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REVIEWS

MARK: A COMMENTARY. By Adela Yarbro Collins. Hermenia Commentaries. Minneapolis, Minn.: Augsburg Fortress, 2007. Pp. xlvi + 894. $80.

Since Collins's *The Beginning of the Gospel* (1992), I have awaited the arrival of her full commentary. *Mark* has been worth the wait. It is an amazing and rewarding (if also ponderous) study for which Markan scholars and students can be grateful.

At more than 900 double-column pages, the commentary joins the perennially serious and weighty Hermenia series. As is characteristic of the series, it opens and closes with extensive bibliography (shorter works and articles frequently quoted, and longer studies) and is of that dying breed of scholarly book that supplies full indexes. The introduction (125 pages) treats authorship, provenance, date, genre, structure, and purpose. The discussions are comprehensive if not conclusive. On the many disputed matters of Markan scholarship, C. characteristically leaves two or more options open. Her extended discussion of genre is appropriate, since Mark is the first of its kind. C. reviews the literature, then proposes her own "type," "Eschatological Historical Monograph" (42). The subsequent section, "Interpretation of Jesus" (44), is required reading for the study of Christology.

The commentary on each section of the Gospel begins with a history of its interpretation and a discussion of literary genre. Scholars cited are frequently European; Bultmann, Dibelius, Lohmeyer, Theissen are touchstones, as are Markan scholars Achtemeier, Tannehill, and Taylor. Each pericope opens with C.'s translation. Lexical and textual notes are followed by verse-by-verse commentary. C.'s erudition is evinced in parallels to the Markan text from Hebrew and Greco-Roman literature (given in English and the original). Similar genres or patterns in the parallels are highlighted, with explanations of how Mark's texts follow or depart from them. Particularly interesting are citations throughout of similar, noncanonical narratives and of the possible Hebrew backgrounds of Jesus' parables (240–42). In light of John Meier's work on Jesus, which C. cites, I am cautious about using the Mishnah to illuminate the NT text; C. occasionally does.

C.'s contributions are greatest in her literary, historical, and cultural framing of Mark's text, for example, in her discussion of the historical reliability of 11:1–11 (513–16); in important excurses on John the Baptist (138–40); and in her comments on William Wrede's theory of Mark's "Messianic Secret" (170–72), the "Son of Man Tradition" (187–89), the significance of Galilee and Jerusalem (658–67), and especially on the resurrection in its ancient cultural contexts (782–94). Her excursus on the perennial Markan conundrum, the naked youth of 14:51–52, sensibly concludes that it is "deliberately enigmatic" (693).

This stunning work completes the quadrilateral of recent major Markan commentaries including John R. Donahue and Daniel J. Harrington's *The Gospel of Mark* (2002), Robert H. Gundry's *Mark: A Commentary on His Apology for the Cross* (1993), and Francis J. Moloney's *The Gospel of Mark: A Commentary* (2002). It adheres closely to its series' model, and therein is my, albeit minor, discomfort. I found repeated arguments for and against Bultmann tedious, leaving me wondering whether the work of 20th-century Germans ought still to be our touchstones. No serious NT scholar disputes their contribution, but other, more recent "voices" and methods, beyond the historical-critical, demand attention. There is, for example, rigorous feminist scholarship that has been recognized as helpful and legitimate, but it is *sotto voce* here even in texts that invite it and on which extensive work has been done. For example, in the pericope on Peter's mother-in-law (1:29–31) there is one reference to feminist scholarship (175 n. 107); on the Syro-Phoenician woman (7:24–30), one reference (368 n. 49); and the anointing woman (14:3–9) gets two (641 n. 198 and 642 n. 200, one of only three references to Elisabeth Schüssler Fiorenza). Ironically a commentary by a female biblical scholar hides the fact that "mainline" biblical scholarship is now deliciously polyphonic.

C.'s commentary deservedly will be the gold standard in Western scholarship for the foreseeable future because of its exacting scholarship and erudition, new material on Mark's context, fresh insights, and reminders of past wisdom. Additionally marvelous is the fact that a serious NT scholar quotes the "realistic wisdom of the Rolling Stones" (535, n. 122) to illuminate the text. In C.'s commentary "you just might find, you get what you need" (535).

Emmanuel School of Religion, Johnson City, Tenn. BONNIE B. THURSTON

THE CORPOREAL IMAGINATION: SIGNIFYING THE HOLY IN LATE ANCIENT CHRISTIANITY. By Patricia Cox Miller. Philadelphia: University of Pennsylvania, 2009. Pp. 288. $49.95.

The publication of *The Corporeal Imagination* is one of the year's most exciting events for late antique scholars. Miller's topic is the late ancient significance of materiality: the fundamental "stuff" of existence. She takes up the changing meaning of material reality for those living in the later Roman Empire: the "material turn" that distinguished late antiquity from earlier Mediterranean culture (3). By this she means the striking tendency in late antique discourse to cast matter itself as potentially positive in its significations, through its capacity to convey or mediate divine presence, mark divine participation, or to display "the touch of the transcendent" (27).

M. argues her thesis by means of three case studies: relics, hagiography, and icons, each with a flexible array of types. For each, she stresses their visual and tactile impact: the ocular affect, the tactile encounter, the visceral response. She does this with the help of cultural critic Bill Brown's

"thing-theory," a most intriguing contribution ("Thing Theory," *Critical Inquiry* 28: 1–21), focusing on objects or bodies as "things" to be venerated, on texts as "things" to be read, and on images as "things" on which to gaze. M. emphasizes the visual qualities of the late ancient "jeweled style" (following the masterful lead of Michael Roberts [*The Jeweled Style*, 1989]), characteristic of late antique esthetics in the broadest sense. Here, radiance, brilliance, light, dazzle, and blaze are as much descriptive adjectives as they are aspects of style (whether literary or artistic), used by both the ancient writer and the ancient viewer. Moreover, as M. argues forcefully, changed appreciation and distinctive esthetic expressions of materiality are evident across late antique religious boundaries. Neoplatonic philosophers no less than Christian theologians wrestled with rethinking the meaning of matter; hagiography in both traditions displayed new, sustained, and stylistically rich articulations of materiality's possibilities. One could easily add Jewish expressions of a similar sensibility, for example, in the sumptuously colorful mosaics and frescoes adorning late antique synagogues in the eastern Roman Empire.

M. argues that, within this broader cultural context, early Christians developed a "poetics of matter" that was engaged across a variety of contexts and media (9). With that poetics emerged a palpable sense that human physicality carried immense "sanctifying potential" (102). Matter, and above all the human body, could and did provide the locus and mediation of the divine in the physical domain.

This elegant book discloses, with graceful and lucid articulation, various possibilities for understanding that shift in cultural orientation. It itself is a lyrical interweaving of voices ancient and modern. M. offers closely attentive readings of a rich array of ancient authors, judiciously chosen and rigorously parsed. At the same time, critical theory provides dense underpinnings at every turn. Numerous historians serve as dialogue partners as M. works both with and against dominant scholarly models. Master of her craft, she takes no familiar path. Her probings are meticulous, provocative, and incisive. To read this book is to have one's own viewing turned inside out.

M. speaks repeatedly of "synaesthetic" responses, or the overall sensory complexity of late ancient encounters with relics, saints, or icons (in any medium). Nonetheless, her focus stays on the visual or on its antithetically close relation, touch. While allowing cognitive and creative force to sensory experience more broadly, she does not examine the other senses in their particularities. Her attention remains on the visual and the corporeal. M. gives us bodies—ambiguous, animated, fractured, incongruous; whole or in parts; fragile and temporal. Through the prism she provides, late ancient Christianity shines in new light.

Engagement with the corporeal imagination might well lead us to consider not only the capacity of matter or materiality to convey the divine, but also the varied modes by which it could do so; not only the esthetics of the material turn, but also its ethical, political, or social consequences. Such topics fall beyond the book's scope. Yet M. has made clear the

importance—even the urgency—of pursuing them, with the new appreciation for materiality she has indelibly laid before us. We stand much in her debt.

Brown University, Providence, R.I. SUSAN ASHBROOK HARVEY

ANTI-JUDAISM AND CHRISTIAN ORTHODOXY: EPHREM'S HYMNS IN FOURTH-CENTURY SYRIA. By Christine Shepardson. Patristic Monograph 20. Washington: Catholic University of America, 2008. Pp. xii + 191. $34.95.

Shepardson places Ephrem "the Syrian" squarely at the center of the theological and political debates of the fourth-century Roman Empire. Her work reinforces the claim made by scholars such as Sidney Griffith (see "Ephraem, the Deacon of Edessa, and the Church of the Empire," in *Diakonia: Essays in Honor of Robert T. Meyer*, 1986) that Ephrem was not an isolated Christian leader on the fringes of the eastern Roman world. She shows that, in the aftermath of the Council of Nicaea, Ephrem's writings "participated in empire-wide conversations" regarding the nature of orthodox Christian belief and the relationships between Jews and Christians (2). Throughout her work S. uses the language and lens of ideology criticism, though reference to this method remains almost entirely in notes. This lens enables her to draw attention to the function of Ephrem's anti-Jewish rhetoric, which was to establish a definite "Nicene" boundary between his Christian congregation and contemporary Jews, something S. maintains did not yet exist in fourth-century Syria. It was Ephrem's goal, she argues, to "promote Nicene Christianity as Roman orthodoxy" (37).

S. supports her argument through a presentation of three aspects of Ephrem's anti-Jewish rhetoric. The first is that Ephrem's rhetoric was directed against Jews and Judaizers with the aim to end Judaizing (Christians sharing in Jewish festivals or practices). While S.'s study covers a broad scope of Ephrem's works, here she emphasizes texts that contain his most vitriolic anti-Jewish language, a significant but largely ignored aspect of his writings. Doing so sheds light on Ephrem's "boundary anxiety" evoked by some of his congregants' apparent participation in the Jewish Passover (67). S. proceeds carefully but keeps to her historical, descriptive task, highlighting three rhetorical tactics used by Ephrem to coerce his Judaizing congregants back into the Nicene fold. First, he insulted the Jews, using scriptural "proofs" for stereotypes like "blind," "foolish," and even "crucifiers," applying these insults to all Jews in all times. Next, he contrasted Jews to Christians through opposing terms such as "circumcised" and "uncircumcised." Finally, he warned his congregants to flee from Jews who offered a "deadly drug" in their unleavened bread (60). These tactics enabled Ephrem to create a dichotomy between Jews and Nicene Christians and to deny any middle ground between them. S. thus illustrates his "ideology" at work and affirms that "Ephrem's anti-Jewish rhetoric reveals more about Ephrem's Christianity than it does about fourth-century Judaism" (61). Contra the scholarly idea that Jewish

proselytism spurred Ephrem on, S. presents Ephrem "proselytizing" for the Nicene cause (61).

The second aspect of Ephrem's anti-Jewish rhetoric is his construction of scriptural genealogies to support his claims. One lineage begins with the disobedient "People" who worshipped the golden calf, were accused by the prophets, and rejected by God at the crucifixion. The other genealogy, stemming from Moses, traces through a faithful remnant and culminated in Jesus, through whom the covenant was passed to the Gentile "peoples."

The genealogical aspect then enables the third, namely, that Ephrem could apply his anti-Jewish arguments also to Christian "Arians." (S. nuances the term "Arian" by noting Ephrem's main subordinationist opponents were likely influenced by Aetius). The "Arians" followed in the lineage of the "People"; Ephrem called them "Pharisees" because of their "searching" inquiries that led them to their suborinationist beliefs, and he accused them of crucifying the Son through their written tracts. Ephrem's scriptural "history" thus provided a picture of Judaism unlike that of contemporary Jews, which he transposed onto "Arians," rhetorically fusing together Jews and "Arians" as "other" than Nicene Christian. To complete her argument, S. places Ephrem into the broader fourth-century pro-Nicene debate by demonstrating that Athanasius and the Cappadocians also "conflated" Jews with "Arians," especially in the accusation that both groups subordinate the Son to the Father.

There is little constructive criticism to offer such a well thought through work. Although S.'s main ideological argument is somewhat repetitive, this helps the grasping of the entire argument from only a single chapter. Perhaps S.'s use of "rhetoric" could have been more intentional. Most often it is used in the modern sense to refer to a kind of language. Yet, what might her study contribute to what we know of rhetorical technique employed in the fourth-century? S.'s work has relevance for a broad range of interests in Christianity of the late antique world, be they social, political, or theological; indeed, she confirms the inseparability of these aspects. In terms of Syriac studies, not only does S. place Ephrem more concretely into the fourth-century Roman world, but her work is exemplary also in her clear use of method while not compromising on close engagement with the text.

