

SHORTER NOTICES

THE GOSPEL AND LETTERS OF JOHN, three volumes. Volume 1: INTRODUCTION, ANALYSIS, AND REFERENCE. Volume 2: THE GOSPEL OF JOHN. Volume 3: THE THREE JOHANNINE LETTERS. Eerdmans Critical Commentary. By Urban C. von Wahlde. Grand Rapids, MI: Eerdmans, 2010. Pp. 1:705; 2:929; 3:441. \$120.

This three-volume set is the most comprehensive analysis of the compositional history of the Johannine writings to date. With 2075 pages, it not only covers the history and methodology of this approach but also includes a full-scale commentary on all the Johannine literature. Volume 1 offers von Wahlde's prolegomena, a comprehensive outline of literary clues supporting his theory for a three-stage (or three-edition) compositional history for the Gospel, and a survey of the theological developments that followed the three editions. This is followed by two volumes of commentary on the Gospel and the letters.

The *aporias* (or literary seams) are the foremost clue to seeing an editorial history to the Gospel. VW. provides exhaustive attention to the history of the study and details of each *aporia* (1:10–42). He then examines how this evidence can be used to signal the evolving thinking in John.

VW.'s "history" of the Johannine community and theory of stages of composition of writings are succinctly covered in 10–56: his theory begins with a primitive Gospel (pre-70 CE) outlining the ministry of Jesus, beginning with his encounter with John the Baptist; it ends with a final editing sometime post-90 CE. The author of the traditions behind the Gospel is the "elder" who wrote the Johannine letters. However, he did not write the third and final edition of the Gospel. He is already dead when this final project begins. His followers employed "Beloved Disciple" in the third edition to honor him. But little if anything can be known about him (see 3:409–415). After establishing these preliminaries, vW. shows how teaching about Christology, faith, Pneumatology,

eternal life, eschatology, the knowledge of God, ethics, theological anthropology, ecclesiology, and dualism/materialism each evolved as Johannine thought matured over time and responded to divergent influences.

The important preliminary volume is followed by a thorough commentary on the Gospel and the letters. VW.'s work here is exhaustive to say the least and will now become one of the premier studies of this literature for years to come. His approach, however, owes much to those compositional histories that reach back to the early work of scholars such as Raymond Brown, J. Louis Martyn, and R. Alan Culpepper. This study perhaps is the most complete, complex, and compelling (and final?) treatment of compositional history and will be weighed against the merits of the theory itself.

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MATTHEW. By Craig A. Evans. New Cambridge Bible Commentary. New York: Cambridge University, 2012. Pp. xxii + 543. \$35.99.

In an excellent addition to the New Cambridge Bible Commentaries, Evans avoids writing a "commentary on commentaries," while showing himself thoroughly up to date with the available literature on Matthew—commentaries, monographs, chapters of books in collaboration, and scholarly articles. He also enjoys an enviable knowledge of extra-biblical Jewish and Christian sources.

Arguing that all three Synoptic Gospels had been written and were in circulation some time prior to the war of AD 66–70, E. understands Matthew to be essentially a retelling of Mark that made use of further sources, notably a collection of sayings commonly known as Q. Where Luke used only 60% of Mark, Matthew "made use of almost 90% of Mark's content and very rarely departed

from Mark's sequence" (8). E. agrees with Hengel that the four New Testament Gospels never circulated anonymously, and accepts the testimony of Papias that the Apostle Matthew was the author of the First Gospel. "There is nothing in the Gospel of Matthew that rules out the apostle Matthew as its author, and there is nothing in the life of the early church that compelled it to select the apostle Matthew" (4).

It is on the basis of extensive scholarship and good sense that E. argues for his interpretations—not least against those who claim that prophetic witness repeatedly inspired fictional stories developed by the Evangelist. Rather, Matthew reported historically reliable traditions about the conception of Jesus, the birth in Bethlehem, and the inquiry of the Magi, the flight into Egypt, and the murder of the male infants. Accepting these events, the Evangelist then looked for biblical prophecies that could be seen to have been "fulfilled" in these episodes (63–66).

Beyond question, Matthew identified Jesus the Messiah with the Suffering Servant of Isaiah 53. But a later Aramaic Targum does not provide anything like stringent reasons for holding that pre-Christian Judaism already acknowledged the messianic identity of that Isaian figure (43–44). From early times Christians concluded from their three gifts (gold, frankincense, and myrrh) that there were three Magi. But Matthew does not indicate their number; without further discussion, one should not silently assume that they were three (51). The Evangelist reports the virginal conception of Jesus—not to be confused with "Mary's immaculate conception" (63), the doctrine that she herself was conceived and born free from all sin, including original sin.

