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BOOK REVIEWS

The Work of Love: Creation as Kenosis. Edited by John Polkinghorne. Grand Rapids, Mich.: Eerdmans, 2001. Pages, xiv + 210. Paper, \$22.00.

Reviewed by **John F. Haught**
Georgetown University

The impression that God's love involves a self-humbling or self-emptying (*kenosis*) hovered on the margins of Christian thought for centuries. Attempts to move the idea of divine kenosis to the center of theological reflection, however, have time and again met with a suspicion that the divine vulnerability cannot be reconciled with the ideas of divine absoluteness, omnipotence, immutability, infinity, and eternity. Christian theology, as *The Work of Love* demonstrates, continues to wrestle with the question of how to hold the two sides together.

The religiously essential trust that "all shall be well" and that suffering and evil will finally be conquered seems to require an almighty God capable of accomplishing what to us is clearly impossible. Moreover, the scale and majesty of the universe push religious awareness toward the worship of a Creator whose power must be limitless. On the other hand, the fact of human freedom does not fit comfortably into a universe pervaded by either divine or mechanistic efficient causation. Moreover, the enormity of human suffering and the horrendous scope of moral evil make the classical attributes of deity especially difficult to embrace. Add to this our relatively recent

evolutionary knowledge of the millions of years prior to human emergence during which innocent living beings struggled and suffered to adapt, experiencing only brief enjoyment before being harvested by death.

Sensitive to these issues and to questions that arise from science and cosmology, the important essays gathered here by John Polkinghorne (based on a conference supported by the John Templeton Foundation) ask whether a kenotic understanding of God can now help us make religious sense of the world. Almost without exception they propose that it can.

Process theologians have at times responded to the questions raised by the facts of suffering, freedom, and evolution with a "dipolar theism" in which the classical attributes of God are paired with the divine relatedness, powerlessness, becoming, finitude, and temporality. Some theologians had to wait for a philosopher, Alfred North Whitehead, to turn their attention once again to the biblical specter of a suffering, vulnerable God. A few others, however, never lost touch with the theme of divine humility. The nineteenth century witnessed a substantial recovery of kenotic theology, most of it based on still debated interpretations of Philippians 2:5-11. And twentieth-century Christian theology has increasingly concentrated its attention on the divine kenosis. In *Fides et Ratio*, John Paul II stated that "the prime commitment of theology is seen to be the understanding of God's kenosis, a grand and mysterious

truth for the human mind, which finds it inconceivable that suffering and death can express a love which gives itself and seeks nothing in return.”

The Work of Love is a substantive addition to the growing body of literature promoting a kenotic theology. Unique to this volume is that almost all of the contributors are deeply involved in the science and religion dialogue that has been gaining momentum lately. Ian Barbour, Arthur Peacocke, John Polkinghorne, Jürgen Moltmann, Keith Ward, and Holmes Rolston III—all Gifford lecturers—head the list.

Of special note are the essays by Moltmann and Ward since they both show clearly how the divine kenosis is an expression, rather than a negation, of the greatness of God. Moltmann, for example, argues that the creation of the universe itself requires a divine self-limitation that allows something other than God to exist. But, he adds, “God never appears mightier than in the act of his self-limitation, and never greater than in the act of his self-humiliation” (148). And Ward perceptively points out that divine omniscience must include affective, and not just propositional, knowledge. “No being,” he says, “is truly omniscient if it lacks knowledge of what it feels like to experience suffering or happiness” (156). This is a truly substantive book and it is highly recommended.

Paul and the Mosaic Law. Edited by James D. G. Dunn. Grand Rapids, Mich.: Eerdmans, 2001. Pages, xi + 363. Paper, \$35.00.

Reviewed by **Barbara E. Reid, O.P.**
Catholic Theological Union

This collection of essays comes from the third Durham-Tübingen Research Symposium on Earliest Christianity and Judaism

held at St. John’s College, Durham, from 19–23 September 1994. Sixteen leading scholars engaged in the debate about Paul and the Law and dedicated their work to Charles E. B. Cranfield in honor of his eightieth birthday. Originally published in 1996 by Mohr [Siebeck] as vol. 89 in the WUNT series, this edition now makes this impressive collection of essays more readily available to English-speaking readers.

In his introduction (1–5) James D. G. Dunn sets the stage as he recounts how the debate on Paul and the Law emerged in recent years, sparked by the work of E. P. Sanders (*Jesus and Judaism* [London: SCM Press, 1977]) and further elaborated by Dunn himself (“The New Perspective on Paul,” *BJRL* 65 [1983] 95–122) to open up “a new perspective on Paul” which avoids denigrating Second Temple Judaism as characterized by righteousness and legalism. The basic question for the participants in the symposium was “What was the continuity/discontinuity between Paul and his Gentile converts (won by Paul’s gospel) on the one hand, and those Jews who, like Paul, had believed in Jesus as the Messiah of Israel on the other?” (309). The answer, to a great extent, depends on exegesis of crucial texts from Galatians, Romans, and the Corinthian correspondence.

The essays include: Hermann Lichtenberger, “The Understanding of the Torah in the Judaism of Paul’s Day” (7–23); Martin Hengel, “The Attitude of Paul to the Law in the Unknown Years between Damascus and Antioch” (25–51); Jan Lambrecht, “Paul’s Reasoning in Galatians 2:11–21” (53–74); Bruce W. Longenecker, “Defining the Faithful Character of the Covenant Community: Galatians 2:15–21 and Beyond” (75–97); Graham Stanton, “The Law of Moses and the Law of Christ: Galatians 3:1–6:2” (99–116); Karl Kertelge, “Letter and Spirit in 2 Corinthians 3” (117–30); N. T. Wright, “The Law in Romans 2” (131–50); Richard

B. Hays, "Three Dramatic Roles. The Law in Romans 3–4" (151–64); Otfried Hofius, "The Adam-Christ Antithesis and the Law: Reflections on Romans 5:12-21" (165–205); Hans Hübner, "Hermeneutics of Romans 7" (207–14); Stephen Westerholm, "Paul and the Law in Romans 9–11" (215–37); Heikki Räisänen, "Faith, Works and Election in Romans 9," (239–46); Stephen Westerholm, "Response to Heikki Räisänen" (247–49); Peter J. Tomson, "Paul's Jewish Background in View of His Law Teaching in 1 Cor 7" (251–70); Stephen C. Barton, "'All Things to All People': Paul and the Law in the Light of 1 Corinthians 9:19-23" (271–85); John M. G. Barclay, "Do We Undermine the Law? A Study of Romans 14:1–15:6" (287–308).