Princeton Theological Seminary CARMEN MAIER

THE CAMBRIDGE HISTORY OF JEWISH PHILOSOPHY: FROM ANTIQUITY THROUGH THE SEVENTEENTH CENTURY. Edited by Steven Nadler and T. M. Rudavsky. New York: Cambridge University, 2009. Pp. xi + 904. $180.

Nadler and Rudavsky's history is an invaluable reference tool for access to an ancient and medieval philosophical tradition, a tradition that contemporary philosophers and theologians usually neglect. Thematically organized, the volume contains 23 essays by leading authorities on premodern Jewish philosophy dealing with topics such as logic and language, natural philosophy, epistemology and psychology, metaphysics and philosophical theology, and practical philosophy, including ethics and political theory.

To illuminate the thought-world within which medieval Jewish thinkers moved and wrote, excellent essays by Kenneth Seeskin and Sarah Stroumsa lay out the Greek and Islamic background to Jewish thought. Here it becomes evident that the title of the book is slightly misleading, for apart from Philo of Alexandria, whose writings were unknown to Jewish thinkers until republished in the 16th century, a continuous tradition in Jewish philosophy does not really begin until the early Middle Ages. The career of Saadia Gaon (882–942), head of the Jewish community in Baghdad, marks the beginning of this tradition. Using argumentation borrowed from Islamic *kalam* or dialectical theology, Saadia attempted to expound and defend rationally the tenets of the Jewish faith. This Jewish rationalist tradition reached its culmination in the work of Moses Maimonides (1135–1204), whose extensive use of Aristotle and the Neoplatonic tradition to show the inner rationality of Judaism formed the touchstone against which all subsequent Jewish thought measured itself.

After Maimonides, the center of Jewish philosophical activity shifted from the Islamic world to Christian Europe, especially to Spain, Provence, and Italy. Nevertheless, the "Judeo-Islamic" tradition remained strong, with the works of Maimonides and the commentaries on Aristotle by the Muslim Averroes forming the double root of almost all late medieval Jewish thought. The rationalist tradition was continued by Gersonides (1288–1344), who made significant contributions in areas as varied as astronomy, logic, and the problem of free will and divine providence. Showing the variety of philosophical positions with Judaism, Hasdai Crescas (ca. 1340–ca. 1410) continued some of the same themes of the earlier philosopher and poet Judah Halevi (1074–1141), by arguing against Maimonidean intellectualism. Instead, Crescas insisted on the priority of God's will over his intellect and the primacy of love and obedience to God's commandments over intellectual knowledge in attaining blessedness and coming to know God.

Most essays end with a discussion of Spinoza, an ambiguous figure in two ways. First, while he extensively employed medieval Jewish philosophical concepts in his monistic philosophy, he nonetheless broke with the medieval tradition by wedding it to Cartesian dualism and the new mechanistic philosophy. Second, although Spinoza was passionately engaged with the historical significance of Judaic holy texts, he ultimately rejected the notion that they contain any higher wisdom or even truth value.

But did Spinoza's rejection make him a Jewish philosopher or simply a philosopher who happened to be Jewish? And what exactly is Jewish philosophy? This volume advances and answers both questions in several ways; perhaps the most coherent is that a philosophy is Jewish if it engages philosophical issues, such as creation and divine providence, that are uniquely raised by the Hebrew Bible. Howard Kreisel's "Philosophical Interpretations of the Bible" makes this aspect of medieval Jewish philosophy particularly clear, especially regarding Maimonides, for whom philosophical thought is inseparable from biblical exegesis. Similarly, essays by Barry Kogan and Daniel Frank discuss the preoccupation of medieval Jewish

thinkers with the status of the prophet in relation to the philosopher. Thus, as Frank shows in the case of Maimonides, Moses becomes a law-giver reminiscent of Plato's philosopher king, leading his people to wisdom through the rightly ordered communal life of the Torah. Steven Nadler and Seymour Feldman highlight the importance for Jewish thinkers of the problem of divine providence in the face of Jewish (and simply human) suffering and the seeming contradiction between human freedom and divine omnipotence. Finally, in the book's most unique contribution, Resianne Fontaine writes about the large role Aristotle's *Meteorology* played in medieval Jewish philosophical thought, since meteorological phenomena figure prominently in many biblical narratives and miracles.

These are some of the essays that stood out for me, but all are of uniformly high quality and, together, provide a rich and deeply informative overview of a fascinating philosophical tradition.

La Salle University, Philadelphia ROBERT J. DOBIE

THE "BOOK" OF TRAVELS: GENRE, ETHNOLOGY, AND PILGRIMAGE, 1250–1700. Edited by Palmira Brummett. Studies in Medieval and Reformation Traditions 140. Boston: Brill, 2009. Pp. xvi + 329. $147.

Arising from a 2006 symposium at the MARCO Institute for Medieval and Renaissance Studies (University of Tennessee), these six essays focus on travel narratives dating from the High Middle Ages through the Renaissance and early modern periods. As Brummett describes in his introductory chapter, the collection deliberately questions the conventional periodization in the interest of better understanding the continuity and change within genres of travel narrative and between cultural perceptions of itinerary, pilgrimage, and ethnicity. The "narratives" under consideration are in a variety of forms, from maps through letters, reports, and memoirs. The essays focus on the process by which these forms were recognized or received as "books" for readers well beyond the original recipients of the work. Surveying and summarizing the contributions, B. portrays the symposium's organizing principles as derived from Joan-Pau Rubies's study of early European travels to the East (*Travel and Ethnology in the Renaissance*, 2000).

Chapter 2, by Rubies, explores diverse 13th- to 15th-century ambassadorial accounts from the cultural capitals of Persia and central and southern Asia, including the Persian 'Abd al-Razzaq's narrative of his travels in south India; the Castilian Ruy González de Clavijo's ambassadorial report from the court of Timur in Samarquand; and complementary travel narratives moving in the opposite direction by the Nestorian monk Rabban Sauma, as he journeyed as both a pilgrim and an envoy from Tabriz to various European destinations; and Ch'en Ch'eng's voyage from China westward through central Asia. Each represents a distinct ethnographic tradition, but all share certain basic concepts of civilization, prosperity, commerce, and artistic achievement by which these figures confront and evaluate the nations they visit.

In chapter 3, David Roxburgh focuses on Ruy González de Clavijo's account of Timur's 1404 court in Samarquand. Here, Timur's sumptuous tent palaces and pavilions serve as metaphors for the fluid and elusive nature of what is seen by the traveler, who is more apt to report appearance than to penetrate a deliberately camouflaged reality. In chapter 4, Daniel Connolly explores the history of two versions of itinerary maps—the monastic and the royal—included by the 13th-century Benedictine, Matthew Paris, in his *Chronica majora*. These maps are not intended as accurate geographical representations but as vehicles for theological reflection upon an imagined pilgrimage to the holy city of Jerusalem, which grew progressively farther out of the reach of Christian visitors in the aftermath of the Crusades and the fall of the Byzantine Empire. In chapter 5, Wes Williams examines a group of 16th- and early-17th-century pilgrimage narratives and guidebooks to the Holy Land. Such travel represented for the European Christian a prestigious opportunity to see for oneself the locations of momentous historical events, but also a highly dangerous, uncomfortable journey through territories held by the Muslim Turks.

The volume concludes with Pompa Bannerjee's light-hearted "Postcards from the Harem: The Cultural Translation of Niccolao Manucci's Book of Travels." Manucci, a native of Venice, spent over 50 years in India, and he presents vivid verbal snapshots of the exotic and forbidden East. In so doing, he reveals as much about his European anxieties and confusions with ethnic and sexual identity as he does of the culture of the South Asian harem and its ethnically and religiously mixed inhabitants. In an afterword, the literary historian and poet Mary Baine Campbell reflects as a "curious Euro-American reader" on the collected essays as verbal "postcards" sent by postcolonial and feminist visitors to a territory formerly dominated by Eurocentrism and Orientalism. A bibliography and index supplement the meticulously documented essays; 19 color plates and a map of southwest Asia are also supplied.

Although the volume deals with subjects perennially fascinating to both the general and the scholarly reader, it is not for the casual armchair traveler. It will interest primarily the academic specialist in comparative literature and cultural studies. The historical texts and artifacts under consideration, including their modes, themes, genres, and rhetoric, are consistently approached from a highly theoretical standpoint, rather than in terms of their geographical and historical subjects.

Marquette University, Milwaukee WANDA ZEMLER-CIZEWSKI

THE CHURCH, THE AFTERLIFE AND THE FATE OF THE SOUL. Edited by Peter Clarke and Tony Claydon. Studies in Church History 45. Rochester N.Y.: Boydell, 2009. Pp. xxiii + 429. $90.

At its 2007 summer and 2008 winter meetings, the Ecclesiastical History Society (UK) read 30 substantial papers dealing with the topic: what happens to us after death, if indeed there is anything after death? The Christian church has two millennia of answers that give us progressive insights, yet

we face an empirical handicap: “the dead are the silent majority in the church’s history—as they are indeed in humanity’s. The life after death is a matter of faith and conjecture more than tried and tested certainty, predicated on a soul which survives the death of the body” (143). The essays cover two distinct chronological periods: the undivided church with its patristic theologians merging into various schools of theology and the divided church in post-Reformation allegiances.

The early church moved from visual evidence (Roman catacombs and their grim darkness were enough to remind Jerome of a descent into hell) to textual evidence (Gregory of Nyssa linked creation ex nihilo and bodily resurrection: “nothing is beyond the resources of the Creator” [17], so resurrection is seen as a reformed human nature in its original Platonic splendor). Further, Augustine’s predestination is nicely balanced by his martyr festival sermons, placing on us a practical responsibility for eternal life. The notion of individual postmortem judgment owes much to Gregory the Great; interesting is what prompted him to shift from a general, distant Final Judgment, namely, the saints’ performing miracles after their deaths but before the parousia.

With increasing emphasis on immediate judgment, there is an earlier than expected zenith in the notion of an Anglo-Saxon “purgatory” by Venerable Bede (*pace* Le Goff’s need for an explicit word). By the time of High Scholasticism, purgatory was so congealed in our faith and practice (ghosts were a regular part of Christian life) that the returning dead helped us formulate strategies “for eternity before crossing a frontier maybe not so final after all” (173). Thus, still today we witness the tension between our affective theology and our dogmatic theology in thinking about the afterlife.

Much of medieval development changed (at least we like to think) with the Reformation’s process of elimination, but even then the traditional beliefs still affected structures. For example, angels had a pastoral role as comforters and protectors, while “simultaneously acting as dispensers of God’s wrath . . . and an unflinching interpretation of double predestination” (257).

Eleven papers treat specialized or localized understandings of the afterlife. New England Puritan piety favored elegies to capture imaginative messages from the dead. The Chinese rites controversy was about whether perspectives such as “filial piety” could be widened sufficiently to include a link between ancestors and their present-day descendants. The results were not felicitous because of *odium theologorum*. Tridentine Catholicism’s cult of the dead was especially strong in 18th-century Malta, as is still evident today in the Cathedral of Valletta. An essay on Anglican churchyard apparitions from the same period reveals much about ghosts and lay spirituality, and—despite the hellish doom preached in the homeland of the Church of England—perishing heathens in the colonies were far from having fixed fates in the British Empire. An informative essay on Catholicism’s dealings with indigenous religions in Korea highlights the faith’s success in that region (quite different from the Japan experience).

In Britain, the late 19th and early 20th centuries witnessed two still recognizable phenomena: evangelical premillennialism (a fully regenerated

earth) and spiritualism (séance phenomena in gently domestic settings). Indeed, the First World War negatively impacted these movements, and the impact continues to show itself in current church decline. Nonetheless, while congregations "may be in haste to avoid anything 'old-fashioned' in liturgy, they are decidedly 'old-fashioned' in their conception of life beyond the grave" (408), a hopeful sign for a British Christianity thought to be in severe decline. The final—and disturbing—paper warns us of the eclipse of the afterlife in African Christianity. Traditional African religion was about "this-worldly realities—flocks, crops, fertility, wives, children and animals" (416). Ancestral veneration and rituals promoted these realities, while even modern Christianity in its foreign missionary and indigenous religious ventures has been not so much about relating to the divine beyond this life as it has in accessing Western this-worldly blessings.

The 30 historians have given us details that make our afterlife history come alive. Alongside the more familiar works of Eamon Duffy on pre-Reformation religion in England, I know of no other text that makes the development of eschatological doctrines so real. Unfortunately there is no index.