But these are minor quibbles. All in all, this verse-by-verse analysis of Matthew explores effectively the historical, social, and religious context of the first century and illuminates the customs, beliefs, and ideas that inform this Gospel. E.'s commentary provides significant help for educated readers of Matthew, who focuses on what Jesus taught and why the religious authorities in Jerusalem rejected his message

and handed him over to Pontius Pilate for execution.

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THE CHURCH FROM AGE TO AGE: A HISTORY FROM GALILEE TO GLOBAL CHRISTIANITY. Edited by Edward A. Engelbrecht. St. Louis: Concordia, 2011. Pp. lviii + 976. \$36.99.

This comprehensive history of Christianity is the work of multiple Protestant historians writing for a general readership. The focus is on leading figures and events, and the movements to which these gave rise. The writing is admirably clear and free of jargon to appeal to the widest possible audience. As Engelbrecht notes in the introduction, portions of the text have been drawn from the *Church in History* series previously developed by Concordia Publishing House. In their effort to represent Christianity in its global development, the writers have not lost sight of all-important local expressions of the faith that necessarily preceded and influenced broader developments: distinctive expressions of Christianity that developed in Africa and Asia—sometimes minimized in general introductions of this kind—are here fully represented. Likewise, leading figures of the Renaissance and Reformation receive the same detailed treatment given to those of the patristic era. The contributors are to be commended for not succumbing to a Hellenistic or Eurocentric bias in their representation of the long and varied history of Christianity in its formative period: Judeo-Christian as well as other early expressions of the faith not indebted to Greco-Latin culture is included. The choice to place readings from primary sources immediately after the period to which they pertain, rather than gathering them at the end of the volume, is especially helpful since it serves to contextualize the material just treated.

The text, however, is marred by certain factually incorrect statements, which unnecessarily introduce a polemical tone—e.g., in reference to baptismal

water, “the Roman Catholic Church advocates sprinkling” and “anointing with oil . . . in the Roman Catholic Church is applied only to those in danger of death” (875). The volume concludes with an extensive index and suggestions intended to provide the reader with tools for additional study.

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EXPLORING THE TREASURES OF VATICAN II.
By James H. Kroeger. Quezon City, Philippines: Claretian Publications and Jesuit Communications, 2011. \$12.

Longtime Maryknoll Philippine missionary Kroeger has assembled a number of landmark articles and documents in this volume to help readers “explore the treasures of Vatican II.” The book is laid out in five parts: (1) an overview by Kroeger himself; (2) two articles each by Robert Trisco and Joseph Komonchak, a single article by Avery Dulles, and a marvelous interview of Archbishop Denis Hurley; (3) several key speeches and messages of the council, including Pope John XXIII’s famous opening speech, and remarks by Pope Paul VI and the bishops at the end of the council; (4) three articles on Vatican II and the church in Asia; and (5) a helpful chronicle of the council and a popular bibliography compiled by Kroeger himself.

In their usual magisterial style, Trisco and Komonchak present a handy overview of the council’s preparations, procedures, periods, and documents. Dulles proposes ten important principles by which to interpret the reform of Vatican II. Hurley offers the insights and candor of one of the council’s key figures.

Kroeger is to be commended for including the three articles that reflect on the council’s effects in Asia. Bishop Francisco Claver suggests that one word is the key to the council’s meaning: participation; he then draws out a number of implications of that word, focusing on a church of basic communities, social involvement, and lay leadership. Sister of Charity Julma Neo offers a portrait

of the post-Vatican II religious as servant, mystic, and prophet. Peter Phan, as always, gives a wonderful survey of Asian liturgical renewal, the Federation of Asian Bishops’ Conferences (both the effect and the effector of the perspectives of the council), and the 1998 Synod for Asia.

Somewhat strangely, many of the articles, though excellent, had been written some time ago—e.g., all the Asian articles were written in 2005. The bibliography, although intended for popular readers, could have profited from the addition of David Schultenover’s edited *Did Anything Happen at Vatican II?* (2007) and the recent eight-volume commentary on the council, *Rediscovering Vatican II* (2005–2009), issued by Paulist Press.

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JOURNEYS OF FAITH: EVANGELICALISM, EASTERN ORTHODOXY, CATHOLICISM, AND ANGLICANISM. Edited by Robert L. Plummer. Grand Rapids, MI: Zondervan, 2012. Pp. 256. \$18.99.

This significant book addresses an issue that all Christian traditions experience today. The Pew Forum estimates that “about half of American adults have changed religious affiliation at least once during their lives” (15).

In his introduction, Plummer lays out the intent of his book: to help Evangelicals and non-Evangelicals understand why persons have left their own traditions. In this way a clearer insight emerges into “what fundamental differences remain between Evangelical and non-Evangelical churches” (14).