In the concluding essay, "In Search of Common Ground" (309–34), Dunn does a masterful job of summarizing the main issues addressed by the various presenters in the symposium, sketching the points of agreement and disagreement, and indicating unresolved areas that need further study and discussion. Overall, the participants agreed that there is a stronger line of continuity between the function of the law in Old Testament and Second Temple Judaism than has been previously recognized and that there was, in Paul's mind, a continuing function for the law into the new age inaugurated by Christ. For Paul the discontinuity comes with the means by which forgiveness and salvation are accomplished (Christ's death and resurrection) and its scope (inclusion of Gentiles as well as Jews). Thus, Paul's negative attitude toward the law mainly has to do with its function in separating Israel from other nations, an attitude which was not shared by all of his fellow Christian Jews. The search for common ground among Pauline scholars today is no less a daunting task. If complete agreement remains elusive, the essays exhibit "sympathetic awareness of

alternative views" (4), which was one of the aims of the symposium.

The volume concludes with a bibliography of some 150 titles that have appeared between 1980–94, the list of contributors, and indexes of biblical and other ancient sources, of subjects, and of modern authors. The volume is a fitting tribute to C.E.B. Cranfield and is a most valuable collection for serious students of Paul.

Sacred Heart: Gateway to God.

By Wendy M. Wright. Maryknoll, N.Y.: Orbis Books, 2002. Pages, xv + 134. Paper, \$18.00.

Reviewed by

Kathleen Hughes, R.S.C.J.

St. Louis, Missouri

In 1998, Belden C. Lane broke new ground in the discipline of Christian spirituality when he published *The Solace of Fierce Landscapes*, a book he described as an intensely personal account of the healing power of wild terrain. This book caused considerable discussion among Lane's colleagues in the Society for the Study of Christian Spirituality. Here was a book which combined careful scholarship with a more popular genre, that of spiritual autobiography. Could these genres mix successfully, or, would the book ultimately satisfy no one, neither the scholar nor the practitioner? In the end, the consensus of his peers was that Lane had walked the tightrope successfully between the popular and the scholarly, faithful to the demands of both, bringing to bear his recognized academic prowess and demonstrating definitively that the discipline of spirituality is, ultimately, about living your life.

Wendy M. Wright, Professor of Theology at Creighton University, brings the same gifts and walks the same tightrope in her

book *Sacred Heart: Gateway to God*. On the one hand, this is a book about the long and rich tradition of devotion to the Heart of Christ. It interweaves commentary on the history, iconography, prayer, theology, hymnody, and liturgical life of this devotion with story, poetry, visual imagery, and song. Wright's choice of content illustrates, too, her assertion that "A primal image, like the heart, is not static in either its visual or its poetic form." She moves easily among ancient and modern poetry, litanies, prayers, hymns, Scripture passages, letters, chronicles, mystical writings, and liturgical texts, and she introduces each meditation with a remarkable collection of illustrations. Holy cards, statues, icons, and wall hangings—among them a fifteenth-century heart of Jesus surrounded by wounds, an eighteenth-century needlepoint of the pierced hearts of Jesus and Mary, a late nineteenth-century statue of Christ the Protector—keep company with several stunning works of the late twentieth-century by contemporary artists Michael McGrath and Robert Lentz.

Pierre Teilhard de Chardin, whose passionate, cosmic vision of Christ is a theme of this book, once said that nothing here below is profane for those who know how to see. Wright's seeing has breadth and depth; she finds the sacred everywhere. A walk in the mall at Christmas, prayer in a rainbow-flecked sanctuary, the birth of her son by Caesarian section, haunting music heard while house-hunting—all of it is seen and heard. All of it is revelatory of the divine. All of it yields rich insight.

Sacred Heart: Gateway to God is, in fact, an unabashedly personal reflection. It is one woman's journey into the heart of God "whose heart images our truest heart." It is, too, a road map for her fellow travelers with the caveat she addressed to a skeptical colleague: "You have to live with it a long time." At the same time, for a classic

devotion which waned after Vatican II, this book supplies all of the tools of scholarship for contemporary re-appropriation.

By all counts, Wendy Weight has assembled a remarkable and varied collection of resources for continuing reflection. The scholar will delight in her extensive notes for further study but probably miss an index. The spiritual practitioner will find the simplicity of layout—each chapter a meditation of about seven to eight pages—just enough to spark the imagination and nourish the spirit. Will either be satisfied? Too soon to tell. "You have to live with it a long time."

Preaching to the Hungers of the Heart: The Homily on the Feasts and within the Rites. By James A. Wallace, C.Ss.R. Collegeville: The Liturgical Press, 2002. Pages, xii +196. Paper, \$17.95.

*Reviewed by Guerric DeBona, O.S.B.
Saint Meinrad School of Theology*

"Fulfilled in Your Hearing," the pioneering 1982 document on the homily in the Sunday assembly produced by the NCCB, makes a bold statement about liturgical preaching: "The very meaning and function of the homily is determined by its relation to the liturgical action of which it is a part." With this book, we have at last something like a comprehensive text that significantly addresses the crucial position of the homily in the context of the Roman Catholic liturgical year and the sacramental rites of the Church.

Father Wallace brings his considerable years of experience as a homiletics professor, together with knowledge of the liturgy and grasp of the arts to bear in his work. The author's underlying anthropology is that "the hungers of the human heart can

be named in different ways” (26). And so the book is organized around three great hungers and splendidly demonstrates how these needs might be addressed: the hunger for wholeness (encountered on great feasts and solemnities); the hunger for meaning (experienced in sacramental rites); the hunger for belonging (fed in the celebrations of the saints, among whom Mary figures as primary). Each section includes some of the author’s own inspirational and instructive homilies, along with a short bibliography.

