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Introduction

More than one sociologist of religion has noted that many of the battles within the so-called "culture war" have been fought within the Church as well as the political arena. It is a source of regret that divisions between black and white, new and old immigrants, rich and poor, men and women, mainstream and alternative lifestyles—all infect the body of Christ. In addition, the Catholic community has its own particular sources of division around such matters as liturgical styles, methods of religious education, and ministerial roles. In so many ways the faith community mirrors the fractured society of the United States rather than offering an example of unity and solidarity.

In response to this sad situation the late Joseph Cardinal Bernardin launched what was called the Common Ground Initiative, an effort to heal ruinous division, find sources of unity and discern areas of legitimate diversity within the Church. That effort has met with mixed success at this point in time but the editors believe the original intent and motivation behind the initiative remains valid. This issue of *New Theology Review* examines the Common Ground Initiative and offers a number of thoughtful proposals to advance the quest for common ground.

Our opening essay by Rembert Weakland provides background on the Bernardin initiative and then proposes several reasons why there have been obstacles to the success of the Common Ground Initiative. Archbishop Weakland's honest and insightful reflection demonstrates why he is one of the most respected leaders within the American Catholic community.

Scott Appleby, a historian of American Catholicism, examines how one of the oft-cited elements of division, Hispanic/Anglo differences, may actually be viewed as an opportunity for finding a deeper unity within the Church. Next, our associate editor Edward Foley, Capuchin, suggests a way to think about another regularly cited tension, liturgical practice. He suggests moving the discussion to another level might enable us to find common ground in an area which has too often been a hotly contested battleground.

In the final thematic essay the ecclesiologist John Linnan takes up the invitation of John Paul II in his encyclical *Ut unum sint*. In that document the Pope acknowledged candidly that the office of the papacy may be a source of division rather than unity. The Pope then invited examination and discussion of how the Petrine ministry might be exercised in a way which serves the unity of the Church. Linnan's essay reviews some of the early reactions to John Paul's proposal and points us toward an agenda for reform.

The non-theme essay in this issue is a provocative suggestion by the scientist-theologian Ilia Delio to reconsider the insight of another scientist-religious thinker, Pierre Teilhard de Chardin. Delio sympathetically puts Chardin into conversation with the Franciscan mystical tradition while asking the reader to consider the cosmic dimension of the mystery of Christ.

Besides these thoughtful essays we have our standard array of columns and book reviews to entertain and inform our loyal readers during the dog days of August.

Rembert G. Weakland, O.S.B.

What Happened to the Common Ground Initiative?

After the inaugural statement of the Common Ground Project, *Called to be Catholic: Church in a Time of Peril,* was issued by Joseph Cardinal Bernardin on August 12, 1996, even he was astonished by the overwhelmingly positive initial reaction among so many Catholics around the nation. It appeared that many Catholics from all walks of life had been waiting for just such an initiative. Bernardin had expressed clearly what was on their minds and had described in that statement what others felt but had not been able to articulate. From academic circles to rural parishes there was a rising chorus of support. One could say that he touched the pulse of the Catholic population in the United States and suggested a new way to relate one to another that would avoid the lack of civility and animosity that seemed to be prevalent in the political arena and that had made its way into the Church as well. He summed up where people were and helped them dream of new and positive ways of looking at the divisions in our Catholic community.

That the Common Ground Initiative was a germinal and exciting idea that could assist the Church in the United States at this particular moment of crisis was certainly the conviction of those of us who gathered with the Cardinal for discussion some years before the publication of the first document of the Initiative. One could sum up those discussions by saying that they culminated in a concern about the divisions within the Church and the potential ruptures that could weaken it at a time when the Church had so many opportunities for influencing in a positive way the future of our society.

FIRST REACTIONS

The reactions to the statement indicated that many Catholics were tired of the bickering between extreme groups and felt that no progress would be made in the Church unless people, rather than engage in name-calling, would begin to talk to each other and discuss their differences. Underneath the project was the assumption that there were issues in the Church where legitimate diversity was possible. It was also assumed that historically such diversity had always been present in the Church and was one of the factors that ensured its continual growth and development. Newman's *Essay on the Development of Doctrine* was often cited in this regard.

More than anything else, then, from the reactions to the initial document one sensed among Catholics here in the United States a fear of a growing division within their Church. They saw that in the history of other religious groups in the United States such divisions had weakened their impact. In the Jewish community the split into Orthodox, Conservative, and Reform traditions meant that it became difficult for Jews to form a united front when that unity was needed. One also saw how the Lutheran community was weakened by the division into Synods that did not pray or associate with one another. These examples left many Catholics concerned that the same phenomena could so easily occur among them and weaken their own influence in American society, at the very time when unity would be most helpful. Would Catholicism fall into the same kind of divisions, each one claiming to be right, condemning the other without reserve, and not engaging in fruitful dialogue? It was considered ironic that we were putting so much effort into dialogues with other Christian bodies and other great religions of the world but neglecting the need for dialogue among ourselves, threatened by fragmentation.

Perhaps there was a certain naiveté that, if only people with opposing views could sit down together around the same table and discuss their differences, most of the problems would be solved or at least there would be mutual agreement that these differences should not cause acrimonious divisions and separations. Good will was always presupposed. The Initiative was presented as "pastoral," that is, not as a way of arriving at solutions to theological issues, but rather as a method for gaining mutual respect and trust in the process toward arriving at common modes of action. The Initiative was conceived of more as a process toward understanding than as a method for arriving at consensus.

The Common Ground Initiative was never meant to be a movement within the Church. That word "movement" was deliberately shunned in favor of the more neutral "initiative" in order not to give the impression that this was just another organization to be founded within the Church. It was not conceived of as an organization that sought to have more and more members committed to the same project or ideals. The binding force was the acceptance of the desire to reach out to those one disagreed with in the hope of arriving at some agreement or at least at a *modus operandi*. Given this positive initial reaction, one could rightly ask what has happened to the Common Ground Initiative. Often one hears the statement that it died with the Cardinal or that it did not succeed in living up to the great expectations that people had for it when it was first announced. Perhaps some, in spite of the statements to the contrary, did expect a movement with national impact and quick measurable results.

The following remarks present six groups of reflections in an attempt to answer the question about what has happened to the Initiative. Having been an "insider" to the project, both before its inception and since then, I have often asked myself that same question. This is my attempt to answer it. I find it is too easy a response to say that the Initiative was so tied up with Bernardin's person and charisma that his death meant that the project would not continue. Other factors were at work and need to be examined. Reflecting on them says something about the situation of the Church in the United States at this moment and can be helpful in itself.

SIX HURDLES TO BE OVERCOME

1. Initial Reactions of the other American Cardinals

The immediate reactions of some of his fellow cardinals (Bernard Cardinal Law, Anthony Cardinal Bevilacqua, James Cardinal Hickey, and Adam Cardinal Maida) may have shocked Cardinal Bernardin by their force and total rejection of the idea. It seemed like a personal attack and not the way in which the Church usually faces disagreements among its leaders. It also resulted in deep personal wounds for Bernardin at a time when he needed more support than criticism. For these cardinals the solution to the issue of division was presented as what seemed to most readers rather simplistic: more obedience to official Church documents and less dissent. Their fear was that the Initiative would legitimate dissent in the Church and weaken the role of authority. This point of view was supported by several theologians, including the eminent and much revered scholar Fr. Avery Dulles, S.J.

Although the Initiative was always described as a pastoral one, so many critics rightly pointed out that the distinction between pastoral and doctrinal, without clearer definitions, could be a slippery one. Some said that if the tensions among Catholics have a doctrinal source, then the answer is simply to read the *Catechism of the Catholic Church*. If they are pastoral, then it should be clear that all pastoral solutions have to be solidly grounded doctrinally—and, thus, we end up searching for solutions in the same place, the *Catechism*.

In all of these discussions it should be noted that the cardinals and theologians were not denying the existence of the differences, but only reflecting on how they should be solved. The chief criticism concerning solutions aimed at the Initiative centered on the need for doctrinal clarity that could support pastoral actions. It is true that the document was vague to a point in its assertion that Christ, and especially the Scriptures and the sacraments, would be the point of unity. On the other hand, the critics did not engage the serious issue raised by the Initiative concerning legitimate disagreements within the Church and the whole

question of a possible plurality of theologies. It often struck me that one of the hopes of Bernardin was that from the Initiative a clearer answer to that question of limits could be found as the dialogues went forward. Perhaps he felt that it was too soon to set the limits in each issue, as it would immediately lead into the hot debate about dissent in the Church, a terrain that had been touched upon in recent controversies, such as the dismissal of Fr. Charles Curran from the theological faculty of The Catholic University, but which seemed at that moment a quagmire.

Even though the Initiative had hoped to skirt this issue of the fine line between legitimate differences and dissent, in retrospect it is clear that it could not really do so. The cardinals saw that weakness, even though they seemed to give the impression that the Church's magisterium had all the answers to solve the problem of divisions in the Church. I recall a meeting of Superiors General in Rome where Fr. Pedro Arrupe, S.J., asserted that, if authority is the problem, a statement by the same authority is the least effective way to solve it. It must be acknowledged that the *Catechism of the Catholic Church* has been a most useful tool and has led to greater unity. But the disunity that remains shows that Cardinal Bernardin's intuition was correct: not all the divisions in the Church have theological roots that can be solved by the *Catechism*.

I have been very much edified by the way in which Father Dulles, in spite of his initial reservations, joined in the spirit of the Initiative and willingly and fully participated in dialogues where he had differed publicly from other scholars.

2. The Lack of a Theology of Dialogue

In the ecumenical movement dialogue has a clear and unambiguous purpose: working toward unity, both doctrinal and ultimately structural. It leads to agreements and a recognition of areas of disagreement that need not be the cause of separation. In the dialogue with other faiths the dialogues lead to mutual support and cooperation concerning values and modes of effecting greater unity in society and societal action. It was evident from the beginning, however, that among some in the United States the word "dialogue" seemed synonymous with "least-common-denominator" theology and did not enjoy good repute. Dialogue within the Church was also looked upon as a weakness. Many accepted dialogues between the Catholic Church and other groups, but not within the Church itself.

Although statements to the contrary by contemporary popes were cited, this did not allay the fears. Many cited the various Common Ground efforts in American culture where precisely this kind of compromising with moral stands was the result if not the aim. In hindsight,

perhaps it would have been wiser to have started with some clarity about the theology of dialogue itself and some mutual agreement on what it means and what result it should effect. Without this theology, the Initiative can easily be reduced to just a plea for civility and politeness in disagreeing, or avoidance of name-calling, and, most of all, a cessation of mutual excommunicating. It is that, but much more. It is true that the Initiative hoped to raise the tone of the rhetoric used in debates in the Church, but it really wanted to go beyond such a simple aim to a more structural recognition of points of agreement in areas where disagreement seemed to abound and to a better understanding of legitimate disagreements that need not be divisive in the Church.

Without an articulated theology of dialogue and a clarification of the effects desired, the Initiative has always limped in expressing clearly its aims and desires.

3. Analysis of Pluralism

If the Initiative has limped because it did not articulate clearly its theology of dialogue (perhaps that is one of the areas yet to be considered by the Initiative), the same could be said about its assumption concerning pluralism in theology and in pastoral practice. That such pluralism exists is a fact, but there is less agreement on how the Church should react to it. The lack of a clear position on this phenomenon has also crippled the Initiative.

Taking the position that a certain pluralism (or "plurality," as some prefer) is in itself a good thing was already divisive and in need of a preliminary dialogue. It is easy to point out the pluralism of theologies in the New Testament and within the body of the Church throughout history and how such a pluralism led to further theological evolution, but the fear that such pluralism is in itself a threat to unity remains. Simply put, the fear behind the acceptance of a pluralism of theologies in the Church is that it could easily lead to relativism. The difference between pluralism and relativism must be confronted.

Often we hear that we are living in a postmodern age, one in which we simply have to accommodate to such pluralism and accept it, even living with differences that are contradictory and mutually exclusive. Modern culture often assumes that there is no truth, only many ways of looking at life that have to be accepted. This dialogue with modern culture and its assumptions forces each one to accept or reject its presuppositions and to take a stand on the whole question of a pluralism of theologies in the Church. Gone are the days where one philosophy acted as the basis for all theological interpretations. Although the Holy Father has again spoken of the writings of St. Thomas Aquinas as the basis for a uniform theological approach, Cardinal Ratzinger has admitted publicly that St. Thomas is not the source of his own theology

and, we might presuppose, is not the basis on which judgments are made by the Congregation for the Doctrine of the Faith. But the lack of a clear approach to pluralism, acceptable to even the majority of Catholic scholars, has made the Common Ground Initiative more difficult.

The relationship between Catholicism and modern culture (especially physics and bioethics), between Catholicism and other Christian Churches, between Catholicism and non-Christian Religions, continues to open up new challenges, especially to christology and ecclesiology, the answers to which are not found in the *Catechism* of the Catholic Church. In other words, there are debates that continue to go beyond the *Catechism*, as good as it may be as a synthesis of what the Church believes at this point of history. The stances one takes on pluralism and the development of doctrine affect how one enters into the Initiative. These are assumptions too that need to be discussed before the Initiative can be effective.

Moreover, within the *Catechism* there are various levels of teaching, not all of the same degree of creedal worth. The pluralism of theological evaluation on this material could also be the source of division. The Common Ground Initiative, although welcoming the *Catechism* for doctrinal issues, could not very well refer to it as the sole source for solving all the ongoing questions that arise and will continue to spring up in the life of the Church.

4. Issues Behind the Issues

At every meeting sponsored by the Common Ground Initiative, regardless of the topic picked, certain issues arise that then dominate the discussion and lead it away from the selected theme. There are divisions of concern that surface at once among the participants, especially if a broad spectrum of scholars and pastoral ministers are present. These issues could be divided into two classes, those that affect the various ethnic groups that make up the Church in the United States and those that involve the role and participation of women in Church life.

Perhaps we have not reflected enough on the sociological makeup of the Church in the United States and how our dialogues begin with a cultural pluralism that needs to be taken into account at once. Those issues that seem divisive in the Anglo community are not the ones that are of interest or even potentially divisive in the African American or Hispanic community. So much of the discussion has centered around issues that are proper to the upper-class, to those who have been successful in the American system and are now asking the questions about how their beliefs relate to the American culture. The pastoral problems treated are of importance to those who have been successful in the American system but these are not the issues that affect the other ethnic groups. The lack of cultural unity among Catholics themselves poses a

problem for the Initiative. Only a token presence of these other cultural groups, so that the Anglos present can discuss their concerns, is demeaning. Not to invite them is to hide one's head in the sands and not see the fullness of the Catholic reality in the United States. The agenda of African Americans is much more centered on inculturation and their distinct role in the Church in the United States; the agenda of the Hispanic population centers more on social justice issues as well as cultural assimilation.

The recognition that we are already a culturally pluralistic Church dictates how the Initiative must always begin. Is it wise to separate out smaller groups because their concerns are different from the larger group? If so, then their wisdom and experience, often helpful to shed light on the Anglo problem, will be lost.

The role of women in the Church is still an underlying theme in almost all discussions. The hurts and legitimate concerns of women surface regardless of the theme selected for discussion. The contribution of feminist theology is real and must be present whatever theme is dealt with. How it is to be integrated, however, is not always clear.

These themes that lie underneath the topics selected for discussion should be themselves the source of preliminary discussion so that they are not lost and can contribute to the whole. Every conference I have attended has had to wrestle with them. If nothing else, they alert us to the vast and rich cultural pluralism that is already a part of our Catholic community.

5. Non-interest in the Initiative

Although it was stated that there was a general enthusiastic response about the Common Ground Initiative when Cardinal Bernardin first announced it, one should not be naive: there were strong voices of resistance, not just from some of the other cardinals. Many more conservative groups felt the Initiative was nothing else than a "liberal" agenda trying to co-opt all the others. The hope of the organizers was to have a majority of middle-of-the-roaders on the organizational committee and then in the conferences it sponsored to broaden the field to include more participants with views that were more contrasting. The idea was good, but the results not easily accomplished. Some protested that all the extremes were not asked to be around the initial formative table. Many hesitated to come to any dialogues because they feared the agenda was "stacked."

It has not been easy to bring together for a Common Ground dialogue those who could be considered as presenting extreme points of view on issues that divide. Many of those who represent more extreme views in the Church are not used to dialogue of any kind. Their approach is mostly one of confrontation. One could say that there is a

psychological gap between how they approach their advocacy role and the presuppositions of the Common Ground Initiative. Many are so deeply committed to a position that they see their role as one of persuading and convincing, not of dialoguing. Some even hold the view that the Common Ground Initiative is a deterrent to the search for truth in the Church, that we need less dialogue and more confrontation. When one sees the Church as a battleground with winners and losers, when one has spent years in trying to effect certain changes, it is not easy to be a part of the Common Ground Initiative. It seems to be a betrayal of everything one stands for. Many saw such an Initiative as capitulation. One could say that these advocates were found on both extremes. Because they seemed to have been marginalized from Catholic life for decades, they approached the question of dialogue with fear or indifference—everything to lose and nothing to gain. It remains a serious question for the Initiative and seems unsolvable.

Although it seemed to us who were involved in this Initiative from the beginning that the majority of our Catholics were tired of these intransigent positions, we knew that they did not represent the whole of the Catholic population. Perhaps only with time can the Initiative have any effect on those who do not want to dialogue with others, and perhaps never. Many, having taken strong positions and invested their whole life in them, are not interested in any kind of dialogue that could lead to compromise or loss of their identity. These groups, not always large in number, still remain a force in American Catholicism.

6. Role of the Press

From the inception of the Common Ground Initiative the role of the press has been ambiguous. For the meetings of the committee and for most of the conferences sponsored by it, the press was not present. Often the acceptance by some to participate in the Common Ground Initiative was dependent on the promise that their views would remain anonymous. Many, *pro dolor,* felt they could not speak freely about their position on given issues, if their opinions were then to appear in the press. Some asserted they felt that their academic standing might be ruined if this happened. (Now they might say their *mandatum* could be withdrawn.) Personally I was saddened by the number of times such statements by professional theologians were made. To assure freedom of discussion, so needed for the Initiative, the committee decided at first not to invite the press. When it was finally decided to do so, restrictions were placed on them. For example, they were not to quote people directly without explicit permission. This stance on the part of the committee of the Initiative toward the press is one of the reasons why many may have felt that the Initiative died with the Cardinal. They were reading nothing about it in the Catholic press.

A deeper reason concerning the Catholic press surfaced in the discussions. So much of our press thrives more on controversy than on resolutions. They find little to report when people agree on some aspect of an issue where formerly they were thought to differ. Many Catholic newspapers have their own clientele, their own supporters. They do not come to such a meeting to write up an unbiased report. They bring their own agendas. Many were totally opposed to the Common Ground Initiative from its inception and had theological, perhaps even ideological, reasons against it. It was not newsworthy to say that some of our most prominent theologians did not mutually excommunicate each other, but listened with respect and even admiration, to the positions of others.

The role of the Catholic press continues to be one of the stumbling blocks of the Initiative. It is understood that one cannot do anything worthwhile without them, but one is also frustrated in seeing how they are often the source of division or at least stoke the fires. For the most part, the press continues to ignore the Initiative.

CONCLUSION

Since the Common Ground Initiative is as much a method, a mindset, a conviction, as it is a logically conceived program, it can have more effect than the projects sponsored by its committee. All over the country Common Ground Initiatives, inspired by its initial thrust, have taken place. These have happened in parishes and universities, on diocesan and interdiocesan levels, at meetings of learned societies, and on college campuses. Because these were not based on the format of some of the TV shows, namely, just shouting matches, they too have not received much press.

Perhaps the most important aspect of the Initiative is that it has drawn together people whose paths seldom if ever cross because they usually attend national meetings with people who are more like-minded. In the new setting they have come to know and even like people personally whom they would have previously easily dismissed.

It has also been a part of the experience of those involved that praying together is as important as the discussion. The Holy Spirit can act in many ways. God does not speak only to the hierarchy who then speaks to the laity. The Initiative tries to accept that the Spirit is operative in the whole Church and all its members. That the Holy Spirit can also use dialogue as a means of creating unity seems self-evident. The Common Ground Initiative and its founder, Cardinal Bernardin, believed strongly that the presence of the Holy Spirit could be operative when people enter into honest dialogue in their search for truth—even with those whose opinions they do not accept, perhaps even more so in such cases. These moments can be and have been moments of grace for many. Perhaps that is sufficient vindication of the whole project.

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R. Scott Appleby

Diversity as a Source of Catholic Common Ground

"A pox on both your houses!" On the houses, that is, of U.S. Catholic "liberals" and "conservatives" engaged in a seemingly endless dispute over the meaning of the Second Vatican Council, the legacy of Rev. John Courtney Murray, S.J., the teaching of Pope John Paul II, the proper role of women in the Church, and other neuralgic issues dividing American Catholics into ideological camps of "left" and "right." In 1995 Allan Figueroa Deck, S.J., describing the view from what he called "the Hispanic Margin," delivered this colorful benediction upon his Euro-American colleagues who, like him, were contributing essays to *Being Right: Conservative Catholics in America,* the first of a projected three volumes purportedly mapping the ecclesial-political landscape of the United States (Deck).

Like many Latino/a intellectuals, Deck bristled at the exclusive application of the term "American" to the Catholics of North America—indeed, primarily to those European stock, "post-ethnic" Catholics concentrated in the northeastern and midwestern sections of the United States. Nor is he alone in claiming that the worldview of Latino Catholics is significantly different than the one held by most Euro-American or "Anglo" Catholics. While European Catholicism was shaped definitively by the Council of Trent, theologian Orlando Espín has argued, the type of Christianity brought to Latin America by the Spanish, by contrast, "was medieval and pre-Tridentine, and it was planted in the Americas approximately two generations before Trent's opening session" (Espin: 117).

If Latino Catholics represent the future of Roman Catholicism in the United States, as most commentators with an eye on demographic projections believe they do, it will be a Catholicism transformed and reinvigorated by this striking "Hispanic difference." That, at least, is the claim advanced by the heralds of "re-traditionalization," the project of Latino theologians and pastoral leaders who purport to offer Euro-Americans an alternative way of being "modern" and Catholic in the Americas. The model they offer is derived not from the hierarchical top down, but from the ground up—that is, from the religious experiences and practices of ordinary Mexicans and Mexican-Americans, Cubans, Puerto Ricans, Dominicans, etc. (Barrera as quoted in Deck: 89).

In detailing the Hispanic difference, Latino scholars point to the unique historical trajectory of Catholicism as it unfolded in Latin America, where

lack of a native clergy ensured that popular religion would develop relatively free of clerical control, and where distinctions between liturgical and devotional traditions, on the one hand, and the dogmatic content of the faith, on the other, were seldom observed or even recognized.

The result was Hispanic fidelity to a traditional, pre-modern understanding of *symbol* and symbol system that preserved the mythology and thus the ultimate *truth* at the heart of Christianity. The Mexican people, according to the theologian Roberto Goizueta, are the prototypical bearers of this traditional Christian consciousness and worldview. The sacred is present, Mexicans believe, only if and when it makes itself visible, audible and tangible. Such epiphanies occur not only in the "official" sacraments, but in religious practices such as the *Via Crucis,* the devotions to Our Lady of Guadalupe, and *los Días de los Muertos,* the ritual that invokes the deceased family members, friends and co-religionists whose spiritual presence continues to bestow grace upon the worshipping community. These saints and departed ones "are the assurance," Goizueta writes, "that God is indeed here—not up in heaven or in some ethereal realm, but *here* in our very midst; they are the assurance that God is indeed real" (Goizueta: 18).

