnitzer (1859–1939), the only German theologian who was suspended for his alleged Modernism. Most contemporary theologians have forgotten his name, but when one considers that he was the *Doktorvater* of Karl Adam (d. 1966) and the teacher of Friedrich Heiler (d. 1967), two of the most important theologians of the 20th century, the relevance of this “German Loisy” becomes apparent.

In part 1 W. introduces Schnitzer and his theology and places him in the context of the conflicting ideals of historical-critical research as manifested in the theology of Ignaz von Döllinger (d. 1890) on the one side and Joseph Kleutgen’s (d. 1883) ahistorical neo-Thomism on the other. Briefly after Schnitzer began his tenure in Munich in 1901, he was charged with Modernism, since he defended in his lectures that Jesus had erred about the *parousia*. Moreover, he also spoke out directly and critically of Pius X’s encyclical *Pascendi* (1907), which resulted in his suspension as professor of theology in 1908. The proscription to publish or lecture at all (!) he regarded as a violation of his “personal, academic, and civil rights and duties,” something he could not accept in obedience (163). Despite the threat of excommunication, he published, as a self-identified Modernist, historical studies, e.g., “Did Jesus Found the Papacy?,” but distanced himself increasingly from traditional Christian positions. W., who has sincere sympathy for his predecessor, charges the Curia (among them also nuncio Eugenio Pacelli) with merciless

inhumanity in their dealings with Schnitzer and considers it responsible for pushing the “Modernist” into the corner of extreme theological opinions at the end of his life.

The second part of the book contains an invaluable edition of unpublished archival sources of the case as well as hard-to-obtain printed material, like Schnitzer’s essay on *Pascendi*. This is an important study for our understanding of the Modernist crisis and should, given its low price (despite its length), be a must for every theological library.

ULRICH L. LEHNER
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WHAT IS AFRICAN AMERICAN RELIGION?
By Anthony Pinn. Facets. Minneapolis:
Fortress, 2011. Pp. xi + 116. \$9.99.

Pinn condenses his *Terror and Triumph: The Nature of Black Religion* (2003) “here in a more focused and concise manner” (ix). It includes a brief yet complex description of development of white racism on the American side of the Atlantic slave trade, and how the terror experienced by African slaves is a fundamental category for African American religion and modernity.

All theologians and scholars of religion should read P.’s work, if they wish to begin to understand the fundamental role of terror and white supremacy in American culture, mythology, and religion. White American Christians and scholars have not yet fully interrogated the creation of the “white race” along with its contradictory implications for American religion and revolutionary democracy. More importantly, P.’s exposition of black embodiment deserves close attention as an entry for the interpretation of religion. Although P. is not alone in the shift to embodiment, he eloquently describes black embodiment through the “denouncement of the terror of dehumanization” (24).

This denouncement is only one aspect of P.’s “African American quest for complex subjectivity” (62), which suggests a move beyond the “bias” and limits of theistic interpretations of African American religion (42). P. stresses a

“creative tension” between the quest for complex subjectivity and history, which may only yield “the continual process of rethinking ourselves in the light of community and within the context of the world” (91).

Reflecting his indebtedness to Charles H. Long’s *Significations: Signs, Symbols, and Images in the Interpretation of Religion* (1986), P. critically interrogates the cultural production of religion and argues for an “ethic of perpetual rebellion” (90). Herein lies both the strength and weakness of P.’s project. His dedication to Long is explicit. However, it is not easy to discern where P. departs from or develops Long. P., and all of us may yet need to go “back into the water” for the reorientation Long commends through our common African ancestors.

ALEX MIKULICH

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THE CONVERSATION OF FAITH AND REASON: MODERN CATHOLIC THOUGHT FROM HERMES TO BENEDICT XVI. By Aidan Nichols, O.P. Hillenbrand. Chicago: Liturgy Training, 2011. Pp. x + 222. \$23.

Nichols’s project here has two aims. The first is to introduce English-speaking readers to a post-Kantian trajectory of thought on the relationship between theology and philosophy. N. traces this trajectory from Georg Hermes (d. 1831) through a synthesis of sorts in John Paul II’s encyclical *Fides et ratio* (1998) to its culmination in Benedict XVI. He discloses the trajectory through “a series of soundings” (not, N. admits, exhaustive treatments) of authors who, in his view, “set in every essential the terms of the debate between faith and reason” (ix): Hermes, Günther, Bautain, Gregory XVI, Pius IX, Kleutgen, Leo XIII, Maritain, Gilson, Blondel, and Balthasar.