Four authors who reaffiliated address the phenomenon of conversion. Instead of angry critiques, their faith-filled life-stories demonstrate a heartfelt respect for their former faith communities. At the same time with irenic happiness the reasons emerge for embracing their newly found faith tradition. The book’s structure achieves its goal: four faith journeys are presented, followed by a response from their former faith tradition; finally, the convert offers a concise response. Three of the four faith journeys

are of people who left the Evangelical tradition for more liturgical churches such as the Eastern Orthodox, Roman Catholic, and Anglican traditions.

As a Roman Catholic myself, I found especially insightful and moving Chris Castaldo's journey from the Catholicism of his youth to Evangelicalism (137–64). In his story the reader encounters the reasons leading Castaldo slowly to embrace his newly found faith tradition while maintaining esteem for aspects of his former Catholic faith. Responding to this faith journey, Brad S. Gregory (165–84) offers a respectful explanation of the Catholic Church's understanding of the "deep and rich tradition of . . . scriptural commentary and preaching in the Latin West" (167). Castaldo's response (179–84) captures beautifully the tone of all the contributions in this book: "It is possible as Catholics and Evangelicals to treasure the message of grace and discuss it with a warmhearted voice of grace" (184).

For anyone interested in ecumenism, this book is a real gem. And for anyone wishing to understand a phenomenon touching the heart of every Christian faith tradition today, this book is a necessity.

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KULTURKONTAKTE UND REZEPTIONSVORGÄNGE IN DER THEOLOGIE DES 12. UND 13. JAHRHUNDERTS. Edited by Ulrich Köpf and Dieter R. Bauer. *Archa Verbi Subsidia* 8. Münster: Aschendorff, 2011. Pp. xviii + 396. €49.

The volume focuses on high-medieval Western European theology's gradual incorporation of four traditions originating in pre- or non-Christian cultural contexts: Platonism, as mediated by pseudo-Dionysius (three essays); the newly available corpus of Aristotle (five essays); and Jewish and Muslim thought (three essays each).

For the professional historian, the volume will provide no startling revelations. It presents meticulous research on the process and extent of the various "receptions," suggests possible connections, and indicates directions for ongoing

scholarship. Extensive bibliographies are included with the essays.

While most of the essays have a fairly narrow focus, several give a broader picture. An essay by Charles Lohr (one of two essays in English) reviews the entire process of the medieval reception of Aristotle. Gotthard Strohmaier gives an overview of both European and Muslim reactions to the Muslim reception of the secular sciences from the Enlightenment to the present.

Several chapters integrate historiographical, methodological, and theoretical concerns. Notable is Matthias Tischler's discussion of category theory in recognizing stages in the transformation of Islam from a strange and foreign entity to a genuine "other" for Christians. Ralf Stammberger notes how the influence of Jewish exegesis in Hugh of St. Victor is relevant to interconfessional dialogue in its implicit recognition of a differing but compatible approach to truth. Ulrich Köpf's introduction provides a brief but illuminating overview of different notions of "reception" that is useful even outside the specific concerns of historical theology.

Apart from providing fascinating details concerning the historical process of reception in the Middle Ages, this volume is a salutary reminder of how much the development of Western theology—including ideas that later became "authoritative"—depended on confronting of questions that demanded new ways of thinking and the consequent incorporation of perspectives that were initially foreign and challenging to the tradition.

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DOROTHEE SOELLE—MYSTIC AND REBEL: THE BIOGRAPHY. By Renate Wind. Translated from German and edited by Nancy Lukens and Martin Rumscheidt. Minneapolis: Fortress, 2012. Pp. xvii + 203. \$25.

Such luminaries of political and liberation theology as Johannes Baptist Metz, Edward Schillebeeckx, and Gustavo Gutiérrez argued that an adequate

theology must approach Christian faith as a praxis of mysticism and politics (or ethics). Their Protestant contemporary Dorothee Soelle, as the title of Wind's biography aptly indicates, was the very embodiment of such praxis. Soelle's theological writings pulse with the restless passion of her prayer life and wide-ranging political activism. W. poignantly portrays Soelle's agitation with her native post-war-then-cold-war Germany, the Christian churches, capitalist market-driven society, and US domestic and foreign policy as a constant homelessness, ever bringing the cry of the poor, including her own cry, to God.

Soelle longed for home, for the sense of *Heimat* that alternately eluded or was denied her by academy, church, and country. From the start, the German church and academy scorned the young woman's refusal to submit to their elitist mores, as well as her narrative-and-literary-based theological method, with its pathos-laden insistence on a mutual deep need for love and deliverance on the part of both humanity and God. Late in life she wrote: "That humans love, protect, and save God sounds to most people like megalomania or even madness. But the madness of this love is exactly what mystics live on" (43). It is to Union Theological Seminary's great credit that they welcomed Soelle to their faculty in 1974. So well did she fit and contribute to the school's teaching ethos and midday worship, as well as flourish in the artistic offerings and ethnic diversity of New York City that, after her husband took a position at the University of Hanover, she continued on a half-year basis through 1985. Of course Soelle never allowed colleagues, students, and guests at Union to rest much in complacency of religion, class, nationality, etc.