Saint Paul Seminary, Minn. JEROME M. DITTBERNER

MAURICE BLONDEL, SOCIAL CATHOLICISM, AND ACTION FRANÇAISE: THE CLASH OVER THE CHURCH'S ROLE IN SOCIETY DURING THE MODERNIST ERA. By Peter J. Bernardi. Washington: Catholic University of America, 2009. Pp. xii + 297. $79.95.

To shed light on the philosophical and theological issues underlying contemporary clashes over the church's role in society, Bernardi explores a debate that raged in France from before World War I to after World War II. The contending mainstays of the ongoing debate were Maurice Blondel (1861–1949), a lay philosopher who supported the democratic strategies of social Catholics, and Pedro Descoqs (1977–1946), a Jesuit theologian who defended a limited Catholic alliance with the monarchist Action Française. Although at first glance their dispute may appeal only to historians and scholars of Roman Catholic Modernism, B.'s analysis has much to offer all theologians who strive to engage, with integrity, sociopolitical issues in their own times. B. valuably identifies as the heart of the matter differing understandings of nature, grace, and the proper expression of Catholic commitments in society.

The book situates the Blondel-Descoqs debate in the context of French Social Catholicism, and foregrounds the epistemological, ontological, and theological convictions that shaped each side. Chapter 1 lays out the circumstances that led to the polemic. Subsequent chapters alternate even-handedly between Blondel and the lesser-known Descoqs.

B. carefully analyzes the *Testis* essays, Blondel's pseudonymous "witness" that defended the Semaines sociales (chap. 2). He shows how, from within the philosophical commitments developed in *L'Action* (1893) and in

his fidelity to the Catholic Church, Blondel argued for an open relationship between the natural and supernatural orders. B. accurately explicates the complex Blondelian theses and countertheses that argue against those claiming "integral Catholicism" and orthodoxy. For Blondel, their one-way thinking (monophorism) threatens "the very understanding" of moral destiny and religious conscience (62). B. shrewdly notes how, in critiquing Descoqs's series on Charles Maurras and Action Française, the philosopher of Aix systematized the positions of varied integralists and became trenchant in his attacks on the Jesuit's "political monophorism" (chap. 4).

Chapter 3 turns to Descoqs's side of the story. B. recounts Descoqs's Suarezian background and his preferences for strong corporate authority and a restored monarchy, before analyzing the Jesuit's "strictly philosophical and religious" evaluation of Maurras's strategies for achieving that restoration (100). For Descoqs, this investigation was a necessary prelude to any decision for Catholic cooperation with Action Française. B. points out that Descoqs was aware of the problems with Maurras's atheistic positivism yet was convinced of the logic of his argument that focused on "results" alone (106). The Jesuit denied that he held the monophorist theses asserted by Blondel, preferring instead to scrutinize ambiguities in the philosopher's presentation of the natural and supernatural orders. Chapter 6 chronicles the influence of Descoqs's position. Despite its weaknesses, Descoqs's defense of limited collaboration with Maurras found significant support in high ecclesiastical circles. His writings thus remain indispensable to a full understanding of ecclesiastical tensions over political and social orientations within integralist reactions against Modernism. Not insignificant to that understanding is Descoqs's troubled relationship with the Jesuit journal *Études* and the role of Action Française in the condemnation of the *Annales de philosophie chrétienne*.

Chapters 5 and 7 review the essays at the heart of the heated exchange. B. is not content to sketch with broad strokes; he details the central theological differences regarding nature and revelation yet also exposes the strong emotions that influenced both men. The condemnation of Action Française (chap. 7) reveals the extent to which questions of authority figured in the polemics. B. notes the irony that, although Descoqs did not publish his views, the proponent of strong central authority initially criticized errors in papal judgment. Blondel wrote in support of the condemnation, but B. discerns a subtle shift in his argument. The philosopher no longer ascribes "theological extrinsicism" to Scholasticism *in globo* (220). Descoqs, however, never wavered in his conviction that Blondel's philosophy compromised the gratuity of the supernatural (229).

B.'s final chapter assesses the fine points of agreement between Blondel and Descoqs on human orientation to the supernatural and Descoqs's distinction between "vocation" and "elevation" (245). Their radical differences on the role of authority (ecclesiastical and civil) remained. B.'s sketch of our contemporary theological debates (261–68) calls for future sustained analysis. I appreciate the respect with which B. hints at his own theological preference; in his own argument, B. himself models the fact

that only by sorting through the critical convergence of historical and cultural influences, professional aspirations, and personal religious convictions can today's Catholics debate their differences and avoid "the pitfalls of theological ideology" (262).

Saint Mary's College, Notre Dame, Ind. PHYLLIS H. KAMINSKI

THE CAMBRIDGE COMPANION TO JOHN HENRY NEWMAN. Edited by Ian Ker and Terrence Merrigan. Cambridge Companions to Religion. New York: Cambridge University, 2009. Pp. xvii + 280. $81; $29.99.

This *Cambridge Companion* is framed by Sheridan Gilley's introductory essay on Newman's life and work, and by David Burrell's retrospective study with his thesis that Newman speaks well to the postmodern interests of contemporary philosophical theology. In between are eleven essays that treat themes for which Newman is justly famous: Brian Daley on Newman and the Church Fathers, Merrigan on revelation, Ker on ecclesiology, the late Avery Dulles on authority in the church, and Francis Sullivan on infallibility, to name just some contributions by well-known scholars of Newman. Equally at home in Newman scholarship, Thomas Norris touches on Newman on faith, Thomas Sheridan on justification, Gerald Hughes on conscience, Gerard Loughlin on Newman and the university, and Denis Robinson on Newman as a preacher.

Most impressive is the care with which Newman's ideas are traced in detail; how conversant the authors are with the Newman corpus (no easy task since the Newman *oeuvre* is immense); and how carefully they put Newman within his own context and that of subsequent developments, indicating, especially in the latter instance, how many of Newman's ideas came to fruition only in the period of the *nouvelle théologie* and the deliberations during and around Vatican II.

One problem with Newman, for those who do not carefully read him, is that his *obiter dicta* are so eminently quotable. It is one thing to proclaim his famous toast ("To conscience first and then to the pope") but quite another to consider, as Hughes does, how complex, nuanced, and epistemologically sophisticated Newman's views on conscience really were. Similarly, his understanding of infallibility cannot, or at least ought not, pigeonhole him among those who argued against the definition as "inopportune." Newman may have made that judgment, but his thinking about infallibility was complex, antedated the calling of Vatican I, and is understandable only in the light of his broader approach to ecclesiology. Both Sullivan and Dulles put the subject in its proper light.

These studies also bring to light enduring themes that were harbingers of theological reflection in our own period. In his Anglican days, Newman had already worked out a robust doctrine of the indwelling of the Holy Spirit and, as Merrigan rightly notes, his insights into the person of Christ as the *magnum sacramentum* are wonderful. Also, based on his deep reading into the early Alexandrians, his notion of God's pre-Incarnation

revelation among the Gentile nations surely deserves notice by those concerned with interreligious dialogue and comparative theology.

This volume serves both as a retrospective on what Newman did and as an (implicit) indicator of areas needing more consideration. On both scores it has already proved a valuable aid for my graduate students. Only on two points do I demur. First, the bibliographies to the single essays are far too brief. And, second, since Newman is close to canonization, an essay on Newman's saintliness would be appropriate. I do not press that second objection too far, however, because the essays show, albeit indirectly, the luminous person behind one of the most creative theological minds of the modern era.

The University of Notre Dame LAWRENCE S. CUNNINGHAM

KEEPERS OF THE KEYS OF HEAVEN: A HISTORY OF THE PAPACY. By Roger Collins. New York: Basic Books, 2009. Pp. vi + 566. $35.

An adequate history of the papacy ought to include four aspects or dimensions: the papacy's location within larger social history; its actors, primarily the various popes; its institutional dimensions, including patterns of governance; and its self-understanding or ecclesiology. Collins credibly treats two of these four essential aspects of the world's oldest, continuously functioning institution. First, he situates the papacy in the complex social realities of Italy and Europe in a manner that is readable, interesting, insightful, and sufficiently detailed to be useful. Second, his accounts of individual popes are good, especially his treatments of Gregory I, Benedict XIII, Benedict XIV, Pius IX, and Pius XI, although his presentation of Pius XII is sufficiently noncommittal to please neither Pius's despisers nor his defenders. Furthermore, C.'s discussion of John Paul II is minimal, even though authors such as George Weigel, in their detailed "canonizations" of John Paul even before his death, have already accumulated sufficient data to warrant scholarly attention.

Treatments of other aspects of a papal history are less adequately done. Concerning the institutional dimensions, C. offers little on what papal governing was or is. He does remark that Paul VI was responsible for the most thorough Vatican administrative reorganization since Sixtus V (1585–1590). Yet, with little or no account of what Sixtus or Paul did institutionally, this and other summary judgments are baffling. Concerning the church's ecclesiology (or ecclesiologies), C. offers no guiding elementary understandings of ecclesiology; more specifically, he offers little help on what was involved in the emergence of the Petrine idea, or on the fundamental issues at stake in the investiture controversies, or in movements toward conciliarism or papal infallibility. It is not that he ignores tagging these fundamental and complex issues; rather, the text so thoroughly lacks substantiating detail as to remain unhelpful.

C. also occasionally slips on details. For example, John VII did not build a bishop's palace on the Palatine (118), nor did the Byzantine

emperor Leo III write in Latin (123), and the Major Litany was penitential (145). Several statements concerning the papal-Frankish territorial settlements are also mistaken, as is the title of Boniface VIII's *Clericis laicos* (276–77). Again, C. locates Spoleto west of Rome (339) and has the Latin Mass abolished after Vatican II (rather than more narrowly the Tridentine Mass). Throughout the book one finds curious crossings of linguistic borders, for example, Quattro Sancti Coronati and San Pietro in Vinculis.

Other general weaknesses emerge. The treatment of science is a good example: C.'s presentation of Galileo is banal; he says too little about Benedict XIV; and he ignores the way Leo XIII differentiated between science and scientism. And C. could have dealt more effectively with the scientific side of the Modernist controversy: he mentions the flood of encyclicals issued by Pius XII but ignores *Divino afflante Spiritu* (1943) and *Humani generis* (1950)—two letters that, if taken together and in a nuanced fashion, could reveal the Church's conflicted response to science and Modernism. Nor do we hear of the popes as patrons of art and artists, nor much about the creation of the various Vatican museums.

The book is a good read; its prose is vigorous and limpid. C. has a good eye for some types of narrative detail, such as delightful factoids of papal history, the ins and outs of papal elections and the maneuverings of cardinals. Still, I will continue to recommend Eamon Duffy's *Saints and Sinners* (1997; 2nd ed. 2002) when asked for a single book on papal history.

University of Notre Dame Thomas F. X. Noble

L'Anthropologie sociale du Père Gaston Fessard: Suivi d'un inédit de Gaston Fessard; Collaboration et résistance au pouvoir du prince-esclave (octobre–décembre 1942). By Frédéric Louzeau. Paris: Universitaires de France, 2009. Pp. xi + 841. €40.

Gaston Fessard (1897–1978), Jesuit philosopher, theologian, and specialist on Hegel, Marx, and Kierkegaard, developed a "method of discernment" that he brought to bear on the question of human freedom. Having first applied the method to time and history in a three-volume dialectical study of the *Spiritual Exercises* of Ignatius of Loyola, he extended his analysis to the great political and economic questions of his day, exposing the flaws and predicting the failure of both Nazism and Communism. In the present volume, Louzeau presents for the first time Fessard's social anthropology and philosophy, revealing Fessard's prescience and suggesting the current relevance of his thought.

The book, a reworking of L.'s doctoral thesis, focuses on writings that Fessard himself published between 1935 and 1962. L. has chosen to interpret these works primarily with reference to the texts themselves rather than to Fessard's sources, resulting in a tight, coherent analysis.

The argument proceeds dialectically, beginning with the Hegelian master-slave relation that Fessard saw as being operative in politico-economic affairs but as insufficient for fully addressing the existential and historical conditions of society. From this insufficiency develops the Marxian man-woman dialectic, by which Fessard recognized the dimension of self-giving love apparent in human relations. The "interference" of this dialectic with that of the master-slave in turn gives way to the dialectic of fatherhood-motherhood fundamental to social collaboration understood in terms of universal brotherhood (*fraternité*).

