
New Theology Review: An American Catholic Journal of Ministry is published quarterly in February, May, August, and November by the Proprietor and Publisher, The Liturgical Press, St. John's Abbey, Collegeville, MN 56321.

Co-Editors: Brid Long, S.S.L. and James A. Wallace, C.Ss.R.

Book Review Editor: Daniel P. Grigassy, O.F.M.

Editorial Board

Donald Buggert, O.CARM.	Anthony Gittins, C.S.Sp.	Dawn Nothwehr, O.S.F.
Ilia Delio, O.S.F.	Francis Horn, O.S.A.	James Okoye, C.S.Sp.
Mary Frohlich, R.S.C.J.	Richard McCarron	

The editorial policy is under the aegis of Catholic Theological Union of Chicago and Washington Theological Union, from whose faculties the Editor and Editorial Board are appointed.

© 2003 The Order of Saint Benedict. All rights reserved.

All manuscripts, books for review, and editorial correspondence should be sent to THE EDITORS, *New Theology Review*, Washington Theological Union, 6896 Laurel Street N.W., Washington, D.C. 20012. Authors should certify that the article is not being submitted simultaneously to another journal. See February 2002 vol. 15, no. 1 for a Style Sheet and author's instructions.

New subscriptions and renewals should be accompanied by a remittance in U.S. funds and sent to *New Theology Review*, The Liturgical Press, Collegeville, MN 56321. Phone orders (U.S. and Canada): 1-800-858-5450.

Changes of address and business correspondence should be sent to *New Theology Review*, The Liturgical Press, Collegeville, MN 56321.

Yearly subscription: U.S. \$28.00 (\$49.00 two years). Canada & Foreign \$32.00 (\$59.00 two years). Single copies and back issues \$8.00. Subscription Manager: Judy Ruprecht.

Design by Greg Becker. Cover photo by Greg Becker.

Typography by Mark Warzecha.

Printed by Edwards Brothers, Inc.

Printed in the United States of America.

POSTMASTER, please send address changes to *New Theology Review*, The Liturgical Press, Collegeville, MN 56321.

Periodicals postage paid at Collegeville, Minnesota, and at other mailing offices.

ISSN 0896-4297

Contents

Women in Ministry

Introduction	3
<i>Linda M. Maloney</i> Women in Ministry in the Early Church	6
<i>Mary Christine Fellerhoff, C.S.A.</i> The Ministerial Future of Women Religious	13
<i>Robert Ellsberg, Elena Malits, C.S.C., and Patsy Crowley, O.S.B.</i> Three American Women in Ministry	23
<i>Dianne Bergant, C.S.A., Judith Logue, and Robert Wheeler</i> Women and Men in Ministry: A Collaborative Venture	30
<hr/>	
<i>Frank J. Matera</i> To Preach As Paul Preached	37
<i>Rose Zuzworsky</i> Does God Live in the City?: Ecology, Theology, and Urban Space	48
<i>Terrance Klein</i> The Snap of Grace: Asking the Easter Question of Faith	56

NTR
VOLUME 16, NUMBER 2 • MAY 2003

SIGNS OF THE TIMES*William A. Barbieri, Jr.***War and Peace in the New Millennium** 65

KEEPING CURRENT*Mary Frohlich, R.S.C.J.***Getting Oriented in the Field of Spirituality** 70

WORD AND WORSHIP*Jerome M. Hall, S.J.***Anger, Liturgy, and the Mind of the Church** 73

BOOK REVIEWSJohn Polkinghorne, **The Work of Love: Creation as Kenosis.***(Reviewed by John F. Haught)*

78

James D. G. Dunn, ed., **Paul and the Mosaic Law.** *(Reviewed by Barbara E. Reid, O.P.)*

79

Wendy M. Wright, **Sacred Heart: Gateway to God.***(Reviewed by Kathleen Hughes, R.S.C.J.)*

80

James A. Wallace, C.Ss.R., **Preaching to the Hungers of the Heart: The Homily on the Feasts and within the Rites.** *(Reviewed by Guerric DeBona, O.S.B.)*

81

Dale T. Irvin and Scott W. Sunquist, **History of the World Christian Movement, Volume I: Earliest Christianity to 1453.** *(Reviewed by Kevin L. Hughes)*

82

Neville A. Kirkwood, **Pastoral Care to Muslims, Building Bridges.***(Reviewed by Joseph Donders, M.Afr.)*

84

William F. Kraft, **Ways of the Desert, Becoming Holy Through Difficult Times.***(Reviewed by Mark R. Steed, O.F.M., Conv.)*

85

Joseph F. Kelly, **The Problem of Evil in the Western Tradition: From the Book of Job to Modern Genetics.** *(Reviewed by James P. Hanigan)*

86

Veli-Matti Kärkkäinen, **Pneumatology: The Holy Spirit in Ecumenical,****International, and Contextual Perspective.** *(Reviewed by Jeffrey Gros, F.S.C.)*

87

Rowan A. Greer, **Christian Hope and Christian Life: Raids on the Inarticulate.***(Reviewed by Peter C. Phan)*

88

Kathleen M. O'Connor, **Lamentations and the Tears of the World.***(Reviewed by Joan E. Cook, S.C.)*

89

James R. Nieman and Thomas G. Rogers, **Preaching to Every Pew:****Cross-Cultural Strategies.** *(Reviewed by Donald J. Heet, O.S.F.S.)*

90

Robert Kysar, **Preaching John.** *(Reviewed by Francis J. Moloney, S.D.B.)*

92

Gary M. Simpson, **Critical Social Theory: Prophetic Reason, Civil Society, and Christian Imagination.** *(Reviewed by Regis A. Duffy, O.F.M.)*

93

Sara Grant, R.S.C.J., **Toward an Alternative Theology: Confessions of a Non-Dualist Christian.** *(Reviewed by Reid B. Locklin)*

94

Introduction

Just yesterday, Anne Buening, a recent graduate of Washington Theological Union, called to share the good news that Cardinal Keeler had appointed her Pastoral Life Director of St. Clement I Parish in Landsdowne, Maryland. “I am the first married lay woman to be appointed to such a position in our diocese,” she added excitedly, “and I want to thank the faculty at the Union for believing in me and awakening me to the possibility that my theological education might one day lead to responsibility for pastoring a parish.” Another graduate, Pat Loughlin, mother of five adult children, is living out her missionary call as pastoral associate in a small Catholic community in rural Mississippi. Such new and inspiring vocational stories multiply as we look around the United States where now 82 percent of lay ecclesial ministers are women.

Women’s ministries go well beyond the parish boundaries to those on the margins of Church and society; they bring their gifts to the work of peace and justice, to education, health care, institutional leadership, and ministry among the most deprived. Despite the marginalization of their voices and the continued struggle to find a place in official ministry, our authors show that women have always been active in the Church, bringing imagination, dedication, and creativity to the living of the gospel in every age.

In our first essay, Linda M. Maloney, herself a transitional deacon in the Episcopal Church, explores various categories of ministry open to women in the Church up to the sixth century. Drawing on the inscriptional and literary evidence analyzed in the works of Ute E. Eisen and Bernadette J. Brotten, she offers a compelling picture of women who were recognized as teachers, stewards, enrolled widows, apostles, and prophets. In addition, she calls into question the assertion that women “never have been” presbyters, indicating that some were ordained as deacons, presbyters, and possibly even as bishops. Moving to the present day, Mary Christine Fellerhoff, past executive director of the Leadership Conference of Women Religious, and currently Congregational leader, offers a thoughtful look at the changing ministry of women religious over the past forty years. She traces the move from institutional ministry to more individual ministry within the

broad categories of education, healthcare, spirituality and pastoral work, while also indicating a new emphasis on direct service, advocacy, systemic change, and collaborative ministry.

That there is no dearth of models of pioneering, faithful, creative, and collaborative ministry is ably demonstrated in our next two essays, both co-authored by women and men. Robert Ellsberg, Elena Malits, and Patsy Crowley combine their efforts in presenting profiles of three contemporary American Catholic women. Mention of the Catholic Worker, St. Mary's School of Theology, and the Christian Family Movement, immediately evoke the names of Dorothy Day, Sister Madeleva, and Patty Crowley. We find in their stories both inspiration and invitation to simply begin where we are, with the means at hand, to live out our faith in response to the urgent needs around us. The exercise of collaborative, gender inclusive ministry as sign of the church's *communio* is the topic explored by Dianne Bergant, C.S.A., Judith Logue, and Robert Wheeler. Their case study approach will be helpful to other ministers who seek to balance marriage and family life with ministry; their reflection on personal experience of collaboration may be an encouragement to other teams to engage in a similar process of theological reflection.

In addition to our thematic essays, there are three essays which address concerns of significant pastoral import. Scripture scholar, Frank Matera, offers profound insight as well as practical help to those who, like Paul, follow a "call" to preach the gospel in a way that allows hearers to "see the glory of God on the face of the crucified Christ." Rose Zuzworsky explores the challenge of locating God in urban spaces as an ecological and theological concern, appealing for an inclusive approach to ecological problems. Such an approach is enhanced, she argues, by a deep empathy for the particular place in which we live, a care of our surroundings, and a healthy respect for diversity. *New Theology Review's* essay contest allows us each year to recognize new voices in theological reflection on ministry. At the suggestion of our judges, we are happy to publish Terrance Klein's essay on imaging Easter faith. He develops the concept of *kairos* to illustrate the single moment of decision, the "snap of grace," which is Easter faith, suggesting that ministers use it as an alternative or complementary approach to faith as a journey, in attempting to answer the question, "Do I believe?"

Following these articles are our regular feature columns: William Barbieri offers a timely reflection on the ethics of war in light of evolving Catholic social teaching and changing historical conditions; the prospect of war on Iraq occasions a reassessment of just war reasoning and nonviolent resistance. Mary Frohlich, R.S.C.J., surveys recent books on spirituality that may benefit both ministers and educators. She offers a succinct presentation of three categories of books: introductions to spiritual living; multi-author anthologies that survey current developments in the field; and anthologies which open up the historical riches of Christianity. The selection is particularly geared to needs encountered

in pastoral ministry today. Jerome Hall reminds us of what it means to celebrate liturgy according to the mind of the Church, suggesting possible areas for pastoral formation and ongoing catechesis in light of the new *General Instruction of the Roman Missal*. Several book reviews round out this spring issue of the journal. We trust you will find much in these pages to interest you.

We warmly encourage you to consider entering the NTR essay contest, details of which may be found in the November 2002 issue. Finally, we are privileged to welcome our new panel of judges who will choose the winners of the theological reflection essay contest for the next three years: Herbert Anderson, Dianne Bergant, C.S.A., and John Welch, O.Carm.

Coming in August:

Religions of the Book

Women in Ministry in the Early Church

Linda M. Maloney

This essay succinctly reviews some of the evidence from the work of Ute E. Eisen that points to women exercising various ministries in the Church during the first six centuries, including being ordained as deacons, priests, and possibly even as bishops.

Is the above title an oxymoron? Some would say that it is. One of the major arguments underpinning the rejection of women's ordination to the priesthood in the papal document *Inter insigniores* and its later counterpart *Ordinatio sacerdotalis* can be succinctly stated that "it has never been done." That argument has served only to deflect the rivers of ink into new courses, as scholars seek to prove either that it has been done or that it has not. Because it is impossible to prove a negative, the "has not" side has generally had the upper hand. Furthermore, until recently the evidence for women as presbyters in early centuries has been sparse. However, the question of "women in ministry" is not to be restricted to their exercise of the ministerial priesthood or their reception of priestly orders, at whatever point in time the presbyterate came to be a distinct order set apart by a particular ceremony. Even the churches of the Catholic tradition (Roman, Anglican, Old Catholic, and Orthodox), while setting apart certain persons for sacramental ministry, nevertheless affirm that ministry is much more widely bestowed and exercised.

In what follows I would like to sketch the evidence for women exercising a variety of ministries in the early Church, and not simply (though not excluding)

Linda M. Maloney, academic editor at The Liturgical Press, is a transitional deacon in the Episcopal Church.

priesthood. The groundwork for a significant forward step in this discussion has been laid by Ute E. Eisen in *Women Officeholders in Early Christianity. Epigraphical and Literary Studies* (2000), the basic source of information in this article. Eisen's method was inspired by Bernadette J. Brooten's pioneering *Women Leaders in the Ancient Synagogue* (1982). Both these books examine, patiently and in detail, the inscriptional and papyrological evidence from the earliest centuries of the Common Era, and in the case of Brooten's book, the centuries immediately preceding. Brooten's work demonstrated that Jewish women in antiquity served as heads and patrons of synagogues, and very probably as elders (*presbyterae*). The automatic assumption that a woman designated a *presbytera* in her burial inscription or in a dedicatory tablet was the wife of a male *presbyter* simply must be called into question. The work done by both Brooten and Eisen has shown that the occurrences of the title *presbytera* with a woman's name tell us about the woman herself in almost all cases, and not about her husband.

Eisen investigated eight categories of ministry that can be shown to have been exercised by women in the first six centuries of Christianity. They are: apostles, prophets, teachers of theology, presbyters, enrolled widows, deacons, bishops, and stewards. This casts a wider net for "ministry" than has been usual until recently. At the dawn of the twenty-first century most of these offices are in fact being called "ministries," although those of apostles, prophets, and enrolled widows are ordinarily considered to belong to ages past.

Teachers

Least controversial of the categories is that of teachers of theology. So many women are teachers of theology today that the "it has never been done" argument cannot apply. In the past it was common enough to ignore women theologians' contributions or, when they were undeniable, to attribute them to men. Thus Pope Benedict XV, in his encyclical letter *Spiritus Paraclitus*, commemorating the fifteenth centenary of the death of St. Jerome, solemnly asserted that in a letter from Paula and Eustochium to Marcella we "recognize the hand of Jerome." Eisen describes a whole series of Christian women teachers known to us from literature, including Marcella, Faltonia Betitia Proba, Melania the Elder, Paula, Eustochium, and Melania the Younger, all from the fourth and fifth centuries. She provides evidence from papyri and inscriptions of three otherwise unknown teachers, all specifically called *didaskalos* (or in Latin *magistra*).

Kyria is greeted as teacher in a papyrus letter from Egypt dating to the fourth century. The other two women are both named Theodora. The first, whose tomb epigraph in the Basilica of St. Agnes in Rome dates from 382, is called "the best keeper of the law and the best teacher of the faith" by her husband, who dedicated the inscription. "Best keeper of the law" indicates her knowledge of the

Scriptures, while “teacher of the faith” shows that she was a theological teacher. Of whom? She is said to have “directed her superior spirit to the saints,” meaning the believers in Rome. This Theodora was a worthy member of the company that includes the women mentioned above, contemporaries and teachers of Jerome as well as his pupils. The other Theodora *didaskalos* is the subject of one of only a few Christian *didaskalos* inscriptions from Macedonia, dating from the fifth or sixth century. She was evidently the head of a community of women vowed to virginity, and was their teacher in the life of virtue.

Stewards

Another category that we would not, until recently, have included among Ministries is that of steward (*oikonomos*). Now we are more conscious of stewardship in the churches and of the special gifts that are needed for the care of the household of God. The Council of Chalcedon (451) orders that every church that has a bishop shall also have a steward appointed from the clergy to care for the church’s income during an episcopal vacancy (Canons 25 and 26). Clearly, then, in the fifth century “steward” was a clerical office associated with, if not restricted to, ordained persons. Eisen cites two inscriptions for women *oikonomoi*, one for Doxa in the fifth century and an undated one for Irene. While Irene was a steward in private service, Doxa may have been the steward of a monastery.

Widows

Eisen describes two inscriptions for enrolled widows. The first, for Flavia Arcas, is from the second-century catacomb of Priscilla in Rome. Since it describes Flavia Arcas as having lived eighty-five years, she was surely one of the first Roman Christians. The second inscription, from fourth- or fifth-century Rome, states that Regina “sat” as widow for sixty years “and was not a burden to the Church, *univira*.” The description reflects the prescriptions for widows set out in Timothy 5:3-16. The use of “sat” suggests that Regina was an enrolled widow, not merely someone who undertook vowed widowhood as a private discipline. Eisen shows that the expression describes officeholders: for example, the presbyter Romanus, *qui sedit* (“who sat”) for a period of twenty-seven years and ten months. Still other testimonials contain expressions such as *Deo vixit*, “she lived [for] God,” to describe a woman of dedicated life. The inscriptions for widows are very numerous. While they reveal a high degree of respect for these ubiquitous churchwomen, some of them also suggest that the widows were ecclesiastically enrolled and exercised particular church functions.

Apostles

The sole biblical instance of a woman explicitly called “apostle” is Junia (Rom 16:7). Her status as apostle was undisputed until the Middle Ages. Objection to the idea of women apostles rests mainly on an extension of the Lukan identification of “apostles” with the Twelve, clearly a mistake, if only because of Paul’s adamant insistence that he was an apostle. Outside Scripture we find the language of apostleship applied to several revered women. Origen wrote: “Christ sends the (Samaritan) woman as an apostle to the inhabitants of the city, because his words have enflamed this woman.” Theophylact, archbishop of Bulgaria, writing in the late eleventh century, also called this woman an apostle and even described her as “anointed with priesthood” and teacher of the whole city.

Mary Magdalene, who fulfilled even the Lucan criteria for apostleship (cf. Acts 1:21-22) was called “apostle to the apostles” because of her role as first witness to the resurrection. Hippolytus of Rome, writing in the third century, said that Christ met the women on Easter morning “so that women, too, would be Christ’s apostles.” Gregory of Nyssa, in the fourth century, comments on their apostolic role as countering the story of the Fall. In the second century *Acts of Thecla*, Thecla is depicted as preaching and teaching. In “The Conversion of Georgia” and “The Life of Nino,” popular from the seventh through the ninth centuries, Nino was an officially commissioned missionary preacher in Georgia, and the early traditions about her unashamedly dubbed her “apostle.”

Prophets

The offices thus far described are relatively non-controversial. However, this changes when we find evidence in the *Didache* (chs. 11–13) that prophets in the second century “eucharistized,” that is, apparently presided or co-presided at the Eucharist. Both biblical testaments speak of women prophets (Miriam, Deborah, Huldah, and Noadiah, among the early Israelites; Anna, and the daughters of Philip, in the New Testament). Most would recognize that the Christian communities of the early second century acknowledged and gave thanks for the gift of prophecy. However, after this, the phenomenon of Christian prophecy is more controversial.

Though prophets and prophecy declined in Christian communities of the third century and following, Eisen finds a major inscription for a woman prophet, Nanas, from fourth-century Phrygia. She places this in the company of the “revelations” received by Cyprian of Carthage in the third century and the reflections of charismatic phenomena in the church orders of the third to the fifth centuries. A fourth-century document, “The Dialogue of an Orthodox and a Montanist,” also shows respect for women who prophesied, not only in Montanist, but also in

orthodox circles. The “orthodox” speaker affirms the Church’s acceptance of women prophets, while denying that women have a right to speak in church or exercise authority over men, or to write books in their own name. The “orthodox” uses this last prohibition as a reason to reject the prophets Maximilla and Priscilla; the fact of prophetic utterance is unchallenged.

Deacons

We come now to the three “traditional” offices that from an early time have been associated with the laying-on of hands with prayer, the heart of what is now the sacrament of Holy Orders. There is New Testament evidence of Phoebe, explicitly called “deacon” (*diakonos*) by Paul (Rom 16:1). English translations frequently render *diakonos* as “deaconess,” but in fact the word is the same (masculine gender) as the term Paul applies to himself. A difficulty in determining whether epigraphical evidence from the ancient world refers to women as “deacon” or “deaconess” comes from the practice of abbreviating the words to something as simple as *dk*. Such a practice is understandable, since stonecutters charged by the letter. Nevertheless, there are a number of inscriptions that refer to women unambiguously as *diakonos*. One such is the fourth-century memorial for the deacon Sophia, from the Mount of Olives in Jerusalem. It reads: “Here lies the servant and bride of Christ, Sophia, deacon, the second Phoebe, who fell asleep in peace on the twenty-first of the month of March during the eleventh indiction.”

