BOOK REVIEWS

Ministry in the New Testament. By David L. Bartlett. Overtures to Biblical Theology. Minneapolis: Fortress Press, 1993. xiii + 210 pp.

Ministry is currently a hot topic within many Christian Churches and in the ecumenical enterprise. This is, therefore, a timely book. It is also a very honest and intelligent one. The author, a Baptist minister who is Lantz Professor of Preaching at Yale Divinity School, clearly states his own situation: "a free-church male cleric, ordained a generation ago" who has spent his life "in and around divinity school faculties and university-related congregations" (22). Bartlett has taken pains to hear those of different persuasions (also, for the most part, male clerics or those educated as such) and to incorporate their perspectives. He knows that the New Testament cannot answer all contemporary questions about ministry and is not afraid of unresolved business.

Bartlett's concern is with present-day ministry in Christian Churches. He starts, therefore, by considering critically the view of ministry in *Lumen gentium* and in the WCC's *Baptism, Eucharist, and Ministry.* This he supplements with more recent views of contemporary ministry in North America: he points to Roman Catholic discussions about ministry-connected issues and indicates his own concern to incorporate biblical perspectives into Protestant conversation about ministers as professionals and as "practical theologians."

Chapters 2–6 investigate what can be learned about ministry from, respectively, Paul, Matthew, the Johannine literature, Luke and Acts, and the Pastorals. In each, Bartlett asks about five areas: the situation addressed by the document, its understanding of apostleship, how disputes were settled there, its picture of officers/leaders, and the images of Church expressed. Each chapter concludes with a summary of what contemporary Churches might learn from that part of the New Testament. Chapter 7 is entitled "NT Ministry and Ministry Today." Modern authors and Scripture are indexed.

Overall, Bartlett certainly makes a case for the variety of ministry in the New Testament and for an emphasis on ministerial function rather than title. His preference is, of course, for Paul; Bartlett is less than critical of the claims Paul makes for himself. His treatment of Matthew shows his determination to take into account the complexity of the

texts. It also reveals, however, his tendency to make the strongest case for the ministry of the Word and to play down the Eucharistic and other sacramental aspects of ministry. This is understandable, but results in a skewed picture, especially because Bartlett does not consider the intrinsic relationship between word and action or, indeed, the important place that ritual and symbols may play in the life and self-understanding of Christian communities. Thus, many Catholic exegetes would find much more sacramental imagery in (especially) John than he does, and would take it for granted that the foot-washing is (among other things) vivid commentary on the Eucharist. Furthermore, the *celebration* of the Lord's supper Eucharist was, presumably, a significant part of the context out of which New Testament authors wrote; perhaps who presided at it was not an issue, on social rather than theological grounds.

The final chapter raises in all its complexity the issue of the New Testament's place in contemporary Christian life. Bartlett knows that the New Testament positions can neither be ignored nor slavishly imitated, but seems unclear about what to make of the intervening two thousand years. A position on the theological significance of the post-New Testament tradition is surely integral to answering the question about the New Testament itself, although it is also part of another conversation, one for which biblical scholars such as Bartlett have provided valuable background and in which they need to be involved.

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Obsession With Justice: The Story of the Deuteronomists. William J. Doorly. New York: Paulist Press, 1994. 166 pp. (paperback).

Scholars have long struggled to unravel the compositional history of the Deuteronomistic history (Joshua-Kings). Several theories have been advanced regarding the number of redactions this section of the Scriptures underwent and the possible dates associated with each revision. Doorly has written an uncomplicated introduction to the history and meaning of these important books.

He begins by distinguishing between Deuteronomic and Deuteronomistic and then remains attentive throughout the book to the need for clarity of definition as well as explanation. The first version of this composite work is ascribed to seventh century Levitical priests, who sought to centralize and standardize the cult of YHWH in Jerusalem.

Originally from the north, either Shechem or Shiloh, they perceived the original sin of Jeroboam as his break with the priests of Shechem and the prophet Ahijah of Shiloh.

