BOOK REVIEWS

Responses to 101 Questions on Death and Eternal Life. By Peter C. Phan. New York/Mahwah, N.J.: Paulist Press, 1997. Pages, x + 133. Paper, $9.95.

Who better than Peter C. Phan to fashion 101 responses to everything the interested Christian reader could want to know about "death and eternal life"? Phan has demonstrated beyond question his mastery of eschatology, both classic and current, as well as his Catholic faith in honest dialog with doctrine and questions yet unasked. His well-known insights on Christian eschatology in *Eternity in Time* on the work of Karl Rahner (1988), now coupled with recent studies on eschatology in environmental and feminist theologies, find a home under one roof in this creative volume.

Following the successful style of Paulist's *Responses* series, this short book addresses an extensive range of issues. It covers biblical foundations and interpretation, historical philosophies and theologies, Catholic doctrine from Nicaea to Vatican II and the 1994 *Catechism of the Catholic Church,* urgent contemporary issues like materialism and ecological responsibility, as well as perennial "hot questions" about reincarnation, the millennium, and sex in heaven, among others.

Peter Phan treats this wide spectrum of topics critically, concisely, and with expertise, while motivating readers to explore the questions further. He approaches each question theoretically and with accessible examples. His work models sound theological method, including classical notions of analogy and hermeneutics of both Scripture and ecclesiastical literature. In my view, several topics stand out as the best presentations of the material ever. To illustrate, Phan's handling of body-soul dualism from ancient and modern perspectives and the straightforward clarity with which he discusses resurrection of the body/the dead are without peer.

While his "tongue in cheek" humor and occasional appeals to "learned ignorance" in risky situations offer theological insiders a touch of irony, gratuitous editorial comments are unhelpful. Furthermore, giving in now and again to the temptation to "surmise" rational solutions to questions founded on evocative scriptural and liturgical metaphor leaves the author rather vulnerable to the criticism he rightly levels against less careful interpretations. Beyond careless proofreading flaws, three other editorial concerns are troublesome: the manner of cross-referencing within the text, bibliographic limitations, and the absence of an index.

Throughout the work a dutiful attempt has been made to provide cross-references back to earlier content, yet there are essentially no references forward to subsequent development of the same, often complex, topics. In my view, this limits the usefulness of the overall treatment, particularly as a study guide to Christian eschatology. While the bibliography clearly does justice to the eschatological literature, the topic deserves some more attention in related

disciplines, especially liturgy in sickness and death. For example, the author works hard in the text to associate eschatology with theologies of liturgy and sacraments. Following through to include in the bibliography even a few standard cognate works on the liturgy, companions to Wainwright's *Eucharist and Eschatology*, as it were, would do much to support Phan's theological views and give the reader needed direction to recognize eschatological faith and hope in everyday life. Furthermore, the present *Pastoral Care of the Sick* has been in use since 1983. One would expect careful editing to avoid citing the earlier, provisional edition of those rites. Finally, the lack of an index diminishes the practical usefulness of the book. The table of contents listing all 101 questions is welcome, but this book is not a "one time read." An index is not a luxury.

Such distracting editorial defects should not deter anyone from reading this book. In this volume, a gifted author and acknowledged teacher has provided a welcome, truly readable synthesis for personal faith enrichment, classroom discussions, and critical background study for preaching, particularly in view of the eschatological passages of the Sunday Lectionary and the always challenging funeral homily. This book belongs on every serious bibliography on the topic today.

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Ongoing Incarnation: Johann Adam Möhler and the Beginnings of Modern Ecclesiology. By Michael J. Himes. New York: A Crossroad Herder Book, 1997. Pages, xi + 356. Cloth, $39.95.

The title of Himes's book can mislead the reader into thinking that *Ongoing Incarnation* is a narrowly focused monograph about J. A. Möhler's understanding of the Church. The book is certainly a learned monograph on that subject, but it also provides a portrait of some major contours of Catholic theology as well as an analysis of some important differences between Catholic and Protestant theology in the first half of the nineteenth century. Himes's principal thesis is that Möhler (1796–1838), theologian and historian at the universities of Tübingen and Munich, is the most important Catholic figure in the formation of ecclesiology as a field of systematic theology. Whereas the principal concerns of theologians who wrote about the Church before Möhler were structural or political, Möhler

> recast ecclesiology as the study of the nature of a historical community with a supernatural mission and demonstrated . . . that such a study intersected all the doctrinal issues most central to Christian theology. After his time, ecclesiology was a field within the system of Christian theology next to the study of the Trinity or Christology (2).

Himes's book is more than a narrow study of Möhler's ecclesiology precisely because his secondary thesis is that Möhler's understanding of the relation between God and humankind shaped his understanding of what the Church is. By focusing on Möhler's thoughts about the God–humankind relation, Himes sets Möhler into conversation with important Protestant theologians such as Friedrich Schleiermacher and Ferdinand Christian Baur, as well as with Catholic theologians such as Louis Bautain. The result is a richly detailed exposition of various ways in which nineteenth-century theologians dealt with the relation between the supernatural and the natural.

Himes's book begins with a sketch of the two very different currents of life and thought in nineteenth-century German Catholicism: Enlightenment Catholicism and Romantic Catholicism. He argues that the early Möhler appropriated portions of both currents and that he attempted to resolve the tension between them in his first major book, *Einheit in der Kirche (Unity in the Church).* In his exposition of this book (chs. 2–3), Himes emphasizes Möhler's attempt to hold together an understanding of Church as Spirit-centered community and as a hierarchically-ordered historical institution. He then traces the changes in Möhler's understanding of Church in subsequent, significant publications, including *Athanasius der Grosse (Athanasius the Great)* and *Symbolik (Symbolics).* In these chapters (chs. 4–9), Himes shows how and why Möhler moved from a Spirit-centered to a Christ-centered ecclesiology. He argues that Möhler's critical assessment of Schleiermacher played a crucial role in the development of his mature understanding of the Church. Whereas in his early writings he had used a principle of organic community to interpret the external forms of the Church as externalizations of internal realities, in his later writings Möhler gave precedence to the visible "external" aspects of the Church. This shift represented a move from a more Protestant to a more Catholic understanding of the Church, as well as a move from a less to a more adequate understanding of the God–humankind relation. According to Himes, what remains constant in Möhler's writings from *Unity in the Church* to *Symbolics* is his fundamental vision of the Church "as in some way the self-communicated presence of God, although the 'some way' was rethought and clarified" (327).