While the book gives theological newcomers an introduction to aspects of the work of certain complex (and now somewhat forgotten) 19th-century thinkers, N. is less successful in achieving his second, constructive aim: to show that “of all the mediations of faith and reason—and thus theology and philosophy—set out in this study,

Etienne Gilson’s is the most satisfying” (207). But such a sweeping claim cannot be sustained in so few pages. Moreover, N.’s English-speaking Catholic readers on this side of the Atlantic will be surprised to see Lonergan barely mentioned and then described as holding a position that Lonergan emphatically rejected (178–79), while Maréchal, Rahner, and Tracy are not even mentioned in a footnote. Such omissions also mean that the book’s title promises far more than it delivers.

Even though N. also provides important and fascinating biographical information about his authors (especially Kleutgen), Gerald McCool’s *Catholic Theology in the Nineteenth Century: The Quest for a Unitary Method* (1989) remains the more complete and reliable introduction to the leading issues and authors for English-speaking readers.

JON NILSON

Loyola University Chicago

TRAGEDY, AUTHORITY, AND TRICKERY: THE POETICS OF EMBEDDED LETTERS IN JOSEPHUS. By Ryan S. Olson. Hellenic Studies 42. Washington: Center for Hellenic Studies. Cambridge, MA: Harvard, 2010. Pp. xiv + 254. \$24.95.

Josephus’s works include more than 300 letters; embedded letters feature prominently in the Herod narratives (*War* 1 and *Antiquities* 15–17) and the *Life*, where Josephus cites 62 letters from Agrippa II to assert the truth of his report of the war between Rome and the Jews. Olson analyzes Josephus’s letters by focusing on their narrative functions and interconnections with their contexts. He uses narratology and intertextuality as his main tools, and takes a broad perspective by comparing Josephus with epistolary practices in classical and Hellenistic Greek literature. The title’s first key words highlight Josephus’s role as narrator as well as important aspects of the letters: they enhance drama, they lend authority to Josephus as a character in his own narrative and to his interpretation of the events, and finally, they are tricky because they sometimes create ambiguity in that their content and tenor reflect a perspective different from the

narrative context. O.'s analysis results in still other narrative functions of Josephus's letters: they serve as evidence in legal proceedings, help characterize actors in the narrative, foreground a messenger, and highlight deviation from normal epistolary communication; they advance the narrative either independently or in association with human characters, and they close spatial and temporal gaps. A few times O.'s argument is almost too clever—for example, when he argues in connection with the Gaius text in *Bellum Judaicum* 2 that “Gaius has trouble closing a gap” (154). His distinction between the episodic and extraepisodic use of letters could have been underpinned better, all the more so since he argues that the extraepisodic usage is largely unique in ancient Greek historiography (205). All in all, O.'s selective discussion of Josephus's letters is a sophisticated and most stimulating contribution to Josephan studies.

JAN WILLEM VAN HENTEN
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JESUS OF GALILEE: CONTEXTUAL CHRISTOLOGY FOR THE 21ST CENTURY. Edited by Robert Lassalle-Klein. Maryknoll, N.Y.: Orbis, 2011. Pp. xii + 226. \$30.

This impressively unified collection of essays takes its cue from Benedict XVI's question posed in his own *Jesus of Nazareth*: “What has Jesus really brought . . . if has not brought world peace, universal prosperity, and a better world?”

Part 1 focuses on what we can learn from Galilee itself, with essays by a trio of major theologians: Gustavo Gutiérrez, Virgilio Elizondo, and Jon Sobrino, each of whom contributes a signature essay. Lassalle-Klein's own essay, “Marina's Story and the Historical Reality of Jesus,” plants the theme in the account of an escapee from the civil war in El Salvador who was later to become an undocumented immigrant in the United States. L.-K. builds on this a theology of the “historical reality” of Jesus, which is realized in the current reality of human existence, as distinguished from earlier attempts at locating the “historical Jesus.” This thesis constitutes an important

contribution on L.-K.'s part to contemporary thinking about Jesus.

Part 1 builds the foundation for the following three parts, focusing on biblical perspectives, theological variations on the topic, and spirituality. Here is where the multicultural theological palette is applied, with fascinating essays by Caroline N. Mbonu (from Nigeria, on the Galilean Mary) and Francis Ming (from India, on an Indian construal of Christ). The essays here by younger theologians present truly fresh and intriguing perspectives heretofore not treated, or rarely so. Alongside these newer theologians are names that might prove familiar to some US theologians: Roberto Goizueta (on the preferential option for the poor), Mary Doak (on the hope amidst globalized despair), Michael Lee (on the conundrums of multiple belongings), and Daniel Groody (on the border and immigration).