Unmistakable in the Latino-American claim to constancy of witness is the pointed implication, often stated unequivocally, that somewhere along the way Euro-American Catholics lost sight of something essential to the Catholic Christian faith. According to this view, the "new" Hispanic insight is in effect the theological retrieval of "an organic, intrinsically symbolic worldview" which understands creation to be the site of encounter with the sacred, the flesh to be the instrument of salvation, and "the cultivation of bodily experience" to be "a locus of redemption" (Bynum, 251–52 as quoted in Goizueta, 9). Euro-American Catholics, as heirs to the rationalist and nominalist distortions introduced into medieval Thomism by neo-scholastics of the eighteenth and nineteenth centuries—distortions codified in the decrees of Trent that emphasized God's transcendence and immutability to the virtual exclusion of God's immanence and relational presence—separated the symbol and the symbolized. As a result, they tend to see the world as pointing away from itself to God, as Goizueta puts it, rather than as offering a direct encounter with God.

Mexican Catholics, as they migrate north and east from Mexico and the southwestern United States, thus bring with them an incarnational and sacramental Christianity unashamed of its medieval or "pre-modern" vibrancy, its material and physical immediacy, its literal-minded celebration of the passion of Christ and the suffering endured by all people. God is real, here and now, present in the ritual and in the lives poured into the ritual. The agony of childbirth, homelessness, unemployment, disease and death; the joy of fertility and family; the ecstasy of self-sacrifice and loving devotion—each of these experiences,

and many others, are more than *passageways* to the sacred; they are powerful *encounters* with God. The faith itself is an encounter with God in the world, felt rather than conceptualized, that defines the person in relation to community in such a way that we can no longer speak of individuals, only members of a holy family.

Anglos, take note. A pox on both your houses, you who split theological and ecclesiological hairs like the Pharisees of old, even as the divine drama of life, suffering, death, resurrection and new life is being played out in the streets, in the barrios, in the hearts of thousands of believers every day.

A NEW CONTEXT FOR CATHOLIC UNITY

When Joseph Cardinal Bernardin announced the Catholic Common Ground Initiative [CCGI] in 1996, only months before his death, certain Catholic pundits, as well as some members of the hierarchy, expressed concern. Why is such a project necessary, they asked, when everyone knows that the *doctrines of the Roman Catholic Church* constitute the "common ground" upon which all faithful Catholics stand? One does not enter into "dialogue" about the shared faith, as if certain authoritative teachings (e.g., the ban on the ordination of women) were open (i.e., reformable) matters of discussion and debate. Some early detractors even voiced the suspicion that "dialogue" was a code word for liberal insurgency against the magisterium.

These reactions, distressing to the Cardinal and to members of the CCGI steering committee, were conveyed mostly through sound bites and dashed-off editorials rather than reasoned treatises. But they nonetheless raised an issue that stands at the heart of contemporary Catholic identity. After forty years of theological and pastoral adaptations to the Church's heightened awareness of its internal diversity, how are we to think of the underlying unity of the "one holy, catholic and apostolic Church"? Beyond the recitation of abstract theological formulas or mystical and mystifying assertions of an ontological or metaphysical oneness that can be fully appreciated only *sub specie aeternitatis*, how are we to speak concretely, even empirically—that is, in a way that even social scientists, journalists, and historians can understand—of "one" Roman Catholic Church? (Not to mention one Church encompassing all the diverse peoples of God, including those who do not belong to the Roman communion.)

The answer is not obvious. Consider the depth of the transformations that occurred in Catholic self-understanding with the introduction of a genuine plurality of perspectives and methods into Catholic theology as Thomism was supplemented and (in many Catholic colleges and universities) supplanted by narrative, feminist, liberationist and other inductive theologies grounded in experience.

These multiculturalism-friendly theologies emerged simultaneously with the advent of mass transportation by airplane across time zones and continents, the first groanings of globalization. At the necessary moment theorists of the indisputable fact of diversity emerged *ex corde ecclesiae* touting a new evangelism of inculturation and liberation endorsed in its broad outlines by no less than Pope Paul VI (in his 1975 apostolic exhortation, *Evangelii nuntiandi* ("On Evangelization in the Modern World"). James Joyce's famous description of Catholics—"here comes everybody"—took on a new resonance, theological as well as ethnic.

In the United States alone, just as the Euro-Americans were beginning to enjoy their assimilated, "post-ethnic" status, new waves of Asian, African and Latino immigrants ensured that *more than ever before* (hard words for an historian) the hallmark of U.S. Catholicism is internal diversity—in ethnic heritage, social class, family structure, educational level, spiritual formation and theological orientation. Never before have the pastoral challenges posed by the Church's ethnic, social and cultural diversity been compounded by the proliferation of so many differing (and often competing) theologies, worldviews, and models of what the Church is and ought to become. And no previous generation of American Catholics, it could be argued, inherited so little of the content and sensibility of the faith from their parents, as have today's Catholic youth. At no point during the previous 150 years of Catholic life in America has a need for the widespread catechesis and re-evangelization of broad segments of the Catholic community coincided with so dire a shortage in the number of priests, religious and seminarians (Appleby: 3).

"The dogmas and doctrines proclaimed by the magisterium constitute Catholic common ground." In light of our current situation, one must respond: Yes, of course, and what, exactly, does that mean in our plural, polyglot, multicultural, secular milieu? How are we to think and speak about the unity as well as the catholicity of the Church in relation to ethnic, racial, theological and cultural diversity? How are we to promote commitment to the unity and catholicity of the Church that is "neither monolithic and Eurocentric nor fragmented by polycentric and ethnic and racial factionalism?" (Hinze: 172). How, in short, do we transform mere plurality into vibrant pluralism? How can we rightly perceive diversity of form and expression as the symbol and guarantee of internal unity?

THE HISPANIC "DIFFERENCE" AND CATHOLIC COMMON GROUND

Probing the claim of an "Hispanic difference" is a useful starting point for addressing these questions. The experience of life, suffering,

death, resurrection and new life is ritually enacted by Latino/a Catholics on the streets of Chicago's Pilsen neighborhood during the *Via Crucis,* in the barrios of East Los Angeles on the Day of the Dead, along the route of the Guadalupe processions in San Antonio. It is also enacted, however, by young "post-ethnic" Catholics who are returning to the perpetual adoration of the Blessed Sacrament, the wearing of the scapular, the praying of the Rosary and other time-honored devotional practices of their Euro-American grandparents and great-grandparents. Hailing from a variety of ethnic backgrounds, these so-called "Generation X" and "Generation Why" Catholics are a telling minority within their cohort. They tell of a Catholic worldview, by no means forgotten or fallen into disuse, that is available for retrieval and adaptation. The persistence of this worldview, documented in a variety of recent sociological studies, calls into question the "decline thesis" given currency by the (more thoroughly documented) secularizing tendencies of the Baby Boom generation (Beaudoin; Davidson, et. al.; D'Antonio, et. al.). The Boomers, that is, may well prove to be anomalous in the degree and depth of their displacement of the supernatural worldview associated with Tridentine as well as medieval Catholicism.

In this respect the contemporary encounter between the Latino-American and Euro-American Catholic imaginations, worldviews, and competing sets of historical claims and theological perspectives carries the promise of mutual renewal. It is, unfortunately, an inchoate and halting encounter, restricted mostly to scholars, religious officials and a minority of U. S. Catholic parishes. Yet the majority of Euro-American or post-ethnic Catholics alive today would find the religious worldview of Latino/a Catholics, if not the particulars of the rich Hispanic heritage, reassuringly familiar in its broad outlines. The psychological orientation to the transience of earthly existence, the moral conviction that suffering is potentially redemptive, the meditation upon death as a constant presence and integral part of life, the sharp and ritualized awareness of the pervasive offer of grace, the everyday reality of communion with the saints—one need not return to the 40s and 50s to find "American Catholics" whose religious imagination is replete with such elements.

Nonetheless it is true that the middle class "white" American Catholics who came of age after the 60s seldom experienced Catholicism as a comprehensive way of life and corresponding way of looking at the world; they were not "held by the faith," to use Clifford Geertz's term for believers living unreflexively within the milieu of orthodoxy. Rather, those who sought to be enfolded into Catholicism, to be absorbed by its unqualified supernaturalism, found it necessary to *insist* on literalism, to *assert* corporeality and self-sacrifice against the grain of the therapeutic culture, to "hold on to the faith" with such defensive

fierceness that "the Catholic thing," which had been taken for granted and experienced as natural and organic before the fragmentation of the orthodox community, now became a brittle object, a tool or weapon with which to beat off the encroaching secular world.

Other post-ethnic Catholics of the 80s and 90s, perhaps the large majority, took a piecemeal approach, selecting and retrieving "disembedded bits" and "symbolic tokens" (Giddens) of what even their religiously casual Boomer fathers and mothers understood to be one, unified Great Tradition. To the least fortunate of these so-called Generation X Catholics, who began to reach voting age in 1980 and who were hit hardest by the deleterious impact of divorce, drugs, and decadence, "the Catholic thing" was nothing more or less than another source, alongside other media of propaganda, of vivid images, practices, symbols and insights. Catholicism, moreover, carried the baggage of a long and ambiguous history that was not to be trusted *in toto,* and it continued to assume the existence of an objective moral order governing the universe. "The security of what people previously considered simple 'reality' has—for many Xers—molted like a snake's skin," explains Tom Beaudoin, a member of the cohort of post-ethnic U. S. Catholics born between 1962 and 1982, and therefore assigned by demographers to "Generation X." Like many of his thirty-something peers, Beaudoin distrusts "meta-narratives" and other putatively unifying or encompassing explanations of reality; surfing the web or the cable television channels, he prefers to pick and choose, mix and match bits of information, symbols and practices in order to construct his own version of "virtual Catholicism." In the cultural space "of fresh and frightening indeterminacy" created by the technology of a society that places a high premium on self-construction, "religious pop culture images roam freely and Gen Xers abandon themselves to grace." But it is a grace, Beaudoin admits, "that comes at a cost—the abandonment of the comfort of past generations, of a once-and-for-all final reality" (Beaudoin: 40).

The rootless wanderers of Beaudoin's Generation X occupy one end of the contemporary post-ethnic spectrum, while the "holding tightly to the faith" neo-orthodox groups such as Opus Dei and the neo-Catechumenate inhabit the other extreme. In the broad middle, held by approximately 35 percent of young Catholic adults in the United States according to the latest study of this cohort, one finds believers in traditional doctrines such as the real presence of Christ in the Eucharist. These young Catholics embrace the sacramental worldview of the Church, respect and revere the pope and the Virgin Mary, and live a devotional life similar in some respects to that of most practicing Latino-Americans (Dinges, et. al., 1999; Dinges, 1998).

The two U.S. Catholic communities, "Latino" and "Anglo," each has something vital to teach and to learn from the other. Forewarned

by what they see as the Euro-American Catholic absorption into a culture of radical individualism, scholars and pastoral leaders present the Latino commitment to *family*—for Hispanics, the primary site of the encounter with and celebration of the sacred—as the antidote for the moral toxins of materialism and consumerism that have eroded the once close communal and familial bonds of European immigrants. The sacralization of family, and the family as site of the sacred, resonates with Euro-American Catholics, of course, a steadfast minority of whom have preserved the home altar, family rosary and other domestic devotions. Others, including Mexican-American mothers and daughters, are reminded of their petitions to St. Jude, patron of hopeless causes, who was the last source of hope for women facing the breakdown of their families as a result of the economic and social traumas of the Depression, alcoholism, male delinquency, the loss of a son to war, the destabilizing entry of women into the work force, and other crises of the middle decades of the twentieth century (Orsi).

The *historical experience* of living in a racially plural democratic society is another source and stimulus of mutually enriching encounter and dialogue. In a move that could lead to fruitful crosscultural dialogue, Euro-American Catholics have recently given sustained attention to the racism infecting U.S. society, refusing to overlook their own disastrous contributions to that plague. Historian John T. McGreevy, for example, has chronicled the history of Catholic race relations in the urban north over the course of the twentieth century. His study of *Parish Boundaries,* which concludes that the American parish and parochial institutions "strengthened individuals while occasionally becoming rallying points for bigotry," has inspired reflection by U. S. pastoral leaders concerned that the patterns of religiously sanctioned segregation and discrimination detailed in the book persist in this new century (McGreevy). Latinos are no strangers to racial discrimination, of course, and Latino popular Catholicism offers itself as, in part, a complex psychological, ritual and spiritual response to oppression of various kinds.

THE PATH TO A DEEPER UNITY

The particularities of each community's cultural experience of "family" and "history" are important in themselves. But their mutual exploration makes possible the achievement of a deeper apprehension and appreciation of the underlying unity—the common ground—of the Catholic faith. This penetration to the heart of Catholicism is achieved for each community or culture only in and through dialogue with the other, preferably conducted in the context of a face-to-face encounter marked by expressions of mutual respect, the sharing of faith, common prayer and liturgy.

The proliferation of examples of this dynamic of mutual self-disclosure across religious cultures leading to a deeper experience of unity is beyond the range of this essay, but a few indications in that direction are in order. It is possible to read Pope John Paul II's "dispute" with liberation theologians in the 1980s, for example, as an encounter between "Latino" and "Euro" American understandings of "Church" that led to a clarified mutual understanding of the "operative theologies" and perspectives of the respective parties—in this case, the Vatican and the Latin American liberation theologians. More importantly, this dispute, which evolved into a dialogue, disclosed different dimensions of the Catholic experience—of "Church"—that one or the other party cherished and, in the course of the encounter, was compelled to identify as non-negotiable, as "essential" to its experience and apprehension of the faith. What did the Pope refuse to concede in his encounter with this representation of the Latin American experience? What did the Latin American liberationists refuse to concede in their encounter with this particular representation of the teaching of the magisterium?

Active concern for the poor and marginalized has characterized Christianity from its ancient origins; liberation theology is innovative in the privileged role it gives to the experience, perspective, and agency of the oppressed themselves. Pope John Paul II's lifelong animus against communism, however, and his rejection of the Marxist call for class struggle shaped his evaluation of liberation theology. During a nine-day trip to Central America in March 1983, John Paul made clear his disapproval of a specific theory of the Church that was being promoted under the auspices of liberation theology. According to this ecclesiology "the preferential option for the poor" means that Catholics must become politically partisan and "decide for some people and against others," as Gustavo Gutierrez put it. In sermons and other public comments, particularly those addressed to the supporters of the Sandinista regime in Nicaragua, John Paul II explicitly rejected this idea of a partisan and "popular" class-based church as exclusive and narrow (unsuitably catholic), divisive and potentially insubordinate to the hierarchy (unsuitably Roman Catholic).

Complicating matters further, the hierarchy in Latin America was itself divided over certain aspects of liberation theology and its social and ecclesial manifestations. Many bishops, as well as the Pope, acknowledged the historic failures of the Church in Latin America to protect the material, social and political interests of the poor; indeed, many acknowledged that the Church, in ministering to the elite landowning class, had positioned itself on the wrong side of the struggle. The gospel clearly demanded a courageous discipleship in service to the poor, and the bishops at Medellín, invoking Vatican II, had left no doubt that "a preferential option for the poor" entailed a spiritual,

sacramental and religious presence that would inspire concrete social and political change.

The official Vatican response to liberation theology reflected this ambivalence, certainly, and one could criticize the process by which "active consultation and dialogue" was achieved or attempted—in the first instance by reading (scouring?) the works of Gustavo Gutierrez and other prominent liberationists. Yet the Vatican response revealed a genuine movement from one set of perceptions and evaluations to another. In August 1984 the Congregation for the Doctrine of the Faith [CDF], headed by Joseph Cardinal Ratzinger, issued an *Instruction on Certain Aspects of the Theology of Liberation*. While acknowledging that the liberation of the poor is at the heart of the Church's mission on earth, the document focused on the elements of "genuine liberation" and found much of liberation theology wanting at this fundamental level of analysis. Most of the several varieties of liberation theology erred, the document continued, in reducing sin to social categories: the eradication of political and economic injustice could never proceed apart from the conversion of the human heart—fundamentally a religious, not political, task. Obscuring the spiritual truth at the root of social injustice, moreover, led the liberationists to other errors: the endorsement of class struggle, the justification of revolutionary violence and the attempt to foster a "People's Church" alienated to some degree from the hierarchical Church of Rome.

The response from the proponents of liberation theology was sustained and substantive, conducted through personal communications with the Pope and Cardinal Ratzinger as well as in the public forum. Certain points were clearly registered and the CDF issued a second *Instruction* within eighteen months. This second document, the *Instruction on Christian Freedom and Liberation,* embraced the nonviolent struggle for human freedom, accomplished in "solidarity" with the poor and oppressed. It decried the systematic abuse of human rights by totalitarian states, and affirmed the liberationist goal of replacing dictatorships and oligarchies with open, democratic-style systems of government. This "tacit endorsement of democracy as a way to help liberate the poor from oppression and injustice," George Weigel notes, was "an important moment in the development of John Paul's social doctrine." The Franciscan priest and prominent Brazilian liberationist Leonardo Boff claimed that the second *Instruction,* because it had internalized the dialogue between the two "parties," represented a vindication of sorts for him and his liberationist colleagues (Weigel: 458).

CONCLUSION

The Catholic Church is both wise and forgetful of the wisdom it has gained over two millennia of struggling with the meaning of unity in

diversity. *Gaudium et spes* proclaimed: "The Church has been sent to all ages and places and nations and, therefore, is not tied exclusively and indissolubly to any race or nation, to any customary practices, ancient or modern" (n. 58.2). The African-American bishops proclaimed: "To be Catholic is to be universal. To be universal is not to be uniform. It does mean the gifts of individuals and of particular groups become the common heritage shared by all" (Black Bishops of U.S.: 275).

Behind such statements of Catholic principle, so familiar as to be commonplace in the postconciliar era, stands the experience and insights of countless missionaries from the sixteenth century to the present day; the German romantic concept of *Volksgeist* which, despite its pernicious applications, cultivated appreciation of, even reverence for, the particularity of social and linguistic cultures; Pius XII's *Evangelii praicones* (1951), which urged a new "respect for native civilizations, for the individuality of the different peoples and for all the elements of truth that Christianity may find in them" (as quoted in Hinze: 176); a generation of ecumenical and inter-religious dialogue; and countless other landmarks in Catholic self-understanding.

To the testimony of the past the Catholic Common Ground Initiative offers its own insights, surely not original but decidedly relevant to the encounter of cultures taking place around the world at an astonishing pace. The encounter between Catholic cultural communities, if guided and discerned properly, serves to deepen and purify each community's grasp of, and commitment to, both its own cultural heritage and the universal Church. This realization and achievement of "common ground," further, occurs by means of the discovery and naming of convictions and concerns which the dialogue partner will not sacrifice for the sake of amity or reconciliation.

May the encounter in depth extend beyond the circle of "professional Catholics"! And, to the Latino-Americans and Euro-Americans seeking and fostering dialogic communion: A blessing on both your houses!

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Pastoral Care as Liturgical Common Ground

INTRODUCTION

Karl Rahner purportedly once commented that all people living at the same time are not necessarily contemporaries. Few situations in today's Roman Catholic Church demonstrate the truth of that statement as much as the debate swirling around worship. At virtually every level of ecclesial discourse—from parish liturgy committees to international commissions—the divergence of opinion about the how and why of worship makes us question not only if we are in the same Church but whether we are even on the same planet. Given the enormous diversity within the Church, such disparity of opinion is understandable. What is less explicable, however, is the ferocity and mean-spiritedness that sometimes marks the exchange of these opinions.

Disagreements over liturgy and liturgical reform are not new to the U.S. Church. In his richly documented history of the U.S. liturgical movement, for example, Keith Pecklers notes that the use of the vernacular in Roman Catholic worship was one of the most highly contested issues of the 30s and 40s. While ordinarily civil, that struggle was occasionally marked by the undiplomatic. Thus Pecklers recalls the story of John Ross-Duggan, one of the founders of the Vernacular Society. After a papal audience, in which Pius XII reaffirmed the permanent place of Latin in the liturgy, Ross-Duggan shouted to the Pope as he was being carried from the audience, "Take him away . . . . He'll never do us any good. Take him away!" (Pecklers: 64).

While shocking, this breech in etiquette seems mild compared to the sometimes odious and insulting tone of the current debate. Personal attacks in the press, on the airwaves and even in the pulpit and vestibule are no longer uncommon. The gloves have come off, and whether you are a cardinal archbishop or an aging woman religious, neither position nor seniority can shield you from verbal abuse or indignity.

The reasons for the disagreements over liturgical style and structure are manifold. They include differences in spirituality and the images for achieving union with the divine which characterize varying spiritualities. Thus, some seek a form of worship which emphasizes the otherworldly and leads them into a ritual sphere completely different from the one they ordinarily inhabit. There is an accent on the transcendence of God and the mystical core of worship. The aesthetic view which un-

dergirds such worship is often grounded in the fine arts rather than the folk arts, as the former seems to provide more dignity to worship and more distance from the ordinary. The theological icon for this perspective is the celebrated Swiss theologian Hans Urs von Balthasar.

On the other hand, there are some who seek a form of worship which emphasizes God's self-communication through the everyday. Here the emphasis on God's immanence supports a less mysterious, more accessible body of symbols. Thus there is a preference for vessels crafted from pottery rather than precious metals, and for music that sounds more like Broadway or the top forty rather than opera or the concert hall. The theological icon for this perspective might be the German Jesuit from the last century, Karl Rahner.

Besides varying spiritualities, differences between Roman Catholics over things liturgical can also be traced to other factors. Some of these are theological, such as varying images of God or different perceptions of the role of the Church in the world. Other factors are more sociological, such as differences in age, ethnicity and economic or social status. Yet, while it may be possible to identify some of the spiritual, theological, and social factors which influence different preferences in worship styles and structure, it is more difficult to explain why such differences have escalated to the level of the derisive. Must passion for things godly necessarily translate into the vitriolic or oppressive? But translate it has.

Stories of liturgical terrorism abound at virtually all points across the theological spectrum. Presiders, for example, are routinely chastised and reported to the bishop for substituting a profound bow for one of the three required genuflections at Mass or inviting people to stand through the Eucharistic Prayer. At the same time other presiders are belittled by so-called "progressive" liturgists for introducing anything even remotely identified as devotional in official worship, or for failing to exploit every ritual symbol to its fullness throughout the RCIA process. Similarly, the laity are oppressed on one side of the liturgical equation when they or their children are routinely refused the sacraments without mandatory, sometimes inane preparatory programs. On the other side they are battered by exclusive language and moralistic preaching which effectively reduces them to ecclesial second-class citizens.

What is often shocking about this terrorism is not simply its authoritarianism, but its condemnatory overtones. Thus, a favored liturgical perspective is often accompanied by threats and judgments—often totally disproportionate to the issue. A few years ago, for example, one author felt free enough to employ the explosive language of *anathema* against those who advocated standing during the Eucharistic Prayer (Scanlon).

NEGOTIATED SETTLEMENT OR NEW VERNACULAR?

The Catholic Common Ground Initiative by the late Cardinal Bernardin is an important, even essential strategy for maintaining Church unity and growing in Christian charity. Thus, apart from a few battle-happy diehards, the question of liturgical common ground seems much less a matter of "if" than of "how." To this stage the "how" has mainly been addressed through respectful conversation. Structured dialogues around a number of contentious ecclesial issues have provided representatives of various sides an opportunity to articulate their positions in an atmosphere of mutual respect.

One meeting, to date, has addressed the troublesome topic of liturgy. From March 5–7, 1999, forty representatives of various perspectives gathered in Malibu, California, to discuss liturgy under the sponsorship of the Common Ground Initiative. The meeting consisted of a series of four papers by Los Angeles' Cardinal Mahony, CREDO's founder Fr. Jerry Pokorsky, Nathan Mitchell of the Notre Dame Center for Pastoral Liturgy, and Fr. Juan Sosa of the Archdiocese of Miami.[1] These papers were followed by a series of panels and broad ranging discussions. The meeting concluded with three presentations which attempted to summarize where the group agreed (e.g., liturgy has to be transformative), what issues remained grievous (e.g., the attitude regarding women's ministry) and what was left undone (e.g., addressing the controversy over the translation of liturgical books).