Himes suggests that Möhler should be of interest to us today because he is an important forerunner of contemporary Catholic theology by making the relation of nature and grace the central focus of his thought and by articulating a balanced ecclesiology. Just as his understanding of the nature–grace relation sought balance between the natural and the supernatural, so too his understanding of the Church sought balance between the human and the divine. In other words, Möhler's ecclesiology is relevant today because it reminds us that the human and divine elements in the Church can neither be separated from each other nor fused into each other. Himes makes a solid case for his thesis. His book will be welcomed both by those interested in nineteenth-century Catholic theology and by those interested in understanding the connection between ecclesiology and the other topics of systematic theology.

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God's Human Speech: A Practical Theology of Proclamation. By Charles L. Bartow. Foreword by Jana Childers. Grand Rapids, Mich.: Eerdmans, 1997. Pages, xiv + 189. Paper, $20.00.

Charles Bartow, professor of speech communication and ministry at Princeton Theological Seminary, offers a vision of proclamation that speaks to the theological and pastoral concerns of preachers and teachers of preaching in our postmodern age. At a time when the multiplicity of hermeneutical optics for approaching a biblical text can be dizzying, and the resultant readings of the very same text can seem to result in a babel of voices, Bartow calls readers and preachers of the Scriptures to recognize and trust the real presence and power of Christ to be found in the public reading of the Scriptures and the preaching that flows from it.

The first two chapters of his work set forth the Word of God as divine presence, an *actio divina,* that is, God's self-performance. The author directs our attention to three figures of speech—oxymoron, metaphor, and metonymy—as vehicles for understanding the real presence in what often seems like real absence. Furthermore, it is through preaching that we know Christ as both *actio divina* and *homo performans,* that is, the human person performing, and in preaching "God takes us as we are and presses us into service of what God would have us be." This is the kerygmatic expectation which underlies Bartow's view of public reading of the Scriptures and preaching. These activities continue the saving work of God in Christ, and the Bible is recognized as not only a means of grace that *we* use but one that *God* is making use of for our sakes.

Chapters three and four reflect on how the written Scripture text and sermon must move from a condition of being an "arrested performance," locked in print, to a living Word, embodied by those who read and preach, and then offered to those gathered as the community of faith. Reading "turns ink back to blood," a life source for the body of the faithful, and preaching provides an encounter with Christ by bringing Bible, creedal tradition, and contemporary life together in an interpretation of life that offers meaning and measure to our days. Such a vision of preaching should be familiar to Catholic preachers who have absorbed the approach of the USCC–NCCB document on the Sunday homily, *Fulfilled in Your Hearing.* A final chapter provides criteria for evaluating the preached word on the basis of a present-tense tone, an emphasis on divine initiative, a Christian interpretation of life, a grounding in the indicative mood of what already *is* in Christ, and a shape, wording, and manner of speaking which "aims at cause, not at effect," that is, at interpreting Christ and leaving listeners free to respond on the basis of their own insight.

Like the scribe who reaches into his storehouse and brings forth things both old and new, the author turns to the riches of both the past and present. Augustine and Anselm as well as Sandra Schneiders and Walter Brueggemann are brought into the conversation. Furthermore, Bartow's background in performance studies allows him to integrate the insights of performance theory, rhetoric, and oral interpretation theory with those of contemporary homiletics. The author's broad knowledge of the various areas of communication allows for cross disciplinary dialogue, enriching our understanding of the task of proclamation.

Bartow's bracing vision of preaching's efficacy is clearly in the Reformed tradition: the preaching of the Word of God *is* the Word of God. While others on both sides of the pulpit might have a more tentative experience of preaching, the author's conviction challenges and calls for a response. If the divine presence is not experienced via the preacher's language, inflections, phrasing, and intonation, what can be done to remedy this? I do wish the author had provided more structure within each chapter. Reading forty pages without a single title division was like sitting at the foot of a learned professor who lectures without taking a breath. Even so, those looking for a thoughtful book on preaching will find much here to ponder.

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Harvest of a Dialogue: Reflections of a Rabbi/Scholar on a Catholic Faculty. By Hayim G. Perelmuter. Edited by Dianne Bergant, C.S.A., and John T. Pawlikowski, O.S.M. Hoboken: KTAV Publishing House, 1997. Pages, xiv + 273. Hardback, $39.50.

The book is a collection of essays by Hayim G. Perelmuter, professor of Jewish studies at the Catholic Theological Union. It reflects Perelmuter's efforts to interpret Judaism to today's Jews and Christians by means of dialogue and reflection. The essays are organized in five parts, of which the first four present his essays, and the introduction and fifth part offer tributes by his colleagues. John T. Pawlikowski's introductory "Remarkable Person, Remarkable Era" is followed by Part I, "Approaches to American Judaism," which includes the essays "Transcendence in Context" and "American Judaism in Transition"; Part II, "Prayer and Preaching," with "When Sacrifice Became Prayer," "Once a Pun a Preacher," "Introduction to the Writings of David Darshan," "Gershom Scholem: Jewish Revolutionary of Our Time," and "From Prophet to Preacher"; Part III, "Jewish-Christian Relations," with "Christianity and Judaism as Siblings," "After Emancipation: Jews and Germans," "Fifty and Hundred," and "Mission"; Part IV, "Contemporary Issues," including "Rabbinical Tradition on the Role of Women," and "'Do Not Destroy': Ecology in the Fabric of Judaism"; and Part V, "Epilogue: Celebration Tributes," with contributions by Donald Senior, C.P., "Hayim Goren Perelmuter: A Tribute," Michael Walzer, "Reflections on a Man and His Dialogue," and Dianne Bergant, C.S.A., "Siblings: A Jewish and a Roman Catholic Scholar." The final essay is Hayim Goren Perelmuter's "A Response," and the book ends with a selected bibliography of Perelmuter's published works.

The collection contributes to contemporary Jewish–Christian dialogue by highlighting significant aspects of Jewish history and expression, often as it relates to Christianity. Two representative chapters are summarized here.