*Women deacons
were especially
numerous in Asia
Minor, where we
have evidence of
them from at least
the second century.*

Sophia was by no means unique. In Jerusalem and its vicinity we know of at least six inscriptions of the fifth to seventh centuries for deacons: three men, two women, and a sixth whose name has been obliterated. Women deacons were especially numerous in Asia Minor, where we have evidence of them from at least the second century. 1 Timothy 3:11 probably refers to women deacons, and Pliny (*Ep. X*, 96, 8) speaks of two *ministrae* (the Latin equivalent of *diakonissa*) of the local church whom he had tortured to obtain information. Eisen summarizes the findings for Asia Minor: Women are called *diakonos* or *diakonissa* without apparent distinction; there is seldom any mention of specific fields of activity; their family situations varied (married and monastic women deacons).

A good many inscriptions were endowed *by* the women deacons rather than *for* them, and reveal a considerable degree of education. She concludes: “The abundant epigraphic evidence suggests the continuity of an office of women deacons in Asia Minor from the very beginning.”

There is also evidence from Greece and Macedonia, and Latin inscriptions from the West. Frequently the diaconal activity of women in the West is attested by the negative evidence of synods that attempted to suppress such work. Such prohibitions continued through the sixth century, thus showing that in fact women were being ordained and were working as deacons, since there is no point in forbidding what does not exist. Moreover, the synodal decrees were evidently not very effective, since they had to be repeated over a period of at least a century and a half.

Presbyters

By far the greatest amount of ink has been spilled in arguing for or against the proposition that women have been, can be, or should be presbyters or priests. The assertion that they never have been is called into question by the existence of a good number of inscriptions from early centuries that assign the title *presbytera* or *presbytides* to a woman. The usual way of explaining these inscriptions is to say that either (a) the woman in question was a heretic, or (b) she was called *presbytera* because her husband was a *presbyter*, or (c) that the title simply means “old woman.” Eisen examines seven such inscriptions, three from the East and four from the West.

Evidence from the East includes inscriptions for Ammion, *presbytera*, from Phrygia in Asia Minor, Epikto the *presbytis*, from Thera in Greece, and the wrapping of the mummy of Artemidora, *presbytera*, from Egypt. Eisen maintains that until some time in the fourth century there were women presbyters, also called *presbytides*, active in the Church in Asia Minor, only some of whom belonged to schismatic groups. The fourth-century Synod of Laodicea attested to the presence of women who were ordained *presbytides* (Canons 11 and 44). Those from the West extend into the fifth and sixth centuries and include: Kale the *presbytis*, of Sicily; Leta the *presbitera*, of Italy; Flavia Vitalia, *prb*, from Dalmatia; and a nameless *sacerdota*, also from Dalmatia.

As late as the eighth and ninth centuries the struggle against women’s liturgical service in the Latin Church continued. Pope Zachary wrote to the emperor Pippin and the Frankish bishops and abbots in 747: “. . . as we have learned to our dismay, divine worship has fallen into such disdain that women have presumed to serve at the sacred altars, and that the female sex, to whom it does not belong, perform all the things that are assigned exclusively to men.” This apparently had to do with monastic women, the last holdouts of old.

Bishops

Most controversial of all, and most sparsely attested, are the *episcopae*. We have an inscription for a “lady bishop” (*femina episcopa*) in a tomb poem from Umbria, ca. 500. She could, of course, have been a bishop’s wife, though in that case she should be called *coniux*. Then there is the very well known and lengthy inscription for a woman who was certainly *not* a bishop’s wife, but was the mother of a Pope: Theodora, mother of Paschal I (817–824), whose two inscriptions (mosaic and reliquary) in the church of Santa Prassede in Rome both call her *episcopa*. Eisen treads cautiously with this material. Given the fractious and feuding state of the Roman Church in the ninth century, the reference could be to various practices. Eisen states that despite this, even the official activity of a woman as a bishop in Rome should not be excluded in principle, however improbable it might seem from this distance in time.

Conclusion

Were there women ministers in the early Church? Undoubtedly. Were there *ordained* women exercising ministry in the early Church? While much of the evidence preserved for us dates from a time when “ordination” was not yet a fixed concept or consistent practice, there is enough inscriptional and literary evidence even from later centuries to suggest very strongly that women did indeed enter the ranks of the Church’s ordained ministers as deacons, priests, possibly even the occasional bishop. What is absolutely certain is that during the first six or seven centuries of the Church’s life women carried out, and were recognized and revered for, a wide variety of services that today we acclaim as vital and indispensable ministries to the whole body of Christ’s Church.

References

- Brooten, Bernadette. *Woman Leaders in the Ancient Synagogue. Inscriptional Evidence and Background Issues*. Brown Judaic Studies 36. Chico, Calif.: Scholars Press, 1982.
- Eisen, Ute E. *Women Officeholders in Early Christianity. Epigraphical and Literary Studies*. Collegeville: The Liturgical Press, 2000.

The Ministerial Future of Women Religious

Mary Christine Fellerhoff, C.S.A.

An experienced leader traces the development of the ministry of women religious over the last thirty years. She analyzes in particular implications of Vatican II and the feminist movement for new models of ministry.

Recognized for the establishment of the Catholic school and healthcare systems in the United States, women religious are still imaged as teachers and nurses by the general public. Where have all the sisters gone, and where are they likely to be found in the foreseeable future? Having experienced the dismantling of a stable past and living in a changing present, I would be foolish or dishonest to claim a clear blueprint for the ministerial future of women religious. Yet after thirty years of experimentation and experience, common threads are emerging, forming patterns of future development.

The ministerial future of women religious may be glimpsed through tracing some key influences on the ministry changes of the past thirty years, describing the current state of ministry among women religious, and suggesting threads shaping the future. A couple of caveats are in order. First, I write not as a theorist but as a participant in these changes and as an observer from the perspective of leadership in my own congregation and in the national office of the Leadership Conference of Women Religious (LCWR). Second, I write as an apostolic woman religious. Changes in religious life, including ministry, may have different

Mary Christine Fellerhoff, C.S.A., is the general superior of the Congregation of Sisters of St. Agnes in Fond du Lac, Wisconsin. Following eight years as a general councilor on previous leadership teams, she served as Executive Director of the Leadership Conference of Women Religious (LCWR) from 1997–2001.

nuances in monastic, e.g., Benedictine or in evangelical, e.g., Franciscan congregations. All of them, however, have experienced fundamental changes.

Key Influences Impacting the Ministry of Women Religious

In the second half of the twentieth century, two happenings clearly affected the life and ministry of women religious: Vatican Council II and the feminist movement. I am suggesting neither a direct cause-effect relationship nor a master plan for change. I am suggesting that as the words and concepts of Vatican II and the experience of the women's movement sank deeply into their hearts and minds, women religious reflected on and lived the implications. In retrospect, we can see an impact on their ministerial life.

Vatican II

Five areas of the Council led to changes that continue to drive ministry today.

1) The *call to renew religious life* issued in the Council document *Perfectae Caritatis* left no aspect of life untouched. The "manner of life, of prayer and of work," including the "mode of government" (n. 3), the habit (n. 17), and ministry (n. 20) were to be evaluated. The criteria for adaptation in each case included the "needs of the apostolate." As women religious adapted to the "changed conditions of our time," they saw a need to change both the ministries and the manner of doing ministry.

2) The opening words of *Gaudium et Spes* signaled a new self-understanding of the *Church's relationship to the world*, a Church which shares "the joy and hope, the grief and anguish" of the men and women of our time (n. 1). As these words echoed in the souls of women religious, they changed. Sisters would no longer wait for people to come to them, but would follow Christ who sought the lost and forgotten.

3) Chapter IV of *Lumen Gentium* discusses the *role of the laity*, who share "in the salvific mission of the Church" and "through Baptism and Confirmation . . . are appointed to this apostolate by the Lord himself" (n. 33). No longer would women religious cling to insulated institutions. They began to share ministry with the laity in a more deliberate way as equal partners and to train them as leaders of ministry in their own right.

4) The Church's *commitment to the poor* gets frequent mention. A particular plea was addressed to religious: "You hear rising up, more pressing than ever . . . 'the cry of the poor'" (*Perfectae Caritatis*, n. 17). Religious congregations realized that the immigrant populations they once served had become middle- and sometimes upper-class. To fulfill the mission of Christ, some felt compelled to identify new ministries to, with and for the economically poor people. More-

over, *Perfectae Caritatis* told religious that the “cry of the poor” must “bar you from whatever would be a compromise with any form of social injustice” (n. 18).

5) Following Vatican II, the 1971 Synod of Bishops in *Justice in the World* declared *justice a Gospel imperative*: “Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel . . .” (n. 6). The social teachings of the Church, once a well-kept secret, were now brought front and center in ministry and activity.

As ministries changed, so did terminology. *Apostolates*, the term used prior to Vatican II and in the Council documents, changed to *mission* and *ministry*. Anneliese Sinnott, O.P., writes of this change in language: “Sometime before 1970 the language of ‘engaging in the apostolate’ gave way to ‘living out the mission through one’s ministry,’ and the meaning of ministry changed from church work to the work of the church” (Sinnott 1999, 99–100). This changed meaning multiplied the ministries in which women religious would engage, even to increasing numbers ministering outside Church structures.

Feminism

Concurrent with Vatican II, women were becoming more aware of their identity and history as women. The publication of Betty Friedan’s *The Feminine Mystique* in 1963 is generally regarded as marking the beginning of the movement known as feminism. It is beyond my purpose to define feminism, still less to distinguish among its various brands. My purpose is to mention some of the concepts and phrases in popular consciousness influencing the ministry of women religious. Even though individuals responded to feminism on a continuum from full acceptance to resistance and rejection, many concepts that affected the thinking and lives of women continue to permeate society. Included among them are the equality of women and men, based on human dignity, leading to belief in a discipleship of equals; the validity of women’s experience and ways of knowing, often ignored in history; reevaluation of male experience as normative for the whole human race; and analysis of patriarchy as a system which devalues women and makes them subservient to male rule.

Many faithful and thoughtful women religious found in feminist thinking reinforcement of some of the principles of Vatican II: equality of persons through baptism and the common call to holiness, recognition of the role of the laity to which all women in the Church belong, the cry for justice to be extended to women as well as men. A new sense of solidarity with their sisters not in religious life gave women religious impetus for ministry to, with, and for women. Mission and Chapter statements began to include priority for ministry to women and the children they were raising, often alone. Awareness of the pervasive patriarchal system in the Church led many to discomfort with ministry in Church structures. The tension continues today as women religious struggle with what

has been called the “parochialization” of religious life to the detriment of the prophetic nature.

Ministry of Women Religious Today

The story of women religious today must recount both their changing ministries and the manner of doing ministry. Prior to Vatican II the story is about religious congregations and the institutions they started or staffed, often at the invitation of a bishop or pastor. The story of ministry today is the story of individual religious. The role of the congregation, in many cases, has changed from one of assigning each sister to one of mutual discernment in light of the congregational mission and the sister’s talents. The following examples are based on real individuals; the names and some facts are changed because they are representative of hundreds of others with similar story threads.

Changing Ministries

Education: Sisters Ann, Betty, and Candace began teaching in the 1950s in Catholic parish grade schools staffed by their congregation. Ann still teaches first graders in a parish school system with sisters as principal and as administrator, both from her community. Most of the other teachers are lay women and men. Ann has been honored for her personal ministry to the increasing immigrant population in the local community. Betty, after teaching grade school for a number of years, earned a doctoral degree in Scripture. Today she teaches in a theological school, educating priests, religious, and lay people for ministry. She is a recognized writer, scholar, and speaker. Candace, after serving as teacher and principal in a number of grade schools, spent several years in community service. Today she coordinates a literacy program. Sister DeLois, having been a teacher and principal for thirty-five years, now directs the religious education program in a remote rural parish. Sister Erika, professed in the nineties, currently teaches in a Catholic school with culturally diverse students. She has no expectation that another member of her congregation will either join or replace her.

As these examples indicate, women religious continue to minister as educators, fewer and fewer in traditional parish schools. Many congregations planned their departure from traditional settings over time, so that schools they left remained open with lay teachers and eventually lay administrators. Some sisters chose an “option for the poor” when the parish school closed as enrollments dropped and costs soared. As sisters gradually left the middle-class parishes where they found themselves in the sixties and seventies, they often chose to serve in poorer schools, in rural areas, among native populations or in culturally diverse areas, in religious education and RCIA programs, in adult literacy, or in colleges and seminaries. Even in retirement, some sisters tutor or serve as teachers’ aides.

Health Care: Sister Faith has been a nurse in a specialized area in hospitals operated by her congregation all forty-eight years of her religious life and continues to serve in one of them. She is one of a handful of her congregation still ministering in hospitals connected with the congregation. Sister Gloria began nursing in the late sixties, served in a clinic in Latin America for several years, earned her nurse practitioner license, and now practices in a clinic that serves primarily Hispanic women in the Southwest. After nursing in congregational hospitals, teaching in the nursing department of the congregation's college, Sister Harriet became interested in holistic health during a sabbatical. She is now a certified massage therapist. Professed in the fifties, Sister Imelda began as a nurse, served in Latin America, was involved in inner city justice activity, worked in a house for terminally ill AIDS patients, and is now in hospice ministry.

Sisters changed with the changing healthcare industry. Fewer continue to serve in the institutions, which are now largely staffed and administered by laity. Many have taken their nursing skills into clinics for the poor, hospice and AIDS ministry, nursing home and elder care, pastoral care, holistic health and wellness techniques, and healing touch therapies. As opportunities for women increased, sisters have become nurse practitioners and doctors to serve primarily in poor remote areas with little or substandard health care.

Social Services: A former teacher, Sister Jeroma served for ten years as administrator of a social service center in a southern city. A former nurse, Sister Kay administers a social service ministry in a large northern city. Sister Loyola, after teaching a few years, worked as a paralegal for poor, mostly Hispanic, people in the Southwest. Today she is getting her law degree primarily to help persons with immigration problems. After nearly twenty years of teaching, Sister Mika ministers in a home for unwed mothers. Sister Noella, a nurse, and Sister Olivia, a teacher, ministered in a L'Arche home. Noella now runs a wellness program for retired sisters in her congregation.

From traditional ministries sisters were drawn to ministries to marginalized people. They opened and worked in service centers; in food pantries and kitchens; and in homes for unwed mothers, recovering addicts, and persons with disabilities. A few have become foster parents. Sisters are involved in housing projects: participating in Habitat for Humanity, running transitional housing, and working in shelters for the homeless. As an Institute, the Sisters of Mercy of the Americas conduct Mercy Housing and McCauley Institute. For more effective

*Many congregations
planned their
departure from
traditional settings
over time.*

service, some have entered professional fields as lawyers, social workers, clinical counselors, and therapists.

Spirituality and Pastoral Work: A teacher in the seventies, Sister Pius has been a pastoral associate and is currently working in ecumenical and interfaith spirituality. Sisters Quentin and Rita, both nurses since profession, have served at different times in the capacity of mission effectiveness coordinators and in congregational leadership. Each is a spiritual director, both in private practice and in retreat centers. Sister Sally has taught, served in the congregation's formation program, earned a degree in liturgy, and now serves as liturgist in a parish. After several years of teaching, Sister Thomasina runs a spirituality and retreat center in a remodeled portion of the Motherhouse. Sister Urban, who began in teaching,

has been a hospital chaplain and is now chaplain in a federal prison. Sister Vivian, a former teacher and high school principal, is a full time artist, using arts as an entryway into the sacred.

Care of souls holds a natural appeal for sisters who have been formed in habits of prayer and whose lives are centered on the God-quest. Some engage in spiritual direction alongside other ministries. Sisters administer, as well as give spiritual direction and retreats in spirituality centers and sabbatical programs for religious. Some are spiritual directors for seminarians and priests. Others feel called to nurture lay spirituality as pastoral associates, liturgists, visitors of the sick and elderly, bereavement counselors, or ministers in other parish support roles. Some have become chaplains in hospitals and prisons. Sisters can also be found in diocesan offices as vicars or delegates for religious, vocation promoters, chancellors, or in other roles of pastoral

service in the diocese. A phenomenon of the last thirty years is the increasing number of sister-artists who use their musical and artistic talents to foster emotional, mental, and spiritual health.

A brief overview of ministries cannot cover every place or role in which women religious serve. While on occasion a pre-Vatican II woman religious might be found in some of the less traditional roles, she was the exception. Today women religious are everywhere that human need appears.

Changing Modes of Ministry

While sisters were expanding and changing ministries, they also changed the ways in which they did ministry. Prior to the 1970s, ministry was primarily serv-

*Care of souls holds a
natural appeal for
sisters who have been
formed in habits of
prayer and whose
lives are centered on
the God-quest.*

ice, the spiritual and corporal works of mercy. With the raising of social justice awareness, sisters added advocacy and systemic change to their vocabulary and their ministry. The most public example of their commitment to the social teachings of the Church through advocacy and systemic change are the establishment of NETWORK in 1971. NETWORK today is a national Catholic social justice lobby, known as one of the most effective for doing its homework on the issues. Through NETWORK at the national level, legislative arms of regional LCWR groups, area centers of justice and peace such as the 8th Day Center in Chicago, and congregational justice and peace offices, women religious use their moral voice to advocate for those whose voices have been excluded from the decision-making process. Committed to systemic change, they do the social analysis that has led many individuals and congregations to embrace the principles of feminism, ecological sustainability, and nonviolence.

As direct service ministries were enhanced by advocacy and systemic change efforts, so corporate or institutional ministries changed as well. With fewer sisters and increasing numbers of laity involved in the hospitals and schools, congregations shared not only the ministry but also the managing and administration of those ministries with their lay colleagues. A new word was coined: sponsorship. In place of owning, running, and staffing institutions, congregations were now said to “sponsor” them. Sponsorship is understood as a relationship of influence. Through its sponsorship, a congregation maintains the institution’s Catholic identity, oversees its mission and values, and shares its charism with lay colleagues. Initially used to describe the relationship of the congregation to its health-care and educational (especially higher education) institutions, sponsorship is sometimes used now to include new ministries initiated by sisters individually or in groups. One example is the Casa Esperanza Project in Chicago. Sponsored by the Society of Helpers, it was established in 1992 to provide up to two years of housing and supportive services for homeless women and their children as they make the transition to independent living.

Recent years have seen an increase in collaborative ministries begun and conducted by more than one congregation, each providing financial support, resources, and/or personnel. At the spring 2001 meeting of LCWR Region 3, a report was given on planning by five women’s congregations to provide affordable housing with support services in the Northern New Jersey area. In a 1998

*Recent years have
seen an increase
in collaborative
ministries begun
and conducted by
more than one
congregation.*

report to the Vatican Congregation for Catholic Education, officers of the Conference of Major Superiors of Men (CMSM) and LCWR described Mother Seton Academy, a collaborative project since 1993 of four congregations of women and two of men, as “a tuition-free alternative middle school in a multi-ethnic and multi-cultural neighborhood in East Baltimore, Md.” In 1995 the forty religious congregations in LCWR Region 8 initiated Project IRENE (Illinois Religious Engaging in Nonviolent Endeavors) as a systemic change effort addressing legislation to curb violence affecting women and children in Illinois. In 1994 LCWR Region 9 (Wisconsin) congregations collaborated in establishing Leaves of Learning, an after-school and summer tutorial program for students at risk in the Milwaukee area. Northwest women religious collaborate in an Intercommunity Peace and Justice Center (Seattle) and a Women’s Intercommunity AIDS Resource (Portland, Or.).

Ministerial Future of Women Religious

Although no clear tapestry of a ministerial future of women religious can be woven, we anticipate that some of the present threads will remain. Sponsorship ministries will continue to evolve, and collaborative efforts with other religious congregations and with lay colleagues, associates, and volunteers are increasing. Changes will continue as women religious read the signs of the times in each generation and respond where the need is greatest, leaving ministries where they are no longer needed or where others can serve. A 1992 study of women’s ministries reported the top five priorities for new ministries to be: ministry addressing needs of women; housing; ministry focusing on children; AIDS/ARC ministry; and ministry responsive to specific educational needs. Close behind were ministries to the elderly and health/care for the poor (Munley 1992, 128–29). An update of the same study, soon to be published, confirms the earlier findings with AIDS now subsumed in healthcare and the addition of advocacy, multiculturalism, and ecospirituality. Like many of the previous examples, Rose Court Community, a Dominican project in San Francisco, providing affordable housing and childcare in a community atmosphere, combines several of these priorities.