A practical and philosophical problem arises here: although humans aspire to universal brotherhood, they find themselves incapable of attaining it on their own. In response, Fessard proposed the Pauline pagan-Jew dialectic as the hypothetical relation between God and humanity. This dialectic, "source and measure" (415) of the master-slave and man-woman dialectics, appears in the concrete and persistent reality of the Jewish people as both adversarial and conjugal, ultimately resolving itself in the supernatural "interference" of these two dimensions. In this way, the pagan-Jew dialectic allows for the possibility of bringing human aspiration to fulfillment while preserving the underlying dynamics of natural and human history, as reason can know them.

L. follows his exposition with bibliographies of primary and secondary sources, as well as the first published edition of a work addressed privately to Emmanuel Suhard, cardinal archbishop of Paris during the Occupation. In this latter document, which L. has renamed *Collaboration and Resistance to the Power of the Prince–Slave (October–December 1942)* in order to suggest a broader application, Fessard explains and defends his posture against the Vichy regime. Apart from its historical interest, this document provides an excellent demonstration of Fessard's method as presented in L.'s study.

The book offers a careful introduction to and demonstration of Fessard's method while avoiding the temptation to reduce his thought to either philosophy or theology. L. succeeds in revealing the complexity of his subject in the structure of the book itself, which passes from philosophical (parts 1 and 2) to properly theological (part 3) considerations without losing sight of the power struggle and sexual relations that Fessard situated at the heart of human experience. Readers can judge whether Fessard's approach, which L. defends as placing a higher priority on historical than logical considerations (483), resists the well-known critique that dialectic naturally tends toward system-building.

Theologians and social scientists alike will appreciate this study of an important yet regrettably little-known European intellectual in conversation with the great minds of his time (e.g., Alexandre Kojève, Raymond Aron, and Henri de Lubac). Readers already familiar with the Continental tradition will recognize in both L. and his subject a characteristic attention to history and culture, as well as a concern to unify theory and practice by putting into action the political implications of one's thought. Significant nonacademic interest in Fessard will depend largely on whether and to

what extent the dialectical approach continues to engage contemporary imagination and experience outside Europe.

Saint Louis University WILLIAM P. O'BRIEN, S.J.

RELIGION AFTER POSTMODERNISM: RETHEORIZING MYTH AND LITERATURE. By Victor E. Taylor. Studies in Religion and Culture. Charlottesville: University of Virginia, 2008. Pp. xii + 217. $55; $19.50.

THEOLOGY AFTER NEO-PRAGMATISM. By Adonis Vidu. Paternoster Theological Monographs. Colorado Springs: Paternoster, 2008. Pp. xx + 308. $39.99.

It appears that "theology after" has now evolved into a genre unto itself, suggesting that some thinker or movement is so seminal as to have compelled a fundamental reimaging of the theological tradition. The two books under review belong to this literary type, announcing that postmodernism and neopragmatism have significantly altered the theological landscape, pushing the discipline in new directions.

Taylor's book treats of religion after post-Modernism, a term that, at this point, may induce a certain degree of exhaustion. Not that T.'s book begets ennui. On the contrary, those conversant with postmodern texts will recognize T.'s insistence that thinking not be precipitously foreclosed by the invocation of ultimates; that the grounding discourse of peremptory *archai* be avoided; that texts must be "re-marked" for the sake of interpretative plurality; and that repressive metaphysical cohesion must yield to "difference." Everyone now has some familiarity with these postmodern themes and their attempt to overcome the drab univocity of imperialist modernity. T.'s argument is that thinking and interpretation are always provisional and contingent, deconstructing in the process any attempt to establish unconditioned totalities. Although explicit reflection on Heidegger is not central to the volume, Heidegger always lurks in the background with his intensive accent on the Event character of Being, on the unending dialectic of presence and absence, on the reciprocity of *lēthē* and *alētheia*, and on the impossibility of finally "nailing down" the name of Being.

Central to T.'s argument is the claim that theoretical reflection on the nature of literature presents new opportunities for religious and theological deliberation. The works of Tolstoy and Kafka offer good examples of hermeneutical possibility and literary indeterminacy. Such literature allows for the creative reinterpretation of textual meaning, offering a salutary lesson to religious thought that itself must be open to continual "re-marking" and to transgressive interpretative possibilities. The best literary language also has a decentering function, drawing language away from its traditional representational role and suggesting that there can be no foreclosure of hermeneutical plurality in the interests of metaphysical durability. As such, literature cannot be deployed as an esthetic illustration of some "deeper," more stable, metaphysical truth. Rather than being

manipulated by religious and theological thinking, literature here turns the tables by showing theology how to think creatively and pluralistically.

To what extent can T.'s perspective, the much-vaunted "postmodern return to religion after religion," aid Catholic theology? The manifest difficulty, of course, is that, while the complexities of language and the intricacies of hermeneutics remain central concerns of theological reflection, theology is not open to the same kind of interpretative indeterminacy as literature without ultimately calling into question (or profoundly reinterpreting) the very nature of revelation on which theological principles necessarily rest. Theology as "representational," even in the highly nuanced sense sanctioned by the tradition, appears in T. to be totally overturned in the interests of unlimited deconstructive plurality; this perspective limits the usefulness of his proposals. At the same time, his book inventively outlines the various challenges that post-Modernism presents to theological and religious reflection.

The work of Adonis Vidu, an evangelical theologian from Romania who now teaches in the United States, is similarly concerned with a post-Enlightenment account of rationality and its effect on contemporary theological reasoning. As with T.'s volume, this book is clearly intended for those who already have some familiarity with the topic. V. offers thorough and exact discussions of W. V. O. Quine and his attack on the analytic/synthetic distinction (*From a Logical Point of View*, 1961), of Wilfrid Sellars's critique of the "myth of the given" (*Empiricism and the Philosophy of Mind*, 1997), and of Donald Davidson's deconstruction of scheme-content dualism and his defense of a coherentist theory of knowledge (*Inquiries into Truth and Interpretation*, 1984). V. also examines a sampling of theologians who have been influenced by neopragmatic philosophy, often in very different ways.

Broadly speaking, neopragmatism wishes to move theology away from self-justifying epistemic argumentation and toward the notion that claims to knowledge are validated in the self-correcting social practices and practical judgments of the interpretative community. Because knowledge cannot be justified by appeal to indubitable foundations of any kind, epistemological priority—for the justification of truth and meaning—is extended to (self-critical) social forms of life. Careful account is always taken of the background knowledge and contextual notions within which claims are justified, eschewing those warrants smacking of naïve formalism, whether philosophical or theological. V. argues, then, that there exists no normative tradition that one can read in an ahistorical way because traditions and their meaning are always read in social groups and within social practices; as such, traditions inevitably change over time (although within certain limits). V.'s intent here is to draw our attention to the holistic ways of justifying truth and knowledge characteristic of neopragmatism, moving us away from an unsophisticated reliance on any kind of theological positivism.

Much in this approach is attractive, particularly the pronounced accent on the weblike interrelationship of praxis, truth, and knowledge, a concern

(though differently expressed) at the heart of earlier theological movements (e.g., Newman and Blondel). At the same time, a question arises: Can neopragmatism adequately account for the perduring identity and material continuity of Christian doctrine over time? One way of philosophically underwriting identity in historical difference—unity in socio-cultural-linguistic plurality—has been through some (classical or updated) metaphysical horizon, a path in which V. and neopragmatism, needless to say, have little interest. Richard Rorty's judgment is apposite here: The desire to jettison both Plato and Kant (to whom we can add Aquinas and Husserl) is what unites European post-Nietzschean thought and American pragmatic philosophy (*Objectivity, Relativism and Truth*, 1991). But it is just this jettisoning of the metaphysical tradition that leaves one wondering how V.'s neopragmatism explains the kind of transcultural and transgenerational identity and relative meaning-invariance that belongs, for example, to the Nicene Creed. V. states that he has not abandoned the propositional, but inscribed the propositional "within the practical." The propositional and the practical are indeed deeply related and practices are, in some manner, identity-constituting, as V. justly argues. But does his version of neopragmatism fully protect the normative constancy of Christian doctrine (while allowing, of course, for architectonic development)? V. tells us, finally, that he anchors "the propositional transcendentally to the mind of God" (293). Does this, however, dichotomize the philosophical and theological realms in a way that is antithetical to the Catholic understanding of the faith-reason relationship, whereby reason, in its own relatively autonomous domain, sustains the philosophical intelligibility of faith's prior claims? Despite these lingering questions, V. offers a rich and impressively thoughtful account of neopragmatism and its contemporary theological relevance.

I am not convinced that either postmodernism or neopragmatism offers the most beneficial path for Christian theology. Both movements, however, advance important insights that contemporary theological thinking will continue to assimilate.

Seton Hall University, South Orange, N.J. THOMAS G. GUARINO

ENCOUNTERS WITH KARL RAHNER: REMEMBRANCES OF RAHNER BY THOSE WHO KNEW HIM. Edited and translated by Andreas R. Batlogg and Melvin E. Michalski. Translation edited by Barbara G. Turner. Marquette Studies in Theology 63. Milwaukee: Marquette University, 2009. Pp. 379. $39.

Over a period of several years, Batlogg and Michalski interviewed 28 people—eminent theologians and scholars, Jesuit confrères, assistants and coworkers, students, family and friends—who personally had encountered Karl Rahner. The interviews, along with a letter from his brother Hugo concerning the Roman censure of Rahner's work, were published separately in German (2006) and are now made available in English with Turner's editorial assistance. The stated purpose of these valuable accounts is

"to give life to and to preserve for future generations remembrances of Karl Rahner" (7). The volume well fulfills that intention.

The strongest accounts are found in the section "Karl Rahner's Assistants and Co-Workers," the most compelling of which is by Cardinal Karl Lehmann. A student at the time of Vatican II, Lehmann served as Rahner's assistant from 1964 to 1967, and the two remained friends throughout Rahner's life. Lehmann treats the historical Rahner honestly, critiquing the turbidity of his prose and his impatience and rashness with the German bishops' conference, while highlighting his unique contributions to theology and to the Church. Of particular interest is Lehmann's discussion of the controversy surrounding Rahner's 1970 "Freedom and Manipulation" lecture, which Lehmann grounds in Rahner's prior, personal grievance toward the bishops. Lehmann illuminates this human side of Rahner, strengthening rather than detracting from Rahner's legacy.

Several interviews highlight Rahner's commitment to the Church and to theology for the sake of the Church. Responding to a question about Rahner's possible "political interests" at Vatican II in terms of "establishing" his own theology, Lehmann remarks that "for Rahner, his effort at the council amounted to a personal offer to the Church; he placed his knowledge at the disposal of the Church" (124). And yet, this personal offer also included critique when necessary. Elisabeth Cremer, Rahner's sister, notes: "Naturally, [Rahner] was critical of the Church just as one can be critical of one's own mother, but he never called her existence into question. He was unshakeable in his fidelity to her" (246).

The volume contains intimate details about Rahner as a person and as a priest. It may surprise those who enjoy polemicizing Rahner's alleged rationalism and anti-Romanism that he had a rich devotional life, characterized by an attachment to the traditional mass and to the traditional elements of the life of piety for priests, including the Divine Office and the rosary. Such revelations are particularly interesting in the face of the criticisms that Hans Urs von Balthasar (through articulation of a "kneeling theology") leveled against Rahner. The interviews work to rebut Balthasar's criticism; for example, Johann Baptist Metz insists that "[Rahner's] theology was a prayed theology" (139). The centrality of prayer to Rahner's theological method is corroborated also by the late Adolf Darlap, who notes: "For him, theology was not something that one did in an ivory tower or a speculative process performed at one's desk; rather, it was a form of crisis theology (*Krisentheologie*) which is not only pious, but also transplants the theological value into itself" (102). Interviews such as these can help today's scholars avoid the too easy characterizations that have plagued Rahner's legacy.

This text presupposes a great deal of biographical knowledge of Rahner and of historical knowledge of the conciliar period. Many interviews allude to controversies that may not be widely known today. For example, several refer to the controversy surrounding "*Quaestio Disputata*, number 100," which is unknown even to many scholars. Other historical elements that presuppose background knowledge include the tensions

between Rahner and Cardinal Ottaviani, which are alluded to but never explained, as well as details concerning the drafting of *Lumen gentium*. Overall, however, such lacunae do not detract from the value of the interviews.

Encounters is a valuable resource for any scholar, whatever his or her theological commitments, but particularly for younger theologians. It offers a unique, privileged window into the life, personality, and motivations of this paragon of 20th-century Catholic thought.