The strength of this biography—of a "strong and fragile person" (106), as friends remember Soelle—lies in the extent and quality of interviews W. conducted with Soelle's friends, as well as in the inclusion of many of her poems, which allow the deceased to speak eloquently still about the events and people recounted in the chapters.

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RECONCILIATION, JUSTICE, AND PEACE: THE SECOND AFRICAN SYNOD. Edited by Agbonkhanmeghe E. Orobator. Maryknoll, NY: Orbis, 2011. Pp. xi + 259. \$40.

Drawing upon the wellsprings of African wisdom, the first African Synod (1994) depicted the church as family of God. Some 15 years later, the second African Synod addressed the mission of the church as family in a continent still beset with "deep crises, contradictions, and strife" (1). Edited by Orobator, one of the most gifted theologians writing today, this collected volume takes its title from that of the synod itself, *Reconciliation, Justice, and Peace*. Part I is devoted to a renewed ecclesiology, grounded in the wisdom of African Religion, while Part II explores the mission of the church in the public sphere. Part III offers a critical assessment of ecclesial leadership, with particular attention paid to the inequities suffered by women. Analyses of ecology and HIV/AIDS in Parts IV and V respectively round out this rich and illuminating exercise in theological "palaver" (listening in conversation).

The book, however, is not so much about the synod, as what the synod is about. The authors, who are among Africa's most distinguished theologians, explore not only the synod's central themes (persistent poverty, internecine violence, HIV/AIDS, endemic corruption, etc.) but their complex interrelationship from an interdisciplinary perspective. Thus Gabriel Mmassi's incisive treatment of corruption looks to the potential contribution of African Religion developed with great insight by Laurenti Magessa. So too, the pandemic of HIV/AIDS must be viewed "as an issue of integral development and justice" (209).

As several of the contributors observe, the synod is a promissory note yet to be redeemed. And its redemption will depend not only on the reception of church teaching, but on its production. For if, in Pope Benedict's words, Africa is a "spiritual lung" for humanity, the breath of women's wisdom must animate the church's own palaver. As Anne Nasimiyu-Wasike reminds us, it is Christ "who takes on the conditions of the African woman—the conditions of

weakness, misery, injustice, and oppression" (128). The church itself must "first be reconciled" (Mt 5:24) if it is to be a sacrament of justice and peace for the world—"A Word," says Genevieve Uwamariya, "that heals, sets free and reconciles" (125).

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THE CHURCH IN COUNCIL: CONCILIAR MOVEMENTS, RELIGIOUS PRACTICE, AND THE PAPACY FROM NICAEA TO VATICAN II. By Norman Tanner. International Library of Historical Studies, vol. 72. New York: I. B. Tauris, 2011. Pp. xi + 249. \$92.

A collection of Tanner's previously published articles, essays, and other shorter works on the history of church councils, the volume offers a concise and accessible overview of conciliar practices and accomplishments. T. divides 21 councils into eight of the "Early Church" (Nicaea to Constantinople IV); ten in the "Middle Ages" (Lateran I to Lateran V); and three for the "Modern Era" (Trent to Vatican II). He stresses that the first group of councils were called by emperors or empresses, did their work in Greek, dealt mainly with doctrinal questions, and were primarily Eastern, or even Asian; the medieval councils were Western and Latin, dealt principally with discipline, and most were called by popes; the three "modern" councils were all called by popes, though the degree of papal direction of them varied, as did their doctrinal and/or disciplinary purposes. At Vatican II, while Western European bishops still dominated the council, the rest of the world was growing in representation.

Ecclesiological concerns and an eye to the future undergird this historical narrative. T. calls councils "a good antidote to obsession with the papacy" (172), and he gently and persuasively points out that future councils could play a major role in promoting Christian unity as well as interreligious dialogue; such councils may, he suggests, take place in Manila, Delhi, New York, or indeed anywhere in the world.

More judicious editing would have made this fine volume even better, especially by weeding out needless repetition. At least six times T. contrasts the British parliament and its principle of majority rule, even if a majority is extraordinarily slender, with a conciliar tradition of unanimous consent, or of at least nearly unanimous agreement. A couple of times T. uses a cricket metaphor for explaining the role of the pope in the first millennium; an impenetrable allusion, I suspect, for most American readers. Quibbles aside, T.'s book is well worth the attention of students and scholars alike.