The Malibu meeting was a good beginning. Here was an opportunity for key representatives of differing perspectives to note points of agreement, disagreement, and the unfinished agenda which lies ahead. The challenge to this common ground effort, however, is unquestionably the next stage. Staking out the terrain is an essential first step. What is going to be more difficult, however, is negotiating the obvious boundaries in the liturgical landscape so that the area of common ground expands. It is insufficient simply to create a kind of liturgical Maginot Line in the hopes of attaining some design for mutual containment or even de-escalation. Rather, if true common ground is to be established, it is essential that some new ritual domain be jointly cultivated.

Practically, this suggests that authentic common ground is not going to be achieved by the liturgical equivalent of horse-trading. It is insufficient to adopt the "tit-for-tat" approach that often is detectable when believers with differing views try to plan worship. In such situations one side agrees to more Latin music in the Mass if the other side agrees that this music can be accompanied by guitar and bass. Common

[1] For a more complete report of this meeting see the *WE BELIEVE! Newsletter* 4:2 (April, 1999) 1–3.

ground, however, is not achieved with "I'll give you three genuflections and put the hand-washing back in the liturgy if you let the people stand during the Eucharistic Prayer." While a crass characterization, this type of ritual bartering is relatively common. It is especially apparent in the building or renovation of worship spaces. Agreement on the floor plan, materials for the altar, proportion of pews to chairs and the placement of the tabernacle are often achieved through a kind of brokering that would make the United Auto Workers and General Motors blush. Unfortunately, however, the building that results from this kind of negotiated settlement seldom achieves the quality of integration or even artistic merit of a new GM mini-van.

One alternative to a type of common ground achieved through renegotiating artistic, theological or legal boundaries, is to discover if there is some other shared lens which can be adopted by all sides in the liturgical debate. Is there some prism that all sides can employ for viewing the worship event which, at the same time, allows for the multiple refractions of that worship necessary in this very diverse Church? Is there some new optic, apart from law, or history, or the new ritual books—an optic yet unclaimed by either side and untarnished by previous skirmishes, whose ownership from the start could be shared.

Moving from a visual to linguistic analogy, we might ask, can the varying sides in the liturgy debate acquire a new vernacular which can both anchor and further the common ground discussion? One definition of a vernacular is that it is a "nonstandard" language or dialect of a place, different from the native, everyday speech of an area. In this sense, vernaculars are sometimes employed to achieve linguistic common ground amongst peoples divided by many native dialects or languages. In India today, for example, while Hindi is the official language of the country, the foreign or "nonstandard" English language is an effective vernacular across the country enabling economic, political and social discourse.

One of the values of this "vernacular paradigm" is that it allows for the shared without requiring the abandonment of the individual or particular. People from Kerela in India, for example, still speak their native Malayalam among themselves, but through the employment of the nonstandard language of English they are able to converse outside their geographic, linguistic and cultural subgroup.

It seems that since the Second Vatican Council, Roman Catholics have lost their vernacular at many levels. Theologians, for example, formerly shared a common theological method called Neo-scholasticism. Now, as evidenced in the various theological debates, we not only have abandoned this common language, we often can not even recognize it when it is being spoken. Roman Catholics in the U.S. formerly shared a devotional vernacular, e.g., everyone knew how to say the Rosary, was

familiar with Benediction, and could sing at least the first verse of "Holy God, We Praise Thy Name" by heart. Our familiarity with the Tridentine Mass, "fiddle-back" vestments, and some Latin chant was also a kind of ritual vernacular, shared not only throughout this country but around the world.

Ritual vernaculars can be achieved by sharing a common musical vocabulary, a common legal framework, and even a common symbol system. These once shared vernaculars, however, have collapsed in the Catholic Church of the U.S. Furthermore, there has been so much critique and hostility over music, language, law and symbol that it seems unlikely that we will soon forge some common ground in any one of these areas. If common ground is to be achieved by establishing a shared vernacular which can at the same time respect the particularity of the various liturgical polarities, it will have to be in some arena where the stakes have not been set nor a line in the sand drawn.

One wonders, then, if common ground might be achieved through some shared vision of the basic purposes of worship. In particular, could common ground be broached if conversation partners were willing to think of worship as an act of pastoral care?

PASTORAL CARE SPOKEN HERE

In a recent article Andrew Greeley lamented some of the liturgical abuses laity must endure at the hands of untrained, authoritarian and enthusiastic parish staff members. As an antidote to these situations, Greeley proposed a reform of authority at the local level. He suggests that instead of imposing rules and demanding compliance by the laity as they approach the sacraments, the directors of music, liturgy, the RCIA and all the rest should invite, charm and enchant the laity (Greeley: 11). The result of this reform, according to Greeley, would be sacramental preparation and worship as rich and glorious celebrations of the presence of grace, reflected in the gracefulness of the parish staff.

The theological foundation for Greeley's turn to charm is an image of God that is inviting, attracting, and calling rather than controlling, directing and regulating. Citing von Balthasar, Greeley believes that the first step in contemporary American Catholicism is to apprehend the beautiful and perceive that it is good and then finally that it is true. Thus worship and sacraments need to be presented as elegant, moving, joyous, and memorable. Greeley concludes that beauty is the strongest and only really effective weapon for drawing the faithful closer to God and the Church (Greeley: 13).

The liturgical proposals of Greeley are almost always challenging and seldom without keen insight. Here, however, I do not believe Greeley has gone far enough. Charm or emphasis on the beautiful is not a sufficient basis for constructing liturgical common ground. One of the

many difficulties of this approach is demonstrated in the current debate around liturgical aesthetics, capsulated in the basic question, is beauty according to whom? Charm, like beauty, is in the eye of the beholder and part of our current division is precisely over our differences in this beholding. Furthermore, while turning ministerial training programs into "charm schools" has some real appeal, the alluring does not insure that the real needs of the people will be respected. Politicians and entrepreneurs by the score have demonstrated that charm can be very self-serving. Believers do not need to be enticed into worship by the pleasant; rather, they need to be honored and respected in that worship. Thus, rather than charming liturgical leadership we need a sense of worship as pastoral care.

Pastoral care can be defined as the Church's response to the personal, relational and spiritual needs of persons in the context and through the agency of the local community. Pastoral care from this perspective is an activity which focuses on the believer, in the hopes of bringing her or him to a quality of personal wholeness which is both life-giving and sanctifying. Suggesting pastoral care as a paradigm for liturgical common ground is not to suggest that liturgy can simply be reduced to an act of pastoral care. The "Constitution on the Sacred Liturgy," for example, teaches that liturgy is for the sanctification of people in Christ and the glorification of God (n. 10). Clearly, from this definition, liturgy cannot be reduced simply to an act of pastoral care. On the other hand, it would be difficult to consider liturgy authentically Christian without such care.

The ministry of pastoral care grows out of a profound respect for the particularity of the stories of individuals and communities. From its inception in the early Church, a central aim of pastoral care has been to attend to the human story in all its complexity. For many centuries, careful listening in the care of souls became a prelude to the application of the gospel through admonition, advice, or judgment. The modern practice of pastoral care, in an effort to avoid old moralistic patterns of ministry, attends to the emotional and social world of a person (Anderson and Foley: 44–45).

Listening carefully and responding accurately to the story of another is a true ministry. To be understood and accepted by another person is a treasured dimension of human living. It is also the first movement of any kind of care. We listen carefully in order to get another's story straight. We listen attentively to another so that our response connects with their understanding of their story. Too often, even in conversations with people we know and love, because we do not take the time to listen carefully, we are too quick to ignore or eager to advise. Empathy is in short supply. It takes time and careful listening to get another's story straight and be able to communicate that understanding accurately and compassionately.

Reconsider liturgical terrorism from the viewpoint of pastoral care. What has so often been missing from the current debates is not concern about things divine, but about attention to the stories and religious imaginations of worshippers in their quest for the divine. In most liturgy wars the various sides are relatively good about "standing up for God"; what we are less good at is caring for people in their pursuit of God. Yet, if the first purpose of the liturgy—if you believe the chronology of purposes outlined in the Constitution on the Sacred Liturgy—is focused on the sanctification of people, does that not require that we need to know and honor something of those people? And should we not respect that people know at least something of what is needed in their worship for their own sanctification?

Worship and worship preparation as an exercise in empathy and attentiveness to the human narrative translates into wedding preparation which does not begin with the rules. How often this preparation begins with musicians enumerating musical titles which cannot be used, wedding coordinators forbidding the use of rice, and presiders grilling the couple on their record of Mass attendance. How the situation changes when the preparation begins with musicians asking the couple what kind of music moves them, wedding coordinators asking the couple to describe their hopes for the ritual, and the presiders learning how the couple met and got engaged.

The "Constitution of the Sacred Liturgy" teaches that the liturgy is an action of Christ the priest and the body of Christ, the Church (n. 7). This means that the assembly is one of the subjects, one of the "doers" of the liturgy at the invitation and initiation of Christ. Too often, however, we turn the assembly, couples to be married, or other sacramental candidates into the object or consumer of the liturgy. We make liturgy the action of Christ and the ministers . . . or sometimes the ministers and Christ. Often liturgy becomes divisive because it begins with whatever liturgical paradigm the minister or leadership group has chosen to acquire, propagate and defend.

What would happen if we equipped both the liturgical assembly and liturgical leaders with the skills and desire to hear the stories of the other rather than hurl disjunctive bits of history or law at each other? How would our perceptions of that history and law be transformed when we learn of contemporary conversation and growth in faith through popular devotions, Latin motets or assembly-centered worship spaces? Specialists are very good about speaking of the needs of the assembly. How many of us, however, ever bother to ask them about their needs, much less take the necessary and demanding time to listen to their formulation of their need. In their classic volume on *Method in Ministry,* James and Evelyn Whitehead suggest that an effective threefold method for making any pastoral decision is to attend, assert and

then formulate a pastoral response. Too often pastoral ministers in general, and those concerned with liturgical matters in particular, move too quickly to responding without ever listening. In such cases, the result is action without empathy, and worship without care. It was such a situation which moved St. Paul to the brink of apoplexy in 1 Corinthians 11.

We need to help people care for, even love the liturgy. Even more, however, we need to help believers of every stripe love all other believers for whom the primary mode of sanctification is the liturgy. If we care for the people more than the liturgical books, canonical precepts, aesthetic paradigms and historical precedents, maybe we will fulfill the hope of the Council that liturgy will actually be an act of human sanctification. Maybe if we can model pastoral care for each other even in talking about the liturgy, we might already achieve in some antecedent way, an entry into liturgy as an act of pastoral care and source of common ground.

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Theology and Renewing the Structure of the Petrine Office

UT UNUM SINT AND THE BEGINNINGS OF DIALOGUE

In his encyclical *Ut unum sint,* Pope John Paul II acknowledged that a major obstacle to church unity is the papacy. He invited leaders and theologians of all Christian Churches to engage with him "in a patient and fraternal dialogue on this subject, a dialogue in which, leaving useless controversies behind, we could listen to one another, keeping before us only the will of Christ for his church . . . ." (n. 94).

John Quinn, retired archbishop of San Francisco was one of the first to respond to this invitation. Others have since joined the dialogue (Buckley; MacEoin; Pottmeyer; Puglisi; Schatz; Zagano and Tilley).

Several concerns are commonly expressed. One is papal centralization, the absorption of all ecclesiastical authority in the papal office (Pottmeyer: 18–19). Another is papal absolutism (Pottmeyer: 28–33), which tends to locate the papal office outside and above the Church. Canon, 333, 3 states, "There is neither appeal nor recourse against a decision or decree of the Roman Pontiff." In theory, papal authority is limited (Granfield). In practice the pope functions as an absolute monarch (Quinn: 96–97). A third concern is micromanagement, the failure to respect the principle of subsidiarity in the governance of the Church. Through the operation of the curia, papal authority is introduced into situations and matters which could most appropriately be dealt with by bishops, metropolitans, or episcopal conferences (Quinn: 151–64). Finally, the Roman curia is a bureaucracy which has developed its own agenda, namely, to preserve the Church from change and to maintain and enhance the power it exercises in the name of the pope. It continues to interpose itself between the pope and the bishops, thus displacing the bishops as the principal advisers of the pope.

PROPOSALS FOR REFORM OR CHANGE

Archbishop Quinn has proposed specific reforms. First, papal centralization must be reversed by developing institutions which give concrete effect to the doctrine of episcopal collegiality, e.g., episcopal conferences and the Synod of Bishops (Quinn: 102–16).

Second, bishops should be appointed in a way that gives the clergy and people of the diocese, as well as the bishops of the province to

which a diocese belongs, effective input in the selection of the person to be chosen (Quinn: 128–39).

Third, the College of Cardinals is "a college within a college, in a sense making the rest of the College of Bishops a body of second rank" (Quinn: 143). It needs re-thinking and the process of electing the pope needs to be opened up to participation by leaders of episcopal conferences, lay people, and the diocese of Rome (Quinn: 143–53).

Finally, the Roman curia needs to be thoroughly reformed by (1) reducing the number of bishops and clergy and introducing more lay people into the central governance of the Church; (2) limiting the terms of members of the curia to diminish the "[p]roprietary instincts and the feeling of having all the answers . . . nourished by extended tenure" (Quinn: 174); (3) improving the process of selecting members of the curia by soliciting input from the local church of the prospective member; and (4) establishing a commission for the reform of the curia because of the complexity and size of the task (Quinn: 171–77). "The overall goal of curial reform is decentralization, susidiarity, and collegiality" (Quinn: 176).

THE PRIMACY: OBSTACLE TO STRUCTURES FOR COMMUNION

The nature of the Church as a universal communion of churches requires a unity that respects diversity. The Petrine ministry exists to safeguard and promote communion in faith and charity. To render the Petrine office a servant of communion rather than a source of division, the Pope himself says:

> All this [the tasks of the Petrine ministry], however, must always be done *in communion* (emphasis added). When the Catholic Church affirms that the office of the bishop of Rome corresponds to the will of Christ, she does not separate this office from the mission entrusted to the whole body of bishops, who are also "vicars and ambassadors of Christ." The bishop of Rome is a member of the "college," and the bishops are his brothers in the ministry. . . . I am convinced that I have a particular responsibility in this regard, above all in acknowledging the ecumenical aspirations of the majority of the Christian communities and in heeding the request made of me to find a way of exercising the primacy which, while in no way renouncing what is essential to its mission, is nonetheless open to a new situation (no. 95).

However, good intentions are not enough. They must have institutional form. Synodal structures are needed to give concrete effect to the collegiality.

But, truly synodal and conciliar structures would seem to be excluded by the way Vatican Council I defines papal primacy:

> that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate; to which all, of whatever rite and dignity, both pastors and faithful, both individually and collectively, are bound by their duty of hierarchical subordination and true obedience, to submit, not only in matters which pertain to faith and morals, but also in those that pertain to the discipline and government of the Church throughout the world, so that the Church of Christ may be one flock under one supreme pastor through the preservation of unity both of communion and of profession of the same faith with the Roman Pontiff (Neuner and Roos: 224–25).

The severity of the definition of papal primacy suggests an absoluteness that brooks no limitation. Nevertheless, conciliar debates preceding the definition indicated some of the limits on primatial authority: law (divine, natural and ecclesiastical), dogma, the personal capacity and historical situation of the pope. Theologians have pointed to others: collegiality, subsidiarity, *sensus fidelium,* and the new ecumenical climate (Granfield).

In fact, however, as important as these limitations are for theology, they exist only in theory, and except in the most extreme cases could never be enforced. The pope is held to be accountable to God and to God alone for his actions.

The Pope's ardent desire for a Petrine office that fosters Christian unity cannot be at the expense of primatial power, as he himself says, "With the power and the authority, without which such an office would be illusory, the bishop of Rome must ensure the communion of all the churches" (no. 94).

Are there theological foundations upon which to erect structures that enable and require the exercise of primatial power in communion without diminishing the essential nature of the Petrine office?

THEOLOGY AND STRUCTURES FOR COMMUNION

Three traditional understandings of the Church and of faith go a long way toward creating the theological foundations needed to erect structures which ensure a primacy exercised in the communion. First, the Church is "one complex reality which comes together from a human and a divine element"(*Lumen gentium,* n. 8 in Flannery: 357). Second, the risen Christ continues to guide and build up the Church through his Spirit.

> Guiding the Church in the way of all truth (cf. Jn. 16:13) and unifying her in communion and in works of ministry, he [the Spirit of Christ] bestows upon her varied hierarchic and charismatic gifts, and in this way he directs her and adorns her with his fruit (cf. Eph. 4:11-12; I Cor. 12:4; Gal. 5:22) (*Lumen gentium,* n. 4, in Flannery: 352).

Third, the principle of economy in matters of faith and practice, that is, "in order to restore communion and unity or preserve them, 'one must impose no burden beyond what is indispensable" (Acts 15:28). (*Unitatis redintegratio,* n. 18 in Flannery: 467).

The Complex Reality of the Church

First, the Church is a complex reality in which a human element is united to a divine element.

> For this reason the Church is compared, not without significance, to the mystery of the incarnate Word. As the assumed nature, inseparably united to him, serves the divine Word as a living organ of salvation, so, in a somewhat similar way, does the social structure of the Church serve the Spirit of Christ who vivifies it, in the building up of the body (cf. Eph. 4:15) (*Lumen gentium,* n. 8, in Flannery: 357).

Today the divine element is often separated from the human element, as in the expression, "it is not the church that has sinned, but some of its members." Rather than a sacrament, a sign and instrument of salvation, the sign of the presence of the Spirit who accomplishes through it the work of salvation, at one and the same time a sign and cause of grace, the Church becomes an abstraction, a kind of *tertium quid*. Instead of a complex reality in which the social structure of the Church serves the Spirit of Christ as a living organ of salvation, the Church becomes an abstract reality interposed between Christ and his people, as if the Church was something other than the assembly of Christians united by baptism to Christ, their head. No one doubts the need to distinguish between the divine head of the Church and its human and sinning members, but the very mystery of the Church is the unity between Christ and the members of his body, a unity that makes of head and members, sign and instrument of salvation.

This abstract way of thinking and talking about the Church as if it were something other than this actual, historical, complex human and divine reality vivified by the Spirit of Christ is dangerous. There is a tendency to look for the faith of the Church elsewhere than in the human community of believers insofar as they are united to Christ their head. When leaders of the Church invoke the authority of the Church, the Church in whose name they act is often an abstract reality with little or no connection to a concrete people joined to Christ who manifests his authority only through them as the visible body of Christ. The Church as abstract reality is easily manipulated and can be made to say and do any number of things. The Church as abstract reality can also be the vehicle by which one escapes the concrete constraints of the

real, living Church, while still maintaining the illusion that one is in the Church not apart or above it.

All church leaders from pope to the most minor of ecclesial ministers must be really in the Church, the concrete historical people united to Christ in the Spirit. No one can speak or act in the person of Christ, who does not speak and act in the person of the Church.

The Church is Ruled and Guided by its Risen Lord

Sometimes the impression is given that the title "Vicar of Christ" designates the pope as the one who replaces Christ as head of the Church on earth, as if Christ were no longer present in his Church, and therefore, the pope is the steward who cares for the property of an absentee landlord.

Such ways of speaking can lead us to forget that the risen Lord is ever present in and to the community of his disciples. He guides the Church through the gift of his Spirit to all who believe in him. He is the *only* head of the Church. All other leadership is in relationship to Christ and subject to him and his Gospel. Jesus Christ is the absolute center of the community; it's whole life revolves around him; Jesus alone gives meaning to everything in the community.

Sadly, a papal ideology created out of centralization of authority, sovereign primatial power, and infallibility tends to displace Christ from the center of the Church to its periphery. One forgets that the authority of the pope belongs not to him but to the Church and ultimately to Christ. The pope exercises the Church's authority, given to it by Christ. One forgets that the pope is not the shepherd of God's people but the servant of Christ who continues to shepherd his people and that all pastoral authority not only comes from Christ but must be exercised in constant dependence on him.

The Petrine ministry has authority only to the degree that it is transparent of Christ, a lens which is not itself the object of sight, but which enables a clear vision of Christ in all that is said and done. Only in real, actual, communion with the whole Church can the Petrine ministry be truly transparent of Christ and possess the authority it must have to discharge its mission. Effective ecclesial communion exists only when all share in common, not submission to Petrine ministry, but submission to Christ, whose servant Peter is.

Perhaps, too, now is the time to rid ourselves of the secular ideologies of monarchy, sovereign power, and symbols of imperial pomp: thrones and crowns, gold crosses and jeweled rings, coats of arms and flags, purple robes and scarlet silk, symbols and titles of royalty. Perhaps such things were once useful. Today they are the stuff of pious spectacles and entertainments, but hardly capable of bearing the message of the gospel.

Christ continues to rule and guide his Church through his Spirit which he gives to all who believe him. Because the Spirit dwells in each member, all members of the Church are fundamentally equal, having equal access to the Father. The Spirit endows each with charisms for the benefit of the whole Church. The indwelling Spirit constitutes both the freedom and the obligation to exercise the Spirit's gifts for the benefit of the community. Therefore, fidelity to Jesus requires of the community and its leaders that they recognize the gifts of each member and facilitate their exercise.

Because in Christ all Christians are fundamentally equal and each is endowed with gifts of the Spirit given for the good of the whole Church, it is essential that the principle of representation be restored at all levels of church governance. This is not a question of democratization. This is not about voting. This is about respect for the Spirit and the gifts of the Spirit granted to every believer. The Spirit is the very life of the community; its ultimate vitality depends on its continuing relationship with the Spirit. The dwelling place of the Spirit is not an abstract Church, but the concrete reality of the assembly of all believers, who individually and collectively have received the Spirit of Jesus and of Jesus' God. Ultimately, the principle of representation is about accountability on the part of all church leaders to the Spirit dwelling in the Church. The Church has an obligation not to sin against the Holy Spirit.

Finally, because it is through the gift of his Spirit to each member of the Church that Christ leads and guides his Church, the ministry of leadership at all levels is in service to the leadership of Christ. At the heart of all leadership in the Church is the ministry of discerning what the Spirit is speaking in the community, where the Spirit is leading the community. There can be no "teaching Church" without there first being a "learning Church."

Because through his Spirit given to all believers Christ continues to rule and guide his Church, synodal and conciliar structures are necessary at every level of the church's governance. The Petrine ministry exists to facilitate and promote the development of these structures as real occasions for discernment, as opportunities for learning from the experience of the multiple and diverse communities that make the Church catholic. The leadership that characterizes a genuinely Petrine ministry is one grounded on persuasion not power. If we have learned nothing else in the last two millennia of Christian life, we should have learned that when the Church uses power it divides not unites. The axiom of Lord Acton, "All power corrupts and absolute power corrupts absolutely," has been verified abundantly in the life of the Church. Not only does power corrupt those who exercise it, but even more disastrously it corrupts those who are the objects of the exercise of power. The first and most tragic victim of power is the truth.

The Principle of Economy in Faith and Practice

In *Ut unum sint* Pope John Paul II, lists the principal tasks incumbent on the pope as primate of the universal Church. These include (1) vigilance over the proclamation of the word, the celebration of the liturgy and the sacraments, the Christian life, mission, discipline in the Church, the requirements of the common good of the Church when threatened by personal self-interest; (2) the duty to admonish, caution, and at times declare an opinion irreconcilable with the unity of the faith; (3) the duty to speak in the name of all pastors when circumstances require it; and (4) the authority under strict conditions to declare that a doctrine is a matter of divine faith (no. 94).

To exercise the Petrine primacy in communion is to affirm the rightful autonomy that belongs to a particular church, whether led by patriarch, metropolitan, or bishop. There can be no communion without autonomy. Without autonomy there can only be the master-slave relationship. Autonomy is not independence, but the right of a particular church to realize its Christian life in terms of the genius of its own people, while maintaining communion with the other churches of Christ to ensure the evangelical authenticity of its own life. What is required, therefore, to protect the autonomy of particular churches is that principle of economy which echoes the judgment of the Council of Jerusalem, namely, "in order to restore communion and unity or preserve them, 'one must impose no burden beyond what is indispensable' (Acts 15:28)" (*Unitatis redintegratio*, n. 18 in Flannery: 467).