The ministerial future of women religious will become clearer as they respond to challenges and questions confronting them in living out mission and ministry today. Many of these concerns were raised in a series of three interdisciplinary, intercultural dialogues on mission conducted by the Center for the Study of Religious Life from November 1999 through February 2000. A booklet published by the Center, *Dialogue on Mission: What Mission Confronts Religious Life Today?*, summarizes the dialogue. Three current realities have a potentially significant impact on future ministry.

1) Dialogue participants recognized the increasing *diversity and multiculturalism* in the United States and its impact on mission: “It is critical to the mission and future of religious life to know people of various cultures, be familiar with their perspectives and customs, and enter into dialogue with them” (Center 2000, 18). Recommendations to leaders focus on their providing resources and opportunities for members to become “culturally competent” (Center 2000, 19). Women religious are deliberately choosing to be in multicultural ministries. The Sisters of St. Joseph of Boston recently opened Casserley House in Roslindale, Mass., as a ministry of presence and service in a culturally mixed neighborhood. Will women religious become culturally competent enough both to minister in multiculturally diverse groups and to attract and sustain some young women from those groups in religious life and ministry?

2) *Vita Consecrata* affirmed the *prophetic character of religious life* (n. 84). Dialogue participants heard panelist Sandra Schneiders reflect that by their vows religious are enabled “to be where the cry of the poor meets the ear of God. From this vantage point religious are called to be a prophetic witness in the church” (Center 2000, 24–25). Comments by participants call for religious to “be at the margins within the institutional church and in other institutions” and to “create an alternative to a world economy that depends on consumption, competition, conquest, and individualism” (Center 2000, 25). Prophets have a twofold role: to critique what is and to give hope. If religious congregations evaluated each ministry as to its prophetic quality, would some ministries fail to qualify?

3) Since Vatican II a new *theology of mission* has evolved, a theology described in the concluding reflection in the Center booklet. Earlier we noted the change of language from “apostolate” to mission and ministry. In a recent presentation to the United States Catholic Mission Association, Peter Phan describes a pre-Vatican II theology and traces the development of the new theology of mission. The old and new theologies are distinguished by how they prioritize four key terms. Phan says, “If a rather simplistic summary be permitted, the old theology prioritizes these four realities in this descending order of importance: church, proclamation, mission, reign of God. The new way prioritizes them in just the opposite order: reign of God, mission, proclamation, and church” (Phan, 1–2). After presenting the implications of the new theology,

*The ministerial
future of women
religious will become
clearer as they
respond to challenges
and questions
confronting them in
living out mission
and ministry today.*

Phan concludes: “. . . there is little doubt that if the mission of the Church is to flourish in this new millennium, it must tread the path that the new theology of mission has outlined” (Phan, 7). In the turmoil and change following Vatican II, women religious were educated for new ministries, earning masters and doctoral degrees in professional fields. As they became versed in the language, principles, and techniques of justice work, their theological training did not always keep pace. To what extent does the reign of God, rather than power and ideology, inspire passion for ministry?

Women religious wrestle with the implications of multiculturalism, the prophetic nature of religious life, and new understandings of mission. How they integrate those implications into their ministries will, I believe, profoundly affect their ministerial future.

References

Center for the Study of Religious Life. *Dialogue on Mission: What Mission Confronts Religious Life Today?* Patrice J. Tuohy, ed. Chicago: Claretian Publications, 2000.

John Paul II. *Vita Consecrata*. *Origins* 25:41 (1996).

Munley, Anne. *Threads for the Loom*. Silver Spring, Md.: Leadership Conference of Women Religious, 1992.

Phan, Peter. “Proclamation of the Reign of God as Mission of the Church: What for, to Whom, by Whom, with Whom, and How?” www.sedos.org/english/phan.htm.

Vatican Council II, Volume 1: The Conciliar and Post-Conciliar Documents. (Gaudium et Spes, Lumen Gentium, and Perfectae Caritatis). Austin Flannery, ed., new rev. ed. Northport, N.Y.: Costello Publishing Co., 1996.

Sinnott, Anneliese. “Mission and Ministry: The Task of Discipleship,” Nadine Foley, ed., *Journey in Faith and Fidelity: Women Shaping Religious Life for a Renewed Church*. New York: Continuum Publishing Co., 1999.

Synod of Bishops. *Justice in the World*. Vatican City: Polyglot Press, 1971.

Three American Women in Ministry

*Robert Ellsberg, Elena Malits, C.S.C.,
and Patsy Crowley, O.S.B.*

The authors offer profiles of three contemporary American Catholic women who have contributed in a fresh way to our understanding of the Church's mission in the world: Dorothy Day, Sister Madeleva, and Patty Crowley.

Despite the marginalization of their voices and the trivialization of their importance, women have always been involved in the Church's ministry, and many of them have represented creative new ways of living out the gospel in their own time and their own context. In the history of the church, one can point to Mary Magdalene as the "apostle to the apostles," the many unnamed women of the first centuries who were among the church's most effective evangelizers, Hilda of Whitby, Hildegard of Bingen and Julian of Norwich in the Middle Ages, Catherine of Siena in the Renaissance, and Marie de l'Incarnation, Louise de Marillac and Elizabeth Seton in the modern period. To this list of faithful and innovative women in the church's history, we offer here reflections on the lives of three contemporary *American* women, all of whom have contributed fresh understandings of ministry, not only to the mission of the local church in the United States, but also to the mission of the church throughout the world.

Robert Ellsberg, a former managing editor of The Catholic Worker, is editor-in-chief of Orbis Books and edited Dorothy Day: Selected Writings.

Elena Malits, C.S.C., professor emerita in Religious Studies at St. Mary's College, has published Thomas Merton: A Solitary Explorer, and, with David B. Burrell, Original Peace: Restoring God's Creation.

Patsy Crowley, O.S.B., a member of the Benedictine Community of St. Scholastica in Chicago, is director of Deborah's Place, a homeless shelter for women.

An Original Disciple: Dorothy Day

A recurring motif in the lives of the saints is their struggle to chart an original path of discipleship, appropriate to the needs of their time, and yet distinct from all the available options. This theme is particularly present in the lives of women, for whom the authorized forms of religious vocation have traditionally been limited. The case of Dorothy Day, co-founder of the Catholic Worker movement, is a recent example. She was a radical not simply in her social stands but also in the spirit in which she invented a new form of lay apostolate.

Dorothy Day had a great gift for reconciling competing values, such as love for the Church and a deep dissatisfaction with its sins and failings. In particular she recognized the need to combine the practice of charity with the struggle for justice. In her autobiography, *The Long Loneliness*, she describes her first childhood encounter with the lives of the saints. She recalls how her heart was stirred by the stories of their charity toward the sick, the maimed, the leper. “But there was another question in my mind. Why was so much done in remedying the evil instead of avoiding it in the first place? . . . Where were the saints who try to change the social order, not just to minister to the slaves, but to do away with slavery?”

*The saints began
immediately with
whatever means
were at hand.*

In effect, Day’s vocation took form around this challenge. Her conversion to Catholicism and her work in founding the Catholic Worker movement would come many years later. But the great underlying task of her life was to join what the poet Péguy called “the mystical and the political.” Before her fateful meeting in 1932 with Peter Maurin, the French philosopher-tramp with whom she started the movement, she prayed that “some way would open up for me to use what talents I possessed for my fellow workers, for the poor.” She longed, as she put it, “to make a synthesis reconciling body and soul, this world and the next.”

She was right to be confounded about which way to turn. None of the existing options reflected her particular sense of vocation. And so she invented her own way. She was not entirely alone. Dorothy Day always gave credit to Peter Maurin for supplying the ideas behind the Catholic Worker. He provided her with a “Catholic view of history” and a personalist philosophy to replace the class-struggle approach of her radical roots. But before meeting Dorothy Day, Maurin seems to have been singularly incapable of translating his ideas onto a scale larger than himself.

I think a major contribution of Peter Maurin was simply to give Day “permission” to launch her own movement. By drawing on the lives of the saints he showed that it was not necessary to wait for anyone to “authorize” or sponsor their work. The saints began immediately with whatever means were at hand. If their venture were blessed by God, the means would arrive.

For Day this meant starting a newspaper with no money; calling it *The Catholic Worker* without seeking any prior permission from the bishop or any other authority; daring to offer a “Catholic” perspective on social issues of the day that was far in advance of contemporary social teaching. At that time “Catholic Action” was defined as “participation of the laity in the apostolate of the bishops.” But the Catholic Worker was something completely new: a religious community of lay people, organized under no rule, with no formal accountability to religious authorities, determined to live out their faith in response to the urgent social needs of the day.

Certainly many people—conservatives and liberals alike—were confounded by Day’s ability to integrate a very traditional style of Catholic piety with a radical style of social engagement. She said the rosary and went to daily Mass while also marching on picket lines and going to jail to protest war and injustice. But there was no paradox in her eyes. Her life was rooted in a sense of the radical implications of the Incarnation—the fact that God had entered our flesh and our history, and so what we did for our neighbors we did directly for him. This strong incarnational faith was a thread that united the various aspects of her life: her embrace of voluntary poverty and a life in community among the poor; her practice of the works of mercy—feeding the hungry, sheltering the homeless; her prayer and commitment to the sacramental life of the Church; her staunch commitment to social justice; and her “seamless garment” approach to the protection of life.

It was the incarnation, ultimately, that showed the way to that synthesis she always intuited: reconciliation between the spiritual and the historical, the love of God and the love of neighbor, “body and soul, this world and the next.” Dorothy Day sought and found this synthesis, and having done so she made it seem perfectly obvious. But it was not always so. She created her path by walking it. And she continues to pose that challenge to all people of faith. There is nothing to stop us today from attempting to live as if the Gospel were true. Like other holy men and women she opened a path that others might follow. But she challenged us also to find our own paths (Robert Ellsberg).

*There is nothing to
stop us today from
attempting to live
as if the Gospel
were true.*

***“The Most Renowned Nun in the World”:
Sister M. Madeleva, C.S.C.***

When she died on July 25, 1964, age seventy-seven, the *New York Times* identified Sister Madeleva as a poet, scholar, educator, and administrator. The *Providence Visitor* described her using a modified title from a well-known book anticipating Vatican II: *The Nun in the World*. Distinguished friends around the world, religious leaders, college presidents, literary critics, novelists, actors, and many correspondents might add numerous epithets. Some thought of Madeleva as a writer of magical words, while others experienced her as an accomplished conversationalist. Thinkers considered her a visionary, religious persons a mystic, scholars a remarkable woman in a man’s world. Madeleva felt at home in multiple fields of learning and the arts. As president of Saint Mary’s College from 1934 to 1961, she delighted in inviting notables from around the world to visit and talk with her, faculty, and students.

*Madeleva felt at
home in multiple
fields of learning
and the arts.*

To the students in her English class, those hearing the president address the student body on her literary favorites, or seniors seated at the head table in the dining room, Madeleva remained a paradox. She appeared overwhelmingly learned, yet chatted easily with them about families and summer plans. This nun who

embodied renunciation was a world traveler and numbered among her visiting friends Clare Booth Luce, Helen Hays, Jacques Maritain, and Frank and Maisie Sheed. While speaking of the endless riches of Catholicism to students, Madeleva nonetheless asserted that she disliked the phrase “a Catholic poet” because it was limiting.

Evaline (Eva) Wolff was born in 1887 of an immigrant Lutheran father and a Catholic mother in Cumberland, Wisconsin. Her simple parents valued education, sending her to the University of Wisconsin. Eva learned from a magazine about Saint Mary’s College, Notre Dame, Indiana, and promptly transferred. She loved everything there: the campus, her studies, classmates, and especially the Holy Cross Sisters. After her junior year she surprised everyone by entering the novitiate. Eventually Eva was given the name, Sister Mary Madeleva.

Her first assignment was to teach English at the Academy attached to the College. Not surprisingly, the young sister received an M.A. from the University of Notre Dame. She went on to earn a Ph.D. in English from the University of California, Berkeley in 1925. That, indeed, was a first for both religious sisters and the university!

Madeleva founded Saint Mary's-of-the-Wasatch College in Utah, serving as president. Then she was assigned to teach English literature at Saint Mary's College, before being named president in 1934. The busy administrator managed to write nine books of poetry and essays, along with her autobiography, *My First Seventy Years*. She haunted the U.S. Bishops to allow her to start the School of Sacred Theology on Saint Mary's campus in 1944, the first place where Catholic women could get advanced degrees. She also was instrumental in starting the Sister Formation Movement to educate adequately young sisters.

Perhaps the idea best capturing Madeleva's vision is one she often expressed as her longing to create "another Whitby," the Northumbrian monastery that flourished under its Abbess, Saint Hilda. This seventh century abbey housed and educated both women and men and was a celebrated center of learning. Madeleva appreciated the religious name she had been given, but "Hilda" would have been just as appropriate (Elena Malits, C.S.C.).

Always More Room: Patty Caron Crowley

My mother, Patty Crowley, is a woman of action—*social* action. She believes that life is meant to be lived to the fullest and that other people and our world are meant to benefit from one's life and gifts. She believes that God sends people and opportunities to each of us and that we are called to welcome them to the "table of our own lives." Our ever-expanding dining room table symbolizes for me her basic attitude toward life. There was always room at it for one more; there so much of her life was lived.

Formed by a loving father of strict French-Canadian Catholicism, and by an ambitious mother who converted to Catholicism from a Baptist family, Patty grew up a faithful daughter of the Church. Even though she did not always embrace all that her family valued, it was these values nevertheless which later strengthened her in times of disagreement and disillusionment with the earthly leaders of that same church.

At Trinity College in Washington, D.C., as a student of the legendary John A. Ryan, she already had recognized the challenge of the gospel-based social teachings of the church. It was after meeting my father, however, the well-loved Patrick F. Crowley, that she was drawn into a new level of life and action, one that she could not even have imagined in her earlier years. The seeds of activism, planted in her early life, flourished in the blessed union of Pat and Patty Crowley. Together "their table" began to expand.

Four young children followed. In 1947 she and my father embarked on a serious commitment to develop a new "table." At this table married couples could come together to reflect on the gospel, discuss pertinent social topics, and decide on an action that all could accomplish before the next meeting. Adapting the

Young Christian Worker (YCW) approach of “Observe Judge and Act,” Pat and Patty, with other couples, founded an international movement called The Christian Family Movement (CFM), and led that movement for several decades in the mid-twentieth century. A marvelous rendition of this movement’s history can be found in *Disturbing the Peace* by Jeff Burns, a book commissioned by my mother and her good friends, Reggie Weissert and Rose Lucey.

The CFM central office, in fact, was our ever-adaptable dining room table. From that table each day, CFM mailings found their way around the world and plans were laid for new programs. Through CFM, couples challenged and encouraged one another to act for better family life, for racial justice, fair housing, liturgical reform, interfaith dialogue, political action to promote worker justice and family action to welcome foreign students and distribute food baskets to less fortunate families. Each evening, my mother transformed that same space, set the table, prepared a meal for an undetermined number, and, finally, rang the cowbell that called all to share a meal.

In the mid-1960s, she and my father responded with open minds and hearts to a call from Rome to participate in a consultative commission to advise the Pope on the morality of birth control. She wondered how she alone, of all the married Catholic women from the United States, found herself there. The commission was composed mostly of men; there were only four other women. On the commission my mother sought to hear the truth from people throughout the globe. She listened intently to the debates of the “experts” (mostly male theologians and scientists). She read the poignant letters received from CFM couples around the world. She prayed and, then, sincerely believed in the majority opinion of the commission, which, had it been adopted, would have significantly changed the previous teaching of the Church.

In 1974 my father died of cancer at the age of sixty-three and my mother became a widow at the young age of sixty-one. In that time of great loss, she “buried the pain” that she and my father had suffered together since the 1968 promulgation of *Humanae Vitae* and searched for new ways to be active within her Church and within society. In 1976 she participated in the first and only Call To Action meeting called by the U.S. bishops. The gathering was so powerful that a group of lay people formed a new movement entitled “Call To Action” (CTA). Here is where my mother found “church” anew. Even as a woman approaching her ninetieth year, she still attends CTA’s annual gatherings and initiated the Crowley Legacy Fund so that the movement might continue far into the future.

Gradually, a new “calling” became clear—a ministry to women, like herself, who were alone. Every month she opened her home and invited women from all backgrounds and perspectives to “sit at her table.” In addition, my mother opened her home to various groups of women (the National Assembly of Religious Women, Chicago Catholic Women, Women’s Ordination Conference, etc.)

who came together regularly in her living room. They prayed; they reflected; they sought ways to act for justice. One action that endured resulted in weekly visits to the women at Chicago's federal prison. With tremendous persistence and unbelievable stamina, she hardly ever misses a Sunday afternoon at the jail. She often tells me that this is what Jesus really told us to do!

In 1985, Patty determined that she was tired of sitting on boards and wanted to "do something" about what she observed every day. What she had been observing lately, in her neighborhood, was women who were homeless and who had no shelter available to them. And so she founded Deborah's Place, which began as an overnight shelter for women who are homeless and has since grown into the largest shelter/housing program for women in the city of Chicago.

In 1993, after twenty-five years of respectful and lonely silence about her birth-control commission experience, Patty began to speak out through tears and anguish over her sense of betrayal by church leaders. She felt that the integrity of her experience on the commission was at stake. She persuaded Robert McClory to record her experience and to develop it into a book (*Turning Point*, 1993) so that future generations could share this important part of church history and her life's journey.

As my mother entered her late eighties, she reluctantly embraced a new stage of diminishment and dependence. Today, you will find her, often alone, sitting in my father's chair, rolling yarn into balls to take to the women at the federal prison each Sunday. This is one of her ministries now. Another ministry is to educate visitors about that amazing piece of history that was Vatican II and her experience on the birth control commission captured so well in a BBC video entitled "Absolute Truth." She invites anyone who visits to view this video.

In her apartment, you will note immediately that the walls and tables are filled with photos and scrapbooks. She reminds visitors that all of these will go to the Gannon Center Archives of Loyola University. In this new phase of life, she finds new ways to let each of us know that she wants us to keep in touch with her, she needs us, and she loves us. Just as the dining room table, her living room, and the walls of her home seem always to have been ever-expansive, so too is my mother's heart's capacity to love and to be loved. She is remarkable! (Patsy Crowley, O.S.B.)

There are, of course, many other trail-blazing women in the U.S. church. We have confined ourselves here to *Catholic* women, but we could have reflected on women of other faith communities as well. Even among Catholic women we could single out many more: for example, Eileen Egan, the founder of *Pax Christi*, or pioneer thinkers like Mother Katherine Sullivan, R.S.C.J., Marjorie Tuite, O.P., Peggy Roach or Thea Bowman, F.S.P.A. It is said that some 82% of today's lay ecclesial ministers in the United States are women. Among them certainly are many women of exceptional vision and fortitude, comparable to the women on whom we have reflected here.

Women and Men in Ministry: A Collaborative Venture

Dianne Bergant, C.S.A., Judith Logue, and Robert Wheeler

Three authors explore the challenges of exercising collaborative ministry as a gender inclusive team, at the service of spiritual and ministerial formation in a graduate school.

Catholic Theological Union in Chicago and Washington Theological Union in Washington, D.C., the two theological schools that sponsor *New Theology Review*, have long been committed to the formation of ordained and female and male lay ministers for the Church. Their commitment is formulated in the mission statements of both schools: Catholic Theological Union . . . prepares women and men to serve the Church throughout the world (CTU); inspired by the charisms of its religious orders, Washington Theological Union educates candidates for priesthood and men and women of diverse backgrounds for service to church and world (WTU).

The importance of such a commitment has been affirmed and reinforced by two documents issued by the United States Conference of Catholic Bishops.

Dianne Bergant, C.S.A., professor of Old Testament Studies at Catholic Theological Union in Chicago, is past-president of the Catholic Biblical Association and has served on the editorial board of New Theology Review.

Judith Logue, director of the Emmaus Program at Catholic Theological Union, is author of Forgive the People You Love to Hate.

Robert Wheeler, director of the Emmaus Program at Catholic Theological Union, served for over thirty years as a corporate attorney.