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CRITICAL ISSUES IN ECCLESIOLOGY: ESSAYS IN HONOR OF CARL E. BRAATEN. Edited by Alberto L. Garcia and Susan K. Wood. Grand Rapids, MI: Eerdmans, 2011. Pp. xvi + 239.

This book honors the well-known American Lutheran theologian Carl Braaten, who has made an enormous contribution to ecclesiology and the field of Christian unity throughout his lengthy career. B. has written 18 books, edited 25 others, and authored more than 200 chapters, articles, and commentaries. With his longstanding collaborator, Robert Jenson, he founded the Center for Catholic and Evangelical Theology in the 1990s, and later the theological journal *Pro Ecclesia*. Indeed, B. deserves to be feted by colleagues and friends.

The book contains eleven articles by leading Lutheran, United Church of Christ, Baptist, Anglican, and Catholic scholars. The subject areas reflect the vast array of topics that Braaten himself worked on throughout his life: Scripture, Christology, Pneumatology, liturgy, sacraments, ethics, and so on. The themes of ecclesiology and ecumenism weave all together. Three examples may help to illustrate the rich variety of contributions contained within. Susan K. Wood's article, "The Ecclesial Meaning of the Eucharist," underscores the importance of the Eucharist for the building up and

strengthening of the communal life of the church. Joseph L. Mangina's "The Cross-Shaped Church: A Pauline Amendment to the Ecclesiology of Koinonia" reminds us that communion ecclesiology is not just about the church's participation in the divine life of the triune God but also about the participation in the suffering of the incarnate Son. Finally, Timothy George's "Evangelicals and the Ecumenical Movement" describes some of the challenges experienced by Evangelicals in the ecumenical movement but also some of the contributions they can make to the goal of church unity.

The book concludes with a comprehensive bibliography of the honoree's publications from 1962 to 2010.

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DIE LEHRE VON DER SÜNDE BEI KARL RAHNER: EINE WERKGENETISCHE UND SYSTEMATISCHE ERSCHLISSUNG. By Emmie Y. M. Ho-Tsui. Innsbrucker theologische Studien 85. Innsbruck: Tyrolia, 2011. Pp. 315. €32.

Born in Hong Kong, Ho-Tsui did her doctoral studies at the Evangelical Theological Faculty at the University of Heidelberg. This book, methodically well organized and easy to read, is her dissertation researched over almost ten years. To highlight the development of Karl Rahner's writings on sin from 1934 to 1984 she analyzes pertinent material from his books, articles, and contributions to various encyclopedias. Admittedly, the theme of sin is not one of Rahner's major preoccupations, but still his insights are valuable even in what H.-T. describes as his *Gelegenheitsschriften*.

The investigation is organized into three sections. First, a chronological exposition of publications extended over 50 years especially those influenced by his involvement in the Second Vatican Council. His writings were formulated in various academic and pastoral settings including Innsbruck, Vienna, Pullach, Munich, and Münster. H.-T. cites essays from both the earlier *Schriften zur Theologie* but also makes use of later

editions in the series *Sämtliche Werke*, a project still in process. Second, a systematic ordering of Rahner's writings on sin subdivided into seven sections. This covers a multitude of allied issues including the transcendental method, the existential supernatural, grace as God's self-communication, death, freedom, guilt, original sin, and soteriological Christology. H.-T. is careful to underscore the close interrelatedness of these topics. Third, an evaluation of the theory as critiqued by Hans Urs von Balthasar, Johannes Baptist Metz, Joseph Ratzinger, and others. Central to Rahner's writings was his commitment to communicate to his contemporaries a meaningful understanding of sin's nature.

The author's extensive indexes include a bibliography of Rahner's consulted works followed by a chronological listing of the monographs, essays, and lexicon articles. There is also a brief list of pertinent secondary literature mostly in German. The final topical index is meticulously detailed. Surprisingly omitted is discussion of eternal punishment and *apocatastasis*.

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ESCHATOLOGY OF THE NEW TESTAMENT AND SOME RELATED DOCUMENTS. Edited by Jan G. van der Watt. Wissenschaftliche Untersuchungen zum Neuen Testament, series 2, no. 315. Tübingen: Mohr Siebeck, 2011. Pp. xi + 722. \$197.50.