Chapter three, "When Sacrifice Became Prayer," treats the transition in forms of worship that occurred in the wake of the destruction of the Jerusalem

Temple by the Romans in 70 C.E. With that destruction Temple worship in the form of sacrificial offerings ended, and daily prayer led by educated men began to take the shape it has today. The ordering of prayer around the Shema found in Deut 6:4 ("Hear, O Israel! The LORD is our God, the LORD alone") and the nineteen benedictions formed the central core of Jewish prayer, to which were added readings from the Scriptures and various prayers. These were compilations of verses from the book of Psalms interwoven with verses from other parts of the Scriptures. The form relied on material that had been included in the Temple service, and was reshaped for use in the synagogue. In fact the Lord's Prayer as it appears in the Gospel according to Matthew represents this editorial endeavor: the prayer begins with the formula, "Our Father in Heaven" found frequently in the Talmud, then includes parts of several Jewish prayers, and concludes with 1 Chr 29:11. The liturgical structure often included individual prayers of the sages as well, which often addressed the particular concerns of the congregation, thus uniting the universal with the local.

Chapter eight, "Christianity and Judaism as Siblings," points out that Judaism took shape at the same time as Christianity during the latter part of the first century C.E. The two groups responded to Roman domination in messianic terms, Christianity with short-term hopes and Judaism with long-term expectations. The political result was that Christianity eventually conquered the Roman Empire while Judaism migrated to the Parthian Empire beyond Roman influence. The religious outcome was that the two groups emerged as a result of different interpretations of a common ancient Israelite foundation.

These and other insights found in the book offer valuable topics to enrich interreligious dialogue.

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Constructive Christian Theology in the Worldwide Church. Edited by William R. Barr. Grand Rapids, Mich./Cambridge, U.K.: Eerdmans, 1997. Pages, xviii + 553. Paper, $39.00/£25.00.

It is almost a truism today to say that we live in the era of the "world church," and that theology needs to be studied, taught, and constructed in dialogue with women and men from a wide range of cultural and social perspectives. Theology needs to escape from its "Eurocentric captivity" and breathe the fresh air of feminist, Asian, African, Latin American, African American, and Native American perspectives, which often are also those of the poor, the marginalized, and the disregarded. When one looks for handy resources with which to make such an escape, however, one finds that they are few and far between. Much thinking and writing has been done, but it exists in a wide

range of books and scattered in relatively inaccessible journals. Very few one-volume works exist that introduce students, teachers, or the curious scholar to the whole rich gamut of voices from all parts of the globe. There are some, for example, Susan B. Thistlethwaite and Mary Potter Engel's *Lift Every Voice* (originally published by Harper and Row in 1990 and due to be revised and reissued by Orbis in 1998) and Ninian Smart and Steven Konstantine's *Christian Systematic Theology in a World Context* (Fortress Press, 1991), but these are rather the exception.

William R. Barr, professor of theology at Lexington Theological Seminary, has attempted in this collection to provide a volume that fills this gap. Unlike Thistlethwaite and Engel's book, however, which emphasizes liberation theology, and Smart and Konstantine's, which focuses on interreligious dialogue, Barr's collection is more "centrist" in perspective. The issues of liberation and dialogue are certainly not absent from these pages, but Barr's aim is both to "indicate some of the range of current theological reflection" and to delineate "some growing edges of creative and conservative thinking among Christians around the world" (xii). In this large anthology one will find essays by liberal Roman Catholics (e.g., Franz Josef van Beeck on Revelation), liberal Lutherans (e.g., George Tinker on the integrity of creation), thoughtful Baptists (e.g., Mark Heim on theocentric Christology), and both liberal and relatively conservative evangelicals (Harvey Conn on contextual theology and David Parker on original sin).

Using some of the standard divisions of constructive or systematic theology, Barr divides the volume into six parts: foundational issues, God, anthropology and creation, Jesus Christ, the Church, and Christian hope. Each section has a good introduction, and particularly commendable is Barr's own nine-page introduction. Some of the essays are truly seminal. Some provide introductions to theologians not very well known in the West. The book does indeed offer fresh perspectives on traditional theological themes and issues.

But in a book that attempts to be a "sampler" of the worldwide church, one would expect to find fewer North American and European voices than are included. Of thirty-nine authors, fully fourteen (roughly one-third) are white, "European" (North America, Europe, Australia) males; twelve of the thirty-nine are women, but of these seven are white "European" women as well. That leaves half of the remaining authors to be divided into Africans, Asians, African Americans, Latin Americans, etc. Christians from all over the world certainly have a voice in this volume, but one can wonder whether it is drowned out by voices that have already had a large say in the course of theological history.

This is a collection, nevertheless, that teachers need to be aware of, and, although it might not be useful as a text, it should definitely be placed on the library reserve shelf for courses in systematic theology. In a time when we need to be exposed to Christian thought from other parts of the world and from other cultures within our own, this book makes a definite, though perhaps limited, contribution.

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The Return of Splendor in the World: The Christian Doctrine of Sin and Forgiveness. By Christof Gestrich. Translated by Daniel W. Bloesch. Grand Rapids, Mich.: Eerdmans, 1997. Pages, xxiv + 344. Paper, $40.00.

The present volume is perhaps the most thorough discussion of the problem of sin and forgiveness that has appeared in many years. The author, a German Protestant theologian at Humboldt University in Berlin, opens his reflections with a series of seven introductory meditations on the character of a world enmeshed in sin. It is the understanding of the author that sin results not only in immorality, but in a loss of the primal beauty and splendor of humanity and creation as well. In this we can see the significance of the title.

The meditations set the tone for the major argument which, after a lengthy discussion of the problem of sin and evil, culminates in reflections on forgiveness and reconciliation. To a great extent, the author's concern is with the widening gap between the understanding of sin in the Christian tradition on the one hand, and the categories of an ever more secularized culture on the other hand.

More specifically, the author raises some very important questions about the relation between the religious tradition which viewed pride as a form of sin and a culture that is very concerned with self-affirmation and self-justification. From this perspective, he traces in some detail the history of Western Christian thought. We are first taken into the world of some major philosophers. The work of Immanuel Kant plays a significant role here. Others treated include Herder, Rousseau, Hobbes, Fichte, and Hölderlin. Together with these philosophical perspectives, a variety of theological interpretations of sin and the fall are presented. These take into account not only the classic formulations of the Western theological tradition, but the most recent critical understandings of the pertinent biblical materials as well. The first section of the book ends with a discussion of the understanding of evil in our own time. Of particular interest is the question of collective guilt in the light of the Holocaust experience in Germany.