These documents, *Strengthening the Bonds of Peace* (1994) and *From Words to Deeds* (1998), underscore three goals set forth by the bishops: (1) to appreciate and incorporate the gifts of women in the Church; (2) to appoint women to church leadership positions; (3) to promote collaboration between women and men in the Church. The concluding words of *Strengthening the Bonds* state that “we have seen that the true face of the Church appears only when and if we recognize the equal dignity of men and women and consistently act on that recognition.” Thus the bishops insist that collaborative ministry is not an option; it is a visible sign of the Church’s *communio*.

Recognizing the diversity of gifts bestowed upon the Church by the Holy Spirit, the bishops are concerned that these gifts not be determined according to restrictive gender categories with women “expected to carry out the behind-the-scenes tasks rather than assume the more visible roles of group leadership and facilitation” (*From Words to Deeds*). They further maintain that “the violation of women’s equality also diminishes the true dignity of men” (*From Words to Deeds*). Finally, they recommend that one of the ways of preparing women for leadership roles in the Church is to “provide opportunities and resources, including scholarships, for women to acquire the education, spiritual formation, and skills needed for church leadership positions” (*From Words to Deeds*).

While CTU and WTU may have committed themselves to such collaboration and subsequently structured the academic, ministerial, and spiritual formation components of their programs to this end, and while the bishops also may have espoused collaborative ministry and the formation it requires, a pressing question must still be posed: How do the fruits of such a theological formation flourish in an actual ministerial situation? The Emmaus Program for Lay Formation established at CTU might be considered just such a ministerial situation. It is under the direction of a woman and a man, both graduates of CTU. The Emmaus Program may not represent the norm in collaborative ministry because both the ministers and the ministerial situation are so closely associated with the institution that formed them. Such circumstances are unlikely to occur in the average ministerial setting. However, the program is still a genuine experience of ministry for the directors and can serve as a legitimate test case for investigating the question. The description of the program has been written by the directors themselves.

*Thus the
bishops insist
that collaborative
ministry is not
an option.*

Emmaus Program

The Emmaus Program for Lay Formation at CTU was inaugurated in September 1994 at the request of lay students who wanted spiritual and ministerial formation to complement their academic program. Judy Logue developed the initial program in collaboration with a group of students and several graduates who served as facilitators for theological reflection groups. Because the scope of the program and the number of its participants increased, in September 1999 Bob Wheeler accepted the role of associate director. He was selected because he was both qualified and available, and not primarily in order to form a gender inclusive ministerial team. However, over the years, the richness of such a team has become apparent. The program has provided requisite formation activities for more than one-hundred lay students pursuing professional degrees at CTU.

Reflection on Team Ministry

Although they received their professional ministerial degrees from CTU, both Judy and Bob came with extensive parish and program-based lay ministry experience. This included Marriage Encounter, Cursillo, RCIA, Renew, retreats, days and evenings of reflection, as well as other activities on both diocesan and parish level. Judy had been an adjunct staff member at her parish, had been involved in volunteer ministry, and had done some retreat work. Bob was the traditional part-time lay volunteer. Married with children of their own, they both knew well the difficulties of balancing home and family, career commitments, and volunteer lay ministry, although from differing perspectives. This diversity of perspective has allowed them to appreciate keenly the challenges that other lay students at CTU face as they balance competing demands for their time. They both consider marriage and raising children as a substantial source of their ministerial expertise. Having learned innumerable lessons of love and service in both good and bad times within their marriages and experience of child rearing, they maintain that they enjoy the ministerial perspective to which 1 Timothy generally refers: “If a man [or woman] does not know how to manage his [or her] own household, how can he [or she] take care of the church of God?” (3:5). They believe that they have not only survived but have genuinely thrived in that first church—the home. They now bring the commitment and wisdom learned there to minister in the larger Church.

Expectations of Collaboration. Judy and Bob admit that, because they already perceived women and men as equals with unique perspectives and wisdom to share, they both took collaborative ministry somewhat for granted. However, they knew that such a point of view was not the prevailing pattern encountered

in their respective backgrounds. The point of view that they espoused was a product of deliberate choices that each, along with their spouses, had made over the years. During his legal career Bob had developed the practice of treating as equals the women with whom he worked in team-based situations. He readily acknowledges that this collaborative pattern is not a norm within the legal profession. For her part Judy consistently chose only those ministerial opportunities that afforded collaboration, working situations that modeled a church of mutual respect and cooperation. She admits that the experience of parish work too often falls short of this model. Both of them claim that today, ministry that is not collaborative and mutually respectful would be strange, uncomfortable, and ultimately unworkable for them.

Collaboration at CTU. Judy and Bob both insist that during their student years at CTU, their attitudes toward gender cooperation were reinforced by sound teaching and modeling within that particular ecclesial community. Whether in the classroom or related curricular activities, they experienced CTU as both gender inclusive and gender respectful. This was evident especially in the faculty and administration's concern for each member of the CTU community, a concern that was devoid of gender stereotyping. This is no small feat within a Catholic tradition that struggles to achieve some dimension of gender inclusion and respect.

They maintain that their effectiveness as a ministerial team derives in large part from this common CTU spirit. Thus they understand and embrace the mission and the goals of CTU, especially as they relate to the formation of laity for ministry and leadership. They share a vision of the laity properly assuming its responsibility for the entirety of the Church's mission as articulated by Vatican II. They believe that today the laity is being called by God's inscrutable Spirit into a full and responsible sharing of Christ's priestly, prophetic, and kingly mission. This means that lay theological students must not only be acquainted with the identity and role played in the past by laity, but they must also be able to imagine what their identity and role might be for the future. Today lay women and men partner with the hierarchy in faithfully acting as midwives for a church constantly being born anew.

Collaboration with Differing Perspectives. Acting as directors within the Emmaus Program, Judy and Bob both use their own sacred stories as they seek to enter the Catholic tradition and bring it alive today. In doing so, they often

*Today lay women
and men partner
with the hierarchy
in faithfully acting
as midwives for a
church constantly
being born anew.*

discover differing yet complementary points of view which are triggered by their own female and male natures respectively. For example, as they prepared for a student retreat centered around the theme of power, they were surprised at how their past experiences uniquely oriented their respective understandings of power. After several preparatory sessions to outline the theme of the retreat, they decided to allow their differing perspectives to serve as the format of the retreat. They presented power from three perspectives: power taken, power given, and power shared. These perspectives drew upon the realization that encounters with power were markedly different for most women and men. For Bob, power was positive, something that allowed him to accomplish good. They concluded that this was traditionally a male point of view, a perspective held by those who are themselves often in positions of power. Judy did not define power so positively. She saw it both as a social kind of transaction that can effect either good or evil and as a force capable of preventing some things from happening. They concluded that this might be characterized as a female point of view, a perspective of those who are often denied power.

The wisdom they collectively discovered regarding the three faces of power shaped the choice of biblical passages used during the retreat: power taken, as in the story of Adam and Eve reaching for a forbidden source of power that might break a relationship; power received, as in the story of the woman with the hemorrhage grasping the healing power of Jesus as it went out from him; power shared, the goal of collaboration, illustrated by Jesus' constant reminder to his disciples that true leadership resides in service of others, not in lording it over them.

Gender as a Ministerial Tool

This retreat-planning experience heightened the realization that, for all the commonality of their academic background and ministerial activity, the two ultimately ministered from different gender-based perspectives. They did not experience these differences as divisive. Rather, they discovered that these differences could become a rich source of new theological understanding. By articulating, respecting, and sharing these differences, they learned that as a ministerial team they could enter into more profound levels of formation with students. Furthermore, they could demonstrate that gender differences need not be a barrier but could be a boon to team ministry. As a consequence of this early discovery, they now deliberately explore ways in which their perceived feminine and masculine points of view affect their theological understandings as they prepare topics and processes for theological reflection groups, and develop retreat themes and presentations. They have learned, and now teach, that each person's gender is a fundamental aspect which all, as practical theologians and ministers, ought to be aware of and take into account.

Gender also plays an important role in the structuring of theological reflection groups in the program. The insights generated in the single gender group discussions are shared at day's end in a concluding general session. This kind of grouping shows that, while gender is important, it is only one of many important dimensions of the person which should be recognized and respected. In listening attentively to varying individual characteristics, they have become increasingly aware of the blessed depth within the richness of those whom God calls to ministry in this very diverse Church. Their role in the program is the facilitation of the ongoing individual discovery and exploration of these personal dimensions and characteristics in order that they might be brought into ministerial service.

Emmaus as Metaphor and Model

The story of the two disciples on the road to Emmaus, which gives this lay program its name, has become a compelling metaphor for Judy and Bob. It has become particularly fitting since today many Scripture scholars maintain that the disciples were a man and a woman. The theme of companions on the journey with God, conscious companionship with one another, along with storytelling and listening, all form the basis of their work together in program design. They acknowledge that within the Catholic tradition gender consciousness can be frustrating. In fact, gender is for some an overarching and exclusive concern often leading to ecclesial dead ends. However, it does not seem to assume such a dominant role or frustrating destination for these two. They credit this to their CTU education coupled with the fact that each has a full life. This has enabled them to articulate responsibly the gender issues within today's Church, while at the same time presenting faithfully the Church's tradition and teachings.

They are constantly appreciative of and delighted with what they can do in the program to nurture the lay ministers and leaders of tomorrow's Church. Doing this, they draw upon their individual gifts and talents, their own gender differences, and the theological training that each received. They hope that by simply demonstrating how faithful laypeople can respectfully and collaboratively minister as a team, they are modeling authentic possibilities, at once both ancient and new, for Christian ministry in the faith communities of tomorrow.

The Impact on Theological Education

If the Emmaus Program can act as a metaphor and model for collaborative ministry, it can also serve as a tool for assessing one aspect of theological education offered at CTU. This short report suggests that the remarkable level of

collaboration, an earmark of the program, is due more to the personalities and commitment of the co-directors than to any course of study offered by the school. CTU's commitment to collaboration provided a setting in which the directors' commitment to collaboration could be affirmed, challenged, and enhanced. The description of the process of dealing honestly with two very different experiences of power indicates how divergent, even contradictory, perceptions need not constitute obstacles to collaboration. Had such been the case, or worse, had it been simply one example among many of how conflicting perceptions prevented the directors from respecting gender diversity and from ministering together, CTU would have had to ask some very probing questions, such as: How relevant to our students is our own commitment to collaborative ministry? How can we make it a more effective dimension of the ministerial formation that we offer?

While the Emmaus Program may not be typical of ministerial sites, its quite distinctive character serves as a valuable tool for assessing gender collaboration. The fact that the directors seem to possess many of the elements needed for cooperation allows us to judge the effectiveness of their explicit formation. Have they become sufficiently sensitized to the ministerial potential of gender differences, their own and those of the students with whom they work? Have they developed the tools needed to bring these differences into dialogue with each other rather than into conflict, and have they been able to actualize this potential? Finally, are they adequately prepared for situations in which gender differences are not acknowledged or respected, or in which they result in conflict? The answers to such questions will come from both the directors and the students in the program. To date, the program itself has been quite successful in this regard. However, it will be in ordinary parish or diocesan settings that the real success of the program and the truth of the bishops' statement will be revealed: "We have seen that the true face of the Church appears only when and if we recognize the equal dignity of men and women and consistently act on that recognition" (*Strengthening the Bonds*).

References

- National Conference of Catholic Bishops. "Strengthening the Bonds of Peace: Pastoral Reflection on Women in the Church and in Society." *Origins* 24:25 (1994) 417–28.
- National Conference of Catholic Bishops. Committee on Women in Society and in the Church. "From Words to Deeds: Continuing Reflections on the Role of Women in the Church." *Origins* 28:20 (1998) 353–59.

To Preach As Paul Preached

Frank J. Matera

The author explores the centrality of the Damascus Road experience for why, what, and how Paul preached, and suggests implications for those who would preach the gospel today.

A few years ago I wrote a small volume entitled *Strategies for Preaching Paul* (Liturgical Press, 2001) in which I suggested that pastors could renew their ministry of the Word by preaching more frequently from Pauline texts. In this article, I would like to approach preaching from a slightly different vantage point; namely, what must we do to preach as Paul preached? My reflections will consider four questions: (1) Who empowered Paul to preach? (2) Why did Paul preach? (3) What did Paul preach? (4) How did Paul preach?

Who Empowered Paul to Preach?

Paul was not plagued by self-doubt, and he certainly did not doubt the gospel that he preached! He could express deep feelings of anguish and dismay when others misunderstood his gospel or when his converts were not always as loyal to him as he was to them, but he never doubted the truth of the gospel that he preached. The reason for his confidence is not difficult to determine, and anyone who would preach as Paul preached must understand the reason for the Apostle's confidence in the gospel he preached.

Frank J. Matera is professor of New Testament at the Catholic University of America, Washington D. C. Among his publications are *Galatians (Sacra Pagina)*; *New Testament Ethics: The Legacies of Jesus and Paul*; *Strategies for Preaching Paul*; and *New Testament Christology*.

Called to preach

Paul was firmly convinced that he received his gospel from “a revelation of Jesus Christ” when God revealed his Son to him in the Damascus road experience that we commonly call Paul’s conversion. Therefore, at the beginning of Galatians, when he must defend his Torah-free gospel to Gentile converts at Galatia, Paul writes, “Now I want you to know, brothers, that the gospel preached by me is not of human origin. For I did not receive it from a human being, nor was I taught it, but it came through a revelation of Jesus Christ” (Gal 1:11-12; all Scriptural quotations are taken from *The New American Bible*).

Paul makes three points in this statement. *First*, his gospel did not originate with human beings. It was not something that he or others devised, but something that God accomplished in Jesus Christ. *Second*, Paul did not receive this gospel from those who were apostles before him or from any other human being. Rather, he received it through a revelation whereby God disclosed that the crucified one was his Son. *Finally*, since Paul did not receive his gospel from another human being, it follows that no one taught him the gospel that he preached. Rather, when God revealed his Son to him, Paul immediately understood that Christ was the fulfillment of the Law, the new human being in whom God justified, sanctified, redeemed, and reconciled humanity to himself. Because of this revelation, Paul never doubted the truth of the gospel that he preached.

*His preaching was
rooted in a “call,”
and that call
dedicated and set
him apart for
service to the gospel
he would preach.*

Thanks to this Damascus Road experience, Paul knew that God had called and set him aside to preach the gospel. And so he begins his letter to the Romans, “Paul, a slave of Christ Jesus, *called* to be an apostle and *set apart* for the gospel of God” (Rom 1:1). His preaching, then, was rooted in a “call,” and that call dedicated and set him apart for service to the gospel he would preach. Because of that call, Paul viewed himself as a prophet like Jeremiah or Isaiah, both of whom had been called and set apart to preach God’s Word. To those who did not understand his commission—or who refused to believe what happened on the Damascus road—Paul must have appeared stubborn, arrogant, and self-willed. But in light of his call and conversion, it was apparent to Paul that he had been commissioned to preach a gospel that was not his own. Exactly what that gospel was, we will discuss in a few moments. But before doing so we must turn to another indication of Paul’s Damascus Road experience.

The consequences of Paul's preaching

In 2 Corinthians Paul makes use of a rather remarkable metaphor to describe his apostolic ministry. The metaphor arises because Paul must defend himself from intruding missionaries who have come to Corinth and boasted of their power and strength. Fully convinced that there is no authentic ministry apart from carrying “the dying of Jesus” (2 Cor 4:11) in one’s body, Paul presents his ministry to the Corinthians in terms of his apostolic suffering and the hardships that he has endured for the sake of the gospel. And so he compares himself to a prisoner who is being led in a triumphal procession that will end in his death. As Paul is being led in this triumphal procession, the onlookers can smell the sweet aroma of the incense that is being offered up, and they view Paul with scorn and derision. But Paul knows that the conquering general leading this procession is none other than God, and that, as God’s prisoner, he has become the sweet-smelling aroma of the incense that is being offered to God through his ministry. And so he writes:

But thanks be to God, who always leads us in triumph in Christ and manifests through us the odor of the knowledge of him in every place. For we are the aroma of Christ for God among those who are being saved and among those who are perishing, to the latter an odor of death that leads to death, to the former an odor of life that leads to life. Who is qualified for this? For we are not like the many who trade on the word of God; but as out of sincerity, indeed, as from God and in the presence of God, we speak in Christ (2 Cor 2:14-17).

In this striking metaphor, Paul views himself as God’s prisoner, captured on the Damascus Road for the sake of the gospel. Ever since that moment, his preaching has had eschatological consequences for others, either for life or for death. For those who do not believe in the crucified Christ, Paul’s preaching is the stench of death that leads to death. But for those who believe in the crucified Christ that he preaches, his preaching is the sweet-smelling aroma of life that leads to life.

Aware that his preaching has such eschatological consequences, Paul asks, “Who is qualified for this?” (2 Cor 2:16). Indeed, who is qualified to bring some people to death and others to life? Aware that no one can qualify himself for such a ministry, Paul responds that his qualification comes from God who has qualified him to be the minister of a new covenant empowered by the Spirit of the Living God (2 Cor 3:4-6).

Once more, then, we find that Paul’s commission to preach is rooted in that moment when God revealed his Son to him. This is why Paul writes, “For we do not preach ourselves but Jesus Christ as Lord, and ourselves as your slaves for the sake of Jesus. For God who said, ‘Let light shine out of darkness,’ has shone in our hearts to bring to light the knowledge of the glory of God on the face of Jesus Christ” (2 Cor 4:5-6). Aware that the God who created light at the dawn of

creation is the God who enlightened his heart with the glorious light of Christ, Paul knows that the purpose of his preaching is to allow others to see the glory of God on the face of the crucified Christ. And so—somewhat paradoxically—when people *hear* the gospel that Paul preaches, they *see* the glory of God.

Preaching like Paul

Paul's experience was unique, of course, and none can or should claim the same kind of apostolic authority to preach the gospel that he did. Paul's experience, however, reminds those who wish to preach as Paul preached that they are ambassadors for Christ, and so they represent someone else. The gospel is not their own but has been entrusted to them. It is not their word but God's Word. Preaching like Paul, then, means having a profound sense that one has been sent with a message that one dare not compromise lest, as Paul writes, one preach "a different gospel" (Gal 1:6) or "another Jesus" (2 Cor 11:4).

Why Paul Preached

There is a sense in which preaching has lost its importance today. On the one hand, people are assaulted by such a barrage of words from books and the electronic media that words have become cheap and unimportant. On the other hand, some preachers take their task so lightly and irresponsibly that their congregations no longer take them or their preaching seriously.

Preaching that leads to faith

For Paul, however, words were significant, and preaching was of paramount importance. Apart from sending a delegate or letter, there was no other way for him to communicate the gospel except by preaching. Hearing the gospel and listening to its message confronted people with a stark choice: either they hear the word with faith and obey it, or, they reject the word and refuse to submit to God's will. This is why Paul writes, "The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God" (1 Cor 1:18). In Paul's view the gospel confronts people with a decision that has life and death consequences.

In Romans 10:13-15 Paul explains the importance that his preaching has for the salvation of others when he writes:

For "everyone who calls on the name of the Lord will be saved." But how can they call on him in whom they have not believed? And how can they believe in him of whom they have not heard? And how can they hear without someone to preach? And how can people preach unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!"

And so God sends preachers to proclaim the good news. People hear this good news, and then, on the basis of what they hear, they believe, and because they believe they are saved. But, if God does not send someone to preach, or if the preacher does not preach the good news, *then* the gospel will not be heard, and if the gospel is not heard, *then* people will not believe, and if they do not believe, *then* they will not be saved.

For Paul the preached word is vital to salvation, for, as noted earlier, preaching has eschatological consequences since the salvation of those who have not heard the gospel depends upon it.

Preaching that sustains faith

In 2 Timothy Paul writes a kind of last will and testament in which he reminds his associate Timothy of the importance of doing the work of an evangelist:

I charge you in the presence of God and of Christ Jesus, who will judge the living and the dead, and by his appearing and his kingly power: proclaim the word; be persistent whether it is convenient or inconvenient, convince, reprimand, encourage through all patience and teaching. For the time will come when people will not tolerate sound doctrine but, following their own desires and insatiable curiosity, will accumulate teachers and will stop listening to the truth and will be diverted to myths. But you, be self-possessed in all circumstances; put up with hardship; perform the work of an evangelist; fulfill your ministry (2 Tim 4:1-5).