Wallace reminds us that the feasts of the Lord, like the liturgical year of which they are a part, draw us into a larger story. Though the experience of post-modernity may be fragmenting, robbing the human subject of a meta-narrative, good preachers recognize the accessibility provided by the larger context: in symbol, biblical narrative and the liturgical year itself. Similarly, preaching within the sacramental rites helps a community to name that troublesome, slippery demon—the loss of meaning and empowerment. If sacraments are ritual events of divine-human communication, then the homily enables God’s work in Christ to become more “palpable” in the context of that saving action, leading the faithful to give thanks and praise. Like the others in the book, this section benefits greatly from a marvelous amalgamation of non-technical theological language and practical, pastoral advice. Wallace suggests that preaching within the rites should incorporate characteristics that are experiential, biblical, Christocentric, ecclesial, liturgical, personal, and brief. Finally, our deep desire to belong to community can be addressed by helping people to share in the wider circle of the human family, the communion of saints. Since a homily on the feast of a saint is not a contemporary version of *Butler’s Lives*, the author correctly insists that the place

of the saint within preaching is constrained by “the nature of the liturgical homily as an act of biblical interpretation of life” (120). Here and elsewhere, the book echoes *FIYH* which urges the preacher “to make connections” for the faithful, scripturally interpreting the lives of the assembly. The author treats Mary as a separate category especially because, when it comes to the Mother of God, preachers are called to “foster an ongoing relationship” (150).

Preaching to the Hungers of the Heart is an enormous contribution to the field of Catholic homiletics which has long needed an educated voice to articulate the complexities of liturgical preaching. The book will be a welcome addition to ministry and evangelization; there is even a final chapter devoted to “cultivating the preacher’s hunger.” This text should be the companion of anyone who preaches liturgical homilies. Moreover, directors of religious education, as well as lectors, music ministers, and liturgy committees will absorb a great deal from the author’s vast knowledge of everything from sacramental theology to contemporary theater.

I can think of no wiser book to celebrate the twentieth anniversary of *Fulfilled in Your Hearing*

History of the World Christian Movement, Volume I: Earliest

Christianity to 1453. By Dale T. Irvin and Scott W. Sunquist. Maryknoll, N.Y.: Orbis Press, 2001. Pages, xvi + 519. Paper, \$30.00.

Reviewed by Kevin L. Hughes
Villanova University

This book is the product of a challenging new model for the study of Christian history, for, while Irvin and Sunquist are the authors, they wrote with the collaboration

of forty-two other scholars, Protestant, Catholic, Orthodox, and Pentecostal, from around the world. The group met semiannually to review drafts and plan new text. The project was supported by the Luce Foundation and administered through Pittsburgh Theological Seminary. It is an impressive accomplishment, and we should eagerly await the next volume.

One begins to understand the novel approach of this book when one learns immediately that the authors are professors of "World Christianity" and "World Mission and Evangelism" respectively. This work begins from the assumption that Christianity has always been and will continue to be a religious movement built upon a complex multicultural base and inculturated in some fashion in every language, people, or culture it touches. The book aims to do justice to both sides of this unity-in-diversity in treating Christianity as a "world religion." Admirably reluctant to find a kerygmatic or doctrinal "essence of Christianity" to hold this panoply together, the work instead finds unity in activity; it calls to mind that Christianity is essentially missionary and evangelical to its core, and thus is always on the move. The book thus begins (briefly) with the person and message of Jesus of Nazareth, and the rest of the book seems to ripple out from this one essential point of impact.

The 'ripples' in this first volume are divided into six sections. Part I, "Into All the World," sets the stage for the world into which Jesus was born. The geopolitics of the first century are quickly mapped out in a few pages, together with a survey of first-century Judaism. The discussion of the historical life of Jesus is appropriately general and uncontroversial. As a work of reference, the book seems deliberately to stand back from the ins and outs of the "Jesus" debates, preferring instead to paint the life and mission of Jesus with broad

strokes. The same sort of treatment is given to Paul.

Part II, "Diverse Trajectories of the Early Christian Movement," identifies differing strands of emphasis within the "apostolic memory" in the New Testament and then moves to discuss the dissemination of the movement by region/culture. Part III, "The Great Church Takes Shape," explores how consensus emerges among the Christian communities and how Christianity and Judaism gradually diverge. Part IV, "The Age of the Imperial Church," begins from the Conversion of Constantine, covers the controversies and ecumenical councils of the fourth to sixth centuries, and the settlement of the Christian movement into Latin, Greek, and Syrian/Persian cultural worlds. Part V, "New Beginnings," discusses the emergence of Islam, the birth of Western "Christendom," and the missionary movement further into the northern hemisphere in Russian and Scandinavia. Part VI, "New Political Horizons," examines the tensions and conflict within Western Christendom and its renewal in the twelfth to thirteenth centuries, Byzantium, Africa, and the problems in both East and West in the fourteenth and fifteenth centuries.

The scope of this work is enormous; it is hard enough to cram enough about Western Christendom into five hundred pages, much less the world Christian movement. Of necessity, therefore, the book treats each of its numerous topics ever so briefly. Though the work moves at a rapid clip, sufficient anecdotal material is interjected to give readers a flavor of the cultures and times that they must fly through. But fly they must.

Upon reflection, I find that this book has all the advantages and disadvantages of a bus trip through Europe. The advantages of such things are the amount one is able to see in a very short time and the ongoing

narrative of the guide which points out the highlights as you pass. The disadvantage is that one has little time to really feel the texture of any of the stops along the way. One whiff and one taste of the local cuisine is all that is afforded before the bus departs for its next destination. The net effect in reading the *History of the World Christian Movement* is that the whole is much more than the sum of its parts. Each part seems a bit spare and too brief, but taken together, one can only marvel at the immensity and complexity of Christianity on the world stage. If one were to imagine it in the seminary or ministry classroom, I think one would find it too sparse to draw out the richness of historical Christianity, but it would be very effective as a background text, contextualizing whatever period one was studying. As such, it could be a great asset to the student of world Christianity.

Pastoral Care to Muslims, Building Bridges. By Neville A. Kirkwood. Binghamton, N.Y.: The Haworth Pastoral Press, 2001. Pages, xii + 150. Paper, \$17.95.