Doorly argues that this same theological circle produced the earliest form of the Book of Deuteronomy as well as updated versions of Amos, Hosea, Micah, and Isaiah of Jerusalem. He further suggests that some of this same circle, which possibly included Jeremiah and Baruch, may have participated in the Exilic edition of the history. According to Doorly, the importance of Josiah cannot be overestimated. Not only did the early version of this history take form during the reign of this Judahite king, but the folkloric depiction of Joshua was really patterned after him.

The relatively short chapters of this book include helpful summaries and instructive charts. The endnotes show that the author has been in dialogue with leading scholars in the field. This is an easy book to read and will be a useful text for college or adult study groups.

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Preaching Biblical Texts: Expositions by Jewish and Christian Scholars. Edited by Fredrick C. Holmgren and Herman E. Schaalman with forewords by Elie Wiesel and Joseph Cardinal Bernardin and an introduction by David Tracy. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1995. 166 pp. Paper.

The editors of this book, Fredrick C. Holmgren, professor of biblical literature at North Park Theological Seminary, and Herman Schaalman, rabbi emeritus at Emmanuel Congregation of Chicago, invited respected Jewish and Christian scholars to provide expositions on texts from the Torah/Pentateuch. The book is meant to serve as a resource for preachers and to provide "an opportunity for Christian and Jewish readers to become acquainted with the way in which the 'other' tradition approaches and understands Scripture—and to discover that there are riches to be found outside the borders of one's own community" (xiv). *Preaching Biblical Texts* is founded on solid biblical scholarship, but the intended audience is not the scholarly community. The editors wish to provide professional ministers helpful guidance for preaching and biblical study and to allow lay leaders a better understanding of the way Christian and Jewish traditions have interpreted biblical texts.

The editors also invited prestigious theological leaders to buttress their goals with forwards. The late Joseph Cardinal Bernardin praises the need for scholars, according to the model of the scribe described by Ben Sira (Sir 38:24–39:11), who can help us understand God's living word addressed to us in the biblical texts. David Tracy applauds the theological and pastoral insights and new meaning flowing from the scholars' interpretations. Elie Wiesel is tentative. He raises the question, "Does a Christian interpretation of the Bible exist? I have no idea. Christian scholars will have to answer that question" (ix). A strange assessment in a forward to a book whose intention is to help Christian and Jewish readers to become acquainted with each other's interpretations of the biblical texts!

Fourteen scholars (including Holmgren and Schaalman) offer expositions on the following biblical texts: Gen 3:1-34; 4:1-6; 11:1-9, 18; 22:1-19; Exodus 1–2; 3:1-22; 11:1-10; 32:7-14; Lev 10:1-20; 19:1-37; Num 11:29; 19:1-22; and Deuteronomy 1–34. They employ a wide range of methods, although the historical-critical and midrashic dominate. Some contemporary approaches, such as the feminist, are not utilized. Christian scholars carefully avoid the typological approach while wisely pointing to parallel narratives in the New Testament. Catholic preachers will find that of the fourteen chosen biblical texts, only eight are found in the Roman Lectionary for Sunday celebrations and two are found in the weekday cycle.

Three major approaches are found in the fourteen expositions. First, some authors exegete the text and then offer practical implications for preachers, e.g., Kathleen A. Farmer, Lawrence Boadt, and Walter Brueggemann. Second, some authors offer an exposition on the text with little attention to its homiletic possibilities and problems, e.g., Elizabeth Achtemeier and the book's two editors. Holmgren and Schaalman's aim for expositions founded on solid scholarship but "not technical studies addressed to the scholarly community," is not met by one representative of this second approach, Donald E. Gowan. Professor Gowan's fascinating exposition of Exod 32:7-14 certainly has homiletic possibilities, but his chapter would seem more at home in a theodicy text. Third, some authors marvelously weave both exegesis and homiletic implications, e.g., Gunther Plaut and A. Stanley Dreyfus. I find the third approach the most helpful for preachers and closest to the book's stated intention.