The second major part of the book consists of a discussion of forgiveness which, in the view of the author, is the only significant means for restoring splendor to humanity and to the world. Here the author covers the meaning of reconciliation rituals in the Christian tradition, but spends most of his time in a discussion of the possible implications of a model of substitutionary action. His primary concern at this level is to move beyond a mere ritual statement of forgiveness to some form of concrete enactment of reconciliation in human life. Some of the examples discussed are peculiar to the situation of modern Germany, but it would not be difficult to make similar applications to other cultural situations at the present time.

This is an excellent book treating a topic of great concern for our understanding of the contemporary world. It is, however, a very difficult book representing a style of theology mediated largely in philosophical categories. While it might not have any obvious immediate pastoral significance, it could be a very useful volume for advanced, graduate studies in theology. Here it could serve as a significant tool for stimulating questions and discussions about a difficult issue.

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Who Comes in the Name of the Lord? Jesus at the Margins. By Harold J. Recinos. Nashville: Abingdon Press, 1997. Pages, 158. Paper, $14.95. Notes and bibliography.

No single author has attempted an ecumenical, U.S. Hispanic theology. Nor is it the stated aim of this work. However, that may be its greatest contribution. Recinos, a United Methodist minister, is a professor at Wesley Theological Seminary and author of two previous books. His theology of marginality or political holiness outlined here, while explicitly addressing mainline Protestants, resonates with many Catholics and others. Each chapter begins with a poem, and brief but powerful autobiographies of two powerless Salvadoreños compose most of chapter five. It is typical of Hispanic theology to include verse, story, and autobiography.

Chapter one begins with an analysis of racism from the conquest of the New World to the present decade. Page thirty is particularly perceptive concerning the experience of Latinos and Latinas. The next chapter, however, is where an implicit ecumenism begins. Page forty presents a brief Mariology with which many Catholics would concur. Recinos's conclusions concerning the relationships between women and Jesus would also find wide acceptance. Here he begins giving examples of what he calls the hardhitting Jesus. Assertions agreeable to many outside Methodism include: "Once . . . churches agree to discover their life in the barrios that have been rejected by mainstream society, new questions and directions for faith will be found."

The third chapter examines early creedal statements. Recinos finds them too limiting since they do not explicitly address poverty or liberation. Again, he turns to a classic symbol of Hispanic Catholicism: the crucifix. Like Latin American liberation theologians, Recinos claims that the suffering have a privileged hermeneutic appreciation of the passion. He looks at the poor and others who are on the margins of Church and society to critique both of these spheres. Chapter four specifically addresses culture, including a theme common to most Hispanic Catholic theologies, i.e., popular spirituality. His presentation on the saints and rituals which commemorate them are commensurate with barrio churches of many denominations. A brief history of El Salvador prepares the reader for the autobiographies that follow.

These four chapters present the theory found in the lives between the lines of chapter five. In the evocative imagery of suffering Salvadoreños, Recinos does not shy from invoking the memory of Oscar Romero or the martyred Jesuits. He may be hardhitting, but he need not pull his punches with someone outside his own Church. What contemporary ecclesial document would disagree with this chapter's closing pages: ". . . suffering is both a hermeneutical resource for interpreting Scripture and a vehicle for organizing protest . . . churches in the States can discharge this historical role by feasting with uninvited guests [re: refugees] . . ."?

The fifth chapter speaks of reinventing Church. While this, and the critique of ancient creeds, may upset some in several communions, they are not declarations entirely alien to most churches. He touches upon ministry, ecclesiology, liturgy, and biblical anthropology in ways not unlike his Hispanic colleagues from other traditions. The notes and bibliography are instructive and helpful.

They too include authors from many traditions and various disciplines. This book does what many Hispanic theologians encourage: it bridges. Not a coffee table tome, it is a dialogue partner between denominations, genders, cultures, and countries.

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Postmodernity: Christian Identity in a Fragmented Age. By Paul Lakeland. Minneapolis: Fortress Press, 1997. Pages, xiv + 130. Paper, $14.00.

Asked recently by an interviewer what he considered the "most over-rated idea" of our times, philosopher Richard Rorty replied, "The first thing that comes to mind is post-modernism. It's one of those terms that has been used so much that nobody has the foggiest idea what it means." Paul Lakeland agrees that the "post-modern" lacks any coherent practical or ideological characteristics that would justify applying the suffix "-ism." Nevertheless, he finds "postmodernity" a useful umbrella term to cover a number of varied and even mutually contradictory phenomena in the contemporary world. The "post" signifies their point of similarity: they are either conscious extensions of or reactions against "modernity," itself an ambiguous concept, but here generally used to mean the prevalent Western culture and social structures since the Enlightenment.

Lakeland is professor of religious studies at Fairfield University, and his teaching skill is evident in this latest contribution to Fortress Press's *Guides to Theological Inquiry* series (of which he is also an editor). In two chapters he sorts out, explains, and exemplifies various aspects of the "post-modern" situation: first as a social, cultural, and philosophical phenomenon, then in its implications for religion and theology. Lakeland especially concentrates on critical postmodernity: ideas and attitudes that are suspicious of universal claims, that emphasize the historicity of thought and of reason itself, and that reject metaphysical or religious foundations. The concluding chapter outlines Lakeland's own theological response in the form of a "postmodern apologetics." A helpful glossary of terms is included as an appendix.

Several good surveys of different aspects of the "postmodern" situation and its thought-forms already exist. Nor is there a lack of books on religion in the contemporary world. The merit of Lakeland's work is to unite in an introductory volume a survey of major forms of postmodern thought and a focused reflection on their specific relevance to both Christian religion and theology. The book covers a great deal of material in a very short space. Lakeland nevertheless manages to provide a unified organization by focusing each chapter on topics related to the "postmodern" themes of subjectivity, plurality, and "otherness." He also gives some structure to the many ideas he treats by classifying them as "late modern," genuinely "postmodern," or "countermodern." He is necessarily selective in choosing representative positions, and very unequal

treatment is given to different authors and themes. However, the reader is, in general, given a good sense of the current "state of the question."