How would the principle of economy function in the present instance? First, the primatial office is essentially an episcopal and pastoral office, exercised in collaboration with the other members of the college of bishops. (*Ut unum sint* nos. 94–95). To watch over, to supervise the life of the churches is a responsibility that belongs to the whole college of bishops. The vigilance that the pope is expected to exercise over every aspect of Christian life in all the particular churches can only be exercised in collaboration with the leaders of these churches, that it is only in fraternal communion with these leaders that the pope can expect to acquire the knowledge and understanding required for vigilance that respects autonomy, and that it is only in communion that trust, (without which there can be no communion, no vigilance) is nourished among all the leaders of particular churches and between them and the pope. Structures for on-going consultation with the leaders of particular churches becomes an essential element in exercising appropriate vigilance.

Much the same can be said of the pope's duty to speak for all pastors in circumstances which require it. His responsibility is to speak for, not instead of, all pastors. The Petrine office must have structures for ongo-

ing consultation to develop and maintain the communion needed to meet the obligation to speak for all pastors not simply in place of them.

Secondly, the primacy of the pope should be exercised in accord with the principle of subsidiarity. It provides that "any aspiration of an individual within the framework of the common good—whether for his or another's benefit—should be accorded liberty, protection and, if need be, eventual support from society as a whole" (Utz: 181). This principle governs the actions of society in two ways: non-interference with the activities of individuals or lesser societies when these are capable of the tasks appropriate to them, and assistance to individuals and lesser societies when they are not able to perform appropriate tasks (Utz: 177).

Joseph Komonchak points to some elements which are commonly included in definitions of subsidiarity: social relationships and communities exist to provide help to individuals in their free but obligatory assumption of responsibility for their own self-realization; larger, "higher" communities exist to perform the same subsidiary roles toward smaller "lower" communities; communities must not just permit, but positively enable and encourage individuals to exercise their own self-responsibility and that larger communities do the same for smaller ones; communities must not deprive individuals and smaller communities of their right to exercise their self-responsibility; and because subsidiarity is grounded in the metaphysics of the person, it applies to the life of every society (Komonchak: 301–2).

Subsidiarity is not about a higher or larger community conceding to a smaller or lower community certain rights. It is not delegation. It is about assistance that a larger entity gives to a smaller for the sake of the self-realization of the smaller.

Finally, a third element to assure that in the name of restoring and maintaining unity no unnecessary burdens are imposed is the principle laid down by the Second Vatican Council in the "Decree on Ecumenism":

> While preserving unity in essentials, let everyone in the Church, according to the office entrusted to him, preserve a proper freedom in the various forms of spiritual life and discipline, in the variety of liturgical rights, and even in the theological elaborations of revealed truth. In all things let charity prevail. If they are true to this course of action, they will be giving ever richer expression to the authentic catholicity and apostolicity of the Church (*Unitatis redintegratio*, no. 4 in Flannery, 458).

In 1988 Avery Dulles proposed ten theses to serve as criteria by which to assure unity in essentials and adequate freedom for diversity (Dulles: 32–47). While Dulles was concerned only with doctrine, the

principles expressed in these theses are specific applications of the principle of economy to the whole range of Christian life, discipline, worship and doctrine. In effect what these principles do is urge minimalism in what is defined as normative for Christian life, discipline, worship and faith.

1. Authentic ecclesial communion requires a measure of agreement on what constitutes Christian life, discipline, worship and doctrine.

2. Complete accord on every dimension of Christian life is neither possible nor desirable, and therefore not necessary.

3. To determine where agreement is necessary, the hierarchy of importance that exists in matters of Christian life, discipline, worship, and doctrine must be the criterion.

4. The basic essentials of Christian life, discipline, worship, and doctrine are expressed in Scripture, the ancient creeds of the Church, the trinitarian and christological decrees of the first five centuries, the ancient liturgies, the sacraments of baptism and Eucharist, and the kinds of worship and practice that flow from them, as well as the moral teachings common to the churches in the first centuries. Agreement on these basic essentials constitutes a considerable measure of ecclesial communion.

5. The major Christian Churches already share a large measure of agreement on these essentials.

6. Different churches can come into closer communion if they recognize that matters of Christian life, discipline, worship and doctrine that each church considers binding on its own members, even if not considered to be true by other churches, at least are recognized by other churches as not manifestly repugnant to the revelation given in Christ.

7. In the interest of communion, churches should insist only on the doctrinal, liturgical, and sacramental minimum required for a mature and authentic Christian faith and life, and that all doctrines and practices formulated or established in response to past historical crises should be carefully reviewed to see whether they must be imposed as tests of orthodoxy and orthopraxis today.

8. By reinterpreting matters of Christian life, discipline, worship, and doctrine, in a broader hermeneutical context, the limitations of controverted doctrinal formulations and ecclesial practices can often be overcome so that they gain wider acceptability.

9. In some cases substantive agreement can be reached without the need to impose identical doctrinal formulations or liturgical practices.

10. Finally, for the sake of agreement on essential matters of Christian life, discipline, worship, and doctrine, what is binding in each tradition must be carefully scrutinized and jointly affirmed with whatever modifications, explanations, or reservations are required in order to appease the legitimate misgivings of the churches in communion.

The tendency of the modern papacy to multiply authoritative teachings and make every disciplinary and liturgical practice normative makes papal vigilance in these matters intrusive and burdensome. What is called for is a realistic hierarchy in matters of Christian life, discipline, worship, and doctrine.

CONCLUSION

In response to the invitation of John Paul II to open a dialogue about the papal office, considerable dissatisfaction has been expressed. Papal centralization, absolutism, micromanagement, the way bishops are appointed and the role of the curia are prominent issues. Fundamentally, there has been a failure to make effective the collegiality existing between the pope and the bishops. The Petrine primacy can be an effective instrument of unity only if it is exercised in the context of real communion. This requires the development of synodal and conciliar structures at every level of the Church, structures which threaten the primatial authority of the pope, as now conceived and practiced. What may help overcome the impasse is a search for ways to create a different theological context in which to understand the primatial power of the Petrine office. Among the many theological considerations that would help establish a new context, three seem to be useful: refocusing on the complex reality of the Church which unites the divine and the human; greater attention to the risen Lord as the one who rules and guides his Church through his Spirit poured out into the hearts of the faithful: and the principle of economy in matters of Christian life, discipline, worship, and doctrine. The dialogue has just begun. It will require much patience and charity. Only the Spirit will lead us to its conclusion in a deeper communion among all Christians.

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Mystics and the Cosmic Nature of Christ

Mystics are rather odd types of people. Rarely seeing themselves apart from the ordinary, they tend to live the most extraordinary lives. In the Middle Ages, mystics abounded. Whether the turbulent times in Church and society propelled women and men to seek divine refuge or simply the new emphasis on the humanity of Christ provided an attractive lure, mysticism and mystical writings enjoyed immense popularity. Beginning with the Cistercians in the twelfth century and continuing with the Beguines and Franciscans in the thirteenth century, mystical life, centered on the humanity of Christ, flourished. The term "humanity of Christ" did not mean exactly the historical Jesus of the Romantic quest but the Christ, the Word of God, who took on flesh in poverty and humility, born with the sign of the cross; the one who suffered and died and resurrected and whose suffering and death left us an example to follow (1 Pet 2:21).

Although the Beguines, the women mystics of the Lowlands, prove to be outstanding mystics, still their mysticism, influenced by Cistercian spirituality, bore the residue of Neoplatonism, at least in the more speculative stages. It was to the Franciscans, however, that mysticism, born from the side of the humanity of Christ, found new incarnational meaning. By this I mean that devotion to the humanity of Christ, as the foundation of mystical life, led Franciscan mystics more deeply into the heart of the created world. Rather than transcending the world in a sort of Neoplatonic flight, mystics came to embrace the world, as if the world itself revealed the single face of God.

In this essay I would like to highlight the mysticism of some early Franciscans as one which began with the humanity of Christ and culminated with the cosmic Christ. Through imitation of and devotion to the humanity of Christ, these mystics not only arrived at union with God but, moreover, they arrived at union with the world in God. That is, if the humanity of Christ became the path to the divine, mystics discovered [in a mystical way] that Christ's humanity was not simply the earthly life of Jesus but the whole of creation—the body of Christ.

Without trying to juxtapose the world of the thirteenth century with that of the twenty-first, I would suggest that Franciscan mysticism has something to contribute to the contemporary understanding of Christ. In our time the Jesuit Pierre Teilhard de Chardin, whose Ignatian spirituality of devotion to Christ bore a Franciscan influence, struggled to

articulate the significance of the cosmic Christ. Stretching Catholic doctrine to the limits of an evolutionary world, Teilhard posited a third nature of Christ. By this he indicated that the cosmic Christ is neither a principle of divinity nor a vague construct of humanity but the truly divine, God, united to the flesh, and thus to the cosmos, in the resurrected Jesus Christ. Teilhard's notion of a third nature of Christ propelled him to the edge of orthodoxy and, perhaps for some, heresy (De Lubac: 40). And yet what he tried to articulate was already known by mystics centuries before, at least by way of experience. Thus, what we have honored in the saints, we have condemned in the scientist-mystic.

History aside, however, the evolutionary world we now find ourselves in impels us to be open to change and to new patterns of thinking—not to dissociate the past but to bring the best of it into the present so as to move into the future. With this in mind, I would like to explore the third nature of Christ, the cosmic nature, by returning to two medieval mystics, Francis of Assisi and Angela of Foligno. I would like to briefly examine their paths to the cosmic Christ and compare their experience of the cosmic Christ with that of Teilhard de Chardin in an effort to illuminate Teilhard's notion of the cosmic or third nature of Christ.

FRANCIS OF ASSISI

In his book *Up From Eden*, Ken Wilbur states that the saints are the growing tip of human consciousness (Wilbur: 13). The saints experience a precocious evolution of consciousness such that their awareness of themselves and their world is, in some ways, out of sync with their contemporaries. Francis of Assisi falls into this category. It is hard to imagine that a simple little man from a small medieval town in Italy could be described as "evolutionary" but, indeed, Francis was just that. By "evolutionary" I mean that through his relationship with Christ, Francis's life not only matured in Christ but through growth, change and new patterns of relationships, his life became integrated into that of Christ. We can identify this evolution of consciousness as a penetration into the mystery of the Word of God incarnate in the person of Jesus Christ. What we discover in Francis is that this Word became the very center of his life, the ground of his existence.

The beginning of Francis's life is legendary. Francis, the dreamer and joyful rogue of Assisi, encountered the Crucified Christ in the broken-down church of San Damiano, and experienced a personal conversion. His deep experience of God through this encounter brought him to a conscious awareness that the fulfillment of his life could be attained only in God. According to his biographers, Francis's life progressed in conformity to Christ. Through his devotion to the humanity of Christ, particularly the Crucified, Francis grew in the likeness of Christ which was expressed in compassionate love. Discovering the personal love of

God through the cross of Jesus Christ, Francis's life changed. He relinquished his status in Assisi society, including his desire for wealth and fame, took on the cloak of a beggar and began to preach the gospel through a life of penance.

According to one of his biographers, Bonaventure of Bagnoregio, Christ Crucified formed the axis of Francis's transformation. We might say that Francis "evolved" into Christ through the power of love. By entering into relationship with the Crucified, Francis came to discover the truth of his own humanity, and he learned to love by suffering in, with, and for others. He began to "feel" first with Christ on the cross by "seeing" the suffering of Christ who he believed to be truly God. Through seeing and feeling the compassionate love of God in the Crucified, Francis came to see and feel with everyone he encountered and all things of creation. Because he came to see with the eyes of compassionate love, he began to love compassionately and this meant a crossing over to the other and a sharing with the other in suffering and joy. The more Francis grew in conformity to Christ the more truly human he became; thus, the more he grew in relationship to others, to his neighbor and to the world of creation. We can say that through his union with Christ, Francis developed a relational self, one that is integrally related to the community of the cosmos.

Francis's awareness of God in creation deepened through his relationship with Christ. Because of Jesus Christ, every person, every created thing, including all the elements of the universe, spoke to him of the presence of God. As his life progressed in union with Christ, he acquired a sense of unity with all things, calling each "brother" and "sister" because he recognized that each had the same primordial source as himself (Cousins: 254–55). Nowhere is this more eloquently expressed than in his *Canticle of Brother Sun:*

> Praised be you, my Lord, for Sister Moon and the stars,
> You have formed them in heaven clear and precious and beautiful.
> Praised be you, my Lord, for Brother Wind,
> And for the air—cloudy and serene—and every kind of weather,
> By which you give sustenance to your creatures.
> Praised be you, my Lord, for Brother Fire,
> By whom you light the night,
> And he is beautiful and jocund and robust and strong.
> (Armstrong and Brady: 39).

The *Canticle* is a joyful expression of Francis's sense of community, of relationship, of openness to the world that is created and sustained by the goodness of God. Although he does not specifically mention Jesus Christ in his *Canticle,* it is entirely penetrated by the mystery of Christ (Leclerq: 31). There is a profound "Christic" interconnectedness in the

Canticle that cannot be ascribed simply to the poetry of the song. Rather, Christ is the center of Francis's universe. Eutimio Da Arigma has described the *Canticle* as a hymn which proclaims the humanity of God as the "knot of cosmic interlacement" (Da Arigma: 73). God is with all creatures in a deep sense of being intimately related to all things in creation which are taken into his incarnation and transformed in his glory. The *Canticle,* therefore, reveals Francis's experience of the cosmic Christ, the crucified and glorified one, who has embraced all things in the diffusive love of God.

It is not without significance that the *Canticle* is composed at the end of Francis's life, one year before his death in 1226. As a hymn to the cosmic Christ, the *Canticle* expresses Francis's insight to the fullness of Christ's humanity. It is a testimony to the development of his God-centered consciousness born from the seed of his spiritual union with Christ. One might say that the more deeply he entered into the mystery of Christ, the more he discovered Christ in the world around him. Christ became the center of his very being through the power of love. Thomas Merton claimed that only in union with Christ, who is the fully integrated Person, can one become trans-personal, trans-cultural, and trans-social (Thompson: 256–57). Only in union with Christ, the One, can a person truly be united to the many, since as Word and center of the Trinity, Christ is both the One and the Many. Thus, the more Francis "ascended" to God in Christ, the more he "descended" in solidarity with each and every creature of creation. The more he was conformed to Christ, the more fraternal he became to each and every creature, referring to them as brother or sister (Cousins: 254). Francis came to recognize his interconnectedness to the universe because he came to perceive the truth of the universe—that all of creation is saturated with the goodness of God. And he perceived this goodness precisely in and through Christ. In union with Christ, therefore, Francis's vision of God expanded, from the God who spoke to him from the cross to his experience of God in the cosmos, where he discovered the diffusive love of God at the heart of creation. In this way the universe became his cloister and all the elements and creatures of the universe his family, for he recognized that everything had the same primordial goodness as himself. Through the integration of his life in Christ, Francis developed a "cosmic consciousness," an awareness that all things are imbued with divine love in the mystery of Christ.

ANGELA OF FOLIGNO

The mystical life of the late thirteenth century Franciscan, Angela of Foligno, is more complex than that of Francis but also more known since she left a detailed account of her mystical experiences. Like Francis, whose example she followed, Angela first began her journey by meditating on the Crucified Christ. Vivid and passionate in her love for the

Crucified, she expressed a deep desire for union with Christ. Poverty and suffering, in imitation of Christ, marked Angela's pilgrimage. The cross became a mirror in which she began to attain self-knowledge and recognize her own poverty before God.

The Crucified Christ, as Mary Meany points out, became Angela's dialogue partner. As she began to feel the presence of the cross within herself, her soul "liquified" in the love of God (Meany: 55). Her personal relationship with Christ became so intense that she began to experience a transformation in God. Yet, it was not simply the humanity of Christ that impelled Angela to greater union. Rather, it was precisely her experience of God in Christ that made her journey truly mystical. Her experience of Christ in his suffering humanity was, at the same time, her experience of God. Throughout her writings, she refers to Christ as the "God-man," indicating that her meditations on the sufferings of Christ were not simply a morbid attraction for pain but the experience of God's presence in Christ. One time, she states, she was meditating on the great suffering Christ endured on the cross and was filled with such sorrow over his pain that she could no longer stand on her feet. As she sat down, she felt her deep sorrow transformed into joy, a certainty of joy, she states, because she realized she was standing in the presence of God (Lachance: 146).

This experience of the divine in the suffering humanity of Christ led Angela not only to the truth of her own humanity but to a deep understanding of God's love for the whole creation. Through her identification with the Crucified Christ she discovered, like Francis, that the world is permeated with the goodness of God. At one point she hears God say to her: "It is true that the whole world is full of me." Then she states: "I saw that every creature was indeed full of his presence" (Lachance: 149). Thus, Angela came to an amazing awareness that the created world was filled with the divine presence. Nowhere is this more explicit than in one of her visions where she exclaims:

> I beheld the fullness of God in which I beheld and comprehended the whole of creation, that is, what is on this side and what is beyond the sea, the abyss, the sea itself, and everything else. And in everything that I saw, I could perceive nothing except the presence of the power of God, and in a manner totally indescribable. And my soul in an excess of wonder cried out: "This world is pregnant with God!" Wherefore I understood how small is the whole of creation—that is, what is on this side and what is beyond the sea, the abyss, the sea itself, and everything else—but the power of God fills it all to overflowing (Lachance: 169–70).

What is significant about this vision is that it takes place at Mass, as Angela is preparing to receive the Eucharist. Although it is not explicit

in the text, it seems to occur around the time of consecration. Immediately after this vision Angela hears God say to her, "behold now my humility," and then describes the moment of the elevation of the body of Christ. At the moment of elevation, she hears God say: "Behold, the divine power is now present on the altar" (Lachance: 170). Taking the various parts in concert, we may say that Angela perceives creation as replete with the goodness of God, a love of God that is immense and powerful precisely because it is humble and self-giving. And this humble, self-gift of God's love is present in the body of Christ which recapitulates, according to Angela, the entire creation.

Although Angela's mystical life is much more complex than what is recounted here, still the essential elements of her life complement that of Francis. Both begin with a personal love of Christ Crucified, such that each mystic's loving relationship with God leads to a transformation of self in God. The "I" becomes "thou" and the "thou" becomes "I" (Lachance: 205). For Angela, this relationship in love leads to the truth of herself and the truth of God, namely, that the world is "pregnant with God" (Lachance: 170). Such truth is revealed in and through her relationship with Christ; she realizes that the God-man is what the whole creation is about, that is, the body of Christ is, indeed, the whole of creation.

Thus, like Francis, Angela encounters the cosmic Christ in and through the humanity of Christ. What she discovers is that the humanity of Christ, in which God is present, is not simply the man Jesus but the entire creation. Only one who is willing to enter into the mystery of Christ can learn this truth through the poverty and suffering of the cross. The more deeply one enters into the mystery of the God-man, the more clearly one sees the truth of reality. As Angela proclaimed: "the more perfectly and purely we see, the more perfectly and purely we love. As we see, so we love" (Lachance: 242).

PIERRE TEILHARD DE CHARDIN

While the early Franciscan mystics left their mark on the history of spirituality, their influence spread broadly into lives well beyond the Middle Ages, not the least of whom was the founder of the Jesuits, Ignatius of Loyola. Thus, it is not surprising that a contemporary Jesuit, Pierre Teilhard de Chardin, should display a mysticism that resonates with that of the early Franciscans. Unlike the medieval Ptolemaic world of Francis and Angela, however, Teilhard wrote in the context of an evolutionary world, absorbed with the idea that the desire for union with God was not a matter simply for the believer but encompassed the whole universe. In his classic the *Divine Milieu,* he described the centrality of Christ, the Omega point of the universe, and the task of the Christian in bringing to conscious awareness the whole of the universe as the body of Christ.

Teilhard's notion of a Christic universe and, in particular, his emphasis on the cosmic or third nature of Christ, cannot be understood apart from his own spirituality. The intimate relation between God and world in Christ that Teilhard grasped arose from the inner core of his own devotion to Christ. Whereas Francis and Angela were attracted to the Crucified Christ, Teilhard had an ardent devotion to the Sacred Heart. It is in this Heart, he wrote, that "the conjunction of the Divine and the cosmic has taken place. . . . There lies the power that, from the beginning, has attracted me and conquered me . . . . All the later development of my interior life has been nothing other than *the evolution of that seed*" (Faricy: 13–14).

The Sacred Heart for Teilhard was the Heart of Matter. It was here that God's love for the whole of the universe was revealed. His response to the Sacred Heart was one of love, action and will, since this Heart was the very wellspring of his life. As he himself confessed: "the Sacred Heart has been good to me in giving me the single desire to be united with him in the totality of my life" (Faricy: 16). Just as the cross was the transforming axis in the lives of Francis and Angela, so too, for Teilhard, the Sacred Heart formed such an axis. In one of his journals he writes: "*The Sacred Heart:* Instinctively and mysteriously for me, since my infancy: the *synthesis* of Love and Matter, of Person and Energy. From this there has gradually evolved in me the perception of Omega—the universal cohesion in unity" (Faricy: 17–18).

What Teilhard discovered in the Heart of Jesus was the same diffusive love of God that Francis and Angela discovered in the cross of Christ. The Franciscan theologian, Saint Bonaventure, described the Crucified Christ as the heart of the microcosm (human person) and macrocosm (creation) in the same way that Teilhard perceived the Sacred Heart, the Heart of God, as the Heart of the cosmos. From this Heart, he indicated, radiates the fire of divine love, that radiating energy that energizes and propels this evolutionary universe toward Christ-Omega. As Robert Faricy writes:

> Through the symbol of the Sacred Heart, the Divine for Teilhard, took on the properties, the form, and the qualities of a Fire capable of transforming anything and everything through the power of its love-energy. Christ, his Heart, a Fire, capable of penetrating everything—and which, little by little, spreads everywhere . . . because the center of Centers of all things is the heart of Jesus, the energy that moves the world forward into the future and that unites persons around their personal Center is love (Faricy: 22–23).

From the personal seed of devotion to the Sacred Heart, therefore, what we see emerge in Teilhard is a conviction that Christ is the center of the universe, the form of the universe, and the goal to which the

evolutionary world is directed. Christ is not merely Savior *of* the universe, as if the universe, essentially distinct from Christ, went awry and needs repair. Rather, the universe belongs to Christ. It is Christ who gives meaning and direction to the universe because, as Teilhard noted, Christ is the *form* of the universe. This Pauline notion is encapsulated in the Letter to the Colossians (1:16-17) where the author writes: "In him everything in heaven and on earth was created, things visible and invisible, whether thrones or dominations, principalities or powers; all things were created through him and for him . . . and he holds all things in unity."

The belief in Christ the Center, the Heart of God as the power of love in an evolutionary universe, led Teilhard to claim that the universe is not a mere collection of parts but rather a *totum,* an organic whole. It is a *dynamic* coherence in which every element is intrinsically related to every other element. While the human person represents the highest shoot of the upper thrust of this evolution and, as microcosm, totalizes this whole, it is the human nature, assumed by Christ that effects the ultimate totalization of the universe in the mysteries of creation, Incarnation and redemption. Humankind, totalizing the universe, becomes itself totalized in the incarnate Christ. As Zachary Hayes states: "We discover in a deeper sense, in what we see and hear and touch in Jesus, the divine clue as to the structure and meaning not only of humanity but of the entire universe" (Hayes: 7).