Scripture scholar Donald Senior once wrote: "Good ideas will usually come from preachers than exegetes" ("Not By Exegesis Alone: From Scholarship to Preaching," *Church* 2 [fall 1986] 16). This volume would have been far more preacher-friendly if the scholars not only exegeted but preached. I am not suggesting here that they should have

produced complete sermons, merely that their work would have been enhanced by at least snippets of their contemplation of the biblical text. For example, Dreyfus offers the following reflection on Moses, who led his flock to the farthest end of the wilderness before he encountered the burning bush (Exod 33:1-22):

> A wilderness within the soul. Setting up one's very own inner enclave, freely chosen silence, solitude wherein to reflect undisturbed upon God and created things, to contemplate erstwhile wonders that through familiarity are no longer wonders, merely commonplace and tedious. In that detached life of solitude and contemplation, the commonplace is once again imbued with mystery (68).

Dreyfus not only exposes the soul of an exegete but the soul of a preacher. His is the kind of exposition that sparks homiletic ideas and fresh approaches to the ancient texts. His is the kind of exposition that delivers on the book's promises. The reader senses that Dreyfus has not only grasped the meaning, but has been grasped *by* the meaning of the biblical text. It would have been a far more rewarding book if the others had followed his approach.

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Scripture & Discernment: Decision Making in the Church. By Luke Timothy Johnson. Nashville: Abingdon Press, 1996. 166 pp. n.p.

What do women's leadership, homosexuality, and the sharing of possessions have in common? These are some of the challenging issues confronting the Church today. This book, *Scripture & Discernment*, is written to help reflect on such issues from the wisdom and insights of the earliest Christian communities evident in the New Testament. Its author, Luke Timothy Johnson, is the Robert W. Woodruff Professor of New Testament and Christian Origins at Candler School of Theology, Emory University. Johnson has written much on Luke-Acts and more recently on the quest for the historical Jesus. His passion to communicate biblical insights in a way that is of service for the wide Church, evident in his previous writings, is also obvious here. *Scripture & Discernment* is a re-write or update of an earlier work (1983) in which

Johnson looked at the major decision-making moments primarily in the Book of Acts. This is a valuable addition.

The book is divided into three sections: theory, exegesis, and practice. In the first, Johnson examines how the concern for decision-making in the Church today is a desire to do theology, an articulation of faith, and intimately linked to story-telling. Theologians help the Church "hear" and "tell" its story (p. 30). Johnson considers the New Testament an important source for enabling this to happen. He clearly outlines the role and authority which the New Testament has in the life and theology of the Church. The principle question which guides the reader into the second section is: "How can the Scripture be made available for the Church seeking to reach decision, and thereby express its identity as a community of faith?" (p. 32). It is obvious the question cannot be answered generically but only by looking at specific writings from particular communities. This is the rationale behind the second and principle part of the book.

Johnson looks at the difficulties that confronted the early Christian communities, particularly those of Paul and Luke. Principle focus is given to the important apostolic gathering in Jerusalem (Acts 15). Johnson regards the decision over the inclusion of the Gentiles in the Jewish Christian community reflected in this gathering as a paradigmatic moment of discernment and decision-making. It is a turning point in the story in Acts and in the ongoing life of the Church. It affirms and determines the way the Church will decide future, less important decisions. What emerges in this exegetical section are the principle elements which the early Christians found as essential in their decision-making process: the key role of narrative or storytelling, articulated in the light of the experience of God moving the community forward. Listening to what God is doing in people, the Church learns to act in a theologically responsible way (107). The final section of the book applies these insights to the three issues named above.

This book will appeal to two groups. It will appeal to those interested in making connections between our world and that of the first Christians of seeing how the insights of these Christians can inform our pastoral concerns. Educators, Church leaders, and all involved in seeing how our churches can listen to the faith narratives of people and discerning a way forward will be energized and directed by the insights which Johnson offers. This book would also appeal to those wanting to learn more about the New Testament communities and their struggles. It is a helpful and accessible foray into New Testament ecclesiology. In short, *Scripture & Discernment* is for all looking for biblical encouragement to keep wrestling with the thorny issues which dog our churches. Johnson's work of the importance of hearing narra-

tives of others and grounding these narratives in dialogue with the faith of the Christian community, shows us how we continue to *do* theology today.

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Biblical Proclamation for Africa Today. By John Wesley Zwomunondiita Kurewa. Nashville: Abingdon Press, 1995. 112 pp. $16.95.