I would recommend this book for the general reader who is interested in listening to both established and newer voices, but I also could imagine its being put to very good use in courses on Jesus or Christology, contextual and global theologies, and liberation and postliberation theologies.

PAUL G. CROWLEY, S.J.
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THE POLITICS OF REDEMPTION: THE SOCIAL LOGIC OF SALVATION. By Adam Kotsko. New York: T. & T. Clark International, 2010. Pp. vii + 216. \$34.95.

While much contemporary theology dismisses patristic and medieval atonement theologies, Kotsko cogently argues that these theologies have a great deal to offer current attempts of rethinking the sociopolitical character of sin and redemption. Drawing on a wealth of research in theology as well as in philosophy and social thought, K. defends a social-relational ontology that situates his theological work as a cultural-political critique in dialogue with such diverse thinkers as Giorgio Agamben, Dietrich Bonhoeffer, G. W. F. Hegel, and especially Jean-Luc Nancy. Although K. does not here engage the social-relational aspects of Catholic thought or of

trinitarian theologies, his relational soteriology complements these and other contemporary theological efforts to counter the individualism that has crept into Christian faith and practice.

K. underscores the importance of rethinking soteriology with his critical review of recent theological discussions of Jesus' death: his sympathetic attention to feminist critiques of atonement and his acute critique of Boersma's attempt to retrieve divine violence are especially noteworthy. The body of K.'s argument is an extended analysis of the atonement theologies of Irenaeus, Gregory of Nyssa, Anselm, and Abelard as predicated on a social-relational ontology. While defending his intriguing claim that these atonement theories go astray largely to the extent that they do not remain faithful to their own social-relational presuppositions, K. also provides illuminating presentations that correct simplistic versions of these formative thinkers (especially Abelard). K.'s concluding construction of a relational soteriology is a creative, compelling, and yet deeply biblical retelling of sin and salvation in profoundly relational terms.

The book is rare in its combination of solid historical research, well-argued and mature constructive thought, and clarity of writing. The nuanced thought evident throughout this text has much to contribute to any project in relational theology. K.'s work should definitely be a major conversation partner in any graduate class or theological work in soteriology or political theology. Despite the richness of thought, the writing is so clear that this book (or parts of it) could profitably be used in advanced undergraduate classes.

MARY DOAK
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NO LONGER THE SAME: RELIGIOUS OTHERS AND THE LIBERATION OF CHRISTIAN THEOLOGY. By David R. Brockman. *New Approaches to Religion and Power*. New York: Palgrave Macmillan, 2011. Pp. xii + 195. \$85; \$28.

This first offering in the series "New Approaches to Religion and Power" sets

out to consider how non-Christian voices can enrich Christian theology. Liberation theology, thinks Brockman, has brought out the importance of the voiceless or marginalized, but not sufficiently recognized that the category includes those whom Christian theology would consider to be the religious other. Using categories from the philosophy of Alain Badiou, for whom any "situation" (and Christianity would be one such) acquires its meaning only in the larger context of the "void" (that which Christianity does not recognize), B. argues that in their different ways Schleiermacher (liberal Protestant thought), Barth (neoorthodoxy), Lindbeck (postliberal), and Gutiérrez (liberation theology) are blind to the insight that truth is larger than one's own tradition.

B.'s thoughtful discussion of this important question harbors within it, however, a near-fatal ambiguity. Is he concerned to show how the insights of other religious voices can truly help the Christian tradition to understand itself better, or does he really want to argue for the dissolution of Christian specificity in favor of some more holistic religious community? So, in his brief constructive final chapter he seems sympathetic to syncretism and multiple religious belonging, while not finally identifying with either. There is much in the logic of B.'s argument that leans toward simple religious pluralism, though Badiou's position would presumably suggest that opening to the void strengthens one's own sense of one's own situation. Of course B. is right that the religious other has much to teach the Christian community, but surely not necessarily to lead it to dissolve into something more sensitive but more amorphous. The objective, perhaps, is to be a humble participant in the family of world religions, while remaining true to a distinctive religious identity. To make this clearer, B. might have chosen a better dialogue partner than Gutiérrez—such as the Sri Lankan Jesuit Aloysius Pieris, whose Asian Christian context makes it essential to begin with an act of humility in the presence of the great religious traditions around the relatively tiny Christian Church.

PAUL LAKELAND
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HISTORIA DE LA TEOLOGÍA. TOMO II: LA MORAL EN EL CRISTIANISMO ANTIGUO (SS. I–VIII); TOMO III: MORAL Y ESPIRITUALIDAD EN LA CHRISTIANDAD MEDIEVAL (SS. VIII–XIV). COLECCIÓN MORAL Y ÉTICA TEOLOGICA. By Marciano Vidal, C.Ss.R. Madrid: El Perpetuo Socorro, 2010–2011. Pp. 832 + 1016. Vol. 2: €38.50; vol. 3: €39.80.