THE COSMIC NATURE OF CHRIST

Although Teilhard's language betrays centuries of difference from the medieval world of Francis and Angela, his spirituality shares common ground with them. Personal devotion to the humanity of Christ, entering into the mystery of Christ in one's life, leads one to the realization of the cosmic Christ at the center of the universe. While Teilhard was involved in World War One at Dunkirk, he wrote the following prayer during Easter Week of 1916:

> Lord Jesus Christ, you truly contain within your gentleness, within your humanity, all the unyielding immensity and grandeur of the world. You the Center at which all things meet and which stretches out over all things so as to draw them back into itself: I love you for the extensions of your body and soul to the farthest corners of creation through grace, through life, and through matter . . . I love you as a world, as *this* world which has captivated my heart . . . Lord Jesus, you are the Center toward which all things are moving (Faricy: 46).

Unlike Francis and Angela whose simplicity and illiteracy precluded the need to theologize their experiences, Teilhard was impelled

to describe the cosmic nature of Christ. In his writings he describes the cosmic nature as follows: "Between the Word on the one side and Man-Jesus on the other, a kind of 'third Christic nature' (if I may dare to say so) emerges . . . that of the total and totalizing Christ" (Lyons: 183). Thus, for Teilhard, there is in Christ a divine and human nature, and a third nature which is cosmic. While the term "third nature" *prima facie* has ontological and epistemological difficulties, it must be considered within the context of Teilhard's evolutionary world in which matter and spirit form a continuum. That is, Teilhard's use of the term "nature" is not in the context of Aristotelian categories.

Rather, the third nature involves the notion of the mystical body pressed to its limits, that is, the body of Christ embracing the whole cosmos. By "third nature" Teilhard indicated that Christ is related organically not simply juridically to the whole cosmos. It is a nature contingent on the humanity of Christ but not subordinate to his divinity. Since the cosmic Christ is the resurrected Christ, this third nature or cosmic nature emerges from the union of divine and human natures so that it is neither one nor the other but the union of both, although it exists on the side of creation. James Lyons states that Christ, in his third nature, is the organizing principle in Teilhard's evolving universe. Whereas the Alexandrian Logos was the organizing principle of the stable Greek cosmos, today, Lyons states, we must identify Christ with a "new-Logos"; the evolutive principle of a universe in movement. Christ in his third nature is the prime mover of the evolving universe (Lyons: 185–86).

While theologians have not readily picked up Teilhard's idea of a third nature of Christ [or perhaps outrightly dispelled it], such an idea can impart new meaning to Christ in an evolutionary world. As Margaret Pirkl writes: "What happens when God's Word comes pouring out into nothingness is the universe. Revelation really begins not with the Bible but with creation. If, in fact, the universe is an external embodiment of the inner Word of God, there is something incarnational throughout the whole of creation" (Pirkl: 262). In this way, she states, in the incarnation there is a "perfect fit" because everything is made to resemble Christ (Pirkl: 264). And if this body of Christ has undergone death and resurrection, then everything has been transfigured and transformed in Christ; that is, the entire cosmos finds eternal significance in the humanity of the crucified and glorified Christ. This is the Christ that stands at the center of Francis's *Canticle,* Brother-Sun, the one who unites all of creation into a single body in which God dwells. As Bonaventure writes in one of his sermons: "All things are said to be transformed in Christ since—in his human nature he embraces something of every creature in himself when is he transfigured" (Hayes: 13).

Although the mystics struggled to articulate their experience of the cosmic Christ, what they tried to express was the profound import of

Christ's humanity for the universe—in and through this body God dwells in the entire creation. The cosmic body of Christ *is* God's presence in the world. And yet, what we see through the lives of the mystics is that we shall never find God present in the material world unless we have first found God within ourselves. Only the supremely personal can lead us to the Heart of the cosmos. For the mystics, devotion to Christ that develops into a true loving relationship with Christ leads to the cosmic Christ. It is the nature of *this* body which is the ground of eternal life in God.

Karl Rahner once remarked that the Christian of the future will be a mystic or will not be at all. Such a plea resonates with new urgency in the twenty-first century as we seek a fuller understanding of Christ in the face of an evolutionary world. Whether or not the doctrine on the two natures of Christ remains sufficient for the contemporary world is something theologians must ponder. We need to pay more attention to the theology of the mystics, however, who through prayer and personal devotion to Christ have climbed to the summit of Christ-Omega, the cosmic Christ, and discovered the whole creation "pregnant with God." After all, love goes further than reason. Theologians may continue to cling to ancient Greek formulas and forfeit the adventure of exploring the mystery of God in an evolutionary world. But what then of Christianity in the twenty-second century and beyond?

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> *In the Christian life, no distinction can be made between the giver and the receiver. Even when it appears that one person provides a service and the other receives the benefits of that service, the "giver" often receives the most benefit from such acts of charity. Thus, in 1995, during his pastoral visit to the United States, Pope John Paul II described a society "truly worthy of the human person" as one "in which none are so poor that they have nothing to give and none are so rich that they have nothing to receive.*
>
> —U.S. Catholic Bishops
> "In All Things Charity: A Pastoral
> Challenge for the New Millennium"

SIGNS OF THE TIMES

Barbara Valucas, S.S.N.D.

Women and Girls on the Threshold of the New Millennium

The word "threshold," so prominent in the Jubilee Year, challenges us with the image of a journey to be made. It suggests the need to go through a kind of passageway in order to come into a new, unknown place. The image of journey is very deep in the Judaeo-Christian tradition with its story of the journey of the Chosen People from Egypt to the Promised Land. In the midst of the jubilee and millennium journey themes in our culture, there is some value in drawing upon their richness in relationship to ministry to women and girls.

In his book *The Prophetic Imagination* biblical scholar Walter Brueggemann reflects on what gave the Chosen People the courage to make the Exodus journey. He suggests three sources of their courage: one related to the past; one to the present; and one to the future. *The past:* The Chosen People remembered God's goodness to them in their past before their enslavement in Egypt. This memory gave them some of the courage to make the journey. But the memory by itself was not enough. *The present:* They were very conscious of their suffering under the Egyptians. They had no power over their lives; they did not like their situation. This dissatisfaction gave more than a little of the impetus to make the journey. However, even this was not enough. *The future:* They had to be able to imagine a future that was different from their suffering in Egypt; they had to be able to imagine the Promised Land, the land flowing with milk and honey. It was this imagination for the future which, when *added* to their memory of the past and their dissatisfaction with the present that finally gave them the courage to make the difficult journey. This powerful story of exodus and liberation can help women and men today to understand the three perspectives necessary to enable women to cross the threshold into the new millennium in a way that can change the world. Each perspective also provides a clear challenge to those who minister with and to women today.

THE PAST

The past exists in our memories, leading to the first task of a liberating journey—to remember the past. However, such remembering poses a special challenge for women because so much of the history of women has been either buried or erased from the history of the world. For ex-

ample, Lithuanian archaeologist Maria Gimbutas discovered evidence of a culture of Old Europe (7000 B.C.E. to 4000 B.C.E.) characterized by a strong sense of the feminine divine. Her findings indicated that, in this culture, the burial mounds did not reveal any weapons or other evidence of physical violence. She suggested that there was a connection between a notion of the divine as nurturing mother and the ability to create a nurturing culture. How many women (or men) have ever heard of this idea or of how long it has been in the human consciousness?

More recently, the history that most of us learned in school has been the story of the political, military, economic and spiritual achievements of men. In the United States the National Women's History Project was initiated in 1980 by a group of women history teachers to correct this imbalance. In our ministry to and with women, how do we incorporate new research into the contributions that both ancient and modern women have made to the development of our Church and world? Before women can remember their history, they have first to uncover it, to discover the truth about themselves.

THE PRESENT

The present exists in our awareness. The second step on a liberating journey into the future is to tell the truth about the present. The Chosen People could not deny that they were suffering. Their children were being killed by the pharaoh; they were dying from the hard work of slaves; they could not worship God according to their traditions; they could not sing their sacred songs. They were treated by the Egyptians as if they were invisible; they existed only to serve the pleasure of those in power. Women also, if they are to journey into the future, must tell the truth about their lives before anything will change. Women have kept silent for too long about the ways in which they suffer because it has been taboo to talk about their sufferings. The Egyptians did not want to know about the sufferings of the Chosen People, and men in general do not want to know about the sufferings of women. If they know, they will have to change. Yet, the most important part of changing a sinful situation is to break the silence about it.

A recently published United Nations document summarized the latest international research about what the countries of the world have done to make life better for young women and girls around the world. While some progress has been made in the area of education, the greatest ongoing problem world-wide remains the sexual and physical abuse of young women and girls. In the developed world, it is possible to add "cultural abuse" as well. Psychologists such as Mary Pipher have documented the negative changes that take place in adolescent girls living in developed countries whose childhood self-esteem crashes into the cultural norms of being beautiful and thin—and silent.

One could ask: how much ministerial attention is given to adolescent girls, who have been identified as some of the most vulnerable members of our culture? Pipher maintains that they need the attention of adults the most at this time in their lives.

A vivid example of breaking the silence and telling difficult truth comes to mind. During World War II, Chinese and Korean women were used by Japanese soldiers as sexual slaves. Deeply violated and ashamed, these so-called "Comfort Women" kept silence for nearly fifty years about the atrocity they endured. It was only when they heard of the use of rape by Serbian soldiers against Bosnian women as a weapon of war that they spoke out in anger that such violence against women was happening again. They finally broke the silence and told the truth about their experience, testifying with courage and boldness, overcoming their shame in the face of seeing the crime repeated again. Breaking silence in the present about past suffering is the second step toward a less violent, more truly human world.

THE FUTURE

But just as remembering the past and telling the truth about the present were not quite enough for the Chosen People to make the journey to the Promised Land, so for women, also, there is a third step. The future exists in our imaginations, and in our willingness to work. When the Chosen People imagined the land flowing with milk and honey, it gave them the energy they needed to cross the desert toward it. People on the whole find it very difficult to change. We need our memories of the past and our realization of our present sufferings and hardships to push us into the future from behind. But we also need our images of a different future to pull us from in front. Between the push from behind and the pull from in front, we may take some steps toward change and into the future.

The third step for women to change the world is to imagine what the world would be like if it were friendly toward women and then to work to bring that kind of a world into being. It is axiomatic among futurists to say: "The best way to predict the future is to create it." If you want to be sure that some idea you have will exist in the future, then you must work to bring that idea into reality. Otherwise, it may remain only an idea. If all the women who had ideas about how the world could be different actually put these ideas into practice, then the world would be changed. What we can imagine we can bring about.

One example of successful imagining is the Woman's World Bank which lends money to women who want to start small businesses, especially in poorer countries. The United Nations reports that women do three-fourths of the world's work, yet, in many places, almost all capital is controlled by men. In the face of this reality, some women

imagined a bank that would be just for women. Because they could imagine it, they could bring it about. They created the Women's World Bank which, by giving women access to capital for investments and new businesses, begins to correct the grave imbalance which presently denies such access. The point could rightly be made that those who minister to women and girls must help them to imagine many similar break-throughs toward a more woman-friendly world.

In sum, as we stand on the threshold of the new millennium, ready to make our jubilee journey into the future, we must

- uncover, and then remember and celebrate, the great women of the past—the great women of the Church and of the world;
- help women and girls to break the silence and tell the truth about their present reality; and
- invite women and girls to imagine a future, a new millennium, that is different for women and girls—and then work with them to bring that new future about.

"The best way to predict the future is to create it."

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LITURGICAL PREACHING

Edward Foley, Capuchin

Eucharistic Oasis: Preaching John in Ordinary Time

Preaching through the long, hot summer can be wearying. It is a time when the liturgical life in many communities is often in suspended animation. Choirs are on summer break, vacation schedules are a challenge to the regular appearance of lectors, ushers, and ministers of communion, and the assembly's number is visibly diminished. This perception of liturgical "down time" is compounded by what appears to be a long stretch of undifferentiated Sundays in Ordinary Time. Finding motivation and inspiration during these dog days of summer can be a daunting task for the homilist.

While it is not possible to forecast any break from the summer heat this August, the Lectionary does promise a textual oasis at the height of the summer slow down. This oasis is the happy consequence of the shape of Cycle B, which is centered around the Gospel of Mark. The most compact of all the Gospels, Mark is eight chapters briefer than the Gospel of Luke (Cycle C), and a full twelve chapters shorter than the Gospel of Matthew (Cycle A). Given the structure of the three-year Lectionary, Mark is simply too short to cover an entire year. Thus, it is supplemented by the Gospel of John.

The Johannine Gospel regularly appears in all three lectionary cycles during the high holidays, e.g., on Christmas, Holy Thursday, Good Friday, and throughout the Easter season. Besides these yearly festival occurrences, the Fourth Gospel is also employed every three years during the Cycle B to supplement the Gospel of Mark. Previously this year we proclaimed Johannine Gospels on the Third Sunday of Advent, the Second Sunday in Ordinary Time and on the Third, Fourth, and Fifth Sundays of Lent. One of the most refreshing of all occurrences of this Gospel, however, looms ahead during August.

Refreshment and oasis language is quite appropriate when considering this next Johannine incursion into Cycle B. The Johannine texts that await us are from one of the richest eucharistic chapters in the whole of the New Testament. The so-called bread of life discourse is a homilist's delight, and should perk up even the most weary of preachers at summer's end. The fact that John sets the entire chapter in a Passover context (6:4) is the evangelist's own awareness of the lush teaching that awaits us.

The Gospel of John appears on the Seventeenth Sunday in Ordinary Time (July 30) with its version of a multiplication story (6:1-15). The Johannine flow is interrupted the following Sunday with a return to the Gospel of Mark for the Feast of the Transfiguration (August 6). On the Nineteenth Sunday in Ordinary time (August 13), we revert back to the Fourth Gospel for the bread of life discourse (6:41-51). The following Sunday (August 20) the journey through John 6 continues, as Jesus' discourse shifts from the "bread of life" to words about his "flesh for the life of the world" (6:51-58). Finally, on the Twenty-first Sunday in Ordinary Time (August 27), we end this Johannine insertion as Jesus' teaching shifts again, this time from "flesh" language to an emphasis on the "spirit that gives life" (John 6:60-69).

There is no way we can adequately explore this very rich sequence of Johannine episodes in the few paragraphs before us. Preaching on these texts requires, among other things, the use of good commentaries. The Lectionary's selective use of the John 6 (i.e., dropping verses 16-40) demonstrates, however, that it is insufficient simply to employ a standard biblical commentary, like the *New Jerome Biblical Commentary,* for exegeting these texts. Such commentaries provide an expose on the whole of the text, rather than its division into segments for proclamation. That is why a liturgical preaching commentary, like Dianne Bergant's *Preaching the New Lectionary: Year B* (Collegeville, 1999), is invaluable. While we cannot duplicate or replace Bergant, the *NJBC,* or the other exegetical resources you employ, it could be useful to provide a broader eucharistic overview which could set the context for preaching these texts.

John 6 provides a striking frame for considering the mystery of the Eucharist. His eucharistic exposé is not situated in a Last Supper context but flows from a multiplication story. Multiplication stories occur six times in the Gospels (Mark 6:34-44, Mark 8:1-10, Matt 14:31-21, Matt 15:32-39, Luke 9:10-17, and John 6:1-15). Various Scripture scholars hold that these texts could antedate the liturgical narratives of the Last Supper. They are often approached and preached as miracle stories. While presented under the guise of a miracle, however, it is inadequate to reduce these texts to wonder narratives. This is especially true with the Johannine multiplication story which (like Mark 6:30-44) makes no suggestion that there is any acute need for food on the part of the crowd. In John, the purpose of the story is not miraculous feeding, but rather an outdoor meal in Passover as a context for a well developed teaching about Eucharist.

Thus, the gospel on the Seventeenth Sunday in Ordinary Time provides a powerful antidote against any simplistic eucharistic theology that is solely focused on the Last Supper. What Christians sometimes forget, when recalling that final meal that Jesus had with his disciples,

is that it was precisely his "last" of "many." One scriptural wag makes the point by suggesting that, especially as depicted in the Gospel of Luke, Jesus must have weighed about three hundred pounds because he was either at a meal, going to a meal, or leaving a meal. Jesus not only "eats his way through the gospels," but employs those many and varied meals to lead us into the multi-layered richness of Eucharist. Similarly the preacher is liberated by the Johannine text to think broadly, like the evangelist, about Eucharist. Yes, it is something we do around the table on Sunday mornings in church. Our home meals, community potlucks, prayer breakfasts and especially our feeding of the poor also have the potential for being "eucharistic." In Eucharist we are not reenacting the Last Supper; rather, we are in touch with the whole of the reconciling and life-giving table ministry of Jesus.

The gospel for the Nineteenth Sunday in Ordinary time brings us to the heart of John's teaching on Eucharist. The central image is Jesus as the bread of life, that divine provision who sustains us in all we do. Yet, as John makes clear, that provision is not the basis for success, happiness or security in this world. Rather, it is clearly a nourishment for eternal life. Here Eucharist is presented not as a balm for personal ills, nor some kind of celestial pep-pill that launches us into the ministerial fray. Imbedded in the eucharistic act, and in the very bread we eat, is the clear vision of the next world as our only true home.

Yet, in one of the great paradoxes of Christian theology, this text reminds us that while not centered in this world, our commitment to be a eucharistic people must be in service of this world. This is the clear implication of that sentence which ends the gospel on the Nineteenth Sunday and begins the gospel on the Twentieth Sunday, "the bread which I will give for the life of the world is my flesh" (6:51). This text, which may have been an institution narrative for the Johannine community, reveals Jesus as the one who, though not of the world, gives his life for the world (an image seen early in John 3:16). Those who follow Jesus, and feast on the life-giving bread marked with his name, are called to do the same.

On the Twenty-first Sunday in Ordinary time (August 27), we end this Johannine oasis with one more evocative move by the evangelist. On the previous Sunday the Fourth Gospel employed the term "flesh" *(sarx)* six times. This almost "cannibalistic" language could seem to support the position of those believers inclined toward a more literalistic, physical understanding of Christ's presence in the Eucharist. In this final Johannine pericope, however, Jesus clearly teaches that it is the "spirit that gives life, while the flesh is of no avail" (6:63). This contrast between flesh and spirit is similar to the contrast between "water" and "spirit" that the evangelist employed in Jesus' discourse on baptism. Flesh and water are both essential for physical life, but constituent of

eternal life is the Spirit of Jesus. Flesh is only the outward sign of our existence; the essence of that existence is the Spirit.

There are, of course, many other facets of Eucharist that can be explored through the Johannine prism offered to us these Sundays. Whatever tact the preacher (in consultation with the community) takes, however, this opportunity for sustained preaching on the eucharistic mystery should not be overlooked. It is not only an opportunity for energizing late summer worship, but also for deepening the eucharistic spirituality of the Sunday assembly.

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> *Priestly identity can only be discerned within priestly relationship—with Christ, with the priestly people of God, with the bishop and other priests. The purpose of priestly ordination is to call forth and serve the priesthood of the whole church, the entire body. The ordained priesthood is not only a ministry for the church on behalf of Christ, but it is also a ministry done with a priestly people.*
>
> —Roger Cardinal Mahoney
> "As I Have Done For You"
> Pastoral Letter on Ministry

Scripture
Liturgy and Preaching
Systematic Theology
Church History
Cross-cultural Studies
Spirituality
Moral Theology
Pastoral Theology

Peter C. Phan

Key Themes and Writings for the Pastoral Minister

The body politic and the mystical body of Christ in the United States are becoming increasingly a global microcosm. Linguistic, racial, ethnic, cultural, and religious pluralism is a fact of life in both the society and the Church. Politicians are sharply attuned to this demographic phenomenon, especially during the electoral campaign, as they attempt to woo minority voters. The American Catholic church has always been an "institutional immigrant" but, with the arrival of the immigrants of the "Second Wave" (Allan Figueroa Deck)—Cubans, Mexicans, Puerto Ricans, Nicaraguans, and other Central and South Americans, Haitians, Vietnamese, Chinese, Japanese, Koreans, Thai, Hmong, Filipinos, and others—its face has become multi-complexioned. It is estimated that annually three hundred thousand Catholics immigrate to the U.S., the equivalent of a mid-sized diocese. Currently, about one-quarter of sixty million American Catholics are of non-European extract. The Church not only faces new challenges with these newcomers but also can take advantage of the wealth of their cultural and religious traditions to renew and invigorate its life.

Church officials and theologians have just begun to come to grips with this new demographic pluralism. Last month in Los Angeles there occurred a celebration of cultural diversity in the American Catholic Church called *Encuentro 2000* with the evocative slogan "Many Faces in God's House." Theologians, on their part, explored the implications of cultural pluralism for theology and ministry. What has resulted is a new way of doing theology called cross-cultural, inter-cultural, or contextual theology. This brief essay will summarize the main trends of this emerging theology, with particular reference to the three major ethnic groups in the American Catholic Church, and indicate some recent literature that even a busy priest or pastoral worker would do well to

peruse since it is a rare church minister today that is not called, at least occasionally, to serve people of different ethnic groups and cultures.

CROSS-CULTURAL ANTHROPOLOGY AND THEOLOGY

As opposed to the mono-cultural perspective which looks at reality from the point of view of a single culture, usually one's own, judged to be superior to and normative for all others, the cross-cultural perspective attempts to understand what people are like on the basis of several cultures. In this perspective, which is a necessity in a culturally plural society, all cultures are seen to contain both strengths and weaknesses, both right and wrong. All of them, though not perfect, are, however, judged relatively adequate to their main purpose of helping their members cope with the various demands of life.

The cross-cultural perspective provides a fourfold benefit: (1) an enriched understanding and interpretation of one's own socio-cultural matrix; (2) a more adequate understanding and interpretation of others in their own socio-cultural matrix; (3) an improved ability to communicate one's message to people who do not share one's socio-cultural matrix; and (4) as far as theology is concerned, a better understanding of the biblical message which is couched in socio-cultural terms other than one's own and a more effective communication of this biblical message to people who share neither the socio-cultural matrix of the Bible nor one's own.

One of the most helpful works on cross-cultural anthropology, some knowledge of which is indispensable for cross-cultural ministry, is Charles Kraft, *Anthropology for Christian Witness* (Orbis, 1996). Like its predecessor with a revealing subtitle, *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective* (Orbis, 1979), this volume deals comprehensively with issues of culture and worldview; their relation to technology, economics, and religion; the role of language, art, education, family, and group in culture; and the dynamics of change in culture and worldview. Each chapter opens with reflections on how to integrate the theme under consideration with the Bible and ends with rich suggestions for applying anthropological insights to cross-cultural ministry.

As far as the method of cross-cultural or contextual theology is concerned, two works deserve special mention. The first, Stephen Bevans, *Models of Contextual Theology* (Orbis, 1992), presents a helpful overview of five models of doing theology in which the gospel, Christian tradition, culture and social change are related to each other. The first (translation) is by way of translating the gospel and Christian tradition into the categories of the local culture; the second (anthropological) by the use of social sciences; the third (praxis) by seeking socio-political liberation; the fourth (synthetic) by enriching the Christian faith and the local

culture by means of each other; and the fifth (transcendental) by the radical conversion of the individual. Bevans rightly suggested that these models are not mutually exclusive and the selection of one model rather than another depends on the circumstances in which one does theology.

The second is Robert Schreiter, *The New Catholicity: Theology Between the Global and the Local* (Orbis, 1997). A sequel to *Constructing Local Theologies* (Orbis, 1985), this volume is a masterful guide as to how local theologies should be elaborated in the context of the current process of globalization understood both as extension of modernity by means of a single (capitalist) economy and new communication technologies and as compression of time and space with the blurring of cultural boundaries. This new context produces, according to Schreiter, a new understanding of the catholicity of the Church as marked by "a wholeness of inclusion and fullness of faith in a pattern of inter-cultural exchange and communication" (132). As a consequence, a new way of doing theology is required which is termed "inter-cultural" and in which theology is a "communication event" brought about by the speakers/hearers, the context, and the message.