Dr. Kurewa served in the Department of Evangelism of the World Council of Churches and as secretary to the Parliament of Zimbabwe before becoming the vice-chancellor of Africa University, which is United Methodist Church related. Clearly an evangelist who knows both his Bible and the Africa of today, the author presents biblical preaching as an effective way to make God speak to, and act upon, the people in their concrete lives. The book is addressed to all who hand on the message in church, classroom, or the street.

The African hunger for the word of God is shown by the efforts of many to achieve literacy just to be able to read the Bible for themselves. African preaching is often biblically oriented (p. 14). Africans are gifted in oral communication and their preachers have plenty of untapped resources insofar as the art of effective delivery is concerned (p. 83). African Independent Churches evince greater use of African ideas and ways of communication. The author wishes to inspire preachers to further develop their talents and focus more effectively on the biblical message—and this will go some way in fighting attitudes which seem to locate power in the book itself.

Biblical preaching contrasts with topical preaching and doctrinal preaching. It is expository preaching which develops a message from its source (p. 65), in faithfulness to the context and spirit of the text (p. 86) and in the light of a situation confronting people (p. 63). It opens the Bible before the people and enables "a divine encounter between God and both the preacher and the people." Two models are briefly presented—Hebrew preaching (in the Hebrew Bible itself) and Graeco-Roman rhetorics. The author ends with a chapter on biblical preaching and readings for the seven seasons of the liturgical calendar (Advent, Christmastide, Epiphany, Lent, Eastertide, Pentecost, Kingdomtide).

The presentation is clear, the development of ideas orderly, The African narrative approach is evident, for example, in Chapter One which is developed by means of six stories. Although references to African oral art abound, one would have wished an explicit treatment of African rhetorics as a model (beside Graeco-Roman rhetorics). The importance of recognizing the Old Testament in its own right is affirmed (p. 88), but this exists in uneasy tension with statements which seem to tie biblical preaching uniquely to the event of Christ.

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Daughters of Anowa: African Women and Patriarchy. By Mercy Amba Oduyoye. Maryknoll, N.Y.: Orbis Books, 1995. 229 pp. $18.00.

Author/editor of *And Women, Where Do They Come In?* (1977), *Hearing and Knowing* (1986), *Tabitha Qumi* (1990), and *The Will to Arise* (1992), Mercy Amba Oduyoye continues to write with a prophetic voice about the situation of African women in *Daughters of Anowa.* Anowa is the name of a priestess/prophetess/mythical woman representing Africa, a woman participating fully in life-sustaining activities and therefore worthy of being named an ancestress. In this volume, Oduyoye explores how liberation relates to African women and how women relate to the Christian Church, an institution she calls to task for failing to challenge sexism and to promote the equal value of every person (4, 9). Her perspective is personal—she is a Methodist with roots among the Akan of Ghana (a matrilineal culture) and the Yoruba of Ibadan, Nigeria (a patrilineal culture).

Daughters of Anowa is divided into three major sections: language, culture, and dreams, i.e., the author's hopes for the future. Beginning with the premise that ancient ways can no longer cope with modern wounds, Oduyoye critically examines the "folktalk" of her people, asking the question, What is woman? She challenges the normative role that folktalk plays in dictating social, political, and domestic roles for women that are no longer appropriate (55). The author maintains that the absolute priority of the corporate personality of family, clan, or nation in Akan and Yoruban culture is maintained at the expense of the individual, especially when that individual is a woman. She suggests that, in the end, the community welfare this ideology seeks to protect is undermined (15).

This tension between African communal values and a Western emphasis on individuality and autonomy runs throughout this work. Oduyoye clearly values individuality, but wonders whether the sexist elements of Western culture have simply fueled the cultural sexism of traditional African society (183). She also criticizes Western feminism inasmuch as it has served to mask African women's concerns under the rubric of westernization rather than naming them as oppression (158).

Oduyoye retells the stories of her people with a deep appreciation of their value, but she is not afraid to elucidate the ways in which she believes they work against African women. She is critical of the tendency in folktalk to use women to illustrate negative human traits; to demand that women always sacrifice themselves for the good of others; to enforce women's silence; to warn of women's misuse of power; to see women's value solely as bearers of children.