As a young “Book of the Month Club” member I was frankly captivated by the promise of Will and Ariel Durant’s eleven-volume *Story of Civilization* for an encyclopedic capture of the whole of history. While the Durants were unable to finish their project, Vidal has embarked on a similar labor in a projected six volumes covering the entire span of moral theology from its biblical and Hellenistic roots through the 20th century and beyond. Though numbered II and III, the current volumes are the first to be published. V. notes quite correctly that there is a definite lacuna in a complete historical treatment of the scope of moral theology, and he endeavors here to present a systematic, integral vision in terms of both methodology and content. Indeed this is a daunting challenge, and V. has amassed an astonishing amount of material, which he presents in the form of a clear outline, followed by relatively brief analytical remarks.

This work, therefore, will not replace existing historical treatments of moral theology such as those authored by John Mahoney or Louis Vereecke, and while the general reader may not need to have the complete list, for example, of all 27 propositions of Gregory VII’s *Dictatus papae* (1075), scholars will be grateful to have such detail compiled in one collection, which will certainly augment any good library’s reference collection. No date is indicated for the other volumes in this series, but V. is a prolific writer, and these first volumes suggest that he is likely to complete his task.

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Boston College

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LAW AND RELIGION. By Russell Sandberg. New York: Cambridge University, 2011. Pp. xvii + 216. \$95; \$45.

In the United States there is a legal subdiscipline dedicated to law and religion. However surprisingly, despite or perhaps because of a long tradition of an established religion, this is not so in England and Wales. In *Law and Religion* Sandberg argues convincingly that a similar subdiscipline is now needed in Britain. He rightly points out that these days the intersection between civil law (pertaining to religious matters, which S. terms religion law) and religion is rarely far from the news headlines in Britain or in the United States. Certainly I find that discussions regarding law and religion in both jurisdictions are often ill-informed and even misleading. S. provides a badly needed cool examination of this hot topic.

The book is significant as being the first British student textbook to examine the intersection of law and religion. However, apart from students and attorneys, theologians and all those who study religion and law will welcome this most helpful overview and introduction to the issues relating to religion and law in Britain. S. begins with an overview of the historical context and then distinguishes the study of religion law from religious law, which is the study of the internal laws created by religious collectives, and which includes, but is not exhausted by, what is known as canon law. S. correctly argues that these both intersect and overlap, and that therefore both belong in any comprehensive study of religion and law.

S. shows how British law deals with religion and outlines the many profound, recent, and on-going changes. (A website is provided so key developments may be tracked.) To take just one example, S. examines the significance of the watershed legislation that incorporated the European Convention on Human Rights into British domestic law through the Human Rights Act 1998. Finally he examines and outlines what he predicts are the emerging trends in this field.

For all who want an overview or desire to have a basic understanding of

the issues regarding religion and law in Britain, this is the book to read.

DONAL GODFREY, S.J.
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CHURCH: LIVING COMMUNION. By Paul Lakeland. Engaging Theology Series. Collegeville, MN: Liturgical, 2009. Pp. xiii + 186. \$19.95.

As part of a series providing an introduction to theology in the postmodern context, Lakeland takes up three closely intertwined areas of ecclesiological inquiry: what the church is, how it behaves in the world amid many contemporary challenges, and what methods and assumptions intelligent, responsible Christians should employ in discussing and understanding the church and its role. Each area becomes the subject of a distinct chapter. The first recasts the traditional marks of the church as questions of “what, when, who, where, and what for?” Here L. establishes the book’s conversational, commonsense tone, very well adapted to an intended readership that includes not only specialists but students and lay leaders as well. The second chapter considers ten critical challenges for the US church, providing grounding in both historical and contemporary experience, carefully explained as essential elements of the inductive method. L. provides sharp insights into connections between such headline issues as the role of women, recent political controversies, and the sexual abuse scandals, and fundamental ecclesiological questions such as authority, tradition, and ministry. The book culminates in a third chapter outlining an inductive, “from below” ecclesiology that uses a Lonerganian schema to urge a reading of the “signs of the times” with discernment, love, and creativity. The crowning demonstration of the inductive method is perhaps L.’s introduction in this section of four new “models of church” drawn explicitly from the plural experience of American Catholics: church as hospice, pilgrim, immigrant, and pioneer.