Villanova University, Pa. JESSICA M. MURDOCH

EVANGELIZATION AND RELIGIOUS FREEDOM: *AD GENTES, DIGNITATIS HUMANAE*. By Stephen B. Bevans, S.V.D., and Jeffrey Gros, F.S.C. Rediscovering Vatican II. Mahwah, N.J.: Paulist, 2008. Pp. xii + 259. $21.95.

This study reflects on *Ad gentes* and *Dignitatis humanae* in terms of (1) the genesis and history of the decree or declaration, (2) the major points of each document, (3) their implementation and reception or subsequent history, and (4) where the issues of mission and religious freedom stand today. Bevans focuses on *Ad gentes,* Gros on *Dignitatis humanae*. Although the background history each provides is straightforward and the document summaries, while sufficient, do not substitute for rereading the conciliar texts, the authors' accounts of the document reception histories and of "the state of the questions" today are welcome and refreshing reminders of the council's theological creativity and valuable analyses of the genuine theological development over four decades. The book reminded me of a comment Edward Kilmartin made shortly after the council. Vatican II, he said, may have adjourned; but the celebration of its pioneering efforts will continue well into the next century.

"*Ad gentes*," B. writes, "was promulgated when the theological foundations of the church's mission were undergoing a profound reinterpretation and transformation" (85). The extent of this transformation—an enlargement of the church's understanding of mission—can be seen in the two missionary encyclicals *Evangelii nuntiandi* (1975) and *Redemptoris missio* (1990) as well as in numerous documents from episcopal conferences on various continents. B. then touches gingerly on *Dominus Iesus* (2000): missionary activity today has to take into account and respond to, B. argues, the context and concerns of our historical moment, especially religious pluralism, the cries of the poor and marginalized for justice and liberation, and the need for reconciliation among peoples. We also have to live with a creative tension between fidelity to the gospel in terms of both witness and proclamation, and listening carefully to the religious experience of those of other religions. If mission gives rise to church, then the way we worship and our contemplative practice are going to be affected by how we conceive the church's mission. B.'s suggestions for further reading are excellent.

Given the role of John Courtney Murray and the American experience in the genesis and composition of *Dignitatis humanae*, G.'s treatment of

the declaration should be particularly interesting for North American readers. From a theological and philosophical position that viewed the civil establishment of the Catholic Church (as the one true church) to be a political ideal, to one that tolerated the existence of other religions and churches within a pluralist society (toleration being the lesser of two evils), to the council's much fuller understanding of the dignity of the human person and its teaching that religious freedom is a fundamental human right, we have a stunning example of doctrinal development, a development that was "consistent with the natural law tradition and divine revelation" (174). Central to this process of development was the experience of churches beyond Europe. G. quotes from Joseph Ratzinger's *Theological Highlights of Vatican II* (1966): "in a critical hour, council leadership passed from Europe to the young churches of America and the mission countries" (170).

After tracing various challenges in efforts to implement the conciliar teaching with respect to religious freedom, G. focuses briefly on the tension created for Christians by their consciousness of religious pluralism—a tension that could lead, of course, to further doctrinal development. One thing seems clear, however. The Church's rightful concern for the uniqueness of its truth claims in the face of subjectivism, relativism, and indifference, calls for robust theological reflection and a penetrating understanding of other religions. Speaking of the Church in Latin America, G. writes, "there are still many sectors that wish to resist the inevitable pluralism of the globalized world and rely on popular piety as an adequate safeguard for Catholic identity in a culture presumed to be pervasively Catholic" (231). Religious freedom not only guarantees the right to devotional practice, but it also guarantees the right to search for a deeper understanding of the mystery of God. In terms of background, implementation, and ongoing issues with respect to these two documents, the book should prove a fine resource for courses on the theology of the church.

Holy Cross College, Worcester, Mass. WILLIAM REISER, S.J.

SIGNOS DE ESTOS TIEMPOS: INTERPRETACION TEOLOGICA DE NUESTRA EPOCA. Edited by Fernando Berríos, Jorge Costadoat, and Diego García. Teología de los tiempos 1. Santiago, Chile: Ediciones Universidad Alberto Hurtado, 2008. Pp. 382. $20.

Gathered under the name of the bishop of Talca who helped found the Conference of Latin American Bishops (CELAM), the scholars of the Centro Teológico Manuel Larraín seek to collaborate with the church in discerning the signs of the times and in establishing and deepening a dialogue between faith and culture. This volume is one result of that collaboration, a collection focused on the theme of the signs of the times. Its contributors analyze the fundamental theory behind the phrase and reflect on its use over the past few decades. These signs are traced through the activities of principal Latin American episcopal conferences and

through theological developments as elaborated since Vatican II. At the collection's theological foundations are (1) the conviction that God acts in human history as well as (2) the commitment to work with liberating love to assimilate the action of the Spirit of Christ and the reign of God in the world today. The book is a tool for interpreting our age with a discerning and hopeful vision that looks toward salvation in Jesus Christ.

For the most part, the authors succeed in their mission of interpreting the signs of the times since Vatican II. The short essays fall into three separate dimensions of the central theme: comprehending history and theology, the global and Latin American horizon, and the present signs as interpreted by faith. Although the collection's interdisciplinary contributions are remarkable, the book's core is its more explicitly theological essays. Particularly notable in part 1 are essays by Juan Noemi and Jorge Costadoat. Noemi brilliantly searches for a theology of the signs of the times, showing how such a theology, present especially in *Gaudium et spes*, can still be realized today; key to this theology is a continued search for God in the concreteness of human history. Noemi cautions against falling into a purely utopian turning from the world; rather he calls for a faithful, positive relationship between church and world. He hopes the Spirit can guide us to find the "true signs" that recognize the fundamental works of God in our history (93). Costadoat turns to liberation theologians, cogently interpreting their work under the theme of signs. Drawing primarily on Sobrino, Ellacuría, and Gutiérrez, he describes the importance of liberation theology's method in describing the times, insisting on the importance even today of Gutiérrez's foundational idea of the irruption of the poor as one of the most important signs. We need, he insists, to continue interpreting the times in the light of the word that reflects critically on historical praxis (133).

Part 3 incorporates three strong essays by Noemi, Diego Irarrázaval, and Fernando Berríos. Noemi approaches his faith-filled interpretation of the signs of the times with an interesting theological interpretation of democracy. He asks whether democracy can be viewed as a theological sign, then attempts to interpret it in the light of the gospel, hoping that the church can act as an external referee in service of the world and not as an alternate political entity. Also he sees the importance of the laity and a diversity of ministries in the church's future, recognizing a fundamental equality among all the baptized (273). While affirming the positive qualities in a democracy, he shows how the church can testify to the power of the cross that can transcend the negativity of power (278). Irarrázaval demonstrates how a theology from the margins can transform culture and society. The faith and experience of the marginalized incarnates a life of mission and transformation. In poorer regions, one finds a strong faith life with strong lay leaders, especially women (302). Berríos closes the book with a description of the challenges for the mission of the church, as he also shows how a rediscovery of the gifts of the laity can help re-Christianize Latin America, as Alberto Hurtado, S.J., once envisioned (345). A new revaluation of the theology of work, he posits, would also help to bring the church closer to

the social reality and in turn help Christianize the workplace. He correctly sees the challenges of globalization, and the need for a strong ecclesial response to both social problems and unjust social structures.

Signos de estos tiempos is an important book that shows how the church can and must work to transform society in light of Vatican II. Its unique insights, from a Chilean perspective, correctly reads the signs of the times and itself models a church that continues to respond to the irruption of the poor and the unjust structures that plague our globalized world.

University of Notre Dame JOHN THIEDE, S.J.

CHRISTIANITY AND WORLD RELIGIONS: DISPUTED QUESTIONS IN THE THEOLOGY OF RELIGIONS. By Gavin D'Costa. Malden, Mass.: Wiley-Blackwell, 2009. Pp. xiv + 233. $74.95: $29.95.

Gavin D'Costa has contributed numerous books and essays to ongoing discussions in the theology of religions. Here, he articulates positions on three loosely related sets of issues central to that discipline.

The first quarter of the book takes up the exclusivist-inclusivist-pluralist "maps" of theologies of religious diversity and some more recent accounts in comparative theology, ethical deconstructivism, and radical orthodoxy. After weighing the merits and demerits of various positions, D. argues for what he calls "universal-access exclusivism" (a position similar to that of U.S. evangelicals Clark Pinnock and Harold Netland): salvation is exclusively through Jesus but open to all. D. claims that this position is more in tune with the truths of Christian orthodoxy than the other views and is thus preferable.

Here, however, D. is caught in the problem that the threefold map focuses on who can be saved and how they are saved, not on the truth of what they believe. Yet D. argues for exclusivism on the basis that Christians have to assert the truth of the traditional claims about the necessity and sufficiency of salvation through Jesus. This unargued shift of the meaning of the categories makes it unclear why this position is not inclusivist based on the classic mapping. D. has changed the subject without telling us that he has done so or why. The "exclusivism" he defends is nothing more than a commitment to the principle that if one asserts "p," one is committed to not asserting "not-p."

The book's middle is devoted to understanding the place of faith traditions in the modern European world. First, D. tells two stories. One is a familiar secularization story of the progressive disestablishment of religion in the wake of and as a component of the Enlightenment. The second story is that of the radically orthodox (drawn from John Milbank and William Cavanaugh) who maintain that modernity has established a counterreligion of secularity in place of that ol' time religion, a maneuver that has hidden the real anti-Christian commitments of modernity. D., sympathetic to the latter story, rues the privatization of religion and seeks an account for its exclusion from the public square, particularly in Europe. He then constructs two theories that possibly can support religious voices in their

endorsement of the common good of a democracy, even when nonetheless the democracy privileges procedure over substance—a symptom of atheistic ideologies. His Christian account is inspired by Alasdair MacIntyre and Benedict XVI, and he gives the Islamic Republic of Iran a more sympathetic account than seems plausible.

This section is all ideas, with no empirical investigation. Neither of D.'s stories offers a plausible genealogy of the various secularities in Eastern and Western worlds; they both simply rehearse theories of the meaning of the Enlightenment. One story makes the *politicos* heroes, the other makes them villains. Both ignore the fact that politics is "the art of the possible" in a particular situation and that the political importance of these ideas has far more to do with their acceptance by a populace than with the beauty or beastliness of their ideological proponents.

Moreover, in D.'s telling, neither a Christian nor a Muslim account of religion and religions seems to have a chance of success in forming a real public square. Rather than using political, economic, and social analyses of the openings in the current political economy for religious voices (and they are strong in the United States, even though D. finds U.S. theorists unconvincing), he simply plays with imaginary histories and politically impossible ideologies that have little or no possibility of having sufficient appeal to become a popular *Weltanschaung*.

The final quarter of the book resurrects the doctrines of Purgatory and Limbo to articulate D.'s exclusivist theory of an open-access salvation that does not violate "Augustinian" orthodoxy. His purpose seems to be to offer a coherent theory that is not offensive to non-Catholic others, but includes all the elements of contemporary magisterial orthodoxy. He takes as an absolute criterion that theologians cannot hold positions "deemed inadmissible" (211), ignoring that the agency involved in this holding is obscured by the passive voice and that even regnant authorities do change their views. Evidently theologians are to treat the positions of the Roman magisterium as axioms to be defended and built on, not issues for discussion.

D., as always, identifies important issues and offers suggestive insights on many of them. He has proffered many provocative and challenging ideas to "liberal" theological positions, but I find that the present text lacks integration and the approach is methodologically suspect.

Fordham University, Bronx, N.Y. TERRENCE W. TILLEY

THE EYES OF FAITH: THE SENSE OF THE FAITHFUL AND THE CHURCH'S RECEPTION OF REVELATION. By Ormond Rush. Washington: Catholic University of America, 2009. Pp. xi + 330. $79.95.

In Western theology, the Holy Spirit has often been the neglected person of the Trinity, perhaps for fear of what Ronald Knox called "enthusiasm" or perhaps because the activity of the Holy Spirit does not always fit into the tidy categories of systematic theology. Similarly, Western

theology has often spoken of the "sense of the faithful" (*sensus fidelium*) but has been reticent about "consulting the faithful in matters of doctrine"—the analysis of which resulted in John Henry Newman's being denounced to Rome. Yet, as this book convincingly shows, the Holy Spirit through the *sensus fidelium* has a key role in the church's reception of revelation.

The book is divided (perhaps symbolically) into three parts, each with a trio of chapters.