She pleads with her African sisters to discover if and why they might be accomplices in their own marginalization (195). She entreats them to hear, understand, and live the stories of the "daring witch," in which women act autonomously and make demands (54). She invites women to refuse to act out the history that men have determined, rather than the history to which God invites them. Whatever keeps alive the subordination of women cannot be the Spirit of God (182). Oduyoye calls women to attend to the fullness of their individual personhood; to become agents of history; to insist that their opinions about society, economic development, family, and the Church be heard; to speak of their pain and articulate their vision of a just, more participatory and inclusive society (73). This volume is a welcome addition to the growing body of theological work by native African, Asian, and South American women. It is a good example of a local theology that takes seriously the experiences and mores of its people. *Daughters of Anowa* is a complex and sophisticated work, carefully argued and replete with resources for further study. It is a courageous work, one that does not shy away from the harsh truths of women's lot in oppressive cultural and religious settings. It is a timely book, given recent studies on declining literacy rates and diminishing economic power among African women. It is an honest book that takes a balanced look at the values and liabilities of folktalk and calls women as well as men to task for supporting oppressive structures. Finally, it is a hopeful book, one that is confident that both women and men can and will have full voice in African societies, families, and churches.

Daughters of Anowa raises further questions about the linguistic nature of folktalk and how it functions in defining the identity and roles of African men and women. It also invites comparison with the role

that folktalk plays in other, less orally oriented cultures. This volume is recommended for anyone interested in learning more about women in Christian Africa's culture and religion—lay readers, theologians, liturgists, ministers, and missionaries.

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Divine Meaning: Studies in Patristic Hermeneutics. By Thomas F. Torrance. Edinburgh: T & T Clark, 1995. 439 pp.

One of the rapidly-growing fields of interest in historical theology is the history of pre-modern biblical exegesis. While there has always been some interest in how ancient and medieval exegetes thought about and used the Bible, the field only really took off in the 1940s and 1950s. Why it has attracted so much attention since then is an interesting question in its own right. But surely one reason has to do with the increasing dissatisfaction many have felt with the historical-critical method and, in particular, with the theological and religious aridity to which some believe it must lead. For people such as these, the writings of the great patristic and medieval exegetes seem, despite the sometimes obsolete and quaint assumptions which underlie them, more religiously rich and satisfying than modern critical reflection on the Bible.

Since the mid-point of the twentieth century, numerous articles have been published on how the fathers interpreted the Bible. A number of the most original and stimulating of these were written by Thomas F. Torrance, Emeritus Professor of Christian Dogmatics at the University of Edinburgh. This book brings together in one volume those hermeneutical essays of his which had been published over many years and in places (especially periodicals published in Athens) that were not easily accessible to many readers.

The author's basic interest in the twelve studies collected here is not in how any one father interprets this or that biblical book but in the epistemological and hermeneutical issues involved in all patristic exegetical activity as such. What is the scope of Scripture? What qualities does the interpreter of Scripture need to understand his subject? What is the status of biblical language? How does it work? How can it be used to make theological statements? What is the relationship between biblical words and the things they signify? What is the role of tradition in understanding Scripture? These are the questions Torrance is inter-

ested in putting to all of the ancient exegetes he studies, and he interrogates figures as varied in time and place as Athenagoras, Irenaeus, Melito of Sardis, Clement of Alexandria, Athanasius, and Hilary of Poitiers.

The reviewer has only one complaint to make about the book: it ends very abruptly, after the essay on Hilary. Since there were epistemological and hermeneutical issues which linked the essays, it seemed altogether appropriate for the author to add a concluding chapter of comparison, summary, and reflection. That he did not is a matter for regret. But this is a minor quibble. In the last analysis, we must be grateful not only to Reverend Torrance but also to the publisher, for the author has written on an aspect of patristic exegesis about which no one else has thought more, or written more informatively about, than he. His collection of essays is a major contribution to patristic studies.

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Praying With Our Eyes Open: Engendering Feminist Liturgical Prayer. By Marjorie Procter-Smith. Nashville: Abingdon Press, 1995. 176 pp. $16.95.

In this book Marjorie Procter-Smith, associate professor of liturgy and worship at Perkins School of Theology, continues the conversation she began in 1990 with the publication of *In Her Own Rite: Constructing Feminist Liturgical Tradition.* Her goal remains the development of feminist liturgical prayer which is genuinely emancipatory, engages in truth-telling, names women's experience of embodiment and particularity, suffering and struggle, abuse and terror, and, at the same time, proclaims a visionary future when all will be healed, transformed, and restored to fullness.