Reviewed by Joseph Donders, M.Afr.
Washington Theological Union

Neville A. Kirkwood, D.Min., served for seventeen years in cross-cultural missions in India and for eighteen years as a hospital chaplain in Australia. As president of the Australian College of Chaplains, he wrote the 1996 Australian Christian Book of the Year, *Pastoral Care in Hospitals*. A field-test revealed to him that, in a hospital context where at times up to 54 percent of the patients were Muslim, and where chaplains were mainly and sometimes exclusively Christians, those chaplains rarely, if ever, considered visits to Muslim patients as part of their ministry.

Kirkwood refers to the Jericho Road incident in the Gospel, Jesus' parable of the Samaritan helping a Jewish traveler, as a gentle call to understand the need to change that attitude and to see ministerial service to Muslims (and in a wider context, by implication, to all patients) as part and parcel of one's own Christian faith.

The book's first section, "The Muslim Mind," seeks to help in this nonjudgmental pastoral outreach and succeeds in introducing Christian caregivers to the Muslim mind: their God- (Allah-) consciousness, their beliefs concerning Jesus and his mother Mary, their moral responsibilities and obligations, the place of prayer, their eschatological hopes and fears, their concept of their unity with God, and their views on sickness, dying, and death. Insisting on the existing links between Muslim and Christian pastoral writings, the author brings interfaith dialogue into the everyday practice of Christian ministry.

The second section, "The Practice of Care," sets out C. W. Brister's nondiscriminatory general principle: "Pastoral care anticipates a universal interest in all persons without distinction of race, sex, social class, age, or religious condition" (*Pastoral Care in the Church* [New York: Harper, 1964] 25). This must take into account certain cultural mores and norms (105).

Just as one must not mistreat or condone the mistreatment of cows when dealing with Hindus, so too some basic principles must also be kept in mind when caring for Muslims in a hospital environment. For example, one should not use Christian terms such as "Son of God," "Lord" (an ascription to God alone and not to Jesus), or "Trinity." Both Bible and Koran should be treated with respect. A minister should deal only with Muslims of one's own gender. Thus, a male chaplain may offer pastoral care to a female Muslim only in the presence of her male relatives. In other words,

one should learn as much as possible about Muslim culture and its religious emphases as possible.

Closing with a set of Muslim “Bedside Prayers,” this book is a good, clear, and respectful beginner’s guide for hospital chaplains whose ministry will more and more, and unavoidably, include Muslim patients and their families. It will serve as a valuable help to any pastoral worker in our actual interreligious world where Islam is the fastest growing religion, often even in our own countries.

Ways of the Desert, Becoming Holy Through Difficult Times. By William F. Kraft. New York: The Haworth Pastoral Press, 2000. Pages, xi + 166. Paper, \$19.95.

Reviewed by

Mark R. Steed, O.F.M., Conv.
Washington Theological Union

We live in a world that is well connected with electronic media, instant transmissions, and speedy transportation, but we also live in a world that is progressively more “difficult” than at any other time in our history. William Kraft has produced a work that offers insight and remedies for these painful times of movement in an easy-to-read and very human medium. He takes us through the various transitions of life and adds a dimension that few others manage to appreciate: the spiritual aspect of the human person. He invites his readers to enter the desert, not once but with each of life’s difficult venues. The desert, he insists, is not the dry heat and fearful expanse but rather a relationship with new living, “a time for holy presence.”

William Kraft is an author familiar to many of us. He brought us a *Psychology of Nothingness* in which he advanced an idea that much of how we act can be designated

as normal madness. He then introduced us to a *Search for the Holy*, and now he invites us to become holy as we allow ourselves to experience the various deserts of life. Kraft is a psychologist and teacher, and that experience, I sense, has enabled this recent insight to see life transitions as more than passages to another plane of existence but as landing zones where we are invited to rest and in faith trust newness and find our God.

Any student of psychology will have been immersed in theories of human development and the various stages that we pass through on our way to “perfection.” Kraft offers these with a further insight that suggests that we are more than we thought we were, and so need to explore another dimension of life, that of the spiritual. He situates these desert times as a kind of corollary but with a deeper insight. He sees these arid experiences of pain as normal rather than negative, and gives us a valid “lift” that allows us to embrace these difficult times as growth periods rather than as a block on the road of life.

The book is clear, challenging at times, but above all it does not threaten the reader with dread. It is a bridge that offers a spiritual reality based on faith in a higher power and that deeper well of good within each of us. It reviews various theories and then adds the potent ingredient that makes them work—a view from the desert. At each turn of the page Kraft seeks to elevate the human condition as a good and so eases us into the desert as a reflective time of grace. He does it well.

This book is intended for all who treasure life and the God they have come to know in the living. It is a kind of manual for those times of passage we all must face, and it is a permission to venture into the desert knowing that it is a holy place. Kraft has taken the fear out of being a person of

God and given us an insight into a spirituality that makes sense of the difficult times in life. He is a guide who has slaked his thirst in the ways of the desert and tells his readers that it is okay to live.

The Problem of Evil in the Western Tradition: From the Book of Job to Modern Genetics. By Joseph F. Kelly. Collegeville: The Liturgical Press, 2002. Pages, vii + 245. Paper, \$17.95.

Reviewed by James P. Hanigan
Duquesne University

In a world of unprecedented terrorist attacks, suicide bombings, growing ethnic and religious hostilities, and sexual scandals in the Church, this book seems particularly timely. Joseph Kelly, a professor of religious studies at John Carroll University and a recognized scholar of early Christianity, has provided his readers with a comprehensive, readable, and insightful study of how Western thinkers have tried to account for the existence of evil in the world. The author tells us that the book developed out of courses he taught undergraduate students and lectures he gave for adult education groups. The book manifests the level of clarity, simplification and interest appropriate for such audiences, without any loss of intellectual honesty and rigor.

Kelly describes the work as “a survey of how evil has been understood in the West from the biblical era until today” (vii). It is certainly that. But because this effort to understand evil was carried out in a context of religious belief in an all-good, all-knowing, all-powerful God, that effort was always aimed at more than a simple understanding of what evil is. It was rather an ongoing discussion of how the existence of evil could or could not be reconciled with

the existence of such a God. In short, it always involved some effort at a theodicy.