Part 1, "The Principle," treats the Holy Spirit as the principle who facilitates the reception of revelation, animates the church, and gifts the baptized, both individually and communally, with a "sense of the faith" (*sensus fidei*). Rush develops these points first by examining the scriptural witness to the Christian experience of enlightenment by the Spirit and then by proposing a trinitarian theology of revelation in which the Spirit is "the principle of reception" of revelation. After considering the role of the Holy Spirit in coinstituting the church as "the universal sacrament of salvation," R. describes how the *sensus fidei* is operative in understanding, interpreting, and applying the message of revelation to daily life.

Part 2, "The Norm," relates the *sensus fidei* to the hermeneutical process of the earliest disciples in understanding, interpreting, and recording the life, death, and resurrection of Jesus in the Gospels. Subsequently, the *sensus fidei* was operative in the early Christian community's "approbative reception" of some writings into the NT canon and the exclusion of others. As an "explanatory model" of this process, R. proposes that "the continuous interpretative and evaluative activity of the *sensus fidei/fidelium* throughout the production, canonical selection, and ongoing reception/traditioning of the set canonical text constitutes its inspiration by the Holy Spirit" (153).

Part 3, "The Task," explores the function of the *sensus fidelium*—both individual and communal—in relation to the threefold teaching office of the church. On the one hand, the individual believer's sense of the faith (*sensus fidei fidelis*) has eight characteristics: personal, heuristic, cognitive, practical, soteriological, integrative, critical, and ecclesial (238–40). On the other hand, the communal sense of faith (*sensus fidei fidelium*) is seen as "a corporate organon at work in the church, enabling the one church throughout the world to receive revelation faithfully and meaningfully, and then to tradition it effectively"; as such, the *sensus fidelium* is "the church's 'eyes of faith' throughout the centuries" (241).

On the whole, R. provides a theologically perceptive panorama of the *sensus fidelium* at work in the church under the guidance of the Holy Spirit. In addition to offering numerous insights—usually beneficial and sometimes provocative—R.'s study is extraordinarily well researched; the extensive footnotes and ample bibliography display wide-ranging familiarity with recent scholarship in several languages. Nonetheless, one might question a few details. For example, R. insists on standardizing the English translation of *magisterium.* Perhaps, however, the word is "variously translated" (186) because *magisterium* has a number of meanings that no single

English expression can capture; the translation must vary with context. Again, R. writes of Scripture and tradition as primary and secondary authorities (230); yet, such a description downplays the role of tradition as described by Vatican II in *Dei Verbum*, as well as in ecumenical documents. Finally, while the volume is well written and at times eloquent, its repetitious use of *Wirstücke* (e.g., "as we have already seen") and the need to track various senses of *sensus* (not only *sensus fidei* and *sensus fidelium* but also *sensus episcoporum, sensus laicorum, sensus magisterii, sensus theologiae, sensus theologorum,* etc.) can be annoying.

Such foibles aside, this volume is an outstandingly creative and comprehensive theological study of the grace of the Holy Spirit acting through the *sensus fidelium* in the reception of revelation in the church.

Catholic University of America, Washington JOHN T. FORD, C.S.C.

SACRIFICE UNVEILED: THE TRUE MEANING OF CHRISTIAN SACRIFICE. By Robert J. Daly, S.J. New York: T. & T. Clark, 2009. Pp. xv + 260. $140; $39.95.

For the past half millennium, Western churches have debated and contentiously divided over notions of "sacrifice," especially as the term is applied to the Eucharist. Disagreements have focused on theoretical notions such as atonement narrowly understood as penal-substitutionary, and on practical, popular notions of sacrifice as destruction of a victim placating an implicitly violent God. Although modern scholarship—East and West; patristic, biblical, and liturgical—has expanded our soteriological understanding of the person and work of Jesus Christ beyond these distortions, the distortions and resulting caricatures of church teachings still burden ecumenical interaction and serve as targets for secular detractors. Daly's book is both a critical survey of the biblical, patristic, medieval, and modern sources and a proposal for a renewed theological vision of Christian sacrifice. D. has already contributed fruitfully to this debate. This text reflects his own personal and biographical engagement as well as his mastery of the relevant theological arguments and scholarly literature.

The argument is composed of several distinct parts. D. begins with a positive alternative to current, generally-circulating secular and religious definitions of sacrifice. Here he lays out a systematic trinitarian, interpersonal understanding of sacrifice, characterized in terms of the self-offering of the Father, with the self-offering response of the Son, in which the believing community participate by the power of the Holy Spirit. D. works out this notion in dialogue with Edward Kilmartin, who himself contributed so substantively to the liturgical, biblical, historical, and ecumenical research of the last century.

After this initial discussion of a positive alternative, D. spends the greater part of his book tracing developments in the Western understanding of sacrifice and atonement, especially as they influenced Latin liturgical texts and Reformation debates in ways that have made the development of

a new theory necessary. He begins with the ancient world, moves through the Hebrew Scriptures, the NT, and the Fathers, including Augustine. He then highlights the early church's spiritualization and institutionalization of biblical images of sacrifice, adaptations that can balance those later medieval images and developments that are proving inadequate. Similarly, he documents pre-Reformation figures, such as Julian of Norwich, who offer plural notions of God's saving presence that again can help balance later soteriological perspectives.

D. then turns to the most difficult section of his historical presentation. He shows how the views of God's saving work in Christ and of the church's participation in Christ's death and resurrection, as advanced by Anselm and Aquinas, were more sophisticated and nuanced than the views that emerged among either post-Tridentine Catholic theologians or their Protestant critics; these later groups, he judges, were captive to truncated doctrines of the atonement and correlative sacrificial metaphors. Among other demonstrations, D. captures this truncation through a long discussion of the sacrificial language of liturgical texts (18 anaphoras), East and West, Protestant and Catholic. He continues through 16th-century polarizations on the theology of sacrifice, the theological unclarity that made these conflicts virtually inevitable, and the florid Catholic elaborations of sacrificial theology within the confines of a narrow (and the author suggests non-Christian) understanding of the core of sacrifice as "destruction of the victim." D. then outlines more recent developments in secular (mis)understandings of sacrifice, in popular Catholic piety, and in the liturgical and ecumenical movements that have begun to rectify the distortions.

D. then moves to new constructive work. Here he studies possible understandings of violence, original sin, and sacrifice developed in dialogue with the work of René Girard. And, in a highlight of his text, he closes with a discussion of his own intellectual journey in these matters and outlines prospects as he sees them for further work and reform of the church's understanding and practice.

We can be grateful for this comprehensive overview of the long, difficult struggle with images of sacrifice and atonement. Some may be distracted by the polemics discussed and by D.'s unique organization of his material, but this should not inhibit appreciating the massive scholarship and the wide range of interests and issues that come together in this significant contribution on a perennial theme.

Memphis Theological Seminary, Tenn. BROTHER JEFFREY GROSS, F.S.C

THE ROUTLEDGE COMPANION TO THE CHRISTIAN CHURCH. Edited by Gerard Mannion and Lewis S. Mudge. New York: Routledge, 2008. Pp. xx + 684. $199; $50.

Enlisting an ecumenical, international team, Mannion and Mudge have produced an invaluable handbook on ecclesiology. Its closest analogue

in English is *The Gift of the Church* (2000), edited by Peter Phan. Here the church is analyzed from six perspectives—historical, tradition-based (denominational), global, methodical, conceptual/thematic, and in terms of interdisciplinary issues.

The seven entries on historical ecclesiology (sec. 1) offer neither doctrinal histories nor extensive treatment of the views of influential theologians. Instead, they combine careful investigations of traditional texts, conflicts, and institutional dynamics with, in some instances, fresh approaches to topics and methodologies. Rarely, however, do they attend to social history, local pastoral practices, the roles of women (Alison Forrestal is an exception), the treatment of the poor and oppressed, or behavior toward members of non-Christian religious traditions.

In section 2, a diverse group (Indian Orthodox, Finnish Lutheran, Belgian Reformed, British Anglican, North American Protestant, Australian Roman Catholic, and Dutch) trace specific ecclesiological traditions, including nonconformist and new church movements. Each author details origins and developments, and analyzes distinctive topics and influential ecclesiologists. All close with reflections on particular concerns for the future.

Section 3, on global dimensions, is compelling, offering diverse approaches to the topic. Some begin with the people and their geographical location (Peter Phan on Asia; David Pascoe on Oceania); some develop histories of particular churches (Steven De Gruchy and Sophie Chrirongoma on Africa; David Tombs on Latin America); Gregory Baum takes a sociological approach to North America; and Peter De Mey features European ecumenical texts. The cumulative effect is impressive.

The section on current methodology debates features Roger Haight on comparative ecclesiology, Tom Best on ecumenism, Hans Waldenfels on religious pluralism, and several liberationist perspectives (Latin American, black, and feminist). One noticeable omission here and in the volume generally is any sustained attention to the methodological and substantive contributions identified with the *ressourcement* theologians Henri de Lubac, Hans Urs von Balthasar, and their heirs, with postliberals such as George Lindbeck, and with those associated with Radical Orthodoxy (e.g., John Milbank, William Cavanaugh, and the closely affiliated position of Stanley Hauerwas). Perhaps betraying the methodological and substantive assumptions of at least the editors, the omission narrows the volume's treatment of current debates within and between churches.

Section 5 concentrates on selected concepts and themes: authority, laity, magisterium, governance, ministry, *sensus fidelium*, hermeneutics, doctrine, ethics, and mission. Particularly valuable are reflections by Paul Lakeland on the laity, Michael Fahey on *magisterium*, John Burkhard on *sensus fidelium* (all framed within Roman Catholic discussions), Lewis Mudge on ethics, and Paul Collins on mission (the latter two within a more ecumenical framework).

In the final section on interdisciplinary issues, Neil Ormerod's exceptional chapter usefully frames and engages issues involved in the social

sciences. Steven Shakespeare's essay on philosophical issues in the history of Christianity is learned, but limited; he could have explored how philosophical issues can be critical in ecclesiological matters—not only Platonists versus Aristotelians as proposed by Walter Kasper in his engagement with Joseph Ratzinger, but in other philosophical traditions as well, which could have advanced Shakespeare's own interest in the significance of postmodern philosophy for ecclesiology.

Overall this work is remarkable and will be an indispensable resource for theologians and theology students at every level of formation. The price inhibits it from use as a textbook, but it is mandatory for reference libraries. Many of its authors come from Europe and the United States; few, unfortunately, are from Latin America or the Southern Hemisphere generally.

Perhaps a conjectural last word should be given by Yves Congar, who so profoundly initiated the current discussion. Congar would be pleased with the attention given to historical and ecumenical issues, and to his own special concerns: reform, the laity, and the exercise of authority. He certainly, however, would be critical of the limited treatment given to the ecumenical consensus that is currently emerging concerning communion ecclesiologies, and the important related disputes about the displacement of the reign of God, people of God, and prophetic motifs. Also, Congar would point out the volume's inattention to how recent renewal has influenced Christology and trinitarian theology, and to Pneumatology's cumulative and profound impact on ecclesiological debates over the past 50 years. These issues need to be raised. Still, such limitations do not detract from the immense contribution offered by this scholarly collaboration.

Fordham University, Bronx, N.Y. BRADFORD HINZE

RECEPTIVE ECUMENISM AND THE CALL TO CATHOLIC LEARNING: EXPLORING A WAY FOR CONTEMPORARY ECUMENISM. Edited by Paul D. Murray with Luca Badini-Confalonieri. New York: Oxford University, 2008. Pp. xxxv + 534. $99.

Paul Murray, a long-standing figure in ecumenical undertakings, now serves as senior lecturer and director of the newly established Centre for Catholic Studies at Britain's Durham University. One of the Centre's first collaborative initiatives has been a project entitled "Receptive Ecumenism and Catholic Learning," the result of which is a handsomely produced and hefty treasure trove of insights and information certain to provide hope to professional ecumenists. Many of the contributors approach their topics "outside the box," providing original ideas about long-range goals. The book profits from the collaboration of Durham University's department of theology and religion, and that of nearby St. Cuthbert's Seminary, Ushaw College. The 34 contributors are mostly from the United Kingdom, Ireland, and the United States, but also from Australia, Canada, and several continental European countries. Thirty-one are men; three are women.

They represent a cross section of Roman Catholics, Methodists, Anglicans, one Lutheran, and one Orthodox. The ecumenists, many of whom are well known, are interested "not in fantasy, but in disciplined attention and critical scrutiny" (xii). In his foreword, Cardinal Walter Kasper stresses the need for Catholics to learn from other churches rather than constantly telling their dialogue partners what they are missing.

The Durham project passed through four stages: (1) a generative or conceptual-developmental stage; (2) a critical-constructive stage; (3) a period of refinement and further articulation through group sharing (leading to the publication of the book); and (4) a process of dissemination. Eventually this process led to wider outreach, complemented by other initiatives that had a strongly practical emphasis at the local level.