Less technical and more praxis-oriented works on the theme of inculturation include Gerald A. Arbuckle, *Earthing the Gospel: An Inculturation Handbook for the Pastoral Worker* (Orbis, 1990), which is chock-full with very useful suggestions and is highly recommended to those interested in the practice of inculturation at the parish level; Richard G. Cote, *Re-Visioning Mission: The Catholic Church and Culture in Postmodern America* (Paulist, 1996), which offers an illuminating view of inculturation as a reciprocal process between faith and culture similar to the relationship in marriage; and Michael Paul Gallagher, *Clashing Symbols: An Introduction to Faith & Culture* (Paulist, 1998), which presents a helpful survey of the theology of inculturation from Vatican II to John Paul II and a clear explanation of post-modernism. Finally, an extremely helpful manual on inculturation and mission, which should grace the library of every pastor, is *Dictionary of Mission*, Karl Muller, Theo Sundermeier, Stephen Bevans, and Richard Bliese, eds. (Orbis, 1997).

BLACK CATHOLIC THEOLOGY

As Diana L. Hayes has pointed out with justified pride, today Black Catholics in the United States have come of age, with 2.3 million members, 14 active bishops, 300 priests and brothers, 400 permanent deacons, and 300 women religious. To get a sense of the history of American Black Catholics, the volume by Cyprian Davis, *The History of Black Catholics in the United States* (Crossroad, 1992) is required reading. Davis begins with the African roots of American Black Catholicism and

ends with the Second Vatican Council. His poignant concluding words are worth quoting in full: "The story of African American Catholicism is the story of a people who obstinately clung to a faith that gave them sustenance, even when it did not always make them welcome. Like many others, blacks had to fight for their faith; but their fight was often with members of their own household. Too long have black Catholics been anonymous. It is now clear that they can be identified, that their presence has made an impact, and that their contributions have made Catholicism a unique and stronger religious body" (259).

One of these contributions is theological. One collection of essays, Diana Hayes and Cyprian Davis, eds., *Taking Down Our Harps: Black Catholics in the United States* (Orbis, 1998), presents an overview of the history of American Black Catholicism, aspects of Black Catholic systematic theology and their ethical, pastoral and liturgical implications. It gathers together the who's who of Black Catholic theology: besides historian Cyprian Davis, Diana Hayes, Jamie Phelps, M. Shawn Copeland, Bryan Massingale, Toinette Eugene, Giles Conwill, Clarence Rufus Rivers, and D. Reginald Whitt. Themes discussed include slavery and Black faith, Jesus and the mission of the Church, womanist theology, theological method, social ethics, liturgical renewal, spirituality, catechesis, and liturgical adaptation. For further information on Black liberation theology, one can consult Diana Hayes, *And Still We Rise: An Introduction to Black Liberation Theology* (Paulist, 1996).

HISPANIC/LATINO THEOLOGY

It is predicted that by 2050 Hispanics will make up one-fourth of the U.S. population. In recent years the presence of Hispanics has increased dramatically in the American Catholic Church. Currently there are 24 Hispanic bishops, and 10 percent of the men who were ordained to the priesthood nationwide in 1998 were Hispanic. In the last decade Hispanic/Latino theology has grown by leaps and bounds, thanks to the foundation of the Academy of Catholic Hispanic Theologians of the United States (ACHTUS) and its *Journal of Hispanic/Latino Theology*.

An earlier helpful collection of essays presenting Latino theology is *Mestizo Christianity: Theology from the Latino Perspective,* Arturo Bañuelas, ed. (Orbis, 1995). It discusses the identity of Hispanic theology, its methodology, *mujerista* theology, social ethics, spirituality, and ecumenism. The authors are as it were the "founding members" of Hispanic theology and include Virgilio Elizondo, Fernando Segovia, Samuel Soliván-Román, Arturo Bañuelas, Roberto S. Goizueta, Sixto García, Ana María Pineda, Harold Recinos, Orlando Espín, Ada María Isasi-Díaz, María Pilar Aquino Vargas, Eldin Villafañe, Allan Figueroa Deck, and Justo González. Among these Virgilio Elizondo, the founder of the Mexican American Cultural Center in San Antonio, stands out as

the "father" of Hispanic theology; his numerous works, in particular his *Galilean Journey: The Mexican-American Promise* (Orbis, revised and expanded, 2000), continue to inspire Hispanic theologians.

For general histories of Hispanic-American Catholicism, the following works are recommended: Moises Sandoval, *On the Move: A History of the Hispanic Church in the United States* (Orbis, 1990); *Hispanic Catholic Culture in the U.S.: Issues and Concerns,* Jay Dolan and Allan Figueroa Deck, eds. (University of Notre Dame Press, 1994), and the forthcoming *¡Presente! U.S. Latino Catholics from Colonial Origins to the Present,* ed. Timothy Matovina and Gerald Poyo (Orbis, 2000).

For general introductions to Hispanic theology, besides the volume edited by Arturo Bañuelas mentioned above, the following can be consulted: *Frontiers of Hispanic Theology in the United States,* ed. Allan Figueroa Deck (Orbis, 1992); *We Are a People! Initiatives in Hispanic American Theology,* ed. Roberto S. Goizueta (Fortress, 1992); *Hispanic/Latino Theology: Challenges and Promise,* ed. Ada María Isasi-Díaz and Fernando Segovia (Fortress, 1996); and Roberto S. Goizueta, *Caminemos con Jésus: Toward a Hispanic/Latino Theology of Accompaniment* (Orbis, 1995). The most recent collection of essays by twelve theologians on Catholic systematic theology, *From the Heart of Our People,* Orlando Espín and Miguel H. Díaz, eds. (Orbis, 1999) represents the fruit of a year-long symposium on theology done *latinamente*. It also illustrates a way of doing theology known as *teología de conjunto,* that is, theology done together in discussion, mutual critique, and collaboration. Besides the veterans of Hispanic theology, new faces include Alejandro García-Rivera, Jean-Pierre Ruiz, Gary Riebe-Estrella, Jeanette Rodriguez-Holguín, and Ruy G. Suárez Rivero. Topics covered by the essays are theological method, the ministry of the theologian, Latino metaphysics, *fiesta,* biblical hermeneutics, grace and sin, Mariology, ecclesiology, ecology, and theological education. It also contains an informative bibliography of Hispanic theology.

One important theme in Hispanic theology is the role of "popular Catholicism" as a *locus theologicus*. Here the work of Orlando Espín is significant: *The Faith of the People: Theological Reflections on Popular Catholicism* (Orbis, 1997). Another informative book on the theme is C. Gilbert Romero, *Hispanic Devotional Piety: Tracing the Biblical Roots* (Orbis 1991). To understand Hispanic and in particular Mexican Catholic life, one must acquire some knowledge of Our Lady of Guadalupe. Recent studies on Our Lady of Guadalupe include Stafford Poole, *Our Lady of Guadalupe: The Origins and Sources of a Mexican National Symbol, 1531–1797* (University of Arizona Press, 1995); Virgilio Elizondo, *Guadalupe: Mother of the New Creation* (Orbis, 1997); and Jeanette Rodriguez, *Our Lady of Guadalupe: Faith and Empowerment among Mexican American Women* (University of Texas Press, 1994).

ASIAN-AMERICAN THEOLOGY

Finally, the most recent voice in American cross-cultural theology is that of Asians. Here important contributions have been made by non-Catholic theologians. A general introduction to Asian-American theology is *Journeys at the Margin: Toward an Autobiographical Theology in American-Asian Perspective,* Peter C. Phan and Jung Young Lee, eds. (The Liturgical Press, 1999).

The late Korean theologian Jung Young Lee was an influential figure. Among his twenty books, the most important are *Marginality: The Key to Multicultural Theology* (Fortress, 1995), which describes the reality of an immigrant as someone standing *between* two cultures and *beyond* both, and suggests how Christian doctrines can be reformulated from this perspective, and *The Trinity in Asian Perspective* (Abingdon, 1996), which interprets this central Christian doctrine from the perspective of the yin-yang philosophy. Taiwanese Choan-Seng Song, also a prolific author, articulates a liberation theology with the use of stories. Of his many books, the most recent *The Believing Heart: An Invitation to Story Theology* (Fortress, 1998) explores Christian faith under the rubrics of life, hope, faith, and love. Japanese theologian Kosuke Koyama develops a cross-cultural theology from his experiences as a Japanese growing up in the aftermath of Hiroshima and Nagasaki, a doctoral student in the United States at Princeton Theological Seminary, and a missionary in Thailand. His most challenging books are *Water Buffalo Theology* (Orbis, revised and expanded, 1999) and *Mount Fuji and Mount Sinai: A Critique of Idols* (Orbis, 1984). Korean theologian Andrew Sung Park studies the issue of racism and suggests ways to overcome it in *Racial Conflict & Healing: An Asian-American Theological Perspective* (Orbis, 1996).

Catholic theologians such as Korean Anselm Kyongsuk Min and Vietnamese Peter C. Phan have added their own voices to the emerging Asian-American theology, the former with his liberation theology in *Dialectic of Salvation: Issues in Theology of Liberation* (State University of New York Press, 1989) and the latter with his christology of Jesus as the eldest son and an ancestor and his theology of the reign of God in his many writings, of which the most recent is *Mission and Catechesis: Alexandre de Rhodes and Inculturation in Seventeenth-Century Vietnam* (Orbis, 1998).

Asian-American feminist theologians have also carved out for themselves a distinct approach to theology: Rita Brock, *Journeys by Heart: A Christology of Erotic Power* (Crossroad, 1988); Chung Hyun Kyung, *Struggle to be the Sun Again: Introducing Asian Women's Theology* (Orbis, 1990); Kim Jung Ha, *Bridge-Makers and Cross-Bearers: Korean-American Women and the Church* (Scholars Press, 1997), and Kwok Puilan, *Discovering the Bible in the Non-Biblical World* (Orbis, 1995).

From this cursory overview it is clear that cross-cultural theologies in the United States have experienced a tremendous spurt of growth. These multiple voices have challenged and enriched the Christian theological tradition. May they, as the United States and the American Catholic Church become increasingly multi-cultural and multi-ethnic, continue to increase and multiply.

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Thoughts for Summer Vacation

He was never less at leisure than when he was at leisure.

—Cicero

All intellectual improvement arises from leisure.

—Samuel Johnson

Generally speaking anybody is more interesting doing nothing than doing anything.

—Gertrude Stein

BOOK REVIEWS

Dealing with Grief: Theirs and Ours. By Jeroid O'Neil Roussell, Jr. New York: Alba House, 1999. Pages, xii + 139. Paper, $9.95.

A healthy life ultimately involves a creative response to issues of mortality and bereavement. Since death is universal, all of us will eventually face our own mortality and grieve the deaths of those we love. As C. S. Lewis rightly notes, every good marriage ends with one of the partners standing alone at the graveside. Grief is the cost of committing ourselves to relationships and love. In this spirit, Jeroid Roussell, a lay Roman Catholic chaplain and coordinator of pastoral care at St. Charles Medical Center in Bend, Oregon, seeks to address the grief experience not only of patients and their families, but also their professional and lay pastoral caregivers.

Roussell believes that recognition of the spiritual aspects of pastoral care is essential to understanding and facilitating the medical, psychological, and social aspects of care. Following a holistic model of human life, Roussell believes that good medical and pastoral care must address mind, body, spirit, and relationships. From the Christian point of view, the doctrine of the incarnation is the basis both for a creative theology of suffering and the spiritual transformation of caregivers and their patients. Jesus Christ shares in our pain and the pain of our patients and invites us to transformation even in the context of death. In order to be effective in bereavement ministry, caregivers must be aware of their own experiences of mortality, suffering, and pain. In so doing, they identify with the pain of the universe and their own connectedness as fellow sufferers with their patients. Openness to God's own suffering presence in her or his own suffering enables the caregiver to become a channel of divine healing.

The unique aspect of Roussell's book is his emphasis on the spirituality of the caregiver which is often lost in our attempts to be objective and professional. Often the caregiver's own experience and spiritual growth is neglected in favor of the experiences of the dying and bereaved. While our ministry is meant to center around the well-being of others, nevertheless, inattention to our own grief and anxiety, our own spiritual formation, may lead to burnout, repression, or misconduct. Roussell believes that when we commit ourselves to the awareness of God's presence in our own pain, we become "suffering healers" who truly attend to the needs of others rather than our own projections or personal needs. Because we have "been there," we can be mediators of healing to others. Authentic healing transcends the distinction between "us" and "them" and invites us to use our own woundedness as a vehicle for the transformation of others.

Roussell's book is an excellent contribution to the growing literature on bereavement ministry. Its strength and attraction is its holistic approach to the well-being of every participant in the healing circle. Roussell effectively combines narrative with theological reflection, using his own experience and the

experiences of his patients as a means of understanding the significance of spiritual healing for caregiver and patient alike. Hospital chaplains, priests and ministers, parish nurses, and lay ministers will benefit from encountering this slender text.

Bruce G. Epperly
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Sharing Shalom: A Process for Local Interfaith Dialogue between Christians and Jews. Edited by Philip A. Cunningham and Arthur F. Starr. A Stimulus Book. New York: Paulist Press, 1998. Pages, viii + 120. Paper, $7.95.

This is another book (the 24th) in the Stimulus Book series that Paulist Press has been publishing since 1977. The stated purpose of the series, to facilitate "the improvement of communication between Jews and Christians," is especially well served by this volume. The format of the book was developed by the editors, a Christian theologian and a Reform Rabbi who are co-directors of the Shalom Center at Notre Dame College in Manchester, New Hampshire. It provides a "multi-week curricular process to enable local interfaith dialogue at multiple sites." Six topics are presented: What it Means to Be a Jew (Christian), Principal Feasts, Sabbath and Sunday Worship, Understanding of Messiah, A Look at the Y2K Encounter, and Making Common Cause: Jewish and Christian World Views. Each topic is addressed in two essays, one from each faith tradition.

After the format was determined, a pilot program was carried out over a year's time with five different groups in the states of New Hampshire and Massachusetts. Participants were asked to read the essays in advance and then, under the guidance of a small-group facilitator, to discuss the topics by means of reflective questions.

The result is a first-rate resource for any local group wanting to undertake such a dialogue. Corresponding to the six topics presented, the book is divided into six sessions, each with three sections. The essays, written by both clergy and educated lay women and men, cover the topics in clear yet informative language. Each is about three pages in length and easily read in advance of the discussion. Following the essays, four Reflection/Discussion Questions are provided. They are practical questions aimed at helping to draw out participants to share their own experiences.

The final section in each session is a Closing Prayer. Prayer in interfaith groups is always more difficult because of the sensitivities involved. However, these prayers have been skillfully woven together from the psalms and other passages from both the Hebrew and Christian Scriptures. Some traditional Jewish prayers of a universal nature are also included. This section is extremely valuable not only for the dialogue groups but for any persons planning any kind of interfaith worship service.

The book also includes forewords by the late Roman Catholic bishop of Manchester, Leo E. O'Neil, and the ever-articulate Rabbi Leon Klenicki, director of the Department of Interfaith Affairs of the Anti-Defamation League of B'nai

B'rith. The appendix includes a very valuable Leaders' Guide which provides excellent suggestions for conducting the dialogue sessions.

The book certainly belongs in the hands of all Christian and Jewish congregational leaders who are interested in promoting deeper dialogue between these two faith traditions. In addition, college campus ministry groups as well as Christian seminarians and rabbinical students would benefit greatly from such a process. The reasonable cost of the book also allows all members of any dialogue group to have their own personal copies.

Joseph G. Kelly
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Proverbs, Ecclesiastes, Song of Songs (New International Biblical Commentary, 12). By Roland E. Murphy, O. Carm., and Elizabeth Huwiler. Peabody, Mass.: Hendrickson, 1999. Pages, xv + 312. Paper, $11.95.

The New International Biblical Commentary (NIBC) offers the best of contemporary scholarship using a methodology labeled *believing criticism*. The approach joins probing, reflective interpretation of the text to a faith-filled Christian dedication. Christian scholars employ the full range of critical methodologies and practices. The result is a commentary that both general readers and serious students can use with profit. Based on the New International Version translation, the NIBC avoids a paraphrase of the text but offers a thoughtful exposition with key terms and phrases highlighted and all Hebrew transliterated. The full text is not included in the commentary. Additional notes at the end of each chapter provide textual and technical comments. A selected bibliography, Scripture and subject indexes conclude the commentary.

Roland Murphy contributes the commentary on Proverbs prefaced with a discussion of general features of the Wisdom literature and specific issues related to Proverbs. With brevity and clarity, Murphy offers a survey of critical issues that include structure and style, range of thought, symbolism and theology and anthropology. The commentary itself highlights key issues with astute comments although Murphy allows enough room for the reader to ponder questions raised by the text. The notes at the end of each chapter are technical in nature but helpful to students who have knowledge of biblical languages.

Elizabeth Huwiler offers the commentaries on Ecclesiastes and the Song of Songs. She gives a fine survey of the contemporary scholarship of Ecclesiastes and subscribes to the conclusion of the book as "life has no meaning, but it can still be enjoyed" (159). The reader who disagrees with this summary will find a balanced offering of other scholarship. The introduction includes the relationship of Ecclesiastes to other biblical and non-Israelite texts. Consideration is given to internal issues such as themes, unity, structure, author, date, context, and audience. The conclusion offers seven insightful applications to our current cultural context.

Huwiler cogently argues that the Song of Songs, not typically considered part of the Wisdom tradition has enough similarity to be counted among the Wisdom books. An exceptionally fine introduction covers a wide range of issues and contemporary scholarship. The categorization of metaphors into image groups such as nature and agriculture, geography and landscape, spices and incense, metals, gems and jewelry and wine and their application to the two main characters offers a new perspective.

The controversial issue of textual unity is given a solution that honors the text as it is. Huwiler argues for the unity of the text but acknowledges the gaps and abrupt shifts as problematic for the reader. Rather than regard them as an exception to unity, she finds them compatible with a theme of sexual desire that has no regular linear movement. In conclusion, Huwiler proposes that no discussion of biblical sexuality should avoid this text even though it would surely complicate the usual discussion of the biblical view.

As in the Proverbs commentary, more technical notes are included at the end of each chapter in both commentaries and add great interest for the scholar. Both Murphy and Huwiler challenge some translations of the NIV and defend alternative suggestions. All three commentaries are recommended for the modern reader who wants to know more about the Hebrew Bible but requires the material to be both accessible and applicable to the reader's concerns. Murphy and Huwiler are pastoral scholars.

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Invitation to the Apocrypha. By Daniel J. Harrington, S.J. Grand Rapids, Mich: William B. Eerdmans Publishing Co., 1999. Pages, viii + 222. Paper, $16.

Among the best features of biblical scholarship today is the attention given to the non-canonical literature of early Judaism. This attention is leading to an appreciation of the theological creativity and diversity in early Judaism as well as a more nuanced view of the Jewish matrix of early Christianity. Among the leaders in this current of biblical scholarship is Daniel J. Harrington who provides, in this volume, an introduction to a significant segment of this literature for the general reader.

The Old Testament apocrypha form an artificial collection of early Jewish religious texts that have found their way into Christian Bibles since various Christian churches regard at least some of these books as canonical. While Protestant churches, following rabbinic tradition, do not hold the apocrypha to be canonical, the National Council of Churches has included these books in some editions of the Revised Standard Version of the Bible to make the RSV more attractive to members of churches that do regard selected books of the apocrypha as inspired. Still, these books have not attracted much attention from Old Testament introductions. Harrington has provided readers unfamiliar with the apocrypha with a clearly written, well-organized, and especially reliable entrance into this literature.

The first chapter orients the reader to the apocrypha in general and each of the succeeding sixteen chapters presents one book of the apocrypha in the order found in the New Revised Standard Version of the Bible. Each chapter has four parts that are subtitled *Basic Information, Content, Significance,* and *Suggestions for Further Study*. In *Basic Information,* Harrington provides just enough data about authorship, date, setting, audience, and purpose to facilitate understanding without burdening the reader with the minutiae of the scholarly discussion about these questions. The subsection entitled *Content* is the most detailed of all. The author provides a complete summary of each book's content. This will help first-time readers of the apocrypha to read these sometime confusing texts with a measure of understanding. The danger is that some readers may be tempted to rest content with these summaries and neglect to read the ancient texts themselves. The most engaging subsection is the one called *Significance*. Here Harrington shows the human experiences and theological issues the books were grappling with and how early Judaism and early Christianity received the insights of each book. *Suggestions for Further Study* provides a bibliography of not more than eight books for readers interested in probing the apocrypha more deeply.

Harrington describes the problem of suffering as a "theological lens" through which he looks at the apocrypha in this volume (3). Though he notes how each book broaches the topic of suffering, it is not the integrating principle that Harrington says he wanted it to be (vii–viii). There is simply too much detail that he must provide in this introduction to allow that motif to receive more than passing attention in each chapter. Still, focusing on this universal human experience helps the readers to see the apocrypha as ancient texts that deal with a problem that still haunts believers.

The clarity, sympathy, and scholarship with which Harrington presents the apocrypha will help move these important texts from the periphery more to the center of attention on the part of those who read the Bible. This book will become an appreciated addition to the bibliography of introductory courses in biblical studies at the undergraduate and seminary levels. This is a very fine work, providing the general reader with a needed and welcome invitation to the apocrypha.

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Eve & Adam: Jewish, Christian and Muslim Readings on Genesis and Gender. Edited by Kristen E. Kvam, Linda S. Schearing and Valerie H. Ziegler. Bloomington, Ind.: Indiana University Press, 1999. Pages, xx + 516. Cloth, $49.95; Paper, $24.95.

This is a collection of some eighty writings that either reflect on or make use of material from Genesis 1–3 on the relation of male and female. The selections cover every major historical period beginning with the original texts of Genesis (plus

exegetical commentary) to the current revival of the nineteenth-century "pre-adamite" theory. Although the subtitle suggests a balanced mix of observations from the three major monotheistic faiths, the actual selections vary widely: Jewish passages are most numerous from the Talmudic and Medieval periods; Islam is strongly represented only in its early texts; Christian readings are dominant from the Reformation onwards. The chapter topics give a good picture of the broad range the editors try to capture: chap. 1, Hebrew Bible Accounts; chap. 2, Jewish Postbiblical Interpretations; chap. 3, Rabbinic Interpretations; chap. 4, Early Christian Interpretations; chap. 5, Medieval Readings; chap. 6, Interpretations from the Protestant Reformation; chap. 7, Social Applications in the United States (1800s); chap. 8, Twentieth Century Readings; appendix, the Pre-adamite Theory.

For the earlier selections, the editors are limited by texts that are readily available in English translation. Thus there is little discussion of the wider writings from a period. And there were conscious decisions also that perhaps distort the picture somewhat. The choice to concentrate on Paul's writings, e.g., and not on the gospel traditions of Jesus' use of Genesis (esp. chap. 2) can provide a more negative assessment. If there is a major theme that controls which texts were chosen, it seems to be the debate over whether males are superior to females, and in what ways, among the interpretative traditions of the three faiths. Since this is a critical issue of our own age that has been nourished by a strong and growing feminist advocacy, found at different levels of development in all three religions, the editors have provided a very useful compendium of reflections spanning the history of the debate. Since the starting point is a Jewish sacred text, almost every selection does refer to the words of Genesis 1–3 in some way, or to the Quranic and New Testament texts that reflect knowledge of its story. There is a nice balance created between writings that emphasize the equality of men and women echoing Genesis 1, and those that set the superiority of man over woman as in Genesis 2–3, and those again that wrestled with both texts and were ambivalent whether to stress equality or inequality. As a result, this collection provides as a side bonus a broad historical survey of attitudes towards the story of the originating sin and the related question of how human sinfulness ties into the gender relations question.