Biblical eschatology and apocalyptic remains a complex, disputed, and fruitful area of theological research. This collection of 28 well-argued essays, most of which are by South African and European scholars, offers fine, engaging expositions and interpretations of the diverse eschatological and apocalyptic texts and perspectives found in the New Testament and in some other representative early Christian and gnostic literature. A helpful introduction by Jörg Frey lays out the important issues, themes, recent history of interpretation, and current perspectives. Frey argues convincingly that eschatology is at the

very roots of Christian theology, even as hope is at the heart of Christian living. Of particular concern and importance is the movement away from previous theories that tended to starkly contrast present- and future-oriented eschatologies, playing them off against each other, and from overdrawn oppositions between eschatological and apocalyptic texts. His point that one finds a great diversity of such concepts, images, sensibilities of time, presence, absence, fulfillment—all side by side, with different emphases to be sure—is well illustrated in the articles that follow.

Three convictions common to a great number of the articles are: (1) that eschatology and apocalyptic are not concerned with a revelatory preview of the (cataclysmic) events that are to take place at the end but with the fundamental hope with which believers can live—even in times of suffering—because of God’s decisive action in the death, resurrection, and glorification of Christ; (2) that this event has brought about the beginning of the final consummation of God’s creating and saving reign in the world; and (3) that this event has immediate ethical consequences for Christian living and discipleship. The articles by Andries van Aarde, Michael Wolter, Cilliers Breytenbach, and Wilhelm Pratscher are especially insightful in this regard. As Wolter reminds us in his article on the Gospel of Luke, eschatological existence is not primarily about time (when the Lord will come) but about quality (the depth of one’s conversion and commitment to living the values of the Kingdom). This is a rich and valuable resource.

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CHRISTLICHE ETHIK IM PORTRÄT: LEBEN UND WERK BEDEUTENDER MORALTHEOLOGEN. Edited by Konrad Hilpert. Freiburg: Herder, 2012. Pp. 901. €58.

As Hilpert notes, when thinking of Catholic theological ethics, we inevitably turn to matters like norms, prohibitions, virtues, conscience, and sin; he offers us instead portraits of the life and work of significant moral theologians.

Long noted for his work on the history and theology of human rights and for shaping social ethics and its interest in medical ethics, H. brings a much-needed “human” history to moral theology. The 33 studies by some of the most important German-speaking moralists of our time (Mieth, Schuster, Römel, Münk, Ernst, Merks, Müller, Schockenhoff, Schlögel) begin with Paul and end with Richard McCormick. Each entry gives the life, work, influence and extended bibliography of primary and selective secondary literature. The context of the theologian’s life and work are amply described, and contemporary debates are thoroughly covered. For anyone teaching the history of theological ethics, this work is a goldmine. It has all the robust heft of serious German theological scholarship.

Admittedly, the German preference takes precedence; after the Spaniards (Francisco de Vitoria, Francisco Suárez, Gabriel Vásquez, and Tomás Sanchez), the 18 remaining portraits count only Alphonsus Liguori, Philippe Delhaye, and Richard McCormick in the non-German gallery. Some lesser-known figures are rightfully brought to light—for instance, Sebastian Mutschelle, who appropriated Kant and introduced autonomy to moral theology; and Joseph Mausbach, who so significantly shaped social ethics. It seems a stretch, however, to include the moral philosopher Viktor Cathrein and the sociologist Werner Schöllgen while omitting the French contribution on the primacy of charity by Gérard Gillemann and René Carpentier or the Belgian Louis Janssens. A university professorship seems to credential a moral theologian; this discredits others who significantly shaped moral theology, like Erasmus, Thomas More, Bartolomé de las Casas, and Odon Lottin. Finally, innovators are the winners: Johann Michael Sailer, Johann Baptist Hirscher, and even Franz Xaver Linsenmann get full treatment, while excepting Hermann Busenbaum and Liguori, the manualists (Jean-Pierre Gury, Antonio Ballerini, Jerome Noldin, Jozef Aertnys, Augustinus Lehmkuhl, etc.) are ignored.

This landmark work sets a high standard for future work, and it clearly

needs to be supplemented as our history unfolds.

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DEVELOPMENT, VALUES, AND THE MEANING OF GLOBALIZATION: A GRASSROOTS APPROACH. By Gaspar F. Lo Biondo, S.J., and Rita M. Rodriguez. Washington: Woodstock Theological Center at Georgetown University, 2012. Pp. 441. \$35.68.

How often we speak of a “global village,” but in the accents of strangers! The very forces that compress space and time in a global market divide us as never before. For if global flows of capital and finance bring “superdevelopment” to some, equitable development remains an elusive promise for many in the Global South (see John Paul II, *Sollicitudo rei socialis* no. 28). Modern Catholic social teaching, to be sure, speaks of a global “common good.” Yet even here, the grand narrative of globalization gives little voice to those most affected—to the “little stories” from below. But how to tell these stories so as to weave a counternarrative, imagining development otherwise?