M.'s introduction approaches methodological issues thoughtfully and creatively. He is not shy about drawing on dreams for the future, provided that they are rigorously tested for their viability. He rightly notes that all the authors are united in the desire of each that his or her own church walks with more discernment into its future. The contributors offer richly documented sets of endnotes that point to numerous useful publications.

Throughout the book, attention is drawn to three concerns: the poetic, analytic, and pragmatic dimensions of interecclesial sharing. The presentation is structured around five themes: (1) Vision and Principles; (2) Receptive Ecumenical Learning through Catholic Dialogue; (3) Receptive Ecumenism and Catholic Church Order; (4) The Pragmatics of Receptive Ecumenical Learning; and (5) Retrospect and Prospect. Each section is preceded by a short, two-page "prologue," written by Philip Endean, that serves as a biblical reflection.

It is impossible to comment here on each essay. While it is not quite fair to concentrate on what is lacking, I offer several comments that might encourage expanded dialogue. Ideally the voice of several additional Orthodox theologians would have been helpful since Catholic-Orthodox exchanges are so critical today; British Orthodox ecumenist Andrew Louth is the lone representative of his church. However, Catholic theologian Paul McPartlan writes about how Catholics can and should learn from the Orthodox; Joseph Famerée, Belgian Catholic theology professor at Louvain-la-Neuve, also reflects on what Catholics might profitably learn from the Orthodox in the exercise of collegiality.

The volume is not quite global in its scope since there are no voices from Asia, Africa, and South America. Several contributors are from French-speaking contexts (Famerée and Legrand), but apart from Kasper there are no representative German-speakers.

Another omission, which might contribute to the upbeat character of the book, is the fact that the authors avoid the nonreception of ecumenical consensus statements by persons in leadership roles in the Catholic Church (although Hervé Legrand briefly alludes to the lack of institutional response). Despite official Catholic sponsoring and encouragement of numerous international and national dialogues with various church traditions, the results of agreed statements are scarcely ever mentioned in

papal, curial, or episcopal writings. Even more, one would be hard pressed to cite examples of how Catholic leadership has altered its way of proceeding in the light of gentle invitations to change.

In addition to the ecumenical value of the volume, this collaborative research illustrates especially for North Americans that theological activity is no longer dominated by the elder sisters of Oxford and Cambridge but is thriving in other British university settings.

Boston College MICHAEL A. FAHEY, S.J.

PRACTICAL THEOLOGY: AN INTRODUCTION. Richard R. Osmer. Grand Rapids, Mich.: Eerdmans, 2008. Pp. x + 246. $24.

Over the past few decades, practical theologians have formulated a new consensus about the subject matter and methodology of their field. Their focus is not just clergy preparation but theological reflection on the faith practices of communities. The goal is a critical theological interpretation of those practices with a view to improving them through concrete proposals and projects. The interpretation is informed by cross-disciplinary reflection because faith practices are embedded in a network of factors studied by other specialties. The ultimate aim is to cultivate a sense of spiritual wisdom that enables believers to respond to concrete situations with faithful, theologically informed practice.

Richard Osmer has taken this consensus and cast it in terms of four essential tasks of practical theology, which themselves are part of the consensus. The tasks are descriptive-empirical, interpretive, normative, and pragmatic. O. pairs each task with one of the traditional roles of Christ (priest, prophet, king), the last infusing both the interpretive and pragmatic tasks. More originally, O. develops these parallels along the lines of a spirituality of each task, highlighting the biblical bases for the threefold office of Christ.

The descriptive-empirical task is the starting point and distinguishing feature of practical theology. The real experience of practicing Christians sets the agenda for practical theology. It requires, with the help of other disciplines, an accurate assessment of what is going on, especially when some experience brings a person or community up short. O. illustrates this, as most practical theologians do, with detailed cases and incidents, including two from his own early ministry, which he humbly admits he would have handled better had he used a practical theological approach.

The interpretive task is at the heart of practical theology. Unlike the interpretation of texts, however, it requires a multilayered awareness of how experiences are “nestled in the web of life.” O. rightly advocates an appreciation for diverse interpretations based on different perspectives, and urges those doing practical theology to be familiar with the range of viewpoints on a given issue such as alcoholism or models of church.

The normative task is perhaps the most distinctive contribution O. makes to this lineup. Indebted to Don Browning’s insistence on practical moral

reasoning (see, e.g., *A Fundamental Practical Theology*, 1991: 137–209), O. submits possible theological interpretations to the judgment of theological and ethical norms in the Christian tradition as well as to the good pastoral practices of the past and present. This critical assessment helps clarify the most fitting theological interpretation of a situation and leads to the final task.

The pragmatic task is essentially an exercise in leading change toward a more authentic embodiment of Christ's life in a community of faith. This involves a clear understanding of different forms of leadership as well as theories of systems change, both of which O. illustrates through a case study of one pastor's five-year plan to change his congregation from an inward-looking, Sunday-only fellowship to a vital part of the broader community.

In an epilogue, O. addresses his colleagues in the academy, arguing for the value and contribution of practical theology to educational issues in general (such as the endstates of education and the silo mentality of compartmentalization) and to theological studies in particular.

In presenting each chapter, O. makes effective use of charts and lists summarizing his main points. He also uses the image of a continuum to show the range of viewpoints or possibilities on various topics. Both devices are helpful because O.'s treatment of each task tends to move into more and more detail with subdivisions and an itemizing of different approaches, theories, implications, and related suggestions.

While this approach has the value of a thorough overview, it can also give the impression that practical theology is a daunting, if not overwhelming, exercise especially for an individual minister. This impression is reinforced somewhat by the recurring example of a woman who seeks out a minister for pastoral care. O. skillfully uses this case to illustrate the general features of each task, but the cumulative impact of everything that practical theology entails can be inhibiting.

In this respect the subtitle, "An Introduction," is somewhat misleading if the reader expects a streamlined, simplified overview of practical theology. O.'s presentation is more like a comprehensive taxonomy that assembles an impressive amount of material in orderly, intelligible form and serves as a valuable reference for those seeking to do practical theology. For its breadth, clarity, and detail, this book should remain a staple of practical theology literature for some time.

Center for Theological Reflection, Kansas City, Kans. ROBERT L. KINAST

RECEIVING "THE NATURE AND MISSION OF THE CHURCH": ECCLESIAL REALITY AND ECUMENICAL HORIZONS FOR THE TWENTY-FIRST CENTURY. Edited by Paul M. Collins and Michael A. Fahey. Ecclesiological Investigations 1. New York: T. & T. Clark, 2008. Pp. xxi + 145. $110.

This book on ecumenical "reception" marks the emergence of a new arena for that very activity; it is the first published product of a new independent global community of scholars for whom ecclesiological issues

are not only of institutional import but of serious personal, intellectual, and ethical concern. This Ecclesiological Investigations Research Network is largely the work of a young Roman Catholic lay scholar, Gerard Mannion, now including scores of collaborators, including this volume's editors. The Network is quickly becoming an international research community with its own emerging structure and events, including a place on the annual agenda of the American Academy of Religion (AAR).

M. hopes to foster open ecclesial dialogue. In what sense "open"? Open in that participants come in their personal capacities and not as representatives of churches or other institutions; open in its celebration of the pluralistic cultural and religious reality in the midst of which churches now must live; open in its preference for ecclesiological reflection that is itself pluralistic and dialogic. "There is a basic need," M. writes, "for the well-being of our wider societies and human well-being in general, for a new approach to understanding the essence of the church" (xiv).

Collins and Fahey's volume contains papers from the Network's program at the 2006 AAR. The topic was the 2005 Faith and Order document, *The Nature and Mission of the Church* (NMC), usefully provided here in full as an appendix. The variety of analytical perspectives employed is striking. Thomas Best, former Faith and Order director, blesses the enterprise with a gracious explanatory introduction. Kondothra George comments on the implied "hermeneutic of coherence" in WCC texts, but doubts that doctrinal agreements as such are keys to church unity. He calls for a serious review of Faith and Order method, looking toward a new "hermeneutic of identity, power and hegemony."

Risto Saarinen traces the catholicity, unity, and identity documents written under WCC auspices from the 1950 Toronto Statement through the 1982 "Baptism, Eucharist, and Ministry" statement (BEM) and onwards, tracking their revealingly uneven degrees of "reception" in the NMC paper. Collins analyzes recent discourse toward a "hermeneutic of relationality" in several philosophical frameworks different from those found in most Faith and Order work, or conceived by most of the original NMC document drafters. He turns to John Zizioulas, John Caputo, Jacques Derrida, Gilles Deleuze, and others, thus opening ecclesiology to wider intellectual worlds.

Peter De Mey offers a "Roman Catholic exercise in receptive ecumenism." He finds it striking that in numerous ecumenical documents Roman Catholic dialog participants have accepted the Reformed and Lutheran notion of the church as "creature of the Word," not just as characterizing the views of others but as an element within their own ecumenical reflections (although Rome has yet to incorporate this ecclesial image into any Catholic teaching document). Wolfgang Vondey offers important Pentecostal perspectives on NMC, indicating their serious intention to be part of this dialogue. Bradford Hinze asks whether, from a Roman Catholic perspective, councils and synods are actually decision-making or merely advisory. Korinna Zamfir traces in devastating detail the phenomenon of repeated nonreception of the products of ecumenical work, a searing

indictment of seeming indifference and complacency by churches that send delegates to do such work and then ignore their conclusions.

These papers represent only the beginning of M.'s "church and world" agenda. Future collections might well include analyses of Faith and Order's previous involvements: the Louvain Commission meeting of 1971 struggled with such matters, as did papers on "The Unity of the Church and the Renewal of the Human Community" and the WCC "ecclesiology and ethics" program of the 1990s in which Faith and Order collaborated in a series of consultations with the program on Justice, Peace, and the Integrity of Creation.

Bishop John Hind, comoderator of the NMC drafting committee, closes with a reminder to the Network of the state of ecclesiological discussion as seen from inside the historic Faith and Order enterprise. The question is not so much the merits of the NMC document itself—one must not claim too much for it—but whether this text can function as a "stage on the way to a common statement." In short, the real question concerns trajectory: where does it lead for the self-understandings of actual churches? Hind welcomes the new Research Network to the long-standing ecclesiological dialogue. Perhaps he also wishes subtly to remind readers that Faith and Order has an ecumenical and ecclesiastical, as well as a scholarly and analytical, agenda for which it continues to be uniquely positioned.

San Francisco Theological Seminary, Berkeley LEWIS S. MUDGE

L'ENSEIGNEMENT SOCIAL DE L'ÉGLISE ET L'ÉCONOMIE DE MARCHE. By Bernard Laurent. Paris: Parole et Silence, 2007. Pp. 367. €28.

Laurent argues that, in its approach to the modern economy, Catholic social teaching (CST) has consistently presented an attitude that is "*anti-moderne*" and "*intransigeant*" (36). Modern economics defines itself as a scientific discipline autonomous from ethical speculation, and, in the form of liberalism, proposes that the economy should be autonomous from the governmental and social forces that could make ethical demands on it. The modern economy is in essence individualistic, both assuming and encouraging the self-interestedness of economic actors. CST has, in turn, consistently rejected this model, insisting instead that economic life must be governed by moral principles and that the state has an important role in enforcing them.

L. positions himself against those commentators—Anglo-Americans such as Gregory Baum, Michael Schuck, Mary Hobgood, and Michael Novak, and French such as Marie-Dominique Chenu, Jean-Yves Calvez, and Jean-Yves Naudet—who argue that over time CST has demonstrated increasing openness or accommodation toward the modern economy. Both those (Baum, Chenu, Calvez) who see an opening to modern economics in the writings of John XXIII and Paul VI and those (Novak, Naudet) who see in John Paul II's *Centesimus annus* an opening to liberal capitalism

misread the encyclicals. L. traces the encyclicals' consistently antimodern positions on issues such as private property, subsidiarity, and the role of the state. What appear to be shifts in the *content* of CST, according to L., are really only shifts in *rhetoric*. The triumph of modernity not assured in their day, Leo XIII and Pius XI boldly proclaimed an alternative Christian social order. The increasing secularization of European society in the 1950s and 1960s and the postwar economic boom in Europe demolished the chances of developing an explicitly Christian social order, so John XXIII and Paul VI took a more accommodating line while still strongly criticizing economic liberalism. Finally, John Paul II revived the more aggressive approach of pursuing a Christian social order after the economic crisis of the 1970s, and movements such as Latin American liberation theology and Solidarity in Poland showed the potential of Catholicism as a social alternative.