There is a difference between this text and Romans 10:13-15. Whereas in Romans, Paul is concerned with the initial proclamation of the gospel, here he is concerned about preaching to those who have already heard the gospel and now believe in the good news. Aware that believers can fall away from the truth of the gospel, Paul reminds Timothy to be persistent in performing the work of an evangelist. Accordingly, those who preach the gospel must fulfill their ministry by continuing to preach the word, whether or not it is convenient for them.

Consequently, there are two reasons why preaching is important for Paul. *First*, preaching enables people to hear the gospel, which leads to faith which, in turn, leads to salvation. *Second*, the on-going work of preaching encourages those who have heard the word to remain within the truth of the gospel. For, unless the gospel is preached again and again, there is the ever-present danger that people will no longer listen to the truth of the gospel.

Preaching like Paul

Paul's situation was different from our own. Whereas he stood at the beginning of Christianity when the only way to hear the gospel was by the preached word, we live in a time and culture in which believers are bombarded with words.

Because we live in such a media-driven culture, it may seem that preaching is a relic of the past, something to be done for five or ten minutes on Sunday, but hardly important.

This may be the attitude of some who have long since determined that study of the Word and homiletic preparation are not as important as they used to be. If it is, it is little wonder that their preaching has become irrelevant, for it consists of little more than their own reflections. To preach as Paul preached, however, is to be convinced that preaching has eschatological consequences because it can bring people to faith and to life. To preach as Paul preached is to know that one has been sent so that others may hear, so that hearing they may believe, and believing they may be saved. To preach as Paul preached is to be convinced that if one does not take the work of an evangelist seriously, people will follow their own devices. Preaching like Paul means taking the Word seriously because when the congregation *hears* the gospel proclaimed effectively, then it *sees* the glory of God reflected on the face of the crucified Christ.

What Paul Preached

Thus far, we have focused our attention on Paul's commission to preach the gospel and the importance of preaching the gospel so that people can hear, and believe, and be saved. But we have not yet dealt with the crucial question: *what* is the gospel that Paul preached? This, of course, is the central issue; for unless we are clear about *what* Paul preached we will never be able to preach *as* Paul preached, even if we preach from his letters week after week.

The gospel Paul preached

Paul uses a number of expressions to define the content of what he preaches: "the gospel" (Rom 1:16), "the gospel of God" (Rom 1:1), "the gospel of his Son" (Rom 1:9), "the gospel of Christ" (2 Cor 2:12), "our gospel" (2 Cor 4:3), "the gospel of the glory of Christ" (2 Cor 4:4), "the truth of the gospel" (Gal 2:5,14), "the glorious gospel of the blessed God" (1 Tim 1:11). By these many expressions, Paul means the good news, God's own good news of what God has done in and through the death and resurrection of his Son, Jesus Christ.

At the beginning of Romans, Paul gives a brief description of this gospel for which God set him apart: "the gospel about his Son, descended from David according to the flesh, but established as Son of God in power according to the spirit of holiness through resurrection from the dead" (Rom 1:3-4). Thus Paul's preaching always has Jesus Christ in view, Jesus Christ in his humanity, and Jesus Christ established in power through that creative act whereby God raised him from the dead.

Since God manifested such power in raising Jesus from the dead, the gospel is a manifestation of power, *God's power* that leads people to salvation. In the proclamation of the gospel, humanity learns how God deals with sin—not how humanity thinks God ought to deal with sin—but how God actually goes about justifying those who have sinned.

God's way of doing this is through the weakness of the crucified Christ, an act so utterly scandalous that Paul's contemporaries would hardly have thought of calling it good news. But through his call and conversion, Paul learned that this event is indeed good news, and so he writes, "For I am not ashamed of the gospel. It is the power of God for the salvation of everyone who believes: for Jew first, and then Greek. For in it is revealed the righteousness of God from faith to faith, as it is written, 'The one who is righteous by faith will live'" (Rom 1:16-17).

This righteousness of God of which Paul speaks is God's own righteousness, God's justice, God's way of bringing about salvation to those who have sinned. For Paul, the most striking aspect of this righteousness is the manner in which God displayed it: in and through the crucified Messiah, a concept against which Paul fought and struggled before he was called to preach the gospel to the Gentiles.

Preaching the whole gospel

The gospel that Paul proclaims announces the death and resurrection of Christ that, for Paul, are two aspects of a single event: the salvific work that God accomplished in Jesus Christ. When preachers proclaim only one aspect of this work to the detriment of the other, they preach "a different gospel," "another Jesus." Indeed, Paul encountered just such a problem at Corinth where intruding missionaries, whom he calls "super-apostles," downplayed the importance of Christ's suffering and death.

Paul emphasizes different aspects of the gospel, but he never separates Christ's death from his resurrection, or Christ's resurrection from his death. In 1 Corinthians, for example, when he must combat enthusiasts who have forgotten the centrality of the cross, he writes: "For Jews demand signs and Greeks look for wisdom, but we proclaim Christ crucified, a stumbling block for Jews and foolishness to Gentiles, but to those who are called, Jews and Greeks alike, Christ the power of God and the wisdom of God" (1 Cor 22-24). In that same letter, when he must deal with those who deny that there is a bodily resurrection of the dead, he reminds the Corinthians of the gospel that he preached to them: "that Christ died for our sins in accordance with the scriptures; that he was buried; that he was raised on the third day in accordance with the scriptures" (1 Cor 15:3-4). He then notes, "if Christ has not been raised, your faith is vain; you are still in your sins. Then those who have fallen asleep in Christ have perished. If for this life only we have hoped in Christ, we are the most pitiable people of all" (1 Cor 15:17-19).

Preaching the many facets of the gospel

The essential content of the gospel, then, is Christ's death and resurrection, that mighty act whereby God manifested his saving righteousness. Paul expresses the saving effect of this mighty act in a variety of ways. In 1 Thessalonians he focuses on the parousia or second coming of Christ. Having raised Christ from the dead, God will send his Son at the end of the ages to save the elect from the coming wrath (1 Thess 1:10). In Galatians he deals with the theme of justification: namely, by Christ's death and resurrection God has justified sinful humanity. Consequently, Paul affirms that "a person is not justified by works of the law but through faith in Jesus Christ" (Gal 2:16). God's way of justifying humanity, on the basis of faith rather than by the works of the law, is "the truth of the gospel" that Paul refuses to compromise at Galatia.

In 2 Corinthians, Paul introduces the concept of reconciliation, for he now understands that, through Christ, God was reconciling humanity to himself (2 Cor 5:18). To accomplish this work of reconciliation, God made the sinless Christ "sin" so that humanity might become the very righteousness of God (5:20). This paradoxical statement means that Christ took humanity's place so that humanity might stand before God with the same pleasing righteousness that Christ possesses. Thus Christ's saving death and resurrection effects a kind of divine interchange whereby we find ourselves in Christ's place before God because Christ has taken our place by assuming our human condition. Paul now understands himself as Christ's ambassador through whom God appeals to humanity, "be reconciled to God."

Preaching like Paul

Paul's gospel is multifaceted. It proclaims redemption, sanctification, reconciliation, and justification. But everything always focuses on Christ's death and resurrection, that paradoxical event whereby God manifests power in weakness, and wisdom in folly. Every judgment Paul makes, and everything he proclaims about Christ, is guided by this saving event.

To preach as Paul preached is to stay focused on the gospel: the gospel of Christ's death and resurrection, the gospel of justification and reconciliation, the gospel of grace and forgiveness, the gospel of a new covenant empowered by the Spirit of the Living God.

But preachers do not always stay on message, and instead of focusing on what is central, they often deal with what is peripheral. Although one can forgive an occasional lapse, there is no excuse for a steady diet of preaching that focuses on the preacher's pet themes rather than on the gospel, on the messenger rather than on the message. To preach as Paul preached is to proclaim Jesus Christ crucified, the one whom God raised from the dead for our justification so that God might reconcile us to himself. Pauline preaching does not preach oneself or one's ideology, be it to the left, or to the right, or the dead center.

How Paul Preached

Anyone who reads Paul's letters cannot but notice their rhetorical power. Although he writes in the common Greek of his day, he is a powerful writer who knows how to persuade readers by the rhetoric he employs. This fact was not lost on Paul's critics who complained, "His letters are severe and forceful, but his bodily presence is weak, and his speech contemptible" (2 Cor 10:10).

The nature of Paul's rhetoric

This accusation, that Paul could write a powerful letter but that his speech was "contemptible," raises an important question about what kind of preacher Paul was. Was he a good writer but a poor orator? Did he take care in writing letters but not in preaching the gospel? Is this the scriptural proof some preachers have so desperately sought to excuse themselves from homiletic preparation?

Paul acknowledges that he was not an eloquent preacher of the gospel when he writes:

When I came to you, brothers, proclaiming the mystery of God, I did not come with sublimity of words or of wisdom. For I resolved to know nothing while I was with you except Jesus Christ, and him crucified. I came to you in weakness and fear and much trembling, and my message and my proclamation were not with persuasive words of wisdom, but with a demonstration of spirit and power, so that your faith might rest not on human wisdom but on the power of God (1 Cor 2:1-5).

But in 2 Corinthians, in response to the objection that his speech is contemptible, Paul replies, "For I think that I am not in any way inferior to these 'super-apostles.' Even if I am untrained in speaking, I am not so in knowledge; in every way we have made this plan to you in all things" (2 Cor 11:5-6).

In addition to these texts, Paul describes his preaching to the Thessalonians in this way:

Our exhortation was not from delusion or impure motives, nor did we work through deception. But as we were judged worthy by God to be entrusted with the gospel, that is how we speak, not as trying to please human beings, but rather God, who judges our hearts. Nor, indeed, did we ever appear with flattering speech, as you know, or with a pretext for greed—God is witness—nor did we seek praise from human beings, either from you or from others (1 Thess 2:3-6).

In these texts, Paul acknowledges that he was not a professional orator, as were some of his critics who accepted, and perhaps demanded, financial remuneration for their preaching. Nor was he the kind of orator who could convince

people by the eloquence of his speech. Rather, because he was Christ's ambassador, he understood that the message he preached was more important than the one who proclaimed it, and he was convinced that people must be persuaded by the power of the message rather than by the rhetorical eloquence of the speaker. Consequently, Paul presents himself as coming to Corinth "in weakness and fear and much trembling" with a demonstration of "spirit and power" so that the faith of the Corinthians might rest on the power of God rather than on human wisdom (1 Cor 2:3, 4).

Rhetoric and the word of the cross.

If Paul's message was contemptible to some, it was not because it was poorly delivered but because Paul focused on the message of the cross, the scandalous and foolish proclamation of a crucified savior. For example, in describing the way in which he preached to the Galatians, he writes, "O stupid Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?" (Gal 3:1). Here Paul refers to his own preaching in which he vividly portrayed Christ as the crucified Messiah so that the Galatians would put their faith in Christ rather than in the works of the Law. Here there was no eloquent speech, no flattery, no attempt to please human beings because the message itself was such a stumbling block. Here Paul could only proclaim the truth of the gospel.

If we ask why Paul preached in this way, we find an answer when he writes, "But we hold this treasure in earthen vessels, that the surpassing power may be of God and not from us" (2 Cor 4:7). This treasure is his glorious new covenant ministry that allows him "to bring to light the knowledge of the glory of God on the face of Jesus Christ" (4:6) through the gospel he preaches. Paul is profoundly aware that he is little more than a fragile earthen vessel filled with cracks and liable to break at any moment. And so he finds himself in a paradoxical situation. Although he is a fragile earthen vessel, the treasure he holds is the glorious gospel of the new covenant. He is afflicted, perplexed, persecuted, struck down, and he is forever carrying in his body the dying of Jesus. But he is never constrained, never driven to despair, never abandoned or destroyed because this paradoxical situation has taught him that his weakness makes the surpassing power of God all the more apparent. Through his hardships it becomes more and more apparent that the success of his preaching is due to the power of God. This is why Paul can write, "I am content with weaknesses, insults, hardships, persecutions, and constraints . . . for when I am weak, then I am strong" (2 Cor 12:10).

Conclusion

What kind of preachers ought we to be if we are to preach as Paul preached? *First*, those who preach like Paul must have a deep sense of mission and

commission—which is not to be confused with a sense of self-importance—of having been sent to preach a message that is not their own. Preachers are ambassadors of someone else, bearing a message which they dare not compromise.

Second, those who preach like Paul understand the importance of the message they proclaim—that their preaching has eschatological consequences—not because it is their preaching but because they proclaim the gospel of God. For unless someone proclaims this word, the gospel will not be heard, and if the gospel is not heard, then people will not believe, and if they do not believe, then they will not be saved.

Third, those who preach like Paul must preach the gospel of God that proclaims the saving death and resurrection of God's Son, whereby the God who raises the dead reconciles the world to himself. Each generation of preachers must learn to actualize this message for its own generation, and the effectiveness of preaching will, in large measure, depend upon the ability to do this. But no matter how relevant preachers are, if they do not preach the gospel, they will not make the power of God's Spirit present to their contemporaries. And if the gospel is not heard, then the glory of God will not be seen.

Finally, preaching like Paul focuses on the content of the message rather than on the style of its presentation. This, of course, is not a warrant for poor preaching or a lack of preparation. Preaching requires study, prayer, and preparation. Rather, it is a reminder that preaching is not about the preacher but about the gospel. It is not about style but about the content of the gospel. Its purpose is not to flatter or to receive accolades from others but to show that the surpassing power belongs to God and not to us.

Preaching as Paul preached is the project of a lifetime. It comes from an intimate familiarity with the Apostle's writings and the gospel he preached. It takes time to preach as Paul preached, but ultimately it is of great value—not to us—but to those who will hear, and believe, and be saved.

*Preachers are
ambassadors of
someone else,
bearing a message
which they dare
not compromise.*

Does God Live in the City?: Ecology, Theology, and Urban Space

Rose Zuzworsky

The author, a confirmed urban dweller, points to the exclusion of the city in writings on ecology. Calling for a new lens to view the diversity of the urban landscape, she proposes an “urban ethic of care” as a means of promoting ecological responsibility.

Are the terms “urban” and “ecology” an oxymoron? Many would say they are. What happens when the word “theology” is added for good measure? Incredible? Maybe not. In fact, in this essay I try to make the case that the Catholic response to ecological issues is incomplete unless these three terms are used together. Yet this is not an easy task because the religious response to an ecologically challenged planet shows a consistent emphasis (in fact, I would say bias) on images and language describing the beauty of open spaces and wilderness places (what we tend to think of when we hear the term “natural world”) at the expense of urban landscapes. I offer here a work in progress which describes several building blocks which might serve as a foundation for a more complete urban environmental project.

America has a long history of writers who have used their talents to awaken others to the beauty and majesty of nature. Some examples of their work include *Baptized Into Wilderness: A Christian Perspective on John Muir* by R. C. Austin, *Nature* by R. W. Emerson; *Images and Shadows of Divine Things* by J. Edwards,

Rose Zuzworsky is associate director of the Pastoral Institute in the Diocese of Brooklyn and has published several articles on environmental concerns and related issues.

and several works of Henry David Thoreau. In recent years, American Catholic bishops and the Pope himself have addressed issues of ecological concern. Unfortunately, in my judgment, these writers make the same limiting connection: human beings discover God's presence in the awesome beauty of mighty rivers, mountains, waterfalls, and open spaces and in those awesome presences realize their responsibility to care for and preserve the health of the planet. Because virtually all of these theological writings conclude by encouraging readers to take specific actions on behalf of the planet's well being, they also forge a direct link between appreciation of bucolic beauty and ecological responsibility. This urban environmental project seeks a more inclusive approach to ecological responsibility in a religious context.

It is past time to look beyond the "country" and to recognize the city of concrete and glass as a locus of God's presence, able to call forth ecological responsibility. Not to do so is to designate urban dwellers as "outsiders" who must "relocate"—figuratively if not literally—if they are to take up their own responsibility for the ecological health of the planet on which we live. More to the point, if God cannot be "located" in urban spaces, any ecological concern from a religious perspective must fall short of the mark.

Background of the Present Concern

The concern of the present essay was far from my mind when I began researching the ecological crisis from a theological perspective. It was at that time, however, that I came across a disturbing point of view. In a generally well-written and researched book on what he called the spiritual journey of nature preservationist John Muir, Michael Cohen articulates what I see as the nub of the problem I am addressing. In his work, Cohen describes his method and use of sources as an author. In doing so, I believe he also expresses a connection between his lifestyle, which includes extensive forays to Muir's favorite mountains and wilderness areas, and his own credibility as a writer in the field of ecological preservation. Cohen writes: "It matters a great deal that two nights ago in the shadows of towering canyon walls, I was cooking my dinner over a fire made of oak and cedar; their taste got into my tea, and into my dreams. It matters a great deal that I slept by the Tuolumne River and heard the sound of its waters" (Cohen, 276). What, I remember thinking, does this mean for those of us who will never experience a meal under those conditions? Are we excluded from any ecological concern? If all persons who feel called to ecological responsibility (especially those who do so out of religious concerns) must do so by tracing Muir's spiritual journey to the Tuolumne River and the California mountains, the consequences for the planet and its people could be dire indeed. Cohen articulates a long-standing and disturbing affirmation of wilderness at the expense of urban space.

A Nineteenth-Century Bias Against the City

A nineteenth-century essay by Catholic churchman John Lancaster Spalding frames that long-standing affirmation of wilderness, or “the country,” in religious language. Spalding begins his diatribe against all things city by going back to ancient Greece and Rome, which were pagan civilizations (with all the negative connotations suggested by the word *pagan*) when they were made up of cities and towns. When Christianity built upon those ruins, he claims, “social preponderance” passed from city to country and everything changed for the better. Not only was the family unit strengthened and preserved by being isolated from the “corrupt mass of mankind,” but the populace now enjoyed the newly healthful atmosphere of the natural surroundings (Spalding, 4–5).

*It is past time to look
beyond the “country”
and to recognize the
city of concrete and
glass as a locus of
God’s presence, able
to call forth ecological
responsibility.*

When Spalding contrasts the country and the city in relation to Christ, he first describes the Christ who walks by the seashore, goes up to the mountain, and withdraws into the desert, but who “will not so much as sleep within the walls of Jerusalem” where the “noise and stir” of the crowded city are disturbing to Jesus’ “sweetness and serenity.” Spalding then indicts the “atmosphere of great cities” generally as devoid of God-like peacefulness (Spalding, 6–7). As to the city specifically, it is the place where “nothing meets the eye that the hand of man has not shaped” and where so many “sleight-of-hand tricks” lead people to lose their sense of reverence as well as their faith. He describes, too, the deleterious effects the city has on children who see only “dirty streets and dingy houses” rather than flowers, birds, or running brooks (Spalding, 12).

At the end of his essay, Spalding tempers his speech, saying he does not mean to imply that the city is wholly evil. It has, he says, a “great and high social mission” which holds a fascination for all people (Spalding, 24). Alas, the final word goes to the country when Spalding says, “[B]ut if those I love were rich I should not wish them to live in the city; and if they were poor, and made it their dwelling place, I should despair of them” (Spalding, 28).

Spalding’s nineteenth-century essay reflects concern for the moral and religious lives of the flock he tended as a parish priest. Obviously he believed (at least at the time he wrote) that could best be done by keeping people in the countryside and out of the cities.

In our own time, pastors continue their concern for the moral and religious health of their people. In the twentieth century, concern for the ecological health of the planet on which those people live is also a pastor's concern. And, like Spalding, those pastors (broadly construed) have put their concerns into writing. It is illustrative of the challenges ahead to highlight the language and images used in these contemporary writings.

The Language of Contemporary Religious Writings

Three writings of the last decade illustrate the continuing turn to wilderness places and open spaces in calling forth human ecological responsibility in a religious context. Written in 1991, the American Catholic bishops' pastoral letter on ecological concerns calls the environmental crisis a moral challenge, and encourages people of faith (or, at least, of good will) to take action on behalf of the earth. To do this, the bishops draw on a gospel portrait of the Jesus who taught about salvation "with a countryman's knowledge of the land" (U.S. Bishops, 428). In a section describing a sacramental universe, the bishops allude to the drawing power of the natural world in language that John Lancaster Spalding would have applauded:

Throughout history people have continued to meet the Creator on mountaintops, in vast deserts, and alongside waterfalls and gently flowing springs. . . . But as heirs and victims of the industrial revolution, students of science and the beneficiaries of technology, urban-dwellers and jet commuters, twentieth century Americans have also grown estranged from the natural scale and rhythms of life on earth (U. S. Bishops, 428-29).