It is the great merit of this volume to do just that. Through a complex and evolving methodology, the authors adopt a novel “grassroots approach” to development, analyzing decisions made by those often regarded as globalization’s passive victims. Social analysts affiliated with the Woodstock Theological Center’s Global Economy and Cultures Project assess the little stories of representative individuals from eleven countries buffeted by recent waves of economic liberalization. Drawing imaginatively upon the tradition of Ignatian spiritual discernment, Amartya Sen’s capability theory, and Bernard Lonergan’s dynamic interpretation of experience, understanding, judgment, and decision, the authors seek to show how “the protagonists of our stories came to know their changing reality” and, looking beyond mere economic rationalization, respond to the full range of human values (26). Indeed, in the telling

of these stories, “victims” emerge as narrative *agents*, exhibiting remarkable resilience, wisdom, and creativity. Telma, a leader of the Brazilian *Pastoral Obrera*, bears eloquent witness to a “sense of the sacred” in “faithfulness, in dialogue, in solidarity” with those consigned to society’s margins (270).

The narrative of narrations reveals not only cultural identities forged in postmodernity’s bricolage of old and new, but the capacity (or capabilities, in Sen’s words) of the poor themselves to narrate anew—to be protagonists in their own stories, if only their rights to participation are effectively guaranteed (416). The grand narrative fills our global village, but as this splendid book shows, it is the little stories that are woven into gospel.

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SUSTAINING PREACHERS AND PREACHING: A PRACTICAL GUIDE. By George Lovell and Neil G. Richardson. London: T. & T. Clark, 2011. Pp. xiv + 248. \$120; \$34.95.

Sometimes I wonder how preachers do it, getting up Sunday after Sunday to deliver a homily or sermon. Lovell and Richardson make it clear that good preaching is no accident. What’s more, they show how this non-accident can happen week after week. The speaking done from pulpits is so diverse—long and short, exegetical and catechetical, explanatory and hortatory—that it defies easy categorization, much less definition. And yet most preaching “is really an extract from a broader dialogue between preacher and congregation” (9). It is this ongoing interaction that gives preaching its general direction and specific purpose.

After three chapters of historical, theoretical, and contemporary concerns, the authors provide some practical suggestions for helping preachers find support for their ministry. Some of it is self-support through knowledge of one’s strengths and weaknesses, and also through habits of study, reflection, writing, and listening. Some of it is

interpersonal support from peers and parishioners, consultants and coaching, mentoring and group process. The authors also suggest how to start and maintain developmental programs for groups in local and possibly ecumenical settings. These ideas are not simply interesting possibilities; they come out of the authors' personal involvement with support systems for preachers.

Although directed toward active preachers, the book should be of especial interest to seminary, diocesan, and regional staffs that are concerned with the quality of preaching and ministry in their jurisdictions.

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BY THE VISION OF ANOTHER WORLD:
WORSHIP IN AMERICAN HISTORY. Edited
by James D. Bratt. Grand Rapids, MI:
Eerdmans, 2012. Pp. viii + 213. \$25.

Historian Bratt, along with a small but impressive roster of fellow historians and theologians he recruited, sets out to demonstrate the importance of liturgical practice for historical study of American life and the relevance of social and cultural history for practical theology and liturgy. The first section of the book contains seven diverse case studies that address a question posed in B.'s introduction: "how did *worship*, *work*, and *worldview* interact" (3) in the historical cases under investigation? While all the essays are strong, three are especially noteworthy. Harry S. Stout demonstrates how the Bible-centered worship of English Puritanism blossomed in New England into a social world where every aspect of life was justified or prohibited by biblical precedent. Paul Harvey's contribution describes the ironies of "progressive" Black Church leaders in the Jim Crow South who sought to balance social and intellectual respectability with the exuberant liturgical practices of African American Christians. Michael Woods, S.J., provides a fascinating account of the relationship between Catholic liturgical renewal in the 20th century and the National Catholic Rural Life Conference, with special

attention to the imaginative liturgical work of Paul Brinker among tobacco farmers in Kentucky. The second, shorter section of the book contains commentaries on the project by scholars from three fields of expertise: historian George M. Marsden, practical theologian Dorothy C. Bass, and liturgical theologian Joyce Ann Zimmerman, C.P.P.S.

Overall, the case studies succeed in demonstrating that the histories of American Christian subcultures are not fully intelligible apart from the liturgical practices that enact the "Vision of Another World" referenced in the title. Practical theologians and liturgical scholars, who will probably need no convincing of the relevance of either history or the case-study approach, will find exemplary examples to draw on for their own work.

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CALLING ON THE SPIRIT IN UNSETTLING
TIMES: ANGLICAN PRESENT AND FUTURE.
By L. William Countryman. Canterbury
Studies in Anglicanism. Harrisburg, PA:
Morehouse, 2012. Pp. xviii + 110. \$16.