L.'s work clearly illuminates continuities in the tradition of CST that are neglected in most commentaries. Pope Leo XIII is often heralded as ushering in a new engagement with the modern world with his encyclical *Rerum novarum*, but L. shows that in many respects Leo engaged the modern world with the same intransigence as his predecessors. Similarly, commentators write that John XXIII and Paul VI demonstrated a new positive attitude toward the modern world, but in L.'s analysis, these popes' condemnations of materialism serve as a harsh rebuke to the realities of modernity.

Despite this strength, L.'s thesis is marred by his near identification of modernity with liberal individualism. Liberal individualism is certainly a vital current of modernity, but it is not modernity's single defining feature. L. occasionally mentions the Church's condemnations of collectivism but fails to identify individualism and collectivism both as modern phenomena. He also downplays ways that CST has adapted to modernity, broadly construed. This oversight is exemplified by L.'s treatment of the relationship between the CST of the conciliar period and the then-prominent Keynesian economics. *Pace* L., Popes John XXIII and Paul VI and Vatican II accepted economics as an autonomous scientific discipline without concluding that the economy is autonomous from morality. L. claims that despite their shared acceptance of state intervention in the economy, conciliar CST had little in common with Keynesianism because the former insisted that the economy must be subordinated to morality (244–45). It would be more accurate, however, to say that the Church accepted much of the scientific analysis of Keynesianism while recognizing that its own proper competence was in the field of moral analysis, not economic analysis. If anything, the Church of that era was *too* sanguine about the compatibility of Keynesian economics with its moral outlook.

L.'s book makes important contributions to our understanding of CST's relationship with modern economics. Anglo-American readers will see some similarities with the Radical Orthodoxy movement in L.'s antimodernism and in his insistence on a distinctively Christian social order. The work deserves translation into English and a widespread readership among

scholars of CST and those interested in debates over the morality of the market economy.

Loras College, Dubuque MATTHEW SHADLE

INTELLECTUAL APPETITE: A THEOLOGICAL GRAMMAR. By Paul J. Griffiths. Washington: Catholic University of America, 2009. Pp. 231. $24.95.

As an extended meditation on the pursuit of knowledge, *Intellectual Appetite* is a continuation of Griffiths' two earlier studies: *Lying* (2004) and *The Vice of Curiosity* (2006). G. raises many of the same issues, all of which arise from the same fundamental question: "What is [the intellectual appetite] and how should it be catechized, disciplined, and configured?" (2). Here, though, G. steps back from the more practical and specific ways he earlier approached the question in order to lay a more general theoretical foundation. Working within a Christian framework, he depicts a grammar of knowledge, that is, an ontological and teleological lexicon of what it means to know.

G. acknowledges his intent to operate on a theoretical level, not to descend to controversial particularities or policies concerning such issues as, say, intellectual property law. Nor does he intend to defend a Christian view against what he calls "pagan" alternatives. Rather, he desires to present a hospitable account and demonstration of the intellectual appetite at work, as a reminder to Christians of their intellectual heritage. This heritage, he contends, has largely been forgotten.

G.'s account of a Christian grammar of knowledge develops from an introduction through 13 chapters. Each chapter begins with a short quotation (all from Augustine, except for one from Pascal), with a brief meditation on the quote that introduces the chapter's subject. G. then presents his own extended, contemplative reflection, without footnotes or references. This reflective, unreferenced layout and the very performance of his chapters witnesses to one of G.'s central themes: that the well-formed intellect knows that knowledge is not something that can be owned or possessed, and that the pursuit of originality in scholarship, or the distinguishing of one's own contribution from the contributions of those who have come before, is as futile as trying to distinguish where one wave in the ocean ends and the next begins.

Each chapter is meant to be a descriptive and normative account of the Christian intellectual appetite, not an exegetical dispute with authorities. The subjects represent some specific instance of the Christian intellectual lexicon, such as "*curiositas*," "gift," "participation," "appetite," "wonder," and "spectacle." As suggested above, G.'s examination of each topic is largely prompted by premodern and especially Augustinian reflections.

Throughout the book G. distinguishes the virtuous pursuit of knowledge, what he calls *studiositas*, from its opposing vice, *curiositas*. He suggests that the difference between the studious and the curious resides not so much in the object of knowledge, as in the knower herself. The truly iconic object

can appear spectacular and lurid to the curious, while even the most lurid and distorted visual array can appear iconic to the studious. More deeply, the difference resides in the fact that the studious knower recognizes that even the most damaged visual object, insofar as it exists, still participates in the being of God, made possible by the divine union with matter in the incarnation.

G. continues this analytic line in the most practical chapter of this theoretical work, "Kidnapping," which takes up the question of the possession of knowledge. As he outlines it, the grammar of the curious is one of ownership, anxiety, and theft, whereas the grammar of the studious is one of participation, wonder, and gift. The studious recognizes that *intelligibilia*, unlike *sensibilia*, cannot be owned or possessed. Thus, the curious and the studious will understand differently the modern sin of plagiarism. Unfortunately, G. does not describe concretely what the Christian opposition to the figure of the *plagiurus* (the thief of words) might look like. Presumably, for example, he does not want his fine work reproduced in an online forum in a manner that would interfere with rightful compensation, nor would he want patches of it simply claimed by others as products of their own isolated creativity. Yet, even in this "practical" consideration, his point is well-taken that every idea and every utterance is a participation in the ideas and utterances of those who have come before and, more importantly, a participation in the Word who makes every human word possible.

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APOCALYPTIC PATTERNS IN TWENTIETH-CENTURY FICTION. By David J. Leigh, S.J. Notre Dame, Ind.: University of Notre Dame, 2008. Pp. xvi + 256. $28.

Apocalyptic literature seems heedless of what Walker Percy, an eschatological novelist himself, described as the sheer ordinariness of a Wednesday afternoon at four o'clock. Rather, it focuses more on the new era than on the banal middle of the week, more on the new cosmos than on the nearby street corner. David Leigh has written *Apocalyptic Patterns in Twentieth-Century Fiction* on something of the sweeping scale of apocalyptic literature itself. The Book of Revelation, for example, ranges grandly from Alpha to Omega, from creation to consummation. Similarly, as L.'s three-page table of contents indicates, his study eschews the small scope in favor of the panoramic view. Concentrating on the century just ended, it explores 21 novels and two autobiographies, examines American, African American, British, and postcolonial literature, includes modernist and postmodernist texts, and embraces genres that range from personal narrative to speculative fiction.

L.'s opening and closing chapters seem particularly well suited to a genre that finds its end-all and be-all in beginnings and endings. The first two chapters provide a convenient primer on apocalyptic literature. They explore its history, theology, and major faith traditions and discuss the literary, ethical, and historical context of the Book of Revelation, the

apocalypse to which L. repeatedly returns. Here, his clear organization and explanations make this book a useful text for courses in religion and literature. His ending chapter considers the present status of this future-oriented genre as demonstrated by such works as Cormac McCarthy's *The Road* (2006) and Don DeLillo's *Falling Man* (2007). Between these beginnings and endings, L. surveys in seven chapters—the crucial number in the Book of Revelation—how writers have reinterpreted the apocalypse for modern audiences.

In the Book of Revelation, John is commissioned to record what is so sublime that it almost seems beyond letters. Twentieth-century authors have faced the same challenge of writing the end while still being limited by living *in medias res*. So they have experimented with departures from realism—fantasy, utopian visions, science fiction, magic realism—or they have rediscovered everyday reality as a site of ultimacy. L. helps readers understand the recent views from Patmos by discussing seven motifs of modern apocalyptic literature: the ultimate journey, conflict, union, cosmos, self, challenge, and way. Each chapter on one of these themes explores the works of at least two authors, wisely chosen so that they speak to each other; such intertextual readings are always revealing. L. juxtaposes the explicitly religious dimension of the cosmic conflict in C. S. Lewis's space trilogy with the less overtly theological hints and half-guesses in Russell Hoban's *Riddley Walker* (1998); contrasts the irony surrounding the end of life in John Updike's *Toward the End of Time* (1997) with the affirmation of transfigured life beyond death in the final novels of Charles Williams; and balances the personal apocalypses in novels by Toni Morrison and Ralph Ellison with the more political climaxes in the life stories of Frederick Douglass and Malcolm X. When L. allows Doris Lessing one chapter entirely to herself, the sole focus seems appropriate to the way Lessing's fictional worlds move toward a Sufi-inspired oneness of being.

The sheer breadth of L.'s survey means that it is stronger in its overall design than in some of its particular details. Because his book considers the work of 17 writers, its necessary plot summaries sometimes leave insufficient room for critical commentary. And although the commentary is always grounded in relevant scholarship, it often brings those books and articles to the foreground when they should be relegated more to the background.

When L. puts aside the critical heritage and directly engages theology and the novels under discussion, he achieves the freshest of insights. He continually classifies works according to the four types of eschatology identified by John Davenport: prehistorical, ahistorical, fully apocalyptic, and radically historical. He relates the watchful waiting at the end of Percy's novels to the eschatology of Zachary Hayes and Jürgen Moltmann, views the transformations of George Zebrowski's *The Omega Point Trilogy* (1983) as a secular form of Teilhardian evolution, and connects the Christian pluralism of Shūsaku Endō's *Deep River* (1994) to post-Vatican II ecumenism. Just as apocalypse looks from the present to the future, L.'s

readings place literature and theology in a dialogue that he himself is now in an excellent position to develop.

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OBSTACLES TO DIVINE REVELATION: GOD AND THE REORIENTATION OF HUMAN REASON. By Rolfe King. New York: Continuum, 2008. Pp. ix + 281. $130.

King's book contributes uniquely to Anglo-American philosophy of religion. He suggests that it may not be a simple matter for God, if there is a God (an ambiguity he frequently mentions), to provide a revelation experience to all humans. Rather, features in the created order might exist that can block or hinder forms of divine disclosure. Here the obstacles are not features of God, but rather are rooted in the human condition.

K.'s first chapters ask whether the God of Christianity faces or may face obstacles to proclaiming revelation in history, or whether, even in a perfect world, God would face obstacles to revelation. If one holds that "direct cognition" (i.e., direct knowledge) of God is a possibility, as do some Christians, then it would seem impossible that there exist significant obstacles in the present world to a revelation offered by God. However, in reflecting on contemporary accounts of direct cognition with attention to issues of validity (chaps. 4–6), K. concludes that, although direct cognition is possible, significant obstacles to it do exist. What, then, of direct knowledge of God in a perfect world? Would obstacles to revelation be encased in an eschatological event? By chapter 8, K. has discovered that divine hiddenness is a necessary aspect of revelation in the world prior to any eschaton. Factoring that notion of divine hiddenness into considerations of an eschaton, K. can then conclude that obstacles to revelation would exist even in a perfect world.

Chapter 10 enters into the more constructive part of K.'s argument. Here he claims, it is impossible for God to give humans revelation if they will not place their trust (faith) in him. K. then delineates a strategy for dealing with the nexus between human existence and God's revelation. The strategy is centered in what he labels "journey epistemology," about commencing a trip on the basis of testimony, provided by religious leaders, concerning the endpoint of the path. In a crucial step, K. links head and heart, noting the necessary component of desire for setting off on a trek. K. stresses that our rational selves have to be reoriented to resonate with the divine ideal for us. The difference between "human ideal rationality" and our current sense of self ("coherent rationality") is crucial, he claims, in overcoming prominent obstacles to revelation.

K.'s final chapters explore the connection between believing that God exists and the moral demands that stem from such a belief. He focuses on the meaning of conscience by taking up the perennial problem of evil (theodicy)—the most substantive hurdle he must negotiate in this conceptually abstract treatise on revelation. Just as is desire, so also is trust a

significant ingredient to revelation. If we are created by a loving God, then in loving us our creator will provide the faculties adequate to the task of discerning revelation. K. attractively correlates the possibility of revelation with the existence/essence of the human person. God has to win our trust, and so must operate within the limits of human capabilities. Our "trust-policies" are reasons of the heart, and here K. explores tensions highlighted by Pascal. Faith, not reason, is the point of entry to revelatory knowledge. Unfortunately, K. has not reflected on the issue of freedom within the context of the Enlightenment project.

The types of obstacles to revelation range from emotional deficiencies to lack of cognitive skills. K.'s lucid and exacting analysis reflects the development of the Christian tradition from the Scriptures through the Church Fathers on into the medieval, Reformation, and modern eras. The obstacles to revelation lie in ourselves, and that is what makes the discipline of theology so exciting.

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