Lakeland's prose is very readable, and his exposition gives clarity and systematic organization to authors whose own writings frequently lack them. He has the ability to summarize complex issues accurately and succinctly. Nevertheless, as in any introductory work, there are large generalizations that need more careful nuance, dense condensations that call out for guided elaboration, and connections that need further explanation. Lakeland's own suggestions for a Christian theological response to postmodernity include presuppositions, judgments, and evaluations that are clearly open to debate. For this reason, the book is a natural choice for upper-level undergraduate theology or religious studies courses. It will also be of practical use to preachers whose congregations include the well-educated and affluent, who are most likely to be in direct contact with "post-modern" culture and its ideas. The book should interest and challenge anyone who has a theological background and is concerned with the problems posed to Christianity by contemporary thought and attitudes.

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Common Good, Uncommon Questions: A Primer in Moral Theology. Edited by Timothy Backous and William C. Graham. Collegeville: The Liturgical Press, A Michael Glazier Book, 1997. Pages, xviii + 291. Paper, $23.95.

Common Good, Uncommon Questions is an anthology of short readings—from Scripture, Church teachings, theological articles, personal stories, poetry, a hymn, and a few pithy cartoons—all designed to engage the reader in introductory moral reflection and discourse. The compilers (Benedictine professor and campus minister Timothy Backous and Duluth diocesan priest and professor William C. Graham) credit their students at the College of St. Benedict/St. John's University (Minn.), Caldwell College (N.J.), and Fordham University (N.Y.) as the inspiration and trial audiences for this collection.

The 86 entries are grouped under 16 topic headings: Grace and Human Response, Conscience, Dying and Death, Faith, Feminism, Homelessness, Homosexuality, Life Together, Peace and Justice, Reproduction Issues, Resolving Social Inequity, Responsible Sexuality, Reverence for the Earth, Right to Life, Substance Abuse, and In the End. Church documents excerpted include Vatican II documents (especially *Gaudium et spes*), *The Catechism of the Catholic Church,* the *Declaration on Certain Questions Concerning Sexual Ethics* (mistakenly attributed to John Paul II), *Rerum Novarum, Centessimus Annus, Humanae Vitae,* and a *Declaration on Procured Abortions* (minus author or source notation).

Other authors vary from well-known theologians Richard McCormick, Lisa Sowle Cahill, Joan Chittister, Lawrence Cunningham, and Thomas Shannon to poets and playwrights Gerard Manley Hopkins, Brian Wren, and Robert Bolt.

In between are a variety of lesser-known authors and commentators from such middle-level and popular journals as *America, Commonweal, The Tablet, Social Justice Review, U.S. Catholic, Sojourners, National Catholic Reporter,* as well as *TV Guide, USA Today Magazine,* and even two entries from *Notre Dame Magazine.*

This anthology is more than a conversation starter, but less than a full-blown introduction to Catholic moral theology. Its subtitle, "A Primer for Moral Theology," seems particularly apt when one finds among the definitions of *primer* in the *American Heritage Dictionary* "a device used to detonate an explosive charge." The excerpts from Scripture and Church teachings are too brief and, in some cases, too idiosyncratic to serve as sufficient introductions to the depth, breadth, and complexity of the Catholic moral tradition. The stories and analytical articles are often more evocative or provocative than nuanced or clarifying. One point of view (e.g., anti-capital punishment or pro-revisions of Catholic sexual ethics) seems to dominate in each topic area. Counter-opinions, whether official Catholic positions or respectful conservative dissenters, garner too little space and careful engagement.

In terms of editorial organization, there are several unacceptable errors and a few typographical ones. For example, *Declaration on Certain Questions Concerning Sexual Ethics* (221–35) was authored by the Congregation for the Doctrine of the Faith, not Pope John Paul II. It was promulgated under Pope Paul VI, fully two years before Karol Wojtyla was elected. Also, since that document is reprinted here in full, why did the editors choose to include another lengthy excerpt from the same document (211–13), inexplicably from a different translation?

The book is clearly designed for the undergraduate classroom, or perhaps upper division senior high. It would be even better suited for adult education groups, those *RENEW*-like small communities that form for Advent or Lent each year. Study questions at the end of each unit as well as two indices (one with references to *The Catechism of the Catholic Church* and the other to themes and persons) are particularly welcome. For study group use or as a provocative discussion resource, it stands reasonably well as it is. For use in a classroom, I would supplement this book of engaging readings with a more systematic text by R. Gula, T. O'Connell, or *Choices, Character & Community,* the accessible new undergraduate text from R. Connors and P. McCormick.

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Liturgical Spirituality. By Philip H. Pfatteicher. Valley Forge, Pa.: Trinity Press International, 1997. Pages, xii + 292. Paper, $22.00.

Philip Pfatteicher's latest book on a liturgical topic exhibits a breadth of knowledge of the Christian liturgical tradition. As liturgical scholar and professor of English, he possesses a unique perspective that enables him to engage the reader's imagination by masterfully interweaving literary references

throughout the text. In this way, the book provides a model for interpreting the liturgy, not only through ritual texts and behavior, but also through human experience. Although Pfatteicher's point of view comes from within the Lutheran tradition, he consistently focuses on the common ground of the various Christian traditions.

The book is built on the premise that "Christian liturgy is a most effective means of preserving and interpreting the faith." Using a topical approach, the author explores how the various elements of Christian ritual enable worship to be truly the source and summit of the Christian life. Chapter one lays the groundwork for developing an understanding of liturgical spirituality by providing a working definition of spirituality. Chapter two examines worship's role in the life of faith. By interweaving quotations from classic poetry and traditional hymnody into his discussion of daily prayer in chapter three, Pfatteicher explores the symbols of light and darkness as they are experienced, not only in creation, but also in the structures and texts of the liturgy of the hours. An understanding of the importance of memory or remembrance in liturgical prayer is developed in chapter four through an analysis of the ritual of the Easter Vigil. By focusing on the power of liturgical symbols, the author explores ways in which the liturgy recovers sacred time through storytelling and symbolic activity.

Pfatteicher's treatment of the Church year in chapter five provides a framework for understanding it not as chronology, but as means for our identification and participation in the paschal mystery of Christ's death and resurrection. Chapter six includes a discussion of the cathedral at Chartres and the church of St. Peter's in Pittsburgh as examples of the power of architecture to define and locate sacred space. After arguing the importance and centrality of Sunday, chapter seven explores the meaning of the eight actions identified in the Eucharist. The discussion is supported by analysis of ancient texts, including excerpts from the Apostolic Constitutions and the Chaldean liturgy of the holy apostles Addai and Mari.