The first five chapters provide a useful introduction to the question and then engage the people of Israel, the New Testament largely through the person of Paul, the early Church Fathers, and finally the monumental influence of Augustine. The next eleven chapters continue the story from the Middle Ages through the Reformation and Enlightenment to contemporary scientific and religious approaches to the question. One innovative chapter is devoted to modern literary approaches to evil, utilizing the work of such writers as C.S. Lewis, F. Scott Fitzgerald, Flannery O'Connor and Albert Camus among others. A second significant contribution is Kelly's discussion of contemporary psychological and genetic approaches to the question. The book concludes with a brief attempt at predicting future directions and a personal note on the author's own position.

The author advances no particular thesis in the text, but he does establish several interesting trajectories of thought in the history he recounts. One such trajectory is the ever-diminishing role Satan plays in Western reflections on evil. Even where belief in a personal spirit of evil is affirmed, increasingly the devil has no place in accounts of evil. A second trajectory is the demise of belief in a literal original sin. Such a trajectory is not surprising for those familiar with modern biblical scholarship, but from a Catholic viewpoint Kelly's omission of any reference to Pius XII's insistence in *Humani Generis* that the story of the Fall in the book of Genesis must have an historical basis is disappointing.

Kelly is writing history, not philosophy or theology, and so he leaves much work undone in the book. That might limit the usefulness of his work for immediate pastoral application. But he succeeds admirably in showing the failure of all

theodicies and providing the thoughtful reader with considerable material for personal reflection upon the mystery of God and what John Paul II is fond of calling the *mysterium iniquitatis*. The book makes clear how these two mysteries always go together. One surprising and somewhat disappointing feature of the book is the author's personal statement. He ends his journey standing with the author of the book of Job rather than at the foot of the cross with Mary and the beloved disciple. Nonetheless, this is a book well-worth any pastor's time and effort.

Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective. By Veli-Matti Kärkkäinen. Grand Rapids, Mich.: Baker Academic, 2002. Pages, 208. \$15.99.

*Reviewed by Jeffrey Gros, F.S.C.
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Bishops
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The theology of the Holy Spirit has often been marginalized as an esoteric sideline in trinitarian theology or a diffuse category used to legitimate imprecision. However, with a return to Eastern patristic sources on the one hand and the emergence of Pentecostal dialogue partners on the other, a renewed interest in both the Third Person of the Trinity and the theological heritage reflecting on our faith in this Person has been renewed. This volume will be welcomed by both the specialist in trinitarian theology and pneumatology, and by those seeking a synthetic overview of the state of the discussion.

The book is written for a graduate or sophisticated undergraduate audience as

well as for the general theological reader. It includes six chapters in addition to two indices, a useful bibliography, epilogue, and preface. The initial chapter situates the theme and discipline of pneumatology within the range of systematic theology, contemporary concerns, and the variety of methodological approaches in the literature. It gives a background to the marginalization of the theme and its current resurgence.

The second and third chapters cover the biblical and historical overview. The biblical chapter covers the Old and New Testament material, the variety of language used for the Spirit, and the diversity of scriptural images. The historical chapter takes up the patristic material and Montanist challenges. It outlines the debates through the definition of the divinity of the Spirit in 381. Augustine and the medieval mystics get extended treatment. The Reformers are analyzed with special attention to the "left wing" Anabaptists who give special attention to the Spirit's role. From there he moves on to Hegel and classical liberal Protestantism.

The fourth chapter on ecclesial traditions begins with contemporary Orthodoxy. The section on Catholicism takes up Möhler, Scheeben, Leo XIII, Congar, Muehlen, Rahner, and an extended discussion of Vatican II. He also treats the post-conciliar charismatic renewal, McDonnell, and John Paul II's pneumatology. He then treats the works on the Holy Spirit in contemporary Lutheranism, Pentecostal theology, and the ecumenical movement.

One of the most useful chapters in the book is a survey of contemporary thinking, selecting particular theologians for extended summary and analysis. For this section he chooses Zizioulas, Rahner, Panenberg, Moltmann, Welker, and Pinnock. In his analysis he not only surveys the methodology of these authors but also the

implications of their pneumatology for such themes as soteriology, ecclesiology, or themes specific to the different theologians.

A sixth section is devoted to contemporary contextual pneumatologies. Here he covers process, liberation, ecological, feminist, and African pneumatologies. He is self-consciously selective in providing samples of how theologies of the Holy Spirit emerge in different cultural contexts, or in response to different theological questions generated by the variety of situations and concerns out of which these pneumatologies are developed. The very richness of contemporary work on the Holy Spirit provides a wide spectrum of insight into the doctrine of the Trinity, and ways of exploring the Spirit's action in the human community.

An epilogue builds on von Balthasar's reflections on the Holy Spirit, indicating the implications and significance of pneumatology for the whole of the theological enterprise and for the work of the Church in the world. This volume will be a welcome resource for teachers in the field and for the reader who does not have the opportunity to read all of the specialized material synthesized and analyzed in this study.

Christian Hope and Christian Life: Raids on the Inarticulate. By Rowan A. Greer. New York: Crossroad, 2001. Pages, 282. Paper, \$24.95.

Reviewed by Peter C. Phan
The Catholic University of America

With this book Rowan Greer, an expert on Greek patristics and early Christian spirituality and a former professor of Anglican studies at Yale University, hopes to counteract the tendency to emphasize the

this-worldly fulfillment of Christian hope. Or, as he puts it, in current eschatology "the here and now has eclipsed the there and then" (3). Greer sees two theological risks in this tendency: reducing Christian life to a kind of moralism, and making the world of our experience the only possible frame of reference for Christian eschatology. In contrast, Rowan wishes to argue that the here and now "takes on its real significance only in relation to the there and then. Christian hope in its fullest sense cannot exist apart from its object, which is outside and beyond the world of our experience and consequently, is really beyond adequate articulation" (3).

To bolster his thesis Greer revisits Jesus' teaching on the reign of God. Greer proposes something that has been a consensus among New Testament scholars, namely, that for Jesus the reign of God, as presented in the Synoptic Gospels, is both an "already" and "not yet" reality, and not a completely future or wholly present reality (that is, not the "consistent" or "realized" eschatology, to use technical terms). In other words, the reign of God is both "here and there," both "now and then." These spatial and temporal metaphors with their double paradoxical aspects of simultaneous presence and absence are found, Greer argues, also in Paul and John. However, he points out that Paul adheres more to a consistent eschatology, whereas in John a realized eschatology prevails, though of course neither perspective is entirely missing in either writer.