Each chapter has a good introduction to set the chosen texts within their historical period and to provide a context for the reader. Clearly, as the texts enter the modern era, the choices become more heavily oriented towards Christian debates and western sociological issues of emerging women's rights. But a few excellent Jewish and Muslim views are also included among the twentieth-century passages in particular. If such an extensive anthology ends up having some weaknesses, it is to be expected. The editors tend to be somewhat more critical of the Christian theological interpretation of the figures of Adam and Eve than of the Jewish or Islamic views which tend to focus on more metaphorical and symbolic developments of the themes. Perhaps this is inevitable, for as the struggle of women's equality has been more pronounced in Christian society, more has been written on the subject. Thus one searches in vain for a modern debate within Islam or Judaism over the still prevalent practice of religiously segregating men and women in worship, and its implications for equality.

The editors tell us at the beginning that their selections are intended not to cover all positions, but to be "suggestive." And it proves true as one reads

through the varied traditions of interpretation that the reader begins to see new possibilities about how to rethink and reconceptualize the knotty religious questions which have plagued all three monotheistic religions concerning the equality of the sexes. So not only is this a useful source volume, it is also an interesting and fruitful resource for the contemporary discussion of gender.

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Asceticism and the New Testament. Edited by Leif E. Vaage and Vincent L. Wimbush, N.Y. and London: Routledge, 1999. Pages, xii + 444. Paper, $27.99.

This book is the latest offering of various scholars of the New Testament and early Christianity who organized themselves in 1985 as "The Asceticism Group." Previous publications include such major works as *Ascetic Behavior in Greco-Roman Antiquity: A Source Book* (1990), *Discursive Formations, Ascetic Piety and the Interpretation of Early Christian Literature* (1992), both edited by Vincent L. Wimbush, and especially *Asceticism* edited by Wimbush and Richard Valantasis (1995) with emphasis on the origins, politics, aesthetics, and hermeneutics of asceticism.

The current volume is the fruit of a conference in Toronto and contains twenty-four articles which grapple with definitions and identifications of asceticism in the New Testament. Anthony J. Saldarini, for example, recognized that traditional definitions of asceticism do not apply to Matthew. Aware that the Greco-Roman culture was concerned about discipline, self-mastery, and striving for virtue which could qualify as a "vague" description of asceticism, he found parallel discussions in Matthew about education, discipline, and the search for ultimate meaning through discipleship in seeking the reign of God and its justice. Also relevant is the social-scientific definition of asceticism by Richard Valantasis: "performances within a dominant social environment intended to inaugurate a new subjectivity, different social relations, and an alternative symbolic universe" (58, 128, 150, 160, 242, 257 and elsewhere). Matthew's first-century group called for a new way of thinking and living in contrast to the dominant Jewish and Roman worlds ("new subjectivity") with new relationships and an increasingly clarified "alternate symbolic universe," the reign of God as lived by Jesus and the early Christians.

Mary Ann Tolbert faced the same problem in Mark where traditional understandings of asceticism as found in later monastic Christianity, for example, are lacking. And yet the call to become a "perfect disciple" in a dangerous world that killed Jesus might mean "rejection by family, loss of status, loss of wealth, and renunciation of virtually all that conventional society values" (45). Such a vocation is clearly ascetic in a broader sense. Susan R. Garrett's study of Luke's Gospel focused on three dangers and three disciplines. Satan's ongoing efforts to obstruct the Church, loss of enthusiasm because of the delay of the parousia, and the temptations of status and wealth were to be countered by the "ascetic" practices of prayer, watchfulness, and self-denial. David Rensberger found the Gospel of John

quite paradoxical in this regard. Though dualistic and hostile to "the world," John does not encourage asceticism in any overt way. And yet as countercultural, especially as advocating "detachment from the world and attachment to Jesus" who "deliberately offered his body to torture and death in order to do God's will" (144), John's Gospel does call for a more comprehensive kind of asceticism.

Pauline texts present similar issues. Even more than the Gospels they exemplify Greco-Roman morality. Ronald Hock's study of 1 Thess 4:3-8 sees the parallels and concludes that asceticism in Paul is not so much in contrast to dominant values, but is rather integrative and educative. In his treatment of Romans 14–15 about observance and non-observance of Jewish *kashrut* food restrictions, Neil Elliott stresses Paul's concern about the asceticism of fidelity to one's understanding of reality, and a broad-minded acceptance of limitations on personal freedom for the sake of supporting others who think differently.

As is clear from these examples, *Asceticism in the New Testament* enriches our understanding both of the biblical text and of the meaning of ascetic practice. The discussions put us into the Jewish and Greco-Roman world and draw out the implications of Christianity's fundamental objectives as generally countercultural with a strong call to virtue. This is an important contribution to the fields of scripture, theology, and spirituality. The style is erudite but not esoteric, and is agreeable to professional and layperson alike. I recommend this book with great enthusiasm.

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Uneasy Neighbors: Church and State in the New Testament. By Walter E. Pilgrim. Overtures to Biblical Theology. Minneapolis: Fortress Press, 1999. Pages xiv + 225. Paper, n.p.

Walter Pilgrim's *Uneasy Neighbors* is an easily read and welcome addition to the growing library that already exists on the relationship between the New Testament tradition and contemporary issues of social justice and war and peace. P.'s particular focus, as the subtitle of his book suggests, is the state in the New Testament. After a brief introductory chapter, he delves into his topic with three chapters that systematically examine the pertinent NT texts from a moderate historical-critical point of view.

The first chapter examines a classic passage, Rom 13:1-7. Paul's words reflect what the author calls an "ethic of loyalty" or an "ethic of subordination." P. follows his analysis of Romans with an overview of other NT passages that reflect a similar attitude toward the Roman state. With the exception of 1 Thessalonians, these other passages are taken from the post-Pauline tradition including Hebrews and 1 Peter. Effectively P. traces a kind of Pauline trajectory with regard to the state. He situates the trajectory within the context of a similar ethic in Judaism (including a few references to rabbinic and Hellenistic Jewish texts) and the apostolic Fathers. From an exegetical point of view, he might have given a more detailed

analysis of Romans and paid greater attention to the epistolary context of the texts, but on the whole his tracing of the trajectory is sound and accurate.

The second chapter—almost half the book!—is one in which the author passes in review texts that illustrate an "ethic of critical distancing." These texts, taken from the gospel narratives, "present a Jesus who was deeply involved in the ordering of social life according to the will of God" (41). Pilgrim studies the pertinent texts in an order that exegetes quickly recognize as one that is sensitive to the contemporary scholarly consensus on the relationship among the Synoptic Gospels. P. begins with sayings taken from the Q-source and then moves on to Mark and the material in the triple tradition. This is followed by a study of the Matthean and Lukan special material, with a few pages devoted to the Fourth Gospel. The author's particular interest in the Lukan tradition is reflected in a nineteen page excursus on "Church and State in Luke-Acts." P. generally avoids the complex issue of the historical Jesus. This avoidance may have led him to find more logia pertinent to the Roman state than actually exist in the NT. In virtually every instance he agrees with Richard Cassidy's analysis of the Lukan corpus.

Pilgrim's third chapter offers a study of an ethic of resistance illustrated by texts from the book of Revelation, especially chapter 13 but also including the letters (chaps. 2–3) and the fall of Babylon (chap. 17). P. is to be commended for his appropriate use of the *Nero redivivus* legend in his analysis of these texts. Two triads emerge from his study: three images (the beast, the great whore, and Babylon the Great) and three ethical stances (faithful witness, patient endurance, and resistance).

The final chapter is a kind of hermeneutical epilogue in two movements of thought. Inspired by the doctoral thesis of Thomas Strieter, P. writes about a critical-constructive, a critical-transformative, and a critically resistive stance of the Church toward the state. He finds these stances effectively reflected in the Pauline trajectory, the Lukan texts, and the book of Revelation. P.'s second movement of thought reflects his ecumenical interest as he passes in rapid review recent statements of church authorities, from his own Lutheran tradition to that of the U.S. Bishops' pastoral letters on war and peace and economic justice.

This review can end as it began with the affirmation that this book is a welcome addition to the library of those who are concerned with developing a moral attitude toward the major social and political issues of our times.

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Science and Theology: An Introduction. By John Polkinghorne. Minneapolis, Minn.: Fortress Press, 1998. Pages, vi +144. Paper, $19.00.

Anglican priest-theologian and former professor of mathematical physics Sir John Polkinghorne has provided one more judicious reflection on the relation of the sciences to religion. In this case, Polkinghorne draws upon his extensive

involvement in both fields, along with his personal integration of scientific and religious life, to offer a concise guidebook to core issues. Intended to fill a gap in a growing literature, the work serves as a useful college or seminary text as well as a concise introduction for the general reader.

Polkinghorne begins with brief but rich sketches of the Galileo and Darwin cases, giving a sense of both the complexity and the value of the sciences-theology interaction. He then discusses the nature of science and theology, describing them as distinct disciplines or "fields of inquiry" which investigate contrasting subject matter. At the same time, both are equally "concerned with the search for motivated belief" (20). Polkinghorne gives a succinct critique of reductionism, upholding instead a multileveled reality in which "a variety of causal principles are at work including the choices of free agents" (48). He advocates a critically realist epistemology, perceiving both religious and scientific knowledge emerging from the interplay of experience and interpretation. Throughout, he argues that an adequate and intellectually satisfying account of reality requires insight from both science and religion.

Polkinghorne gives an accessible summary of twentieth-century physical sciences—quantum theory, chaos and complexity, and big bang cosmology—and their metaphysical implications. He pays less attention to biology and the cognitive sciences, though in his discussion of human nature he acknowledges the challenges of sociobiology and summarizes the various theories of mind-brain interaction. He argues forcefully for the relevance of theological insights to a full understanding of the human person.

Polkinghorne's treatment of religion concentrates on the theistic traditions, though he does discuss the insights of other faiths, proposing that the questions that emerge in the sciences-religion discussion provide meeting points for fruitful interfaith dialogue. He examines the standard issues in theism, noting, for example, the complexity of the question of divine action in the world and the problem of evil and suffering in a good creation. More particularly, he delineates the implications of Christian belief in a personal and trinitarian God revealed in the life, death and resurrection of Jesus Christ.

Polkinghorne rounds out his survey with a much needed discussion of ethical questions raised by scientific and technological advances. Following his general line of argument, he notes the limits of science to determine social ends and the need for religion to define social values. He concludes by characterizing this interdependent relationship in terms of a theologically useful distinction between knowledge and wisdom.

The conciseness of the book demands that teachers provide adequate treatment of both theology and science, and Polkinghorne provides useful pointers to additional sources. Moreover, there is some sense in which this book tries to provide all things to all people, covering a wide range of fundamental issues in summary fashion that of course cannot do full justice to the complexity of either science or theology. Still, there is something appealing as well as informative in Polkinghorne's conscientious effort to bridge the two fields. Describing himself as a "bottom-up thinker," he raises questions for religious belief that emerge from scientific discovery. At the same time, he clearly declares his Christianity, arguing for the contribution of Christian doctrine to a full and "intellectual satisfying" understanding of experience. As a result, his knowledge

and his faith, and his own endearing intellectual humility, produces a work of clear value in guiding theological reflection.

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God after Darwin: A Theology of Evolution. By John F. Haught. Boulder, Colo.: Westview Press, 2000. Pages, xiii + 221. $25.00.

Those who have been following the discussion on the possible conversation between science and theology in recent years will recognize the name of John F. Haught, a professor of theology at Georgetown University and currently the director of The Georgetown Center for the Study of Science and Religion. Over the years Haught has become well-known for his writings, lectures, and participation in symposia dealing with the philosophy of science and the relation between science and theology. His contributions to this area have been outstanding. In the present book, his thought reaches a high point.

It is commonly argued that some form of conversation between the disciplines of science and theology is important, but rarely do we find anyone who really works through the implications for theology when we envision the developing cosmos of contemporary science and the evolution of life within such a cosmos. Thus, while some form of biological evolution is a significant piece of the picture, that piece must be situated in the much broader context of an incomplete and still evolving cosmos.

Though many have moved away from the sense that there is a basic conflict between science and theology, there is still quite a range of possibilities on both sides of the divide. Scientific materialists such as S. Weinberg, D. Dennet, and S. J. Gould, on the one hand, tend to deny any possibility of meaning or intelligent design in the cosmos as they see it. Theologians, on the other hand, are all too often willing to say simply that there is no necessary conflict between science and religion, and to do little beyond that in reshaping the theological landscape in the light of the best insights of the sciences. Haught argues that both perspectives are misguided and overlook the genuine novelty that is involved in the origin and development of the cosmos and of life within it.

Some model that gives expression to the developmental character of life, when seen in the larger cosmic context, is not a threat to religion, but it opens the challenge of retrieving precious insights of the biblical and Christian tradition. Basic to Haught's model is the move away from the argument for design to a theology of promise. Haught argues for the need to reshape even our concepts of God and of divine power in the light of often overlooked biblical insights. This relates particularly to the open-ended vision of the theology of promise and the understanding of divine power as one of loving, self-emptying, sympathetic power. Such insights will cohere more convincingly with both the positive and the tragic elements of a scientific, evolutionary theory.

Together with this more biblically grounded God-image, Haught appeals to philosophical categories developed by A. N. Whitehead, H. Jonas, and M. Polanyi

to draw out his vision more fully. Basically, it is a vision of God's involvement not only with the beginning of creation, but with the ongoing processes involved in the development of cosmic history and the history of life. It is Haught's hope that our current knowledge of a developing cosmos will enable us to retrieve the biblical tradition of hope in a richer vision of cosmic reality than ever before.

Overall, this book offers a basic reshaping of Christian theological categories that will be welcomed by believers who are literate in the contemporary sciences as well as by scientists who have serious questions about the relation of their work with any form of Christianity. The book is genuinely exciting, and for all who read it, it will call for considerable intellectual readjustment.

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The Shape of Rationality: Toward Interdisciplinarity in Theology and Science. By J. Wentel van Huyssteen. Grand Rapids, Mich.: Eerdmans Publishing Co., 1999. Pages, ix + 303. Paper, n.p.

This is an excellent book! It is a "must read" for all who are concerned with the challenge of postmodernism. Van Huyssteen, a South African by birth, is currently the James I. McCord Professor of Theology and Science at Princeton Theological Seminary. He has written extensively on theology and science, but this book is unique in its special focus on the problem of rationality in science and religion in response to the intellectual challenges raised by postmodern thought. His choice of relating theology to science is not just a matter of personal interest. He seeks emphatically to reject the modern prejudice that celebrates the superior rationality of the natural sciences to the extent that they are taken to provide the paradigmatic instance of human rationality and objectivity. Religion and theology as reflections on religious experience are relegated by modernity to the subjective sphere of non-rational, interior, private experience. Van Huyssteen seeks not only to retrieve the public nature of theology but to insist on its interdisciplinary nature over and against modernity's "clear and distinct" division of academic disciplines into tightly closed departments. In this connection he refers to his recent work, *Duet or Duel? Theology and Science in a Postmodern World* (Harrisburg, Penn.: Trinity Press International, 1998), the argument of which is presupposed in this present book.

Van Huyssteen insists that the biggest challenge of our new and pervasive postmodern culture for both science and religion is its attack on rationality itself, that which gives us our identity as human beings. In response to this challenge he explores the many faces of human rationality as they relate to a pre-theoretical reasonableness, a "common sense rationality" that informs and is present in all our everyday goal-directed actions. He contends that shared rational resources may actually be identified for the sciences, for theology, and for other forms of inquiry. Some readers may be reminded of the similar project

of Bernard Lonergan long before the postmodern challenge. Van Huyssteen, however, is obviously a postmodern theologian, but for him postmodern is not anti-modern. It is an effort to retrieve the enduring accomplishments of modernity by appropriating a constructive form of postmodern critique which he calls postfoundationalism. While he rejects some deconstructive modes of postmodern thinking, he does not address the contemporary deconstructionism of Derrida et al.

Concurring with the postmodern critique of foundationalism, he holds that neither theological reflection nor the many forms of contemporary scientific reflection require universal epistemological guarantees anymore. Presupposed in his notion of postfoundationalist rationality (the central theme of this book) is that an "evolutionary epistemology," rightly understood, may facilitate an interdisciplinary account of all our epistemic activities. The two epistemic activities that Van Huyssteen would bring into interdisciplinary conversation are science, the modern paradigm of rational objectivity, and religion, the modern paradigm of the non-rational, where "subjective opinions" reign. Pleased that post-positivist philosophy of science has dethroned the natural sciences from their cultural preeminence, he responds to the postmodern challenge to all forms of rationality by placing science and theology in interdisciplinary conversation. Like science, theology is a rational discipline, and again, like science, theology is public. Theology must overcome its tendency throughout the modern period (and today) of creating protective strategies to shield itself from secular rationality through various forms of fideism such as restricting itself to private, personal experiences or to the communal experience of particular religious confessions. With this goal in focus, Van Huyssteen attacks a prevalent form of theological response to the postmodern challenge, nonfoundationalism.

Accepting the postmodern critique of foundationalism, several contemporary theologians have opted for different forms of what in general may be called nonfoundationalism. For Van Huyssteen this is a "first-rate isolationist move, a protective strategy in which the belief, worship, and the practice of the Christian tradition is seen as sufficient to internally justify its own theological claims" (78). Here "contextuality" becomes the *only* way to assure the rational integrity of theology. We are left with an extreme relativism of rationalities, which is indeed the opposite of foundationalist objectivism, but which also closes the door to any attempt at interdisciplinary conversation.

Having discussed rationality and the postmodern challenge in science (chap. 1), Van Huyssteen moves to his critique of nonfoundationalism in theology (chap. 2) and explicates his own postfoundationalist model of rationality (chap. 3). He then clarifies the notion of interpreted experience (chap. 4) and addresses contemporary pluralism (chap. 5). A postfoundationalist model for theology encompasses the cognitive, the evaluative, and the pragmatic modes of knowledge wherein our judgments are "context-conditioned" but not completely "context-determined." Our knowledge remains always fallible and provisional but within the traditionally realist and meaning-giving assumption of the Christian faith.

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Treasures from the Storeroom: Medieval Religion and the Eucharist. By Gary Macy. Collegeville: The Liturgical Press, 1999. Pages xxi + 201. Paper, $24.95.

In the helpful Introduction to this collection of eight of his previously published essays, Gary Macy of the University of San Diego states that taken together they offer an important backdrop to his 1997 plenary address to the Catholic Theological Society of America (itself included as the last essay in the book), that their publication in a single volume makes them readily available to those who do not subscribe to the variety of journals in which they first appeared and that they explicate themes about medieval religion and theology (especially the Eucharist) not immediately revealed in one or another of them standing alone. These aims are ably met with this very helpful publication. At its best *Treasures from the Storeroom* offers a wealth of information about the medieval church and in doing so invites readers to go beyond overly facile assumptions about what in fact constitutes both elements of that very phrase—*medieval* and *church*—and to immerse themselves in a world that is much more diverse theologically than is often presumed. His repeated and careful treatment of Alexander of Hales, Duns Scotus and Bonaventure (among others) helps to explicate his concern that medieval theology not be presumed to mean Thomas Aquinas only.

The reprinting of the Introduction to his *The Theologies of the Eucharist in the Early Scholastic Period* in chapter 1 is especially useful for it demonstrates the way Macy is at home both with the medieval authors he discusses and contemporary commentators on them, e.g., Joseph de Ghellinck, Henri de Lubac, and Joseph Geiselmann. Here and through almost all these essays Macy clearly builds on the works of others in this century who strove to bring forth from medieval sources treasures both new and old. Perhaps the clearest example is his very thorough use of Hans Jorissen's *Die Entfaltung der Transsubstantiationslehre bis zum Beginn der Hochscholastik* (1965) and James McCue's article "The Doctrine of Transubstantiation from Berengar through the Council of Trent" (*Harvard Theological Review,* 1968) and the way he goes beyond their research to argue fully that even when the medievals used the same term, i.e., transubstantiation, they did not necessarily mean the same thing.

One of Macy's points in this chapter (5) shows how at least three meanings of eucharistic change were operative at the time of the Fourth Lateran Council, theories often characterized as "consubstantiation," "annihilation," and "transubstantiation." For Macy these terms are so unnuanced that he prefers to call them "coexistence," "substitution," and "transmutation." However unfamiliar these (newer) terms may be at first, Macy's skillful use of them in the article makes perfect sense and adds to a thorough exploration of the varied ways that eucharistic change was understood in this era. His treatment of Berengar of Tours (especially in chaps. 2 and 4) is careful, clear and lucid. These chapters afford the kind of careful historical and cultural context needed to appreciate the debates about the Eucharist in the Middle Ages (regrettably absent from Catherine Pickstock's *After Writing*). The discussion of the diversity of opinions regarding the reception of the Eucharist in the thirteenth and fourteenth centuries (chap. 3) and of early scholastic Mass commentaries (chap. 7) offer much

food for thought for pastoral ministers concerned with issues of eucharistic catechesis and about requisite faith and the practice of the faith in relation to preparing people for sacraments.

An expected limitation in such a collection of well-researched and documented essays is space. One often wishes for more information (especially about the Mass commentaries) and for more explanation (for example, about the possible limits of diversity within the admittedly diverse scheme of medieval theology). On the other hand, the first part of the article "Demythologizing 'the Church' in the Middle Ages" (chap. 6) is focused enough to make the author's main point that one would have wished its second, more diffuse section to have been deleted. This is where Macy's (legitimate) inclusion of contemporary concerns about Latino theology appears as an appendage to an essay that is otherwise precise and compelling on its own terms.

Curiously the last essay, the reprint of his 1997 CTSA address on "The Eucharist and Popular Religiosity," is the least satisfying of the collection. After reading seven (mostly) thorough, insightful and well-documented articles, the defects of this essay are the more extreme. Here Macy touches base with the medieval period to reveal his biases in favor of using some historical "precedents" for already predetermined contemporary conclusion about pastoral practice. The deeper flaw here is, however, the way the author uses some historical information to ground applications for theology today and the way he accepts the medieval statement of the problematic surrounding eucharistic presence so as to limit his own theologizing about (for example) a more action-oriented, liturgically-based contemporary theology of the Eucharist. Here one is grateful to Robert Daly for publishing posthumously Edward Kilmartin's fascinating research in *The Eucharist in the West* (1998). Both books deserve the study of those seeking to fill out their knowledge of the Eucharist, especially through the medieval period.

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Saying Amen: A Mystagogy of Sacrament. By Kathleen Hughes, R.S.C.J. With a Foreward by Gabe Huck. Chicago: Liturgy Training Publications, 1999. Pages, xxiv + 207. Paper, $17.00.

Kathleen Hughes is well known to the readers of this review. Her teaching, especially at the Catholic Theological Union at Chicago, her lectures and writings in the history of the liturgical movement in this country, her work at ICEL, and her contributions as an advisor to the Bishops' Committee on the Liturgy have gained her the respect of her colleagues and left pastoral liturgists in her debt. This book is Hughes' last major publication before assuming leadership in her community, the Religious of the Sacred Heart of Jesus.

Hughes adds to the resources available to teachers of liturgy and homiletics, students for ministry, diocesan and parish liturgical leaders, preachers, retreat

and spiritual directors, religious educators, RCIA staff and the newly initiated an accessible yet profoundly serious work grounded in mining the tradition and reflecting upon it in the light of hands-on pastoral experience. It is difficult to think of any Catholic audience that would not profit from reading this work and putting it to use.

In her introduction Hughes comments on the ongoing need for liturgical renewal to move beyond the revision of rites to a deeper catechesis of prayer and to the opening up of the mysteries rooted in poetic reflection on the actual experience of ordinary men and women at prayer. Chapter 1 sets out a mystagogical method in comparison with other methods in liturgical study. Chapter 2 presents "contemplation, a pattern of paying attention" as the heart of liturgical prayer and mystagogy. Chapters 3 to 10 apply this contemplative method to the Christian Initiation of Adults (3), Infant Baptism (4), Confirmation (5), Marriage and Vocation (6), Reconciliation (7), Pastoral Care of the Sick (8), Funerals (9), and Eucharist (10). These chapters are followed by suggestions for further reading. This reviewer was disappointed that chapter 6 is almost entirely devoted to Marriage with barely two hundred words given to "Other Rites of Vocation."