Given the interdependence of the three broad topics, one could wish that the chapters themselves were a bit more

closely interactive, with more cross-references and less reintroduction of similar issues. The problem of how to introduce an inductive inquiry without unduly shaping it with one’s own speculative conclusions, alluded to in the opening pages, might have been addressed more explicitly by transposing more of the methodological material to the beginning of the volume. Such issues, however, become minor in the face of L.’s achievement of providing a short, readable introduction to inductive ecclesiology that will evoke engaging discussion in numerous corners of the church he describes—using his own Lonerganian method—so astutely, responsibly, and lovingly.

WILLIAM CLARK, S.J.
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THE MYTHOLOGICAL TRADITIONS OF LITURGICAL DRAMA: THE EUCHARIST AS THEATER. By Christine Schnusenberg. New York: Paulist, 2010. Pp. xx + 359. \$44.95.

Anthropologists have strongly argued that ritual is the main means through which a culture expresses its beliefs and foundational principles, and establishes behavior patterns, both those to be encouraged and those to be discouraged. A fine example of this is Victor Turner’s *The Ritual Process* (1969). Schnusenberg now provides us with an extensive and thorough treatment of how theater enables cultural constituents to enter deeply into the drama that commemorates primordial creation in each culture’s particular mode and dynamic.

S. adopts a general historical method, addressing theater among ancient civilizations of the near East including those of Egypt, Babylon, the Hittites, ancient Israel, and ancient Syria, and progressing to the theater of Greece, Alexandria, and Rome. In part 3 S. discusses the Christian affirmation of the incarnation, Christology, and eucharistic mysteries within the general framework of theatrical drama—hence the subtitle of this excellent volume.

After presenting her monumental and well-documented research in a clear and

readable manner, S. proposes a common denominator that traverses the above-mentioned civilizations, times, and ritual dramas. In each instance cultures attempt to address originating cosmogonic myths. In a sense all liturgy, ritual, theater, and drama seeks to participate in the question: "Where did we come from, what does it mean, and where are we going?" The Christian eucharistic celebration and liturgical drama are no exception to this principle.

Readers will find this text packed with information that will yield deeper knowledge of theater in particular cultures, as well as provide a hermeneutical principle and tools for more deeply understanding liturgical drama across history and cultures. It is to be hoped that students of comparative religion and non-Western cultures will take up, within their own cultural contexts, the task of testing S.'s proposal and claim for theater and liturgical drama. It would be most interesting to see how theorists working within the context of postmodernity would evaluate S.'s proposals for our present age.

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REASON FULFILLED BY REVELATION: THE 1930S CHRISTIAN PHILOSOPHY DEBATES IN FRANCE. Edited and translated from the French by Gregory B. Sadler. Washington: Catholic University of America, 2011. Pp. ix + 317. \$64.95.

The relations between reason and revelation are a perennial concern of Christianity, though from time to time the concern becomes acute. The debate in France in the 1930s over "Christian philosophy" is one such occasion. This splendid collection gathers major texts from the three main phases of the debate. First comes the rationalist assault in 1931 (Émile Bréhier and Leon Brunschvicg), followed by responses by Étienne Gilson

and Jacques Maritain, and then Maurice Blondel's contribution. The second reflects a period of expansion (1932–1933), chiefly taken up with works by Gilson, Maritain, and Blondel. A development of the debate (1933–1936) highlights the third phase, in which neo-Scholastic opponents of "Christian philosophy" make themselves known: Amato Masnovo, Pierre Mandonnet, and Fernand van Steenberghe. The discussions waned but were revived in the 1970s and continue, with less intensity, to this day: Jean-Luc Marion and Adriaan Peperzak are eminent contributors. In the 1930s especially, the debates attracted many speakers. The anthology seeks to be representative, and succeeds in giving a lingering taste of the various points of view. The civility of speakers from all sides is remarkable.

Sadler provides a long introduction that gives both the historical background and outlines the positions around which the debate proceeds. It is admirably clear. Equally helpful is a very thorough bibliography that, while not exhaustive, gives the reader a chronological guide to the debate from 1927 to 2010. One could easily spend an entire career pondering the ambiguities of the expression "Christian philosophy" and attempts to break out of them by way of "Christian wisdom" and "philosophy of Christianity."

I would like to have seen at least one contribution from the side of phenomenology. It was Heidegger who, before the debates even began, declared that philosophy must be atheist in its method. No mention is made of this claim in the book. Clearly, it is problematic to assert that philosophy can be Christian (and so have its conclusions in sight). Why is it not just as problematic to deem that philosophy must be atheist in its methodology (and so have partly decided the God-question in advance)?

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