There are thus in the New Testament, according to Greer, two perspectives regarding the relationship between Christian destiny and life in this world. According to the first, the object of Christian hope, while a heavenly and eternal reality, is already *participated* in here and now; and according to the second, this object of hope is only *anticipated* in this life.

According to Greer, the former, more optimistic, is represented by Gregory of Nyssa and Jeremy Taylor, and the latter, more pessimistic, by Augustine and John Donne. The bulk of the book is devoted to explicating the eschatologies of these Fathers of the Church and Anglican Divines (65–260). Greer expounds in detail Gregory's theology of the future life as "a new creation," Augustine as a "pilgrim of hope," Donne as "the sorrowful but joyful penitent," and Taylor's reflections on "holy and heavenly living." These chapters, written in lucid and graceful style, contain a wealth of information and repay careful reading.

Throughout his book Greer notes repeatedly that the two views are not mutually incompatible alternatives so that one must choose one and reject the other. Rather they are a matter of emphasis, even within the same theologian. To contrast these two different approaches Greer borrows William Temple's distinction between a "theology of redemption" and a "theology of the incarnation." The former "puts sin and the cross in central place," whereas the latter "sees Christ as the consummator of creation." The former, more pessimistic, "may be relevant to a time in human history when evil seems to dominate," whereas for the latter, more optimistic, "evil can easily be regarded as no more than a temporary interruption of the process, shavings cast off from the carpenter's bench" (265). Needless to say, in a truly orthodox theology, both the theology of redemption and the theology of the incarnation are necessary.

But if this is the case, Greer's original thesis should be reformulated to reflect better this double-sided reality of the relationship between eschatological hope and historical existence. While it is true, as Greer says, that the here and now "takes on its real significance only in relation to the there and then" (3), it is also necessary to

affirm that it is only in the here and now that the there and then can be given visibility, credibility, and reality. The latter is the sacrament, that is, the *signum efficax*, sign and instrument, of the former. The there and then does not already exist in its full reality beyond history, like a sort of Platonic form, toward which the here and now tends. Rather it is made real and efficacious in the here and now. Indeed, one cannot *anticipate* the reality of Christian hope without truly and really, though ever incompletely, already *participating* in it, right here and now.

With this necessary qualification Greer's book can be even more significant, especially in the context of recent theologies such as liberation theologies of various stripes. Though without charging any theology by name with reducing Christian hope to political and economic welfare, the book can be interpreted by unwary readers as an attack on these liberation theologies. But this would constitute a most serious misunderstanding of liberation theologies as developed by Latin American and Asian theologians. This is not to say that Greer has not sounded a salutary warning, and for this we should be grateful to him, and his book should be read with care.

Lamentations and the Tears of the World. By Kathleen M. O'Connor. Maryknoll, N.Y.: Orbis Press, 2002. Pages, ix + 156. Paper, \$20.00.

*Reviewed by Joan E. Cook, S.C.
Washington Theological Union*

Among the several recent studies of the biblical book of Lamentations, Kathleen O'Connor's is a uniquely poignant and eloquent treatment of the book itself and of the theological dilemma it articulates. Her focus on its human protest and divine

silence is particularly timely in the aftermath of September 11, 2001 and the scandals currently rocking the Church around priestly sexual misconduct and episcopal uncertainty over how to handle the problem.

O'Connor organizes her study into two parts, of which the first is a commentary and the second a study of questions related to the existence of suffering that arise from entering into the book's expression of pain and abandonment. An introductory chapter discusses the point of view and themes of the commentary section. These include its literary genres and acrostic arrangement, the different possible times of its composition and, most importantly for her study, its artistic features. She focuses in particular on the different voices in the book's five poems: the city of Jerusalem personified as Daughter Zion, a narrator, a strongman, and the people of the destroyed city.

She then analyzes each of the book's five poems, observing how its features contribute to the expression of abandonment that pervades the whole. The conspicuous absence of the divine voice throughout the book and the almost complete lack of hopeful words in the poems intensify the loneliness of the voice of protest. She brings the book into dialogue with theories of suffering caused by different sources (child abuse, physical pain, and war) in order to demonstrate the book's ability to speak to the suffering of oppressed people today.

Then in the second, more personal section, O'Connor offers a creative and probing discussion of questions that arise from the silence of God. These include the American tendency to deny the existence and pain of suffering by consumerism, escapism, addictions, and violence; the healing value of an understanding witness; and the agonizing problem of divine silence throughout the five poems. She discusses traditional ways of understanding

divine silence; she reasons that it makes possible the book's words of human protest that lead to healing. Looking beyond Lamentations, O'Connor sees the divine response to Lamentations in Second Isaiah (chs. 40–55). As she eloquently explains, "Because Lamentations gives suffering expression, because abandonment and loss, grief and rage come to voice, and because tears and rage and despair receive a place of honor in Lamentations, Second Isaiah can sing of comfort, of rebuilding, of a new world ahead" (146).

This two-part treatment of Lamentations highlights not only the creative artistry of the five poems but also their power to speak to contemporary oppression, injustice and isolation. The work offers pastors, teachers and students of Scripture and Theology, and interested readers of the Bible a sensitive, timely resource for study, prayer, and action at this time of disequilibrium in the Church and world.

Preaching to Every Pew: Cross-Cultural Strategies. By James R. Nieman and Thomas G. Rogers. Minneapolis: Fortress Press, 2001. Pages, ix + 159. Paper, \$16.00.

*Reviewed by Donald J. Heet, O.S.F.S.
The Catholic University of America*

"Fulfilled in Your Hearing," the landmark document on the Sunday homily within the Catholic tradition, began its consideration of the homily by considering the congregation to whom the homily is preached. Within that context, the document identified the challenge of preaching to a congregation of various ages, backgrounds, and life experiences. Twenty years later, James Nieman and Thomas Rogers, two Lutheran professors of homiletics, have adopted a similar approach in *Preaching to Every*

Pew: Cross-Cultural Strategies. They were prompted to do so because in their classrooms and preaching workshops they encountered a recurring concern: students and pastors were facing situations of cultural diversity, and were unclear on how best to respond to these situations in their preaching. In response to this challenge, Nieman and Rogers interviewed a large number of diverse preachers: men and women from various denominations, levels of experience, cultural settings, and types of congregations. Their book is based on these interviews; it proposes an understanding of preaching that is culturally based and is at once both broader and deeper than one might expect from the title.