While hymn texts are quoted throughout the book, chapter eight provides a textual analysis of mostly ancient and reformation hymnody and some contemporary texts. The author's analysis illustrates how hymnody provides worshipers with a voice to praise God and texts to teach and delight. Chapter nine, developed out of a discussion of poetry and images of the sea, highlights the foundational nature of baptism in living out a Christian spirituality. The final chapter concludes with the image of pilgrimage with which the book began. The closing reference to the pilgrims of Chaucer's *Canterbury Tales* places our own journey within the larger story of the Church throughout the ages, living and passing on the faith from one generation to the next.

Pfatteicher provides a good overview of the major topics related to liturgical spirituality in a fresh and creative way. His writing is scholarly, yet accessible. Of all the topics covered, those on architecture and hymnody appear in some ways to be almost digressionary in their treatment of detail. Nevertheless, the book is a useful resource, not only for beginners to the study of liturgical spirituality, but also to pastoral ministers looking for fresh insights for teaching and preaching. Its use of poetry and drama is a delight to the imagination and reinforces Pfatteicher's underlying assumptions that there is an

integral connection between liturgy and life, and that the use of symbolic language best expresses that relationship.

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Sharing Catholic Social Teaching: Challenges and Directions. By U.S. Catholic Conference, 1998. 32 pp. $2.95.

Being Neighbor: The Catechism and Social Justice. Campaign for Human Development, 1998. 9pp.

Novena for Justic and Peace. Campaign for Human Development, 1998. 13 pp. $1.95.

Way of the Cross: Toward Justice and Peace. Campaign for Human Development, 1998. 18 pp. $1.95.

A Justice Prayer Book: With Biblical Reflections. Campaign for Human Development, 1998. 21 pp. $1.95.

A Scriptural Rosary for Justice and Peace. Campaign for Human Development, 1998. 18 pp. $1.95.

All publications available from U.S. Catholic Conference, Office of Publishing and Promotion Services, 3211 Fourth Street NE, Washington, D.C. 20017-1194. Toll free phone: 1-800-235-8722.

In 1995 the American bishops established a Task Force on Catholic Social Teaching and Catholic Education which for several years studied how best to integrate Catholic social teaching into the various levels of Catholic educational ministry—primary, secondary, college, seminary, adult ed, youth ministry. That task force issued its report in January of 1998 and in response the bishops issued the document "Sharing Catholic Social Teaching." The edition published by the U.S. Catholic Conference also includes the summary report of the task force. The booklet is an excellent reflection on the substance of Catholic social teaching and provides a number of practical illustrations for how to pastorally implement a process of education in the Church's teaching on social issues. Discussion of the material in the report would make an excellent and substantive agenda for a planning meeting of a pastoral staff or faculty.

One of the most worthwhile efforts of the bishops' conference has been the Campaign for Human Development (CHD), an annual collection which results in funding support for dozens of practical projects of self-help by the poor of our nation. In addition to the oversight of the fund and review of the projects CHD also is charged with the task of promoting social consciousness among American Catholics. This year CHD has released a series of well-designed pamphlets which can be used for personal and group prayer. The pamphlets should appeal to people who prefer traditional devotions like the rosary and

the stations of the cross or RENEW groups and bible study attendees looking for new materials to enrich their communal prayer and reflection. There are Spanish language as well as English editions of each pamphlet. Making copies available to people or using them in the context of parish or school meetings can be an effective means of acting on the bishops' desire to see Catholic social teaching move to the center of ecclesial life.

Faced with so many demands educators and pastoral ministers know how difficult it can be to respond adequately to multiple expectations. Finding simple, well-done, practical aids for evangelization and education in an important area of gospel life is always a need. The booklets listed here are welcome materials.

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Doors of Understanding: Conversations on Global Spirituality in Honor of Ewert Cousins. Edited by Steven L. Chase. Quincy, Ill.: Franciscan Press, 1998. Pages, xxxiv + 456. Hardcover, $27.95.

There are few scholars who are both esteemed *and* loved. *Doors of Understanding* testifies to one such person, Ewert Cousins, professor of medieval theology at Fordham University. This book is a collection of essays in honor of Professor Cousins, celebrating his contribution not only to medieval theology but also to interreligious dialogue, process theology, and global spirituality. According to Raimon Panikkar who wrote the preface to the volume, the three main doors of Cousin's career are the Franciscan theologian, Bonaventure, the process theologian, Alfred North Whitehead, and the scientist-theologian, Pierre Teilhard de Chardin (ix). The works of these three great thinkers have enabled Cousins to enter into new areas of spirituality where others, so to speak, have feared to tread. Cousin's lifelong interest in spirituality is reflected in his general editorship of the *World Spirituality* series, of which there are currently over twenty-five volumes.

In an otherwise insightful preface, Panikkar writes, "this volume is on spirituality, on the stirrings of the Spirit in the human being" (xvi). But it is more than simply a book on spirituality. It is the development and shape of a spirituality for the twenty-first century or what Cousins terms "global spirituality." The master key to the book is Cousin's notion of the "second axial period," a term drawn from the work of Karl Jaspers. The second axial period signifies a transformation in consciousness in an age of global awareness and evolutionary science. The structure of the book according to the "doors of understanding" is to lead the reader to a deeper meaning of spirituality in the second axial period.

The book is divided into sections which roughly correspond to some of Cousin's early typologies of mysticism and spirituality (xxiv). The essays of the first section highlight the methodology of global conversation, focusing on

paradigm shifts in epistemology and the importance of normative sacred texts for entering into global consciousness. The second section reflects Cousin's interest in nature mysticism cast in an eco-consciousness with essays by Thomas Berry and Mary Evelyn Tucker. The third section shifts the discussion toward the spiritual depths of the human person by discussing key figures of medieval mysticism such as Richard of St. Victor, Francis of Assisi, and Bonaventure. Huston Smith provides a transition from the medieval thresholds to global spiritualities by focusing on "world spirituality." Smith's article allows further doors of discussion to open up in Native American spirituality, Sufism, Hinduism, and Jewish mysticism. The final section of essays is entitled, "Crossing Over: The Pathway of Dialogue." Essays on the "World Christian Life Community" and "Global Evolution of Cultures," for example, suggest that the path to global spirituality in the second axial period is through conversation and the experience of other-ness.