The bishops cap this off by describing the link between appreciation of such areas and the discovery of God's presence as they remind us that "nature shares in God's goodness, and contemplation of its beauty raises our hearts and minds to God" (U.S. Bishops, 431).

Just a year earlier, Bishop Anthony Pilla of Cleveland, Ohio had presented his pastoral letter on the environment in the context of this question: "What is the relationship between our basic Christian faith and our reverence and responsibility for the environment?" (Pilla, 335). With this question at its core, Pilla begins with a description of the picturesque shores of Lake Erie, the area's vast farmlands, parks, and woods, as well as the Black River in Lorain County.

The pastoral letter continues by drawing on the images of the Garden of Eden (Gen 2:8-9) and the statement that all nature is a garden which people must reflect on in new ways. We must not only reverence the earth, we must also restore the garden. To that end, the pastoral letter concludes with a call for environmental

education which can change attitudes about how our garden on earth is treated (Pilla, 336–38). Tellingly, none of the bishop’s imagery relates to urban spaces, and indeed, if such places exist in his diocese, they are disconnected from the relationship between Christian faith and environmental concern at the heart of the bishop’s message.

Finally, John Paul II’s 1989 World Day of Peace message was devoted to ecological concern. Here the Pope speaks of the aesthetic value of creation which, he says, cannot be overlooked as a reason for human beings to take on ecological responsibility. Our very contact with nature, he says, has deep restorative power while contemplation of its magnificence imparts peace and serenity. He reminds us that the Bible speaks again and again of the goodness and beauty of creation which gives glory to God, citing Genesis 1:4ff; Psalm 8:2; 104:1ff; Wisdom 14:5; Sirach 38:16; 33; 43:1, 9 (John Paul II, no. 14).

These three examples are representative of the language and imagery still used to undergird the religious community’s ecological concerns and to urge people to take responsibility for restoring the health of the planet. But where is the language of the city? How can those whose concern for the planet is primarily a religious concern work towards a more inclusive approach to ecological problems? What are the building blocks of such a task?

The Language of Community and Particularity in an Ethic of Care

I draw the first building block of an urban environmental project from theologian Sallie McFague’s model of community in an ethic of care. In her work McFague claims that Christians should love nature by caring for and about a particular place and what that place needs to flourish. This community ethic cares about the whole (the planet), but also about the parts, such as particular neighborhoods, towns, and cities. McFague describes her ethic as one which must “take place in this city, that village, one neighborhood, as people weave together the fiber of social justice and ecological integrity in particular places” (McFague, 154).

This kind of caring focuses on the other’s point of view. It is a kind of empathetic care analogous to what we usually reserve for human relationships. Here the caring is transformed and extended through an empathy for the particular place in which we live, and analogous to the role of empathy within human relationships. What is called for is a deep knowledge of the particular place with which we have a relationship. Because it obviously includes those who live in cities, this model’s focus on *where* one lives is well-suited to the task of orienting persons toward their own ecological responsibility in an urban context. This focus on particularity of place is made clearer when McFague reminds us that,

although America has John Muir and an “ethic for wilderness,” we do not yet have an ethic for the rest of nature, including “the nature in our cities” (McFague, 159).

The City as Distinctive Landscape: The Example of Dorothy Day

The second building block of an urban environmental project from a religious point of view claims recognition of the city as a distinctive landscape. As such, it is related to a particularity of place as described above. In one portion of their pastoral letter, the American Catholic bishops say that along with other species and ecosystems, distinctive landscapes also give glory to God. Does the cityscape comprise a distinctive landscape? John Paul II seems to think so. After advertizing to the aesthetic beauty of creation which has a “deep restorative power” the contemplation of which “imparts peace and serenity,” the Pope nods briefly in the city’s direction, saying, “even cities can have a beauty of their own, one that ought to motivate people to care for their surroundings” (John Paul II, no. 14). This is language we seldom hear. It is exactly the kind of language we need to search out and build upon.

One example at hand is the language of Dorothy Day, co-founder of the Catholic Worker Movement and the urban Worker houses of hospitality. In direct contrast to Michael Cohen’s depiction of the “towering canyon walls” of Muir’s favorite mountains, Day waxes lyrical about “that splendid globe of the sun, one street wide, framed at the foot of East Fourteenth Street in early morning mists” (quoted in Lane, 173). Evidencing a concern for a particular place, Day draws not upon the image of God walking in the garden paradise of Eden in the cool of the day, but Jesus discovered in the “tangible particularity of one’s cross-town neighbor” (quoted in Lane, 163).

The Diversity of Life

The third and final building block I offer for an urban environmental project draws on an oft-quoted section of St. Thomas Aquinas’ *Summa Theologiae*. Aquinas tells us that God “produced many and diverse creatures, that what was wanting in one in representation of the divine goodness might be supplied by another . . . [t]hus the whole universe together participates in the divine goodness perfectly, and represents it better, than any single creature whatsoever” (I, q.47 a.1). The point often made is that Aquinas not only stressed the importance of the diversity of creation, but also the interrelation of all God’s creatures who share the planet with us and who have their own reason for being. From an ecological

perspective, writers make the point that this God-created diversity militates against despoiling habitants and causing extinction of species (See Johnson, 1; United States Catholic Bishops, 429.) In lifting up diversity as a building block of an urban environmental project I am claiming that diversity, by its very definition, expands our horizons in many ways. In the present context, diversity (a traditional hallmark of cities and the people who dwell there) allows us to include urban perspectives in ecological concerns.

The Three Building Blocks Considered Together: An Interim "Conclusion"

All told, the three building blocks of this urban environmental project constitute a "turn to the city." As such, this project requires a shift of focus, a new lens through which to view the possibilities inherent in urban landscape as it uncovers ways in which diversity, distinctive landscapes, and an "urban ethic of care" promote ecological responsibility for our day. Clearly much more work needs to be done to draw up a concrete, full blown urban environmental project. First, urban landscapes need to figure prominently and explicitly in whatever medium ecological concern finds a voice in contemporary expression. I do not see any way around this other than just doing it. In this "turn to the city" it must become obvious, as well, that any faith-based explication of ecological concern will be found wanting if the city and its dwellers are excluded. Not only do cities have to be "saved" but the people who live in them need to be part of the "saving team."

Next, as I continue this project, I am finding the life and message of Dorothy Day more and more compelling. I have no desire to make Day a convenient ecologically-sensitive pioneer. I do not know if she ever gave the environment or ecology as such a second thought. Yet serving others as she did, by performing works of mercy in her "little way," and in the midst of city life, she stands as a potent reminder of the possibilities inherent in the urban setting. It may turn out, in fact, that the way to an urban environmental project will be by a series of "little ways." This project must go forward because the city's time has come.

We have heard the language of the open spaces and natural places, and still the earth suffers from neglect and misuse. Does God live in the city? I claim that as people of faith we ought to live as though God does, and if we do, the entire planet will be a more worthy home for all God's creatures.

References

Cohen, Michael P. *The Pathless Way: John Muir and American Wilderness*. Madison: University of Chicago, 1984.

- John Paul II. *The Ecological Crisis: A Common Responsibility*. Washington, DC.: U.S.C.C., 1989.
- Johnson, Elizabeth. "Turn to The Heavens and the Earth: Retrieval of the Cosmos in Theology." *Proceedings of the Catholic Theological Society of America* 51 (1966) 1–14.
- Lane, Beldan C. *Landscapes of the Sacred: Geography and Narrative in American Spirituality*. New York: Paulist, 1988.
- McFague, Sallie. *Super, Natural Christians: How we should love nature*. Minneapolis: Fortress Press, 1997.
- Pilla, Bishop Anthony. "Christian Faith and the Environment." *Origins* 20 (1990) 334–38.
- Spalding, John Lancaster. "The Contrast Between the Country and the City." In *The Church and the City 1865–1910*. Ed. Robert T. Cross, 3–39. Indianapolis: Bobbs Merrill, 1967.
- Thomas Aquinas. *Summa Theologiae*, I, q.47, a.1.
- United States Catholic Bishops. "Renewing the Earth: An Invitation to Reflection and Action on the Environment in Light of Catholic Social Teaching." *Origins* 21 (1991) 425–32.

The Snap of Grace: Asking the Easter Question of Faith

Terrance Klein

In attempting to answer the question, “Do I believe?” the author encourages those in ministry to find an alternative image to faith as a journey in the Easter experience of the immediacy of faith as *kairos*, as instantaneous transformation, as the “snap of grace.”

St. John of the Cross begins *The Ascent of Mount Carmel* by writing:

“The darkneses and trials, spiritual and temporal, that fortunate souls ordinarily encounter on their way to the high state of perfection are so numerous and profound that human science cannot understand them adequately; nor does experience of them equip one to explain them. He who suffers them will know what this experience is like, but he will find himself unable to describe it.”

John went on to write that he did not undertake his task “because of any particular confidence in my own abilities,” but because “it is extremely necessary to many souls” (69–70).

John saw souls held captive by that which is not of God, and he wanted his writings to free them. Fortunately I have a simpler task. I only want to free Christian

Terrance W. Klein, a priest of the Diocese of Columbus, Ohio, and former seminary director of spiritual formation and pastor, holds a doctorate in fundamental theology from the Pontifical Gregorian University and is an assistant professor of theology at St. John’s University, New York City.

ministers from what the famous Cambridge philosopher Ludwig Wittgenstein would call “the wrong picture holding us captive” (Wittgenstein, 1967: ¶115, 48e). No Christian minister should ever stop asking the question, “Do I believe?” But once that question is posed, one must also ask, “What are the criteria for its answer?” I want to suggest that the metaphors one uses for the spiritual life, especially in the evaluation of such a life, matter greatly to a Christian. You can get the wrong answer without the right question!

Are there ministers of the Gospel who have not had people sit down in front of them and confess that their faith is weak because something has caused them to doubt the very existence of God? Is faith really weakening at such a moment, or growing stronger? How does one speak the healing word of grace, one that tells such a person not to despair, because something wonderfully positive is occurring? What picture or image will explain the mystery of a faith growing in the darkness of doubt? That is the task of this essay.

Two Opening Scenes

Allow two opening scenes. The first one, set more than fifteen years ago, when I was a newly ordained priest. Our priest-retirement program was under discussion at a clergy conference. Some diocesan official, during the course of explaining how benefits would be paid, and under what conditions, was fielding questions about what constituted investiture in the diocesan program. An older priest, foreign-born Irish and a former military chaplain, a man known for his lone-gunner comments at meetings, raised his hand. I liked this priest. He was very kind to me, but his hard humor had an edge that rattled my newly-assembled priesthood. Also, his vocabulary always seemed more military than priestly.

“I have a question. What if we lose our faith?”

“As a question of justice, we’re currently discussing to what extent a priest who leaves the priesthood after many years of service would be owed compensation for retirement.”

“I didn’t ask about leaving the priesthood. I asked, ‘What if we lose our faith?’”

No one knew how to respond; I think very few thought that he was being serious. Fortunately, he was always kind enough in his humor to release the dull-witted, and he allowed the question to drop. It dropped right into the middle of me and has remained there, all these years. “What if we lose our faith?”

The second scene comes from the writings of the Desert Fathers. It is a little vignette I can recite by heart. (I wonder why we retain the things we do? How does memory know how to pack for a journey it has yet to make?) An old monk, one long-esteemed as a saint, lies dying. His fellow monks are gathered around his bed, perhaps hoping to see heaven itself receive his soul. As he entered “the

throes of death, the devil appeared before him and shouted at him: ‘You destroyed me, you wretch.’ ‘I am still not sure of that,’ the Saint replied, and reposed” (Chrysostomos, 24).

The Thesis: A Dual Potency

Opening scenes concluded, it is time to present the thesis, which is this: **O**I think George Lucas had it right. His triple *Star Wars* trilogy, though not yet complete, is fashioned around a simple, and absolutely foundational, Christian insight. The dark side of the force and its light side are not points measured by distance along a number line, like negative and positive integers, as in +38 is a long way from -38. The light and dark sides of the force are a metaphor for the spiritual life, akin to the gospel wheat and weeds. They grow together, like a double helix. One can pass easily from darkness to light. It is not a question of traversing a distance, one measured in integers along a spiritual number line. It is only a question of alternating between parallel potencies. Do you remember the story? Anakin Skywalker was a Jedi Knight, one pledged to the good, in whose strength he grew strong. When he crossed over, he became Darth Vader, instantly taking all of that power with him into the darkness. He did not go from being a strong Jedi to a weak opponent of “the Force.” No, what he had made of himself remained potent, active. It simply turned.

Dante Alighieri’s grounding in Thomistic philosophy allowed him to express the same point in Canto VI of his *Inferno*. Dante asks whether the suffering of hell varies in depth. Virgil tells him, “Return to your science, which has it that, in measure of a thing’s perfection, it feels both more of pleasure and of pain” (Dante, 2000: VI, vv. 106–8). In the thought of St. Thomas Aquinas, every creature is an admixture of act and potency, of that which is and that which is coming to be. Dante is simply suggesting that souls in hell suffer according to the very capacity for blessedness or woe that their earthly lives have produced. On a brighter note, the same would be true of heaven. It would have gradations, dependent upon the capacity to receive that one’s earthly life has hewn. The same teaching is found in the Church’s newest doctor, St. Thérèse of Lisieux. Saints in heaven are like glasses, equally full but not equally large (Thérèse, 44–45; see also *The Catechism of the Catholic Church*, n. 1053).

One misses the uniqueness of the Christian message without acknowledging its fundamental paradigm. Light and darkness, darkness and light, are not so long distant. The movement between the two can occur in an instant. Note how distinctive this teaching is. The spiritual life, in so many diverse religious traditions, employs the metaphor of the journey. We move in increments, taking slow and often plodding steps towards enlightenment. For a Hindu or a Buddhist, enlightenment is usually so gradual that one should expect the process to demand

more than one lifetime. A Taoist conceives of spirituality as a question of cosmic balance, and would be rightly suspicious of anyone claiming to have found that equilibrium in an instant. Even Judaism and Islam, whose faithful believe so forcefully that God has entered human history, would advise any would-be adherent to devote an entire life to long, and personally penetrating, study of the Torah, or the Qu'ran. None of these religions believes in what one might call "cheap grace," and they have their wisdom.

It is not the wisdom of Christianity. The spiritual life as journey is an archetypal image, but it is not the fundamental gospel metaphor. The Gospels see the spiritual life as gained or lost by a single decision. Everything rides upon a single moment in time: what the Greek New Testament calls *kairos*. "Tax collectors and prostitutes are entering the kingdom of God before you" (Matt 21:31). "Zacchaeus, come down quickly. . . . Today salvation has come to this house" (Luke 19:9). We speak of "amazing grace" because sometimes the distance it travels in an instant takes years to calculate. Augustine's life did change with one reading session in the garden. When Martin of Tours met that beggar on the road, he divided his cloak and his life in half. Anthony of the Desert walked into church to hear the Gospel one day; in an instant, and for the first time, he heard the Gospel. Luke's Good Thief did steal heaven as his last earthly act!

And do not forget the dark paradigms. The fall of Satan is not a gradual loss of fervor or obedience, but a lightning-like expulsion from the realm of God. The betrayal of Judas, as John's Gospel describes it (13:21-30), is a darkness entering his heart at precisely that most holy of Christian moments, the final table-fellowship of the Lord. Consider Peter in the accounts of the passion. Desperate love of the Lord and betrayal were both wound in a tight, double helix. Were the gospel writers trying to tell us that Peter was particularly schizophrenic, or that his experience was a foundational paradigm of the Christian spiritual life?

The Easter Encounters as Paradigmatic

Where did we get such an idea that one could gain or lose faith in an instant? Why does Christianity want to divide the world between darkness and light? The comparative study of religions tells us that before Christianity heaven and hell did not exist. The dead simply dwelt among the shades. Why have we polarized the cosmos itself? The devil in the Hebrew scriptures, and in the *Qu'ran*, is nothing more than a mischievous imp who still serves the purposes of God. Why does Christianity make him into the satanic adversary, the Father of Lies and the Prince of Darkness? Why have we divided the cosmos into twin, albeit greater and lesser, potencies? Why do we see conversion from sin to salvation as our core belief, and why do we believe that enlightenment, which any sage should see as gradual, can occur in an instant?

Why? Because two thousand years ago, the hearts of Jesus' disciples were plunged into darkness with his death. Hope itself died on that cross. To love another, to truly love another, is to allow that person, quite literally, to grant meaning to your life. They had loved Jesus, and now he was dead. Love was ripped from their lives, and with it the only meaning those harsh lives had ever known. Was not his message that he had come to seek out the lost, to offer table fellowship with those who had no hope of earning it? Had they not come to believe that God was doing something new in this man, offering in his words and actions an unheard of time-and-distance-warping, access to God? What did any of this mean, if death could crush him? If the life of Jesus ended at Calvary, God is once again the distant goal of a life's journey. The spiritual life reverts to the only paradigm it has ever known: the long journey, a gradual, constant, all-too-insufficient exertion towards a long and distant goal.

*The spiritual life
as journey is an
archetypal image,
but it is not the
fundamental
gospel metaphor.*

But the Magdalen goes to the tomb on a Sunday morning! One cannot blame her for lingering at the grave of the only man who had ever quickened her life with love. Some loves, often female ones, are so strong, that they take time to wither. His male disciples deal with the disaster in a typically male way. They hide; they go silent; in their fear and disappointment and anger, they flee each other. But she goes to the tomb. Nothing, not even his resurrected self, is comprehensible to her, but John says that when he speaks her name, a world of meaning is not only restored but transformed, made holy, redeemed. Her experience would be echoed as the news was proclaimed to others. A single event, one snap of grace, and everything was changed!

Theologically, the experience of the single, post-resurrection call of grace would be written back into the call of the first disciples. Like Mary, they know in an instant that everything changes when he calls them to himself. I am suggesting that the resurrection itself was the pivotal event, the *kairos*, which demanded an immediate response from all of the disciples, that of either faith or disbelief. This paradigm would be written back, just as so many others were, into the gospel account. Otherwise one is left with the assertion that the apostles literally followed a stranger when he said, "Come." On the contrary, the historical experience of the call, which surely occurred a bit more gradually in the lives of many, has been recalibrated precisely to express the radicalness of the post-resurrection experience. One goes farther than scholarship will allow, however, to suggest that a sudden shift could not have been the pre-resurrection experience of any of the disciples. Indeed, that is what I am suggesting often occurs in life.

Christianity has its metaphor of the journey. It believes in patient exertion. Some people think that is what Lent is all about, but Christianity is never true to itself without a certain spiritual giddiness in the face of vertigo. This news is too good to be true, too cheap to be believed, too trivial unless one allows it access into the very core of one's life. Everything can change in an instant. Time and space, and the fruits of their union, belong to God who created both. The tomb is empty; Jesus is risen. Great lengths of time and great distances can be traversed in a spiritual instant. Darkness immediately gives way to light. Where did we ever find such a notion? In an empty tomb.

Losing My Faith, All Over Again

Back to scene two. The dying monk, esteemed by all his brothers, tells the devil that he is still unsure whether he has defeated him. The battle is not over. It cannot be until the field is vacated. Perhaps in his last moments on earth, pride over how he has lived his life, will swell and bloat his heart. He has spent his years on a long, arduous journey, but that journey has always been within himself. One never journeys away from the self, never steps out of its twin potential for good and evil. By growing in the good, he has not left the dark behind. It remains as shadow, as alternative potency.

Back to scene one. The crusty, veteran priest asking for instructions should loss of faith occur. What is he doing in my consciousness after so many years? One might whimsically say that he plays Darth Vader to my Luke Skywalker, but that blurs the point. I am not afraid of becoming him; I am not in danger of becoming him; I have become him. Have I lost my faith? Yes and no. Yes, I have lost it. There are times when I simply do not believe, and I know that I do not believe. At such moments nothing but inertia (and never underestimate its power in the spiritual life) and knowing that the moment will pass keep me in my place. This brings us to the "no" part of the answer. Faith does keep coming back and, after so many years, I simply await its return.