When preachers hear the term “cross-cultural,” they might think of particular challenges: a predominantly English-speaking parish that is struggling to welcome an influx of Spanish-speaking members, or a middle-class white urban parish transitioning to an African-American congregation with fewer financial resources. However, Nieman and Rogers are quick to point out that culture involves much more than language, national origin, ethnicity, or economic status. They define culture as “the ways we mark off who we are and give shape to the spaces we inhabit.” So defined, their understanding of cultural diversity moves beyond traditional formulations and covers a wide spectrum of issues. The book invites preachers to both acknowledge and then look beyond those realities that tend to mark people as other, and thus to “recognize” (i.e., honor, be familiar with, and grow in insight of) the neighbor.

To give focus to the question, the authors adopt four cultural frames, ways of looking at a culture. The frames used in the book are ethnicity, class, displacement, and beliefs, although the authors acknowledge there are others that could be used as

well. Of the four, ethnicity is perhaps the most obvious area of cultural diversity, one that includes but is also broader than issues often identified as racial. Nieman and Rogers identify three components to ethnicity: community commitment, a shared history, and a distinctive way of life; one thinks of the film “My Big Fat Greek Wedding” as contemporary illustration of ethnicity. Class refers to those cultural and social structures that are imposed upon people, dividing and ultimately evaluating one group in comparison to others. Displacement refers not simply to the obvious example of the refugee in our midst, but to anyone whose current cultural situation is different from the one to which they are used; the homesick college freshman and the recently retired military officer may experience pain of dislocation as truly as the Korean recently immigrated to the United States. The fourth frame is that of beliefs. Even in a church with a strong confessional tradition, there will be visitors (especially on occasions such as weddings and funerals) as well as a variety of interpretations and levels of commitment to official dogmatic formulations within a Sunday liturgy.

Within their discussion of each frame, Nieman and Rogers follow a similar pattern: they begin with an anecdote drawn from real life, illustrating the challenge posed by the particular frame; then they define the frame in general terms; they identify characteristics shared by those identified within the frame; and finally they offer some strategies for preaching that have been successful in the experience of preachers they have interviewed.

The last chapter of the book refers to a more general response to the challenge of cross-cultural preaching. One of the elements involved in the “recognition of the neighbor” implied in any cross-cultural ministry is the insight into one’s own identity

as a minister and, within the specific focus of the book, into the action of preaching itself. That insight is necessary, not only for self-knowledge, but to indicate where adaptation, change, and even conversion may be called for if one is to preach to everyone within a specific congregation.

Preaching to Every Pew is a valuable contribution to the contemporary understanding of preaching. Those preparing for preaching will find it broadening their understanding of the ministry they are entering. The experienced preacher will find it a practical help in addressing the challenge of cross-cultural preaching or, even more valuable, a wake-up call alerting them to the reality of the congregation sitting in front of them every week.

Preaching John. By Robert Kysar.
Minneapolis: Fortress Press, 2002.
Pages, xii + 252. Paper, \$18.00.

Reviewed by

Francis J. Moloney, S.D.B
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Fortress Press has traditionally published fine studies to aid the preacher. Several generations were served by the original "Proclamation Series" that focused upon biblical books or authors. This has been replaced by "New Proclamation" focusing upon the liturgical year. This tradition is continued in a new series, Fortress Resources for Preaching, and Robert Kysar, one of the most significant Johannine scholars in the United States, and indeed internationally, has made a provocative contribution to the series.

Preaching John from the present lectionary is not a simple task as there is no "year of John." The Gospels are narratives and are best understood, and thus preached, as such. Faced with the need to say some-

thing about the Johannine texts in the lectionary, Kysar is forced to add a chapter to an otherwise unified book on the Gospel of John entitled "Fragments of Texts: John in the Lectionary." Nevertheless, Kysar successfully overcomes this problem by introducing the preacher to major issues in contemporary Johannine studies. In the course of this treatment, he focuses upon a Johannine text, and then draws that study to a conclusion by offering an example sermon on that text. Two chapters deal with issues that might belong to an introductory course on the Gospel of John, especially the chapter on contemporary Johannine research. However, throughout these chapters, Kysar insinuates important preaching principles, above all, the need to recognize the uniqueness of the Johannine Gospel.

The other chapters of the book skillfully deal with the most significant contemporary Johannine questions and lead Kysar easily into his example sermons: the heart of Johannine thought, the uniqueness of Johannine language, the close relationship that exists between the lengthy Johannine discourses, and the narratives that generally accompany them. A complete chapter is devoted to the Johannine passion narrative, a text that features so strongly during the Easter Season.

This is an impressive book that will no doubt render great service to those who are puzzled by the problem of the erratic presence of the Gospel of John in the lectionary. Not only will the readers of this book be given firm directions upon the way the Johannine text must be approached for the preparation and delivery of a sermon. They will also find, having read the book through, that they have been brought up to date on the major issues that surround contemporary approaches to the interpretation of the Gospel of John.

Kysar's reading of the Gospel of John, and the sermons that flow from that read-

ing, tend to question the establishment, and even certain traditional ways of thought and customs within the churches. This is exciting and helpful, although not all readers will be comfortable. One of the features of the Johannine story is its lack of indications of the beginnings of church order. Kysar uses this feature of the Gospel of John to dream of a praying and preaching community in a "roundtable Church." In the present climate of our churches, this is a dream worth pursuing.

Critical Social Theory: Prophetic Reason, Civil Society, and Christian Imagination. By Gary M. Simpson. Minneapolis: Augsburg Fortress, 2002. Pages, xiii + 178. Paper, \$14.00.

Reviewed by Regis A. Duffy, O.F.M.
St. Bonaventure University

Critical Social Theory is part of an ambitious series, *Guides to Theological Inquiry*. The theological dimension of this book is indicated in the subtitle: *Prophetic Reason, Civil Society, and Christian Imagination*. In the preface, Simpson explores his subtitle by posing this question: "How might Christians practice the prophetic imagination in direct proportion to their closeness to local congregations?" (x).