The quality of essays in this volume is exceptional, a feat not too surprising since the list of contributors reads like a "Who's Who" in Theology and Religious Studies: Bernard McGinn, Leonard Swidler, Zachary Hayes, Grover Zinn, and William Chittick, to name a few. Perhaps what is most significant about the book is that the diversity of articles are joined together by the thread of the second axial period; thus, there is a door for every person to enter into conversation on global spirituality. This is an important book not only for the graduate student but for every person seriously interested in the shape of spirituality for the twenty-first century. *Doors of Understanding* bears witness to the mark of a brilliant scholar who has recognized the fact that we are living in a unique moment in the history of religion, and that religion is the most important factor, for good and for bad, in the history of the world. Ewert Cousins has begun the conversation on global spirituality and he has bequeathed a legacy for us to continue.

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Anti-Roman Cryptograms in the New Testament: Symbolic Messages of Hope and Liberation. By Norman A. Beck. New York: Peter Lang Publishing, 1997. Pages, 191. Paper, $29.95.

Norman Beck is a professor of theology and classical languages, and chairs the Department of Modern and Classical Languages at Texas Lutheran University. He is an established authority eminently qualified to write this impressive and highly focused volume. The results of his research support that the Jesus of history and his earliest followers had a strong desire for freedom in this life as well as a deep longing for eternal life with God. Beck makes the connection between Jesus' and his disciples' desire for freedom to the people of Israel in the past, but also to peoples of the future who experience oppression. He makes a graphic parallel between the New Testament cryptograms and the black spirituals of more recent days. The lesson cannot be missed.

Beck contends the search for freedom from oppression among Jesus and his followers is more dramatic than is generally realized. Words such as "the devil," "Satan," and "the Tempter" are words not only in terms of a demigod but also for Caesar, the Roman state, and some of its representatives.

In a word, this study demonstrates that the hope of the Jesus of history and his earliest followers was to be free of Roman oppression. The anti-Roman cryptograms are symbolic messages of hope and liberation. The author draws out the implications for us today, thus making this a foundational volume for anyone designing a theology of social justice in the New Testament. The reader will be compelled to see why Christians are called to oppose oppression of any kind to attain "peace on earth."

This title is an auspicious beginning to the first volume of the Westminster College Library of Biblical Symbolism. It requires close and concentrated reading. It is recommended for the serious reader, pastors, homilists, theologians, seminarians, and seekers of social justice. It is recommended for libraries: universities, colleges, seminaries, and pastoral, concerned with the social setting of the New Testament as well as social justice. The price may be a deterrent. Nonetheless, it is recommended highly.

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Beyond Violence/In the Spirit of the Non-Violent Christ. By Gerard A. Vanderhaar. Mystic, Conn.: Twenty-Third Publications, 1998. Pages, viii + 161. Paper, $12.95.

In the crescendo of commentary and exhortations as we approach the turn of the millennium, Gerard Vanderhaar has spoken an encouraging and practical word. While real and virtual violence threatens to fill our souls and consume our culture, he insists that the practice of nonviolence offers a viable alternative, most other proponents of nonviolence would say the same.

Dr. Vanderhaar is professor emeritus of Religion and Peace Studies at Christian Brothers University, Memphis, Tennessee. He is also a Pax Christi USA Ambassador of Peace, a founding member of the M. K. Gandhi Institute for the Study of Nonviolence, and the author of three other books: *Nonviolence: A Way of Personal Peace, Why Good People Do Bad Things,* and *Enemies and How to Love Them.* Where he breaks new ground in this book is in the scope of his description of nonviolence. As an educator and peace activist for more than thirty years, he recognizes that structural and systemic violence is in fact being transformed by faithful and creative strategies of non-violent resistance. Many of the strategies he describes transcend (as they must) the personal or interpersonal arenas that may be more familiar to readers.

Beyond Violence is divided into three sections: The Non-Violent Christ; Personal Nonviolence; and Our Best Interest. In the first, the author recalls the biblical and Gandhian bases for non-violent practice and reviews the global context and personal temptations that continue to challenge nonviolence. He

examines the many veils of violence itself and explores the "architectural design" for the City of God, the Compassionate Commonwealth.

The second section considers concrete possibilities for the practice of nonviolence across a broad spectrum of life's activities and decisions. From "Closing Doors Softly" to dealing with "Difficult People" to being "Pro-Life—All Life" to "Non-Violent Confrontation," Vanderhaar offers a practical guide for the day-by-day encounter with the violences of our world. In it he includes steps for a careful examination of ways in which we ourselves might be "the enemy," the perpetrator of violence.

In the third section, which is by far the best, the book breaks into territory too often unexplored in studies of violence and nonviolence. How, for example, do we develop a non-violent perspective on money given the pervasiveness of violent poverty? How do we live in non-violent time? What is the relationship between our complicity in systemic violence and our commitment to nonviolence? Why does nonviolence require engagement in the political arena?

Vanderhaar leaves the reader with a firm belief in the possibility that people and their communities can move beyond violence. He also leaves us with some good ideas about how to take first and ongoing steps in that direction.

This book is a clear, practical, and contemporary appropriation of non-violent theory and practice. Reflection questions at the end of each chapter make it a useful tool for group discussions in schools, parishes and other communities, including families. It would be an interesting RCIA resource and appropriate for sacramental preparation, especially for Confirmation and Marriage.

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Who's in Charge? Leadership Skills for Clergy and Others in Ministry. By James E. Harvey. Chicago: Loyola Press, 1996. Pages, xiv + 141. Paper, $13.95.

Depending upon the operative ecclesiology of the time, various and sometimes conflicting models of priesthood vie for pride of place. In a top down hierarchical understanding of Church, the priest is the father figure who dispenses guidance and direction for proper ways of spiritual and moral living. In a perception of Church as servant of its members and the world, the priest provides for the constant care and well-being of any in need. In a Church where worship and sacraments are primary, the priest directs and unites the assembly's praise offered to God and mediates God's presence. And the list is nearly endless. Clearly there is some overlapping of ideas in these portraits and somewhere in each of these simplified sketches is one view or other of an essential quality which is often overlooked, i.e., leadership.

While leadership skills are compatible with a variety of ecclesiologies and visions of priesthood, Harvey is not content on accepting simple compatibility.