But that's not the full story. It doesn't do justice to the spiritual lives that old priest and I share. I think he truly did want to know what the institutional Church would do if he had to announce that he had lost his faith, because he had grown wise enough to know that he could lose his faith. I have become him, and in reading that I await the return of faith when it is absent, one misses the real terror and growth that has occurred in my life if one thinks that I presume upon its return. Faith is not going to return to me simply because we are old companions. There is something as sovereignly personal about faith as there is about me. Anyone my age knows not to take relationships for granted. They do end, sometimes in the proverbial instant.

Perhaps one must have attained a certain age in life before illness, death, the crash of a career, or the wreck of a relationship can teach one that life does

change instantly. Granted that deep and powerful forces precede such a shift, the point remains that these forces remain neutrally potent until the last moment, when they can go either way. Only when they have coalesced into decisive change do we realize their inevitability, but this is always discernment after-the-fact. In his *Ascent*, John of the Cross offers a perfect illustration of what can happen under the surface, unknown until its surfacing.

They must not rely on their sharp intellects or upon the gifts received from God as to believe that their attachments or appetites will not blind, darken, and cause them to grow gradually worse. Who would have thought that a man as perfect in the wisdom and gifts of God as Solomon could, when he was old, have sunk into such blindness and torpor of will as to construct altars to countless idols, and then worship them himself? (91)

Misleading Criteria

All of this comes to mind in posing that most fundamental of religious questions, the one whose answer we take our lives to write out: “Do I believe?” If there has been growth in many years of discipleship, it should reduce to the clarity with which one can confront the question. Certainly the passage of years should preclude, not encourage, answering the question by means of credentials. “I am a minister of the Gospel.” Peter was that, but it did not stop the cock from crowing. The Church has never found a way to preclude a person from being both dead and dark while remaining in her ministerial ranks. Examples of other misleading criteria? “I’ve done a lot of good work.” But people who do not believe, at least people who would describe themselves as not believing, have done good work. Good work seems a basic demand of our humanity. “When you have done all you have been commanded, say, ‘We are unprofitable servants; we have only done what we were obliged to do’” (Luke 17:10).

People who are dead and dark can be good ministers and do good deeds. Even if one knows nothing of Augustine’s battles with the Donatists, a group that had denied the efficacy of sacraments administered by public sinners, that seems an assertion one has to grant as soon as one recognizes that grace is always a gift. Grace comes from God, not another human being. Where would the most wretchedly powerful of human beings find the power to stop God from imparting grace, if God chose to do this, as is so often the case, by means of a spiritually decrepit life? I think Teresa of Avila realized this when she wrote that, if forced to choose between a holy and an intelligent spiritual director, she would take the intelligent (94). Holiness comes from God, and sometimes, it comes through the most unlikely channels. Intelligence, however, has its pedigrees.

I fully grant the scriptural injunction that faith without works is dead, but looking at one’s works does not prove the existence of faith. One may not have

true faith without works, but one can certainly have works without true faith. Is not part of maturation in the spiritual life the realization of just how tainted with self-interest so much of one's work has been? Until the self makes its way into its final embrace with God, the real and abiding presence of self-interest remains in every human action. Awareness of self-interest is the real result of a growth in grace. It can be calculated. One might take some satisfaction in that growth, were it not accompanied by the realization that the capacity for self-deception tends to keep pace with it. As the years pass, the uncovering of delusions can become so continual as to leave one, not with confidence but with something more akin to a spiritual "house-of-mirrors" vertigo.

The Dance of Insight and Action

The realization of one's shortcomings, makes it difficult to conclude that grace has triumphed, not when one sees ever greater shortcomings! Insight is an essential moment in conversion, but insight is not yet action. The Gospels insist that people knew where to find the Christ. Some just did not bother coming to the wedding feast. The demons knew his identity, but they certainly did not embrace it. Do not discount insight! It is the first stirring of grace, and productive action cannot come from any other source. Allow insight and action to dance. They will each graciously allow the other to lead.

Letting Metaphors Meet

Perhaps the idea that insight must produce action lies behind the comment that St. Francis of Assisi was often said to repeat. "Let us begin, brothers, to serve the Lord God, for up until now we have done little or nothing" (Francis, 2000: 640). It is a fascinating comment, one which at first glance might suggest that the spiritual life is akin to Sisyphus and his rock. The perception of forward movement in grace would thus be a cruel deception because one is always beginning again at the same place. I do not think that is what Francis meant. I think the comment beautifully combines the two metaphors of journey and instantaneous transformation. Again, one needs the image of a spiraling helix. Insight shows us the moment of *kairos*, of decisive gospel action. It often comes at the end of a long journey. Having arrived at the moment, one chooses either to embrace it or not. The embrace leads to new revelations, new insights, new journeys.

But the insight that the dominant metaphor of the Christian spiritual life is *kairos* and not journey brings its own liberation. Who has not talked to souls who have grown weary with years of effort to eradicate that which is not of God? He is ashamed to confess the same sin. She is embarrassed that she still remains

in a relationship which she knows is not life giving. Can they really be trying to serve the Lord and produce so little? The metaphor of the spiritual journey might suggest that they have not moved at all. The metaphor of *kairos* reminds us that we must all await the movement of grace, the sovereign freedom of God. Remember that to wait with expectation, with longing, is the very act of faith that discovered Easter!

In chasing the question of faith down so many blind alleys, where do we end? If faith-as-journey must be the subordinate metaphor to faith-as-*kairos*, as Easter-morning-rapture, what is the right question to ask if one wants to answer the question “Do I believe?” Oh Dorothy! It has been there all along! You had only to click the heels of those ruby slippers. Simply to ask the question “Do I believe?” is already to have answered it. Who asks such a question except someone already in the light of grace? The question is always worth asking. We do need to know, as St. Ignatius of Loyola would say, if we are progressing or regressing on the journey, but only those who have felt the stir of grace can even pose such a question. No matter how much satisfaction, or regret, one’s position on the journey might produce, the question is never posed except by one who has stepped over, into the light coming from that tomb.

References

- Alighieri, Dante. *The Inferno*. Trans. Robert Hollander and Jean Hollander. New York: Doubleday, 2000.
- Chrysostomos, Archimandrite. *The Ancient Fathers of the Desert: Translated Narratives from the Evergetinos on Passions and Perfection in Christ*. Brookline, Mass.: Hellenic College Press, 1980.
- Francis of Assisi. *Francis of Assisi: Early Documents*, vol. 2, trans. Regis S. Armstrong and others. Hyde Park, N.Y.: New City Press, 2000.
- John of the Cross. “The Ascent of Mount Carmel.” In *The Collected Works of St. John of the Cross*, trans. Kieran Kavanaugh and Otilio Rodriguez. Washington, D.C.: ICS Publications, 1979.
- Teresa of Avila. “The Book of Her Life,” *The Collected Works of St. Teresa of Avila*, vol. I, trans. Kieran Kavanaugh and Otilio Rodriguez. Washington, D.C.: ICS Publications, 1976.
- Thérèse of Lisieux. *Story of a Soul: The Autobiography of St. Thérèse of Lisieux*. 2nd ed., trans. John Clark. Washington, D.C.: ICS Publications, 1976.
- Wittgenstein, Ludwig. *Philosophical Investigations*, trans. G.E.M. Anscombe. 3rd ed. Oxford: Blackwell, 1967.

NTR

SIGNS OF THE TIMES

William A. Barbieri, Jr.

War and Peace in the New Millennium

As the United States wages its “war on terrorism” and contemplates initiating an additional war against Iraq, the matter of the ethics of war has taken on an urgency not equaled in some time. The current situation carries with it what is at once an opportunity and a responsibility to rearticulate Catholic social teaching to address a new era marked by such issues as globalization, international terrorism, and humanitarian intervention.

Over the centuries, Christian belief has by no means underwritten a consistent and unitary stance on the problem of violence and injustice. There is, rather, a spectrum of positions that have coexisted and contended with one another historically (cf. Bainton 1960). At one extreme is the non-resistance suggested by the injunction in the Sermon on the Mount not to resist one who is evil. A similarly pacifist but distinctly more activist attitude, often associated with the Quakers, Martin Luther King, Jr., Cesar Chavez, and other advocates of peaceful social change, is that of nonviolent resistance. Crossing over the sometimes elusive boundary between violence and nonviolence brings us to the just-

war stance introduced into Christian tradition by Ambrose and Augustine. We encounter further positions—some varieties of liberationism, for example—that loosen one or another of the central just-war constraints on violence before arriving at the holy war mentality’s embrace of unmitigated, indiscriminate violence.

Within this spectrum, the weight of Catholic thought centers on the possibilities of nonviolent resistance and just war. At the time of World War II, Catholics applying for conscientious objector status could expect to have their cases dismissed out of hand in light of Pius XII’s rejection of pacifism. Since Vatican II, however, institutional Catholic teaching has come to support both nonviolence and just war as viable ethical positions—however elusive the theological and theoretical grounds for endorsing the two seemingly opposed views might remain (see Miller, 1991). Indeed, under the tutelage of John Paul II and in the wake of the stunning success of nonviolent revolutions around the world in the late 1980s, the Church’s focus on nonviolence has, arguably, eclipsed the traditional focus on just-war reasoning. This

William A. Barbieri is associate professor of ethics in the School of Religious Studies and Director of the Peace and Justice Studies Program at The Catholic University of America, Washington, D.C.

shift was signaled in the American context by the subtle transition from the U.S. bishop's statement in 1983 in *The Challenge of Peace* that "peace must be built on the basis of justice" (USCCB, 1983, par. 56) to the title of their reflection on the topic ten years later, "The Harvest of Justice Is Sown in Peace" (USCCB, 1994).

Both the idea of just war and the agenda of nonviolent resistance are currently undergoing a process of reassessment in light of changing historical conditions. Where traditional conceptions of just war were shaped by conflicts among states in the post-Westphalian world, recent cases of armed humanitarian intervention in places such as Somalia or Kosovo have reconstituted the conception of moral community invoked, replacing the nation-state with a transnational conception of the common good. At the same time, the threat of attack from a global terrorist network (as in Yemen, Kenya, or Indonesia) departs from standard just-war assumptions about both the attacker and the attacked. New technological possibilities (missile defense systems, cyberwar) further tax the theory's received categories. In the face of these challenges, the just-war tradition is faced with the daunting task of reapplying its central premise: that violence in the interest of restraining injustice may be licit under certain concrete criteria of limitation.

The contending conviction of nonviolent resistance—that violence is not a morally acceptable or effective means to the goal of peace with justice—is also encountering new frontiers. The cumulative experience of intergovernmental and non-governmental aid organizations has furthered our understanding of the ways in which economic deprivation, ecological degradation, and unbridled conflict fuel one another—and generated corresponding insights into the need for interlinked strategies of conflict resolution and sustainable development

(cf. UNCED, 1992). Catholic social thought has incorporated these insights in teaching that the pursuit of human rights, authentic human development, solidarity, and world order are indispensable components of any strategy for promoting peace (Christiansen 2001). The need to realize the restorative potential of forgiveness and reconciliation—illustrated to the world through South Africa's Truth and Reconciliation Committee—has been driven home more recently by John Paul II's mantra in response to the events of September 11, 2001: "No peace without justice, no justice without forgiveness" (John Paul II 2002). Peace education; techniques of conflict transformation such as those pioneered by the Mennonite thinker John Paul Lederach or by the international lay Catholic Community of Sant'Egidio; and research on techniques of nonviolent social change used, for example, in the political transitions of 1989, in Bishop Belo's campaign in East Timor, or in the ouster of Slobodan Milosevic in Serbia all remain resources that are largely untapped (Appleby, 2000).

The two stances, just-war reasoning and nonviolent resistance, yielded contrasting perspectives on the U.S.-led invasion of Afghanistan. While Catholic devotees of nonviolence were clear in their condemnation of a massive attack on a sovereign state with significant civilian casualties, the statement approved by the majority of U.S. bishops upheld the possibility of resorting to war in response to terrorist attacks, even if the bishops were careful to qualify this point in various ways: war was viable only as part of a broader effort to remedy various injustices, only insofar as it targeted those directly responsible and spared civilians and infrastructure as much as possible, and only in concert with a comprehensive program of peacebuilding and development assistance (USCCB, 2001).

The prospect of a war on Iraq, however, has brought the two sides closer together. In the debate about a potential U.S. attack, in addition to various realist arguments that eschew the importance of moral considerations altogether, four main sorts of ethical arguments for intervention have been invoked. One is an argument for humanitarian intervention on the grounds of systemic, sustained, widespread and serious human rights abuses—in this case, especially against the Kurdish and Shi'a populations. A second envisions a war of enforcement designed to uphold the rules of the international community with regard to weapons inspections. A third appeals to self-defense against terrorism and the future use of weapons of mass destruction. The fourth is a plea for regime change in the interest of liberating the Iraqi people from the reign of a tyrant.

While a just-war stance is receptive to arguments of the first sort, the relevant criteria have simply not been met in recent years, partly because a sort of humanitarian intervention—"no-fly zones"—is already in effect and has successfully helped prevent large-scale abuses. A war of enforcement presupposes the legitimacy and viability of an international authority in a manner that many just-war advocates find at the very least premature. The demand for regime change is tantamount to an insistence on unconditional surrender, a measure that, John Courtney Murray noted in regard to Japan during World War II, violates the standard of right intention (Cahill, 1994, 207–8). Hence just-war theorists have focused their analysis primarily on the argument from national self-defense.

Here, the threshold criterion for legitimate military action is just cause, and many, including the bishops, have pointed out that this crucial criterion has not been met. Why? It is not that the notion of just cause does not allow for pre-emptive attacks; it

does (Walzer, 2000, 74–85). Such instances, though, are sharply constrained: they must be responses to a threat that is grave, imminent, highly probable, and extremely costly if left unmet (Galston, 2002). Attacks designed to meet a lesser threat, of the sort which Iraq is generally agreed to constitute at present, are *preventive*, not pre-emptive, and do not fall within what the tradition considers just cause (Walzer, 2002). In addition, the case for war faces substantial hurdles in the principles of legitimate authority, which, on a Catholic reading, entails a clear international sanction; proportionality and reasonable hope of success, which are complicated by the regional implications of a war; and non-combatant immunity, which remains endangered despite advances in "smart" weapons technologies. It is based on these principles that the U.S. bishops have counseled against launching a full-scale war on Iraq (USCCB, 2002).

The peacemaking approach has been to argue that the objectives of protecting human rights, establishing order, protecting U.S. interests, and overthrowing Saddam Hussein's regime are all best sought through a program of strategic nonviolence. Its proponents insist that the Iraqi people possesses adequate internal resources for exercising resistance against Saddam Hussein; moreover, they contest the validity of the widespread assumption that pacifism can work only against relatively tolerant regimes (Ackerman and DuVall, 2000).

The convergence of just-war and non-violent views of Iraq may be seen as symptomatic of a deeper development in Catholic attitudes toward war. The recent prominence given by John Paul II and the Vatican to peacemaking and nonviolent tactics has subtly altered the just war theory itself, for example by cementing the defensive character of just cause, raising

the profile of the oft-overlooked criterion of comparative justice, and stiffening the standards for last resort. Even more significantly, recent church pronouncements have tended to hold up cases of humanitarian intervention and resistance to terrorism as the only sorts of cases in which just cause might obtain. What is distinctive about this focus is that it signals a shift from the discourse of war (between contending groups) to the discourse of policing or law enforcement (within a community). This shift is notably illustrated in John Paul's recent World Day of Peace address. There, the pope characterizes terrorism as committing "intolerable crimes," as itself constituting "a true crime against humanity," marked by an attempt to achieve a "radical breakdown of order"; "The guilty must be correctly identified," he adds, "since criminal culpability is always personal and cannot be extended to the nation, ethnic group, or religion to which the terrorists may belong." While there is a right to defend oneself against terrorism, a truly just, faithful and reasonable response requires above all forgiveness and reconciliation (John Paul II, 2002).

This trajectory of Catholic thought on war and peace suggests a striking analogy with another front in the ethics of criminality and killing: the issue of capital punishment. In the wake of *Evangelium Vitae*, the death penalty remains a possibility *in principle* for Catholic moral theology that is, however, stripped of most of its traditional justifications and rejected *in practice* on prudential grounds, as inapplicable to typical modern societies (John Paul II, 1995, no. 56). Depending on the fortunes of the ongoing construction of an effective international legal order, a Catholic teaching that allows for the justifiable recourse to war in theory alone and effectively rules it out in practice may not be far behind.

References

- Ackerman, Peter, and Jack DuVall. *A Force More Powerful: A Century of Nonviolent Conflict*. New York: St. Martin's Press, 2000.
- Appleby, R. Scott. *The Ambivalence of the Sacred: Religion, Violence, and Reconciliation*. Lanham, Md.: Rowman & Littlefield, 2000.
- Bainton, Roland. *Christian Attitudes Toward War and Peace: A Historical Survey and Critical Re-Evaluation*. New York: Abingdon Press, 1960.
- Cahill, Lisa. *Love Your Enemies: Discipleship, Pacifism, and Just War Theory*. Minneapolis: Fortress Press, 1994.
- Christiansen, Drew. "Catholic Peacemaking: From *Pacem in terris* to *Centesimus annus*." Paper presented at the United States Institute of Peace, Washington, D.C., February 5, 2001.
- Galston, William A. Comments at "Iraq and Just War: A Symposium," presented by the Pew Forum on Religion and Public Life, Washington, D.C., September 30, 2002. Available at: <http://pewforum.org/events/print.php?EventID=36>
- John Paul II. "The Gospel of Life" (*Evangelium Vitae*). *Origins* 24 (1995).
- _____. "No Peace Without Justice, No Justice Without Forgiveness." World Day for Peace Message, January 1, 2002. Available at: http://www.vatican.va/holy_father/john_paul_ii/messages.
- Miller, Richard B. *Interpretations of Conflict: Ethics, Pacifism, and the Just-War*

Tradition. Chicago: University of Chicago, 1991.

United Nations Conference on Environment and Development, "Rio Declaration on Environment and Development" (June 14, 1992). Available at: <http://www.un.org/documents/ga/conf151/aconf15126-1annex1.htm>

United States Conference of Catholic Bishops. *The Challenge of Peace: God's Promise and Our Response: A Pastoral Letter on War and Peace*. Washington, D.C.: United States Catholic Conference, 1983.

_____. "The Harvest of Justice Is Sown in Peace: A Reflection of the National Conference of Catholic Bishops on the Tenth Anniversary of *The Challenge of Peace*." In Gerard F. Powers, Drew Christiansen, and Robert T. Hennemeyer,

eds., *Peacemaking: Moral and Policy Challenges for a New World* (Washington, D.C.: United States Catholic Conference, 1994) 311–46.

_____. "A Pastoral Message: Living with Faith and Hope after September 11." Statement of November 14, 2001. Available at: <http://www.usccb.org/sdwp/sept11.htm>

_____. "Statement on Iraq." November 13, 2002. Available at: <http://usccb.org/bishops/iraq.htm>

Walzer, Michael. *Just and Unjust Wars: A Moral Argument with Historical Illustrations*, third edition. New York: Basic Books, 2000.

_____. "No Strikes: Inspectors Yes, War No." *The New Republic* 227 (September 30, 2002) 19–22.

NTR

KEEPING CURRENT

SPIRITUALITY

Mary Frohlich, R.S.C.J.

Getting Oriented in the Field of Spirituality

These days, there is no shortage of resources purporting to offer nurturance for our spiritual lives. More problematic is how to find one's footing in the avalanche of options. This "Keeping Current" focuses on recent books, suggesting a few core resources that Christian ministers and educators will find helpful as they search for an orientation for themselves and those they serve within the confusing torrent.

One way to sort out presentations of spirituality is to notice which of three basic concerns predominates. A first concern is that of the searching human person casting about for a way to live the fullness of human potential. A second is that of wisdom traditions eager to offer a distillation of their riches to participants. Finally, there is the concern to engage in careful academic reflection, analysis, and critique. A basic orienting question is which of these is one's own primary interest, and whether that matches up with the interest of the materials offered. Of course, it is not unusual for two or more of these three concerns to be combined in one text.