The point of departure for *Praying With Our Eyes Open* is Procter-Smith's conviction, echoing Paul, that we do not know how to pray as we ought. Specifically, she asserts that traditional Christian public prayer is based on problematic assumptions about God, human life and need, and the role of ritual, and that as a profoundly political act public prayer regularly serves to reinforce and spiritualize multiple forms of oppression. Feminists have consciously chosen to respond to this dilemma by internal dissent and subversive counter-reading, by worshiping outside the mainstream, and by avoiding use of traditional prayer forms which typically value authorized speaking, controlled

prayer, one model of God, and one model of address to that God. Procter-Smith suggests it is time for a new strategy, namely, for women "to claim the center of Christian public prayer, to disrupt and construct, deliberately and intentionally, central, defining Christian public prayer" [12].

However disquieting this prospect, *Praying With Our Eyes Open* is worth the discomfort for the new questions with which it will leave the reader. It is a book which explores the limitations of unitary discourse and the necessity for a "new vocabulary, new grammar, new syntax for conversation with the Holy One" [56] in order that prayer might become "a conversation in the truest sense and a meeting in the mutual sense" [87]. Thus liturgical prayer must make room for expressions of outrage, grief, and lament alongside thanksgiving, confession, and petition. It must reexamine all the interlocking assumptions about God, Jesus, human nature, the body, community, the world, and relationships now embedded in traditional liturgical discourse. It must take into account feminist reinterpretations of Jesus as heroic liberator and Sophia-Wisdom, as well as the rich variety of images for Jesus that are male, female, human and nonhuman as developed among Third World women theologians. In particular, an emancipatory liturgical prayer will reject traditional interpretations of Jesus' suffering and death which "fail to take seriously his own resistance to his suffering and death and create a symbolic and moral environment which is harmful" [125] and which reinforce spiritual passivity and valorize rather than decry the suffering of women. Whatever forms of prayer a community adopts "in the name of Jesus," feminist prayer will claim the resurrection as God's refusal of suffering and will join language of resistance and victory to any expressions of suffering and death.

The Eucharist—that core celebration of Christian faith where the image of God, the role of Jesus, and the value of sacrifice and obedience come into sharp focus—is the subject of a last chapter. While numerous Christian feminists are either indifferent to or actively reject the celebration of Eucharist as source and summit of alienation, Procter-Smith states that Christian feminists can no more reject the Eucharistic action than reject the Bible: word and table are at the heart of the self-identity of Christians. But the shape of the Eucharist, its understanding and articulation of the memorial of Jesus, its interpretation of Jesus' life and death, its enactment of the meal as ritual and nourishment, and its use of a language of thanksgiving must be examined and, where necessary, resisted and reinterpreted for the sake of transformation and life. After demonstrating the Antiochene pattern of a Eucharistic prayer by citing and commenting on a contemporary example from the *United Methodist Hymnal,* the author offers several model

texts with commentary. The reader can thus study and evaluate Eucharistic prayers of mourning, resistance, and thanksgiving respectively from a feminist perspective. These texts are helpful additions for those whose imaginations need a jump start and who, throughout the book, have been saying "yes, but."

There will be plenty of "yes, buts" in any case. What Procter-Smith proposes is a radical reordering of the many languages of our public prayer and, more importantly, a radical revisioning of the mythologies which they enact. This task is not without risk either for the author or for those who choose to join her in the task. Those up to the challenge will do so "with their eyes open" and they will find some concrete strategies in an appendix, strategies which "help us negotiate these and other risks, determine which risks are worth taking, and create prayer that both comforts and challenges us, and provides the spiritual seed-bed of transformation" [143].

Procter-Smith's control of the range of feminist literature is admirable. The reader may find her occasional lapse into jargon and her too frequent attributions mildly annoying but will surely profit from her copious endnotes, select bibliography, and careful indices by subject and author.

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Ethics in Business: Faith at Work. By James M. Childs, Jr. Minneapolis: Fortress Press, 1995. 165 pp. $12.00 (paperback).