In *Who's in Charge?,* Harvey's approach to leadership advocates a renewed sense of ecclesiology and vision of priesthood. Leadership is neither controlling and rigid—drivership (xi, 2), nor is it lifeless and without risk—custodial care (1, 119). These two approaches may have been successful in times past, but they lack the vision and creativity Harvey suggests is necessary for a "*living* organization in an ever-changing environment" (1). Leadership is "the art of influencing the actions of others in such a way as to gain their respect, confidence, and loyal, wholehearted cooperation in accomplishing an established goal" (1–2). Earnest implementation of Harvey's suggestions will result in higher levels of competence and leadership skills which can radically transform our experience of Church.

Priests are leaders and they must be trained in management skills. Seminarians are taught how to celebrate the sacraments, how to formulate homilies, how to prepare couples for marriages, etc. Yet rarely, if ever, do seminarians receive leadership training. An excellent practical guide to effective leadership skills in ministry, this book should find its way into every seminary curriculum. Also, the seasoned pastor open to learning or perfecting skills of managing people and paper will find this book challenging and affirming, essential reading for clergy who wish their ministry to be viable into the next century. The primary audience for this book is ordained presbyters, and equally applicable to deacons and bishops. In keeping with his vision of Church, Harvey also addresses another audience—any lay person in a position of ministerial authority. Directors of music, religious education, youth and young adult ministers, in short, all staff members in positions of leadership, can benefit from reviewing the skills discussed in this book.

The main thrust of the book is developed in ten chapters. One by one Harvey outlines personal qualities of leaders (appearance, decisiveness, enthusiasm, knowledge, and tact), principles of leadership (know yourself and seek improvement; train your people as a team; make sound and timely decisions), rules of leadership (delegate, unite, command, solve problems at the lowest possible level), and leadership tasks (planning, organizing, staffing, directing, budgeting, and evaluating). Harvey also offers concise chapters on supervision, managing your time and managing others, developing organizational charts, creating memos, policy statements and job descriptions, how to run different types of meetings, and tips on how to teach. His presentation is sprinkled with case histories which are often entertaining and humorous only because they are examples of such unhealthy rectory living. All anecdotes are factual, thus adding credibility and a sense of urgency to his plea for leadership training.

In a final eleventh chapter, Harvey changes his topic from *how* a leader should lead to *who* should lead as an ordained minister. The core of his argument, tactfully articulated, is to "drastically increase the selection base of applicants for the clergy" (125). This would mean making "the difficult decision to change the barriers that prevent excellent candidates from consideration," according to Harvey (125–26). From this base he suggests that "the very best applicants can be selected in sufficient numbers to effectively minister to the faithful" (125). Harvey asserts that this is the "first step in building a healthy Church for the future" (125). He further declares that the job of the clergy must

be made attractive. Beyond a "true joy of doing the Lord's work" (126), living and working conditions must be reasonable, healthy, and comfortable (126–27). It would be unfortunate if this last chapter proves to be a liability in convincing those who might disagree with his vision of *who* should lead to implement his philosophy of *how* to lead.

Some sections of this book are summarized almost as quickly as they are presented (e.g., Chapter 1). Other parts are rather repetitive or elementary, but this style may enhance the book's classroom appeal. My biggest frustration with the book is that those who need it the most probably will never read it—but it remains packed full of concrete suggestions, ready to impart skills of leadership for competent ministry.

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Pure Kingdom: Jesus' Vision of God. By Bruce Chilton. Michigan: William B. Eerdmans Publishing Company, Grand Rapids, 1996. Paperback, x + 178. $15.00.

Chilton warns the reader that his Jesus is an inference drawn from the texts read critically (50). The book is on this Jesus' view of the kingdom, not on scholars' theories. There is a chapter on transformation of Jesus' vision in the early Church (127–45). *Thomas* is used in places to illustrate the context of Jesus' teaching.

Scholars have erred in isolating one conception of the kingdom in Early Judaism as the starting point for understanding Jesus. Jesus shared with the Judaism of his time a common language of the kingdom as a system of meaning with five coordinates, namely, the eschatological, transcendent, judgment, purity and radiance coordinates. Such language was the fruit of the Psalms which evince a coherent manner of speaking of God as reigning and acting as king, and vindicating God's people. By the second century B.C.E. Deuteronomy's promise of restoration as consequence of obedience seemed no longer tenable. The hope emerged of a *kingdom* never to be destroyed, which was associated with a figure called the "son of man" (Dan 7:13). Although the phrase "kingdom of God" is not found here, yet the "kingdom" is "his" where the antecedent is God. Targum Jonathan to the Prophets usually translates "behold your God" with "the kingdom of your God is revealed."

In Jesus' teaching the kingdom, as object of prayer, is future, yet has come near in the sense of impinging on the world. Further, as in *Thomas,* 82's "whoever is near me is near the fire, whoever is far from me is far from the kingdom" it is already an intense intervention of God. Because the king's servants are already sent to invite to the feast, judgment is involved in the response of the would-be guests. The infinite range of God's power is seen in the mustard seed which grows outward to nest hungry birds. There is deliberate paradox in Jesus' teaching; he never gives a clear description of the kingdom nor the

moment or method of its coming. Jesus' deeds were also mirrors of his vision of God's activity. He sent out the disciples to the "harvest"; healing and exorcism evoke the immanence of the kingdom. When Caiaphas in 30 C.E. moved the exchange of the half shekel from the Hanuth on the Mount of Olives to the temple precincts, Jesus "occupied" the temple and thereafter made his meals a rival *cultus* from which the kingdom will radiate.

What was for Jesus a divine intervention in the world became in Q a blessing in the form of future reward. Deprived of hospitality the poor community began to equate poverty and the kingdom. Rising tension as a result of their preaching led to a keen yearning for impending reversal of fortunes and to seeing Jesus as the heavenly "son of man" coming in judgment. Finally Mk 1:15 so linked Jesus' preaching of the kingdom with the preaching about Jesus that "kingdom of God" and "kingdom of Christ" became interchangeable in Col 1:13 and Eph 5:5.

Chilton applies his extensive knowledge of the Judaism of Jesus' time to advance some interesting readings. The saying about those who will not taste death until they see the kingdom (Mk 9:1) means that as immortals never die so assured is the kingdom. However Q makes this refer to the three disciples who were promised life until the eschaton, which the transfiguration scene portrays. Whoever does not *take* the kingdom as a child (Mk 10:15) uses the metaphor of the grabbing child who takes what he wants.

Chilton's book excels in methodological clarity and close reasoning based on solid evidence; it is very refreshing reading even if one here and there queries his conclusions.

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