If there is one thing Christians of all communions can agree on, it is that we live in an age when extensive disagreement on scriptural, doctrinal, theological, ethical, and political issues has become all but synonymous with Christian faith. In this brief volume, Countryman presents an accessible and compelling call for Anglicans in particular (and for Christians in general) to call upon the Spirit in these unsettling times in search of guidance, wisdom, and perseverance. For the Spirit, he says, is both "destroyer" and "rebuilder" and her action is to be discerned in both what is crumbling and what is emerging in our age.

With this emphasis as the foundation of his book, C. goes on to walk a tight rope, gracefully balancing images of Jesus, the church, and the community of Christians or "saints"—both large and small. He writes eloquently of Christ's "priesthood" extending to the faithful who are thus called to live as priests,

walking in God's presence and helping others to do so. Likewise his image of Jesus as "lover" (developing the biblical image of Jesus as "Bridegroom") drives home one of the central themes of his book: we are each beloved of Christ and called to be lovers ourselves.

But this vocation calls for profound humility. C.'s assessment of Evangelicals, Liberals, and Catholics as three major strands of Anglicanism reads like a modern day John of Patmos in his introduction to the Book of Revelation, expressing gratitude for each of these communities that make up the richness of the Anglican communion, while admonishing them in the same moment for their short-sightedness and excesses. We are all, C. insists, a communion of "saints" and must find ways of celebrating the gifts we receive from one another.

The references to art and poetry—both classical and modern—that guide C. in his task are powerful, poignant, and beautiful. Calling on poets such as Christina Rossetti, John Henry Newman, and Rosemary Dobson, among others, as well as artists ranging from Giovanni Bellini to Henry Ossawa Tanner, he presents a guidebook that is as timely as it is beautiful. In the end, C. concludes where he began, with a summons for the church to listen to the Spirit and join in her project of rebuilding a new community of disciples, even as the old continues to crumble around us.

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RESCUING RELIGION: HOW FAITH CAN SURVIVE ITS ENCOUNTER WITH SCIENCE. By John Van Hagen. Salem, OR: Polebridge, 2011. Pp. vii + 269. \$25.

Van Hagen, a clinical psychologist, has written a different type of science and religion book. Instead of beginning with the new cosmos story, he devotes the first 200 pages to modern biblical scholarship. The book is aimed at "skeptical believers," those caught between traditional doctrine and the historical information that clashes with it, both on the level of Scripture and science.

In parts 1 and 2 VH. teases out what he calls the "story behind the story" of the Old and New Testaments, construed by contemporary historians as "fanciful histories" created by biblical writers. He argues that the power of myth rather than the facts of history formed new identities in both Jewish and Christian communities.

VH. urges a historical-hermeneutical reconfiguration of both our religious and nonreligious lives in an age when science seems on the verge of explaining life itself without any need for supernatural intervention. The new narrative must combine the book of nature and self-identity. "If we are to evolve," VH. writes, "we need more than reason; we need a mythical view that inspires us to face the crises of our time" (xi).

The challenge for the churches today is not simply to accept evolution but to see it as part of the process of faith, for individuals and also communities. VH. calls not so much for a new religious myth but for a humanizing story that includes everyone—nature as well—in a community dedicated to life.

Some scholars might find this book insufficient in breadth and depth, but the main thesis is worth their attention.

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OF ONG AND MEDIA ECOLOGY: ESSAYS IN COMMUNICATION, COMPOSITION, AND LITERARY STUDIES. Edited by Thomas J. Farrell and Paul A. Soukup. New York: Hampton, 2012. Pp. vi + 357. \$39.95.

The book's subtitle, while it accurately indicates the book's contents, can only hint at its diversity. The introduction and 13 essays, all by recognized contributors to the study of the variety of human communications, build on the work of Walter Ong. The introduction calls attention to certain characteristics of Ong's thought and thus establishes a framework for particular aspects of that thought in what follows. The first two chapters, one on Ong's life and work, the other on his call for a revolution in our thinking, provide a background

against which the other essays center on facets of his work in a thoroughly applied way—for instance in “Ong’s Work and College Writing Instruction”—and point out its applicability for current scholarship and for further avenues of exploration. To mention only a few other essay titles that will illustrate the range of the book: “Presence and Interiority”; “Memory and Media”; “The Polemic Cast of Discourse.”

The chapters are self-contained units, and each indicates further avenues for scholars to explore today. Each essay in its own way points to the breadth and depth of Ong’s thought especially

through communication and cultural studies. None of the essays is directly theological, but each, in its relation to studies of culture and communication, has implications for the life and thought of the church and thus for theology itself. This collection, published on the centenary of Ong’s birth, is a fitting example of the influence that his scholarship will continue to have directly and indirectly on those and other areas and on theology in the future.

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