James M. Childs, Jr., academic dean and professor of ethics at Trinity Lutheran Seminary, has been associated with the Conversations at Trinity since its inception, at the Council for Ethics in Economics in Columbus, Ohio. This continuing dialogue with business leaders for the past fifteen years has put him at the edge of the latest work in business ethics, and serves as the background to the reflections in this book.

Childs attempts to bridge the gap between Christian faith and business life, the dualism that many feel between their personal faith and their business experience. He articulates a distinctively Lutheran tradition. He acknowledges that Pope John Paul II in *Laborum exercens* (1981) has brought the Protestant doctrine of work into the Catholic fold. There is a virtual ecumenical consensus on the Christian dignity

of work. He rightly points out that it was Luther, himself, and the Protestant Reformation that helped create this dualism since they wanted a greater separation of Church and State, a divide between the sacred and the secular, because the Church and religion should stay out of the secular business life.

Childs seeks a consensus based on a dialogue between the Christian believer and the business leader, who in fact are one and the same in some circumstances. He notes that rationalism has not produced a consensus. Only a faith based extension of the Christian *agape* can serve as the covenantal model for the development of business ethics, where trust is the common bond. He speaks of a servant leadership that goes beyond the moral minimum. He mentions the idea of the corporate conscience, which in turn creates the corporate culture, as opposed to the non-judgmental market principles that seek the maximization of profits as the only guide.

The universal priesthood leads to occupation as a vocation, so that ethics is a witness. In the face of corporate racism, Childs talks about a theology of affirmative action based on the Pentecostal experience of the early Christian Church, where an ideal ethic of diversity is a goal to be achieved in the global economy. He also speaks of a theology of the environment that moves away from the traditional Western anthropocentric philosophy. He cites the religious tradition of the God's good creation. People need to have integrity in relationships with others and with the world around them. We are in fact responsible not only for one another but for the rest of creation.

He also mentions the idea of sustainable development with the concept of sufficiency, a ministry of lifestyle that settles for just enough, and not the extra status symbols. He points out that more than mere dialogue is needed. We must admit the complexity of the issues while holding on to our fundamental principles in a situation that might have to be confrontational at times. He cites the need to get the concrete facts right. Is it conflict, ambiguity, or my problem? Who else matters and am I being true to myself? Am I proud of what I am doing so that I can tell my children, or grandparents, or make a public disclosure.

This is a good overall Christian perspective of the generic status of business ethical principles, without specific answers. Those Christians with a love ethic in search of more than the bottom line will find a foundation from which to develop concrete solutions.

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Violence Unveiled: Humanity at the Crossroads. Gil Bailie. New York: Crossroad, 1995. n.p.

Things fall apart . . .
the centre cannot hold.
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned.
William Butler Yeats
The Second Coming

Accounts of what can no longer be termed "unspeakable" acts of violence and terror assault us daily. Newspapers and televisions capture the carnage and chaos that increasingly suggest the near-death of civility and the sure unraveling of the fabric of culture and society. How are we to understand the escalation of violence that threatens us as individuals and as a society? What are we to do in the face of the societal and cultural disintegration that follows in the wake of such terror? This worldwide escalation of violence, and the unsettling questions it raises, is the subject of Gil Bailie's book, *Violence Unveiled: Humanity at the Crossroads*.

Disturbingly relevant in the wake of the bombing of the United States military installation in Saudi Arabia and the bombing of Atlanta's Centennial Olympic Park, *Violence Unveiled* warrants our attention on three counts: first, because it is a literate, riveting, persuasive, passionate, and intelligent work; second, because it is likely to play a significant role in reshaping public perceptions of the links between religion, culture, and violence; and third, because it is a deeply disturbing book that veils a subtle, but no less dangerous, Christian supersessionism and triumphalism.

I first heard of *Violence Unveiled* at the annual meeting of the Catholic Theological Society of America. An interest group, convened to discuss theological responses to Bailie's book, generated intense and animated conversation long after the session ended. Clearly, *Violence Unveiled* had gripped the imaginations of my colleagues, and seemed to me well on its way to becoming *the* book to read if you could read only one book this year outside your discipline.

Critical reviews only confirmed my intuition: professional praise for *Violence