Much of the current profusion of spiritual resources is in the highly popular genre of self-help, New Age, and personal growth

books. These tend to operate almost totally in terms of the first concern, assuming that the individual and his/her needs are the main norm by which choices about one's spiritual life are made. This approach is usually strongly success-oriented, draws eclectically and often in a distorting way on a range of traditions, and tends to disparage the value of institutions. While committed Christians sometimes find the techniques and attitudes advanced by these books useful, they need a good grounding in their own tradition to be able to discern the points at which the proposed approach may be antithetical to their Christian values, practices, and doctrines.

For this reason, this essay focuses on books that have been written within the context of the Christian wisdom tradition. I have selected books in each of three categories: (1) introductions to the basics of spiritual living in today's world; (2) multi-author anthologies that survey current developments in the field of spirituality; and (3) anthologies offering a taste of the historical riches of Christianity. In each category, I have chosen three books that meet different combinations of needs encountered in pastoral ministry today.

Mary Frohlich, S.S.C.J., is associate professor of spirituality at Catholic Theological Union. She serves on the editorial board of New Theology Review.

Introductions to Spiritual Living Today

The Holy Longing: The Search for a Christian Spirituality by Ronald Rolheiser (New York: Doubleday, 1999) is aptly named; the author's central theme is how our desires fuel the spiritual search. After astutely surveying the current situation, he sets forth several "non-negotiable essentials" for Christian discipleship, and then develops the thesis that the Incarnation is the basis of a Christian spirituality. This delightfully written book, full of striking stories, manages to combine its agenda of presenting the wisdom of Christianity with a very refreshing openness to the reality of people's lives today.

Reclaiming Spirituality: A New Spiritual Framework for Today's World by Diarmuid Ó Murchú (New York: Crossroad, 1998) has found an eager audience among those who feel somewhat alienated from mainstream Christianity yet have not given up on it totally. Ó Murchú proposes breaking free from the moribund institutional and theological structures of established religion in favor of reclaiming deep archetypal and cosmic energies. In the concluding chapters Ó Murchú makes the case that this is a fulfillment of the authentic message of Jesus. In his view—as in that of so many people today—human vitality and progress lie in spirituality, not religion.

The third text in this category, Lawrence Cunningham and Keith Egan's *Christian Spirituality: Themes from the Tradition* (New York: Paulist, 1996) was written for use in an introductory course in an academic setting but is certainly not limited to that usage. It comprehensively surveys basic Christian themes and practices, also providing extensive footnotes, suggested readings, and exercises. References to classical texts and historical issues are ubiquitous, giving the reader at least a glimpse of the historical pluralism and

depth available to be tapped by Christians today.

Survey Anthologies

Books in this category strive to introduce readers to the widest range of views on what is happening in spirituality today. To prepare *Spiritual Questions for the Twenty-First Century: Essays in Honor of Joan D. Chittister* (Maryknoll, N.Y.: Orbis, 2001), Mary Hembrow Snyder invited twenty-five spiritual pathbreakers to contribute short, accessible essays on what each regards as the leading-edge issue for spirituality today. Each essay is a quick yet highly stimulating read. This would be a good place to start simply to open up one's imagination and get a sense of some of the new visions that are currently afoot in the world.

For a more in-depth and praxis-oriented survey of trends, however, a better choice is either or both of the two volumes of Robert Wicks' *Handbook of Spirituality for Ministers* (New York: Paulist, 1995 and 2000). The two volumes together total over 1,300 pages and include 77 substantial essays, most by established authors. Topics covered include prayer, spiritual development and wholeness, spiritual direction, use of scripture in ministry, dealing with suffering, group work, liturgy, and ministry with special populations. These are excellent books to read straight through for updating or simply to keep on the shelf for reference as ministerial needs arise.

For those looking for more systematic analyses of spirituality, especially its relation to theology, a good choice might be Kenneth Collins's *Exploring Christian Spirituality: An Ecumenical Reader* (Grand Rapids, Mich.: Baker, 2000). The twenty-three essays, some of them chosen from the best of previously published material, deal with issues of concern to those in academia as well as ministers; for example,

defining and analyzing spirituality, the relation of spirituality to theology, spirituality and the Trinity, spirituality and scripture, and spirituality and feminism. There is also a section with essays on spirituality in many of the major Christian denominational traditions. Strangely, in that section Roman Catholicism is represented only by an essay on Carmelite spirituality.

Historical Anthologies

Presenting the pluralistic riches of Christian life over 2,000 years of history inevitably requires making choices. In my experience, no one who teaches spirituality is ever completely satisfied with the choices made by others. The anthologies reviewed here each have flaws, but nonetheless may be the best available.

The Story of Christian Spirituality: Two Thousand Years, from East to West (Minneapolis: Fortress, 2001) is an ambitious attempt to offer a comprehensive and attractive historical survey. It consists of ten sections on different periods and traditions, each authored by an expert in the field. Almost every page features a well-reproduced color plate, and there are frequent timelines, sidebars, and other features to make the text engaging for the casual reader as well as the more serious student. While this is a basically solid book that could be used in an undergraduate or seminary setting as well as in adult education, it is evident that at times the desire to sell books has outweighed more scholarly considerations. For example, one significant weakness is that too often illustrative art has been selected from an era or tradition completely different from the one being presented in that section.

For those eager to sample the original texts of Christian spiritual classics, Louis Dupré and James Wiseman have recently published a revised version of their *Light from Light: An Anthology of Christian*

Mysticism (New York: Paulist, 1988, 2001). By limiting their selection to just twenty-one mystical writers, they are able to give more ample selections than are often found in anthologies that try to be more comprehensive. The limitation also means, however, that they have room for only two Protestants and two twentieth-century figures. Nonetheless, this text will serve well for a classic yet profound introduction to the Christian mystical tradition.

A balance to this, at least in some aspects, is offered by Shawn Madigan's *Mystics, Visionaries, Prophets: A Historical Anthology of Women's Spiritual Writings* (Minneapolis: Fortress, 1998). Madigan has made selections from the writings of twenty-six women, nine of them from the twentieth century. She has clearly made a concerted effort to include women of color, women in states of life other than vowed celibacy, and women committed to social justice. Although limited to women's writings, this book gives readers a more comprehensive sense of the many flavors of intensely-lived Christian spirituality than does the Dupré-Wiseman volume.

Conclusion

These nine books are far from the only good resources available. Another established favorite, especially for academic settings, is Michael Downey's *Understanding Christian Spirituality* (New York: Paulist, 1997) which surveys the state of the question for such topics as definition and method in the study of spirituality, current movements and burning questions, and the specific character of Christian spirituality. My suggestion to those seeking orientation within the field of spirituality: engage in a reflective reading of any two or three of the texts reviewed here. They will not fail to provide clarifying categories, stimulating visions, and centering wisdom.

NTR

WORD AND WORSHIP

Jerome M. Hall, S.J.

Anger, Liturgy, and the Mind of the Church

1. Liturgy is at the very center of the redemptive work Christ exercises through the ministry of the Church.
2. A community that does not pray together regularly cannot claim to be Christian.
3. Anyone who does not celebrate and live the liturgy of the Church according to the mind of the Church cannot pretend to be true to the Church, and therefore to the Society [of Jesus] and its ministry.

[Theses for discussion. "Liturgy in the Life and Mission of the Society of Jesus," Robert Taft, S.J., *National Jesuit News* 32:1 (October 2002) 11.]

These three general theses began a list of ten which Robert Taft suggested to the participants in the International Meeting on Jesuit Liturgy held in Rome in June 2002. Those at the meeting were strong personalities, teachers, and other professionals involved in formation of communities for liturgical prayer. None of these raised an objection to Taft's theses. Indeed, there was strong agreement that, both in parishes and in religious communities, the liturgy must be celebrated and lived according to the

mind of the Church. Each person invited to participate would have been competent to articulate what Taft meant by the mind of the Church on the subject of liturgical celebration. Though each would have formulated the instruction in a slightly different way, all would readily have agreed that liturgy celebrates the paschal mystery by which Christians come into communion with the Persons of the Trinity, and that Christian worshipers are sanctified by the faith expressed and developed through conscious and active participation in the ritual. All the participants in this meeting would have agreed that liturgy has a dynamic structure, and that worshipers are transformed by their entry into the interpersonal relationships which constitute liturgical celebration. The mind of the Church has been clearly expressed on this subject; the Church earnestly desires that all worshipers participate in the liturgy exercising the fullness of their roles, singing, listening, responding, keeping a reverent silence, processing, expressing in the unity of their action that unity of offering which is given to the Church by the Holy Spirit. The Church earnestly desires that the liturgy be celebrated in public, in assemblies of

Jerome M. Hall, S.J., is campus minister at Georgetown University and author of We Have the Mind of Christ: The Holy Spirit and Liturgical Memory in the Thought of Edward J. Kilmartin, The Liturgical Press, 2001.

the faithful which are large enough to include a diversity of ministers. The Church earnestly desires that worshipers receive communion from the altar, not from the tabernacle, and under both species whenever the breadth of legislation allows. The Church expects that presiders will be well-prepared, that there will be compelling preaching and illuminating catechesis. The Church desires that Morning and Evening Prayer, as well as Eucharist, be celebrated in parish churches and in chapels of religious communities and apostolic institutes, and that clergy and laity alike come together to celebrate these Hours. Liturgy celebrated according to the mind of the Church glorifies God by its transformation of those who participate in its celebration. All these points were touched on by Taft's address, and the strong individuals who listened to him agreed that he was expressing the mind of the Church.

This group, however, was made up of a sort of elite, familiar with liturgical history and Church teaching, and attentive to the language of liturgy. Their liturgical celebrations, performed in various languages and styles during the meeting, showed the value of celebration, described in a much-loved document from the recent past:

We are celebrating when we involve ourselves meaningfully in the thoughts, words, songs and gestures of the worshiping community—when everything we do is whole-hearted and authentic for us—and when we mean the words and want to do what is done. . . . Christians' love for Christ and for one another and Christians' faith in Christ and in one another must be expressed in the signs and symbols of celebration or they will die" ["Music in Catholic Worship," (1972) 3, 4].

It has often been remarked that not every Christian worshiper manifests much enthusiasm for celebration; many seem to engage in their own private prayer and reflection rather than letting themselves be fully involved in the actions of the worshiping community. At the same time, many seem not to know the mind of the Church as it has, in the scholars' opinion, been so clearly expressed on the subject of liturgy. Influenced by the polarization in civil and religious society, and concerned for what they consider guideposts of orthodoxy, they may express a dissatisfaction with the words or gestures of those with whom they pray, setting themselves apart as a sort of critical subsection of the worshiping assembly. This sort of separation within the liturgical assembly cannot but be damaging to all concerned. Two small examples may illustrate the point, and lead to some suggestions for continuing catechesis and formation.

On an Advent Sunday, the parish announcements (read by this writer, the presider, while the collection was being taken up) dealt with the changes in the assembly's ritual posture under the new *General Instruction of the Roman Missal*. When the table was prepared, the presider would signal the assembly to rise before the invitation to the prayer over the gifts; that change went smoothly. At Communion, all would be asked to use the simple bow identified by the bishops' conference as the common gesture of reverence before receiving Communion; that change went less smoothly. Some bowed gracefully, others bowed with awkwardness. Some bowed solemnly, some did not bow at all, and some genuflected. Among those who genuflected were some parents who instructed their children to do the same. The unified sign envisioned by the bishops' conference would obviously take some time to emerge from the life of this assembly!

After the liturgy, two of those communicants who had genuflected before receiving the host spoke with the presider about their unhappiness with being asked to replace their customary genuflection with a simple bow. One of these persons offered a somewhat disjointed critique of the parish's implementation of the new GIRM. This person was greatly distressed that not all the prescriptions of the GIRM were being followed, and felt that the parish's celebration had expressed a disobedience to the mind of the Church. During the course of the conversation, it was clear that these persons had no intention of obeying the instruction of the U.S. bishops and bowing their heads, rather than genuflecting, before receiving Communion. One of these persons dismissed the bishops' directive with the observation that the bishops had no right telling anybody what to do until they set their own house in order. The anger and sense of betrayal expressed by these parishioners was painful to hear, as was their judgment of the clergy's and their fellow-parishioners' prideful disobedience and their dismissal of the authority of the bishop. In those few sad moments, it became clear why many priests avoid conversations about liturgy and spend so little time and energy on liturgical catechesis.

The anguish expressed by these parishioners helped this writer understand a bit better some of the difficulties experienced in the seminary, where the daily celebration of liturgy can also be a source of pain and division. With the pressure and tedium of daily life, the liturgy can lose its joy. The gospel canticles of Morning and Evening Prayer can be sung without feeling or conviction, and the psalms read as if they had little connection with the assembly's life. Especially when people get tired and testy, some worshipers may fold their arms and close their mouths rather than sing hymns

whose words or music they do not like. Especially on those days, the students may report that they feel divided into conflicting groups of right and left. Our seminarians and other students of theology, no less than our parishioners, are influenced by the polarizing pressures of contemporary American society!

Faced with the pain and anger of both parishioners and students, what is a teacher of liturgy to do? How can we form our students so they will be able to minister to the parish communities in which they will live and work?

A realistic acceptance of the situation seems to be a proper starting point. The anger, pain, and polarization in Church and society are real. Some persons' feeling of betrayal by Church authorities goes back to the great liturgical changes of the 1960s; others date from more recent hurts. Members of the older generation silently carry the pain of the Depression and World War II; middle-aged parishioners carry the grief of the Cuban revolution, of revolutionary and counter-revolutionary violence in Latin America, of the long struggle for civil rights and of the Vietnam war. Many of us remember the resignation of Richard Nixon; more remember the impeachment of Bill Clinton. Clergy and laity feel battered and bruised after a year of front-page news about the mishandling of sexual abuse cases, and are by no means ready to trust the bishops' judgment in matters liturgical or in any other area. Many persons, including some seminarians, who have been only recently initiated into the Roman Catholic Church, yearn for a golden time of beauty and truth which might be ushered in by celebrations with more chant, more incense, and more silence. Confronted by celebrations which they find banal and noisy, they express their hurt feelings by a reduced sort of participation. The distrust and disengage-

ment are well-rooted, both in civil society and in the Church.

Having acknowledged, however, that such feelings of betrayal, anger, and pain are indeed real, believers must rededicate themselves to engaging in the Church's common worship of God. Taking seriously the pain that Christians feel, especially the hurts they cause one another, the Church must persist in offering itself in the spirit of the same faith which Jesus Christ, betrayed, abused, and abandoned, expressed in his sacrificial offering on the cross. No local gathering of Christians can wait to worship God until all its members' wounds have been healed; instead, at least partly conscious of each other's burdens, those Christians are called to find God's faithfulness, and their own healing, in the midst of their suffering. Were betrayal to block Christians from participating in ecclesial worship, they would not be celebrating the faith of Christ, which was tested, but not broken, by betrayal. This difficult point should be made in conversation and in preaching.

Teachers of liturgy and those involved in ministerial formation would also do well to call those studying for ministry to go beyond their own feelings and develop the capacity to act professionally as liturgical ministers. As other professionals, whether actors, singers, surgeons, police officers, or chefs, must perform their duties carefully and well, regardless of their personal feelings, so liturgical presiders must throw themselves into the celebration, leaving much of their individual preferences, agenda, and feelings in the sacristy. The ordained minister, indeed, is called upon to sing with joyous conviction even when the music does not speak to his own concerns and interests, to preside energetically even when he feels lacking in energy or affect, and to pray with words of confident faith and joy even when he is struggling with

his own faith. The professional minister is called to be a model of celebrative behavior, engaging in the common work and finding the Lord's transformative presence in the subjection of personal feelings of hurt or anger to the discipline of the liturgical ministry for which he was ordained.

Subjecting self to that discipline, the ordained minister can, by example and by word, invite the other members of the worshiping assembly to find God's sanctifying action in their own intimate collaboration as they offer together the sacrifice of their lives. The presider can notice, and call others to notice, the intimate level at which the texts and actions of the reformed liturgical rites bring the members of the liturgical assembly to share their experience of God. People who scarcely know each other find themselves, in the course of the liturgy, repeating words of intimate relationship with God and with each other. They find themselves cooperating in actions, gestures, and songs, working together in an event which proclaims the faith of Christ and the Church. Though they may not bear each other much affection, and though they may not fully trust that some of their fellow-worshippers live according to the mind of the Church, by praying the official texts and by performing their proper part in the sacramental rites, they accept each other as orthodox and enter together into the communion of the Trinity. This acceptance is expressed, above all, in the prayer-action of the communion procession.

The experience of liturgical cooperation, repeated at least weekly over the course of a lifetime, should transform all those who participate in it. In their celebration they will find that they are indeed united in the deepest experience of salvation, of trust, of confident expectation. As they pray the penitential psalms, hearing each other's voice raised in prayer for conversion, heal-

ing and peace, they will gradually learn not to judge each other harshly. Praying for each other day by day, they will learn to take the other's need for salvation as seriously as their own. As they celebrate consciously, they will find that they are indeed being made into one Body and one Spirit, offering themselves in a single offering, rather than each one praying for his or her own acceptance by the Lord. As one body they will sing, "I love you, Lord, my deliverer!"

The discipline of the liturgy calls for its participants to accept a common sanctification, signified and effected by their cooperation in the common prayer of the Church. This discipline imposes on all the worshipers the asceticism of accepting not only the official texts and gestures of the prayers, but also the words, tunes, harmonization, orchestration and execution of songs chosen by the music ministers for a particular liturgy. Their willing participation in an event planned by other persons, near and far, can express that faith that is a total surrender of self, which holds nothing back, but gracefully accepts the meaning of one's life from God's own hand. The worshipers' engagement in the celebration proclaims their faith that the ultimate designer of the liturgy is the Holy Spirit who uses the particular celebration to bring Christians into communion in Jesus Christ and thus to form them to work for justice and reconciliation.

Since the transformation which God works through the liturgy is seen in the celebration of the rite, it would be perilous for a Christian to refuse to take part in the

assembly's songs, spoken prayers, gestures, and actions. Though none can entirely escape the polarizing influences at work in society and in the Church, worshipers, and especially those who preside, must let feelings of distrust and separation be judged by what the liturgy tells us about our unity and sanctification in the Body of Christ. With the help of professional presiders, skilled at setting aside their own preferences in order to serve the local community's expression of the Church's faith, those who feel wounded or betrayed can find themselves overcoming sin, isolation, and loneliness through generous celebration of the paschal mystery. They can, prompted by the prayers in the Sacramentary, learn to take their experience of corporate worship as a saving event, proof of the salvation given the human race in Christ.

We all need to trust the liturgy to do what it does, to ourselves and to others, by the action of that Holy Spirit who is the architect or designer of the liturgy. Trust in the Lord who works in the liturgy can make it possible for us to give ourselves wholeheartedly to its celebration. Faith, indeed, involves giving ourselves totally to God, holding nothing back, not calculating the cost of discipleship. It is to be lived with a full and free heart, with joy and conviction, without hesitation or turning back. The liturgy which is the celebration of that faith needs to be characterized by the same generous, convinced self-donation of the worshipers as they engage fully, consciously, and actively in the work God gives them to do.

NTR

BOOK REVIEWS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Sacred Heart: Gateway to God.

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

Reviewed by

Kathleen Hughes, R.S.C.J.

St. Louis, Missouri

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

History of the World Christian Movement, Volume I: Earliest Christianity to 1453. By Dale T. Irvin and Scott W. Sunquist. Maryknoll, N.Y.: Orbis Press, 2001. Pages, xvi + 519. Paper, \$30.00.

Reviewed by Kevin L. Hughes
Villanova University

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Reviewed by

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

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

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

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

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

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

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

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

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

Reviewed by James P. Hanigan
Duquesne University

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

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

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

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

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

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

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

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

*Reviewed by Jeffrey Gros, F.S.C.
Secretariat for Ecumenical and
Interreligious Affairs
United States Conference of Catholic
Bishops
Washington, D.C.*

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

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

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

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

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

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

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

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

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

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

Reviewed by Peter C. Phan
The Catholic University of America

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Reviewed by

Francis J. Moloney, S.D.B
The Catholic University of America

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

from domination and to identify and overcome systematic distorted communication.

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

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

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

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

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

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

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

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

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

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

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