Critical social theory has generated an enormous secondary literature in addition to the considerable work of such towering figures of the Frankfurt School such as M. Horkheimer and P. Tillich and the ongoing work of J. Habermas. The author, then, has set himself a difficult task: to present a complicated theory and to show its relevance to contemporary Christian praxis. Let me say immediately that he has a fine command of his subject.

The book has three parts: an initial discussion of imagination and engagement in

the early work of Horkheimer and Tillich, Habermas's developing notions of communicative imagination and action as tested in the public sphere, and the theological discussion of the interplay between civil society and congregations as prophetic public companions.

After tracing the origins of the so-called Frankfurt School in the early 1930s, Simpson treats Horkheimer's initial contention that until sociology and philosophy began a joint dialogue with the real world, there would be no liberating critical understanding of the individual's place in that world.

This approach attracted some of Germany's leading academics such as H. Marcuse and P. Tillich. Tillich had insisted on the crucial link between rational criticism and the prophetic critique. These discussions were taking place in Nazi Germany of the 1930s. Tillich's later work at the University of Chicago reflects this experience in sharply distinguishing cultural religion from prophetic criticism and redefining the mission of the believing Christian congregation, a theme that will return in the third part of the book.

The second part treats Juergen Habermas's influential writings on communicative imagination. In some seventy pages Simpson introduces the reader to the wide-ranging and provocative thought of one of this century's great minds. The author first shows where Habermas agrees and disagrees with Horkheimer's earlier notion of critical social theory. Ultimately, Habermas proposes a theory of communicative reason and action that will serve as a norm for social criticism and self-reflection.

Simpson then outlines Habermas's use of L. Wittgenstein's analysis of ordinary language and social action, H-G. Gadamer's approach to interpretation, and J. Austin's and J. Searle's examination of speech as action-events. Ultimately Habermas's goal is to achieve a profile of a life together free

from domination and to identify and overcome systematic distorted communication.

In the remaining twenty pages of the book, Simpson addresses his theological concern: "How might congregations become the socio-historical locus for imagining and enacting rational and prophetic criticism for the sake of a more rational and just society?" (131). Simpson is, in fact, searching for an ecclesial model in which mission is a formative and prophetic element. The marks of such a community would be: conviction, compassionate commitment, a communicative practice of prophetic engagement, and of creating and sustaining the moral fabric of their world.

My sole disappointment with the book is the undeveloped character of this third section. Having spent so much effort to set up a communicative and prophetic paradigm, Simpson only gives us some enticing hints about his model of a missional congregation as a communicatively prophetic, public companion. This book should not only interest theology students but also those in pastoral ministry who want to stretch their minds.

Toward an Alternative Theology: Confessions of a Non-Dualist Christian. By Sara Grant, R.S.C.J. Notre Dame, Ind.: University of Notre Dame Press, 2002. Pages, xxvi + 99. Paper, \$14.95.

Reviewed by Reid B. Locklin
Saint Joseph College, West Hartford

In the twentieth century the Roman Catholic encounter with "non-dualist" (*advaita*) traditions of Hinduism has tended to take two main forms. On one side of the conversation, a wide range of scholars have attempted to uncover the authentic thought of Adi Shankaracharya, the

foremost exponent of *advaita* in India, and place it into dialogue with prominent Western philosophers and theologians. On the other, proponents of the Christian ashram movement in particular have emphasized a dialogue that takes place less on the intellectual plane than on the level of contemplative experience, an approach exemplified by the Benedictine monk Henri Le Saux ("Swami Abhishiktananda"). Sara Grant, R.S.C.J. (1922–2000) stands out as one of those exceptional figures equally well grounded in both strands of the conversation. This slim volume is a readily accessible introduction to the thought and work of this remarkable philosopher, theologian, and pastoral leader.

The work itself consists of three main parts, originally delivered in 1989 as the Teape Lectures at Cambridge, published two years later in India, and now republished for a wider readership with a new introduction by Bradley J. Malkovsky, himself a Shankara scholar at Notre Dame. The first lecture offers a portrait of "the questing beast" (as Grant characterizes herself) beginning with her childhood and formation in the Society of the Sacred Heart, proceeding through her education at Oxford, and culminating in her work in India as a philosophy professor and then as leader and animator of the Christa Prema Seva Ashram. The second lecture presents a concise summary of Grant's own research in *advaita* and posits a relation of "non-reciprocal dependence" between God and the world as key to Shankara's thought and point of contact with Thomas Aquinas. The third lecture draws together themes from the previous two, illustrating how such fundamental categories of Christian theology as creation, sin, and the person and work of Christ emerge in new light after an encounter with *advaita*. Perhaps most significantly, Grant nicely demonstrates how the concrete life of the ashram

community itself frames these theological insights. Her description of Easter Vigil (67–78) is a must-read for anyone wishing to understand the complex dialectic of ecclesiastical discipline, liturgical experimentation, and theological reflection in the process of inculturation.

At the same time, the title of this last lecture, “Theologizing from an Alternative Experience,” highlights an assumption that undergirds Grant’s whole account. She characterizes theology as “reflection on experience in the light of faith” (59), reflection above all on an apophatic, “self-authenticating” experience of God characteristic of Christian mysticism, the Hindu Upanishads and Shankara himself (e.g., 20–21, 30, 46–47). This emphasis on mystical experience leads Grant to take a somewhat dim view of religious tradition and theological development as such. Hence, just as the interpreter of Shankara must get behind the obscuring tradition that fol-

lowed in his wake (35–36), so also should Christian theology get behind the christological developments following the Arian controversy to the more fundamental “cosmic and theocentric vision of the early Church” (86). Well-informed and legitimate in its own right, this interpretation remains one-sided. The serious student of Shankara as a dialogue partner for Christian theology will want to supplement this account with treatments more appreciative of *advaita* as an ongoing teaching and commentary tradition.

With this caveat in mind, Grant’s work stands out as one of the most compact, accessible and vivid resources currently available for exploring the profound questions raised by interreligious dialogue and practice. It amply recommends itself for general readers, for the undergraduate or seminary classroom, and perhaps especially for adult education programs in the parish.