The book's title is echoed in the poem, "So Be It," that serves as the bridge between the first two chapters and those that follow. It begins with the line, "What do we mean when we say Amen?" Hughes' poetic reflection on catechesis and preparation for the rites, the very celebration of the rites and the lifelong opening up of these mysteries helps us to see that our "Amens" are our "so be it" to what has been, what is and what is yet to be demanded of us by our participation in the sacraments. We also come to see that, without excusing any sloppy celebration of the sacraments, even less than good celebrations need not be dead ends because later quality celebration and good mystagogy can heal the past as well as ushering us into a future of bright promise.

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The Mystical Mind: Probing the Biology of Religious Experience. By Eugene d'Aquili and Andrew B. Newberg. Minneapolis: Fortress Press, 1999. Pages, ix + 228.

About twenty-five years ago, the late Eugene d'Aquili helped launch a new movement within mind/brain research. Known as "biogenetic structuralism" and grounded in the science of evolutionary biology, the movement promoted an interdisciplinary approach to the study of human nature, incorporating insights from the fields of neurobiology, anthropology and depth psychology. D'Aquili sought a holistic understanding of the universe as it presents itself to the mind through *experience* and as it is comprehended on the theoretical level through the activities of *science*. By "science" was meant the techniques of mea-

surement and the research results that flow from rigorous analytic attention to "external reality" (as opposed to human consciousness or subjective awareness). As d'Aquili and his colleague Andrew Newberg note in *The Mystical Mind,* "We maintain that faith in the priority of external reality . . . underlies the performing of science. Thus, our entire approach here has been 'scientific,' if only because of our insistence of working within the Western tradition of prioritizing external reality over consciousness" (190).

The scientific goal of d'Aquili's and Newberg's research is a comprehensive "metatheology," an "overarching approach that can explain the essential features of any theology arising out of any specific religious tradition" (7). Such a scheme is notoriously unfashionable today, for scholars are rightly wary of any "grand unified theory" which claims to identify "core elements" of religious experience "that appear to be universal and that can be separated from particular cultural matrices" (5). Research claiming to uncover "universally valid, cross-cultural elements of religious experience" smacks of that intellectual colonialism which has often dominated the thinking of Western scholars and scientists.

D'Aquili and Newberg are well aware of this peril as they probe the biology of religious experience in *The Mystical Mind*. Part One summarizes the physiological basis of religious belief and behavior among humans. The authors describe "the neural networks and neural operators that form the basis of the functioning of the brain and result in the functioning of the mind" (75). Conceding that the exact relation between mind and brain is difficult to define, the authors suggest that "the mind and brain are simply two different ways of looking at the same thing" (21–22). "[S]cience," they write, "can demonstrate no other mechanism by which the mind comes about other than the brain," and hence, as scientists, they decline to consider "whether or not there exists a human soul that is involved in human behavior" (22).

Part Two extends the authors' thesis by showing how neurological research into mind/brain functions can help explain the biological reasons why human beings generate myths and perform rituals. Part Three examines the biological origins of religion itself, reframes theology in a neurophysiological perspective, and explores the relation between consciousness and reality.

D'Aquili and Newberg conclude that two neuropsychological mechanisms "underlie the development of religious experiences and behaviors" (149–50). One of these (the "causal operator") lets us see reality as a series of causal sequences and thus helps to maintain the self within an evolving universe (through interactions with personalized, transcendent powers—gods, spirits, divine beings, etc.); the other (the "holistic operator") is aimed at self-transcendence and seems to involve "a surrender to God, the Absolute, or to the universal ultimate reality" (160).

Most noteworthy, in my view, are chapters 4 ("Why the Mind Creates Myth") and 5 ("Ritual, Liturgy, and the Mind"). Myth is said to arise from the "cognitive imperative," a "necessary behavior" that involves using "our mind/brain to order the universe into meaningful patterns," for human beings "have no choice but to construct myths to explain their world" (86). This "explanatory" function of myth operates not merely on the level of speech or narrative (story), but also on the level of rhythmic motor activity—of *ritual*. Ritual is motor

behavior that is structured or patterned, rhythmically repetitive, and synchronizing (i.e., organizes the affective, perceptual-cognitive and motor processes within the central nervous system). Ritual is thus an inevitable, rhythmic "acting out" that not only organizes an individual's behavioral responses but also controls aggression and helps forge bonds with others.

The Mystical Mind is an accessible but demanding book. Its principal aim is not to evaluate the "truth claims" of specific religious traditions (e.g., Christianity or Islam) but to identify the neurological structures and processes that make such claims possible in the first place. Theologians and religious educators will find chapters 4 and 5 especially illuminating, but the entire book repays careful reading and study.

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Reading the Clouds: Mission and Spirituality for New Times. By Anthony J. Gittins, C.S.Sp. Liguori, Mo: Liguorian Press, 1999. Pages, xviii + 182. Paper, $16.95.

Reading the Clouds, (cf. Luke 12:54-56), winner of the Louis G. Miller Award, is the kind of book we have come to expect from Anthony Gittins, C.S.Sp., the Bishop Francis X. Ford, M.M. Chair of Missiology at the Catholic Theological Union. It is like a breath of fresh air in a missiological world that is often riddled by a language that must leave the outsider often baffled.

One of the points the author makes is that no disciples of Jesus Christ should be outsiders to the mission that their master left them. The very down-to-earth spirituality Gittins advocates explains a "way of being in the world with God" (xii). An old wisdom is that "The Spirit is not taught, but caught." This book shows that this saying is true and at the same time, not true. Gittins weaves his theological anthropology, his missiology, his lived contacts with the people he met in a number of islands in the Pacific Ocean, in Britain and in this country, plus his own personal reaction to all of these elements in a mind-blowing way. This might seem an exaggeration; it is not: it is the intention of the book.

The central theme in the book is that the disciples of Jesus Christ are healers. Gittins does not fancy the fashionable idea that we are "wounded healers." We should not forget that we are *healed* wounded healers. Our mandate is to continue the healing work Jesus started among us, to be instruments of outreach and inclusion, healing and reconciliation, ministry and mission. Our call—and it is a call given to all followers of Jesus Christ—is rooted in the original Judaeo-Christian tradition. We are invited to be a healing community.

To be able to live up to this task faithfully and at the same time realistically we have to "read the clouds" of our days. Reading those clouds the author reminds us of our growing cross-cultural context, the need for dialogue, inculturation, and an embodied healing touch of ourselves, our neighbors, and our environment.

To find the needed enthusiasm we should remind ourselves and each other of our story and stories. At the heart of our Christian vocation lies the story of Jesus' life, death, and resurrection, but also our communal and personal story. Healing stories we should sing aloud so that anyone might hear!

The book is full of small gems of wisdom. Speaking about any human organization, including the Church, the author compares them to a fruit. It is sweetest at the edge, just under the skin. The more you approach the core, the more sweetness is lost!

Another one that rang a bell in this reviewer's heart is: ". . . individuals or small groups who follow Jesus are faithful and radical disciples first, and only incidentally members of institutions" (116).

Gittins makes it clear that the "new times"—mentioned in the title of his book—will have to influence the way we understand our mission. To be faithful to Jesus' outreach our mission should remain embodied. It has to touch and heal the reality around us. He also confirms that "mission" will go on. People will remain responding to Jesus' call: "Come follow me!" That call is heard! The author being a (founding) member of the Volunteer Missionary Movement (VMM) is well placed to know that.

Do yourself a favor, take the risk and read this book!

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Protestantes/Protestants: Hispanic Christianity within Mainline Traditions.
Edited by David Maldonado. Nashville: Abingdon Press, 1999. Pages, 351.
Paper, $30.00.

Conventional wisdom would have that most Hispanic Protestants are in the Pentecostal and evangelical churches. However, statistics show that half of the ten percent of U.S. Protestant Latinos are in the classical churches: Methodist, Presbyterian, Disciples, Lutheran, Baptist, and the like. The reasons for both the perception and the reality are fairly clear: (1) there have been Spanish-speaking Protestants in the United States for over a century, and a half and these Christians live in nonagressive harmony, for the most part, with their Catholic Hispanic neighbors; (2) they live in ecumenical churches that share the goal of common witness and dialogue toward full communion with Catholics; (3) they are a minority within their own churches and therefore are not often in prominent leadership roles in American Protestantism; and (4) they share with Catholics a nonproselytising approach to evangelism, so they seldom show up on the neighborhood doorstep.

However, because of their doubly marginalized status, as Hispanics among Americans and Protestants in the predominantly Catholic Hispanic community, of their common Christian faith and common concerns with Catholic Hispanics, and because of the importance of discriminating among the anti-Catholic, aggressive evangelical groups and ecumenical Hispanic Protestants, this volume is an important contribution to the literature.

The book includes four parts with fourteen chapters written by a variety of authors from a diversity of traditions and a multiplicity of disciplines. The editor provides a useful synthetic introduction and Justo L. González provides an illuminating synthetic postscript delineating the differences and commonalities among the minority Protestant and majority Catholic Hispanics and directions for the future of the churches in this country.

The historical roots outlined in the first four chapters provide an interesting analysis of cultural interplay, and the readiness of the Spanish speaking, especially in the Southwest, to receive Protestant preaching, after the independence of Texas from Mexico and the Treaty of Guadalupe-Hidalgo (1948). With the annexation of almost half of Mexico to the United States, the education resources of Protestants, the values of democracy, participation and education, already alienating some Catholic clergy and people from their leadership in Mexico City, and some pastoral blunders by the new American/French leadership in the region contributed to making active Protestantism a viable option to nominal or conflictual Catholicism. Indeed, what had been internal Catholic schisms on the Mexican frontier became possibilities for new affiliations, with Protestant missions. The lack of vigor and support from the Anglo churches is also noted. From these essays it appears that the nineteenth century did not signify the sort of "invasion" of religious aggression that occurred in the political and economic order.

An interesting essay in this section parallels the boarder marginality of the frontier Anglo-Celtic Scots and Scots-Irish who provided an underclass in America to the frontier Spanish and *mestizo* settlers from Mexico in the Southwest who were those first to be evangelized. The author attempts to make a case for the cultural affinity of both groups as they relate to the centers of power in the Northeast and in Mexico City.

The chapter on theological perspectives demonstrates a remarkable commonality of concern and a literary sharing among Catholic and Protestants in the U.S. Latino community with a serious common reading of Latin American developments. There is here much more ecumenical sharing to document than appears in the institutional ecclesial witness. The work on Hispanic popular religiosity, though differing in content between Marian and biblical emphases, for example, follows common methodologies and pastoral concerns. The hermeneutical emphases from a contextual basis and the ethical and social analyses, and the priority of family values are important elements in Hispanic/Latino Protestant theological developments.

The last two sections, each containing three chapters, cover the sociological and contextual dynamics, and the ministerial and congregational realities. The sociological issues facing Latino Protestant churches are quite similar to those of their Catholic counterparts: the need to rely on foreign clergy, the diversities of ethnicities and races within the somewhat fictitious "Latino/Hispanic community," the relationship of traditional Hispanic churches to newcomers, the integration into an Anglo establishment vs the continuity of a culture older than the current U.S. borders, the impact of the Pentecostal and evangelical aggressive churches, the alienation that education brings to a seminary-trained clergy in a poor community, and a common popular religiosity that seeks different faith supports that are provided by the academic formation of most clergy.

Catholics and Protestants together have a challenge ahead to respond to the community whose origins precede English and Irish immigration and church leadership, and whose traditions have a potential to both enrich and challenge the congregational structure and popular pieties of Christian majorities in this country. This evangelical challenge is a common task. This volume will contribute to the mutual understanding that will be necessary if this common task is to find success.

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The Reading and Preaching of the Scriptures in the Worship of the Christian Church. Vol. 3: *The Medieval Church.* By Hugh Oliphant Old. Grand Rapids: W. B. Eerdmans Publishing Co., 1999, Pages xviii + 646. Paper, $45.

The study of medieval preaching is no longer the purview of a few scholars. Doctoral dissertations in this area at both state and denominational faculties have continued to multiply. But the great merit of Old's prodigious work, three volumes so far, is that it makes accessible in English a study of the rich and varied preaching of the Christian churchs without losing sight of its liturgical and pastoral contexts. In the first volume, Old had identified five types of preaching that might help to sort out this complex history festal, and prophetic. These same categories help to analyze a period which not only covers the Byzantine church, the mission to the barbarians, the diocesan schools and the university preaching, the Cistercian, Franciscan and Dominican traditions but also, the German mystics, the Czech reform and nominalist Pietism. Under these broad headings, one or more representative preachers are studied usually by selecting a series of their sermons contextualized within their era or tradition, e.g., Boniface and Pirmin for the mission to the Teutonic tribes and Bernard of Clairvaux for the Cisterians.

Old's discussions are a model of ecumenical appreciation of traditions different from his own which allow him to make illuminating comparisons, e.g., Photius and the New England preachers, or Boniface and camp meeting preaching. His regular references to the liturgical lectionaries which undergird the preaching of a local church of religious tradition can yield some interesting insights, e.g., his remarks on how the *lectio continua* nourishes a sensitivity to the time and place in which scripture is read. Old is able to capture the unique characteristics of the tradition and the particular preacher he is discussing, e.g., in noting that Anthony of Padua's sermons "are not great literature, but when they were preached they were great sermons" (355).

Old is equally perceptive in identifying the reasons behind important changes in preaching, e.g., suggesting that the ninth-century homiletical emphasis on the feasts celebrated rather than the explanation of scriptures used

was linked to the implied ethical demands of the liturgical calendar's emphasis on penance. In reviewing the preaching of transitional figures like Jacques de Vitry or Peter Abelard he puts his finger on its pastoral importance "a new concern to meet people where they were in the thirteenth century" (337). There is a fairly detailed analysis of the early mendicant orders' impact on both university and pastoral preaching where Old correctly emphasizes "the mendicant life was for both the early Dominicans and Franciscans a sign that the preaching ministry was a work of God's grace" (402).

In the final sections of this volume, Old affords us a glimpse of late medieval preaching which is not only of historical interest but addresses the perennial need for the Church herself to be constantly on the way of conversion. His treatment of John Hus, Bernardine of Siena, and John Capistran among others is succinct but insightful. In brief, this is not a book for specialists but rather for the theologically and pastorally aware reader. Old's constant focus on the word of God as central to authentic witness and the relevant mission of the Christian churches throughout the centuries will make contemporary ministers of the gospel more conscious of their own responsibility.

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Process Catholicism: An Exercise in Ecclesial Imagination. By Robert L. Kinast. Lanham, Md.: University Press of America, 1999. Pages, x + 128. Paper, $25.50; cloth, $45.00.

Robert Kinast challenges the readers of this brief and creative text to imagine the Church freshly, not only in the content of our practices, but in the very categories we use to describe the reality of the Church. Kinast begins with a diagnosis of the conditions in American Catholicism as *pastoral heresy,* that is, a deliberate choice to structure and carry out the practical life of the Church erroneously. Examples abound but Kinast names a few of the usual ones: sexism despite "official" statements to the contrary, lay leadership frustrations amid a shortage of celibate male priests, the slow struggle toward ecumenical worship and full communion, the all too slow death of the European paradigm for American Catholicism, and the hierarchy's mistrust and mistreatment of theologians. Like doctrinal heresy, pastoral heresy is wrong in that it affirms a partial truth while ignoring the other part of that truth. And such heresy is aided and abetted by appeal to an ecclesiology that imagines "the Church" as the stasis around which all change swirls. The result of such thinking is that *the Church does not change, people in the Church change.* While church leaders ignore and mistrust people who call for change or at least desire dialogue about it, the leaders need not take responsibility for any of the hurt. After all, we are told that the Church changes slowly, somehow disembodied from the people who must wait for "the Church" to catch up.

Over against a static ecclesiology, Kinast proposes that one source for an adequate contemporary ecclesiology is process philosophy. He culls from his remarkably clear and precise exposition of process philosophy the necessary components to construct his argument for its use against pastoral heresy. The components include a process worldview and the relationships that exist in society as described by Alfred North Whitehead. The author's use of Whitehead furnishes ecclesiologists and pastoral theologians with the thought world and lexicon to approach afresh the truth that Jesus established relationships that encouraged novelty, innovation, and fresh imagination about God and God's reign. Therein lies the Church's foundation. With such inspired origins, it is both possible and necessary to understand the Church's task in the legacy of Vatican Council II as an exercise in ecclesial imagination, one that is naturally trusting of the new idea, hopeful about creativity in the present, and interested in the future.

Kinast concludes the text with suggestions for engaging the ecclesial imagination in forging the future of the Church. The author's cogently argued conclusions about the implications of adopting a process ecclesiology appeal to practical and philosophical concerns. First, a process ecclesiology portrays the Church as a relational environment with a preferential option for novelty rather than as a stasis that resists and restricts novelty. Second, process ecclesiology offers the conditions for presuming that new experiences are compatible with the identity and meaning of the Church rather than threats to its identity and meaning. Third, the adoption of process philosophy is a value in itself, as it provides *philosophical* supports for promoting the creative advance of the ecclesial environment, to ensure the process of becoming the Church.

This text, and the creative use of Whitehead that it represents, will be helpful to graduate students of ecclesiology and pastoral theology in exploring philosophical sources for acknowledging change as a condition of health. In that way it will surely enrich intelligent discussion about the unfinished work of bringing together (both conceptually and practically) the Church and the modern world.

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The Reform of the Papacy: The Costly Call to Christian Unity. By John R. Quinn. New York: Crossroad, 1999. Pages, 189. Cloth, $19.95.

"This book is one bishop's attempt to respond to Pope John Paul II's request for bishops to engage with him in a patient and fraternal dialogue about the papacy" (9). The author was archbishop of Oklahoma City (1972–77) and then of San Francisco (1977–95). He also served as president of the National Conference of Catholic Bishops (1977–80).

Quinn first responded to the invitation that Pope John Paul II extended in his encyclical letter on Commitment to Ecumenism (*Ut unum sint,* May 25, 1995, par. 95) in his remarkable and courageous address on "The Exercise of the Pa-

pacy" delivered at Oxford University on June 29, 1996 (published in *Commonweal* 123 (July 12, 1996) 11–20). This book is a carefully crafted and further developed second response to that same invitation.

In an opening chapter Quinn sets the scene for the rest of the book with a very positive discussion of the encyclical's ecumenical themes and of its claims regarding papal primacy. He calls the encyclical "a revolutionary document." "It calls for a discussion of the papacy by all Christians with the goal of making it more a service of love than of domination" (34).

In five succeeding chapters Quinn treats 1) criticism and public opinion in the Church in relationship to reform, 2) the papacy and episcopal collegiality, 3) the appointment of bishops and Christian unity, 4) the reform of the papacy and the college of cardinals, and 5) the reform of the Roman Curia.

This is a refreshingly candid book by an intelligent, experienced, and very knowledgeable churchman. It is not a work of original scholarship, but it is carefully researched (over 350 footnotes), and written for a wide audience of inquiring minds. Quinn relies on standard sources (dictionaries, encyclopedias, Vorgrimler's *Commentary on the Documents of Vatican II*), but also on first-rate theologians and historians (e.g., Congar, Rahner, Tillard, Alberigo, Komonchak, Sullivan, Pottmeyer, Schatz). He makes very good use of their works to illuminate his themes.

The book is filled with fascinating historical and contemporary illustrations, for example, how Pope John XXIII's personal experiences led to his call for *aggiornamento* (41ff), how the "leaking" of the reform report *Consilium de Emendanda Ecclesiae* in 1537 led to a suppression of public criticism (48), and how the nineteenth-century "mystique" of the papacy has led to a reluctance to say anything about the pope or his policies which might be interpreted as a failure of reverence (which, however, did not prevent Cardinal Ratzinger from public criticism of Paul VI's liturgical reform in 1998; 59).

Quinn becomes increasingly trenchant in his critique of the exercise of papal and curial authority in the latter half of the book. He speaks of a "curial" school of theology which is definitely in a monarchical line (102), and of the sustained efforts to deny that episcopal conferences and synods of bishops are true expressions of collegiality. "Neither Catholic doctrine nor divine tradition indicates that the Pope should fulfill his mission by an elaborate centralization such as we have today" (115).

The pattern of abuses in the appointment of bishops, the misuse of the college of cardinals, and the overreaching of the Roman Curia are highlighted in the final three chapters. They are shown to be corrosive to good order in the Church as well as ecumenical obstacles. Quinn provides valuable historical background for each of these issues, and he devotes considerable space to a discussion of realistic alternative procedures. "The reform of the Curia . . . is perhaps in the end the single most important factor in the serious pursuit of Christian unity and in responding to the Pope's aim of finding a new way of exercising the primacy . . ." (177).

This is a very good book. It deserves to be read by everyone who cares about church reform or ecumenism. It is well written and clearly organized. It provides helpful explanations of many technical terms in footnotes, and it includes a good index.

The book closes with this challenge: ". . . the Pope's prophetic call to probe the primacy is one of those unique moments in history. . . . It is imperative not to lose this moment of grace. . . . Now the question is: When will the Catholic bishops of the world and their conferences take up the dialogue about the exercise of the primacy raised in *Ut unum sint* with the honesty and seriousness it deserves?" (181).

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An Introduction to Catholic Theology. Edited by Richard Lennan. New York: Paulist Press, 1998. Pages, iv + 189. Paper, $15.95.

This book contains a collection of essays written by members of the faculty at the Catholic Institute of Sydney, Australia. Richard Lennan, a systematic theologian, edited the book and wrote the introductory chapter. After offering several definitions of theology and relating it to the Church and spirituality, the book reviews the essential aspects of a Catholic approach to theology, describing it as a human activity, grounded in faith, attentive to the Word of God, seeking understanding, integrating faith and morality, and tested by practice. A chapter is devoted to each of these themes.

The book is aimed at "the needs of university and college students who are beginning their study of theology" (1). Generally, it succeeds in its goal of introducing readers to the "sources, methods, and implications of Catholic theology" (6). It does not, like other introductory texts, focus on a systematic presentation of the basic themes of Christian theology (the Trinity, salvation, etc.), so it would need to be supplemented by other readings in a college or university level course. Sometimes, as in the chapters on the Bible and on the use of philosophy in theology, the book offers insights that might not be readily grasped by the beginner.

The first chapter presents several definitions of theology that situate it as an activity that is relevant not just to Christian faith but to all of life. The chapter goes on to discuss a distinctively Catholic theme, the relationship between theology and the Church. The author presents a balanced view of authority and tradition, and frankly states a principal difficulty for Catholic theology today, "the breakdown of the notion that theology is an ecclesial enterprise in which the teaching authority has a legitimate and important role to play" (31). Lennan recognizes that the teaching authority has sometimes been repressive, and calls for the conversion of both theologians and church authorities. It is unfortunate that he does not develop this a bit more, e.g., reflecting on the problem of issues of truth becoming confused with issues of power.

The remaining chapters, written by Lennan's colleagues, are both well-written and well integrated with each other, each chapter building on the ones before it. The style is so consistent and seamless that the reader can easily forget that these essays were written by different authors. Some of the highlights for this reviewer are the pointed critique of Enlightenment reason in the chapter on the

human person (47), the use of an invitation-response model in the chapter on faith, and the spirited arguments in the last two chapters for connecting faith with moral life and with action in the world.

Chapters four and five, on the Bible and philosophy, contain superb insights, but some ideas in these chapters may be especially difficult for beginners to absorb. For example, the term covenant, introduced in chapter four, needs to be explained in more detail. On the other hand, the explanation of the "literal sense" of scripture (94–96) is presented with exceptional clarity. Chapter five does a fine job of explaining the importance and legitimacy of using philosophical terms and methods in theology, and of putting doctrine in its proper context. However, the discussion of developments in metaphysics towards the end of the chapter may be mind-boggling for the uninitiated. These criticisms should be taken as minor because the book's more difficult concepts can easily be expanded upon in the classroom.

In short, this is a fine book that will be useful in introductory theology courses and adult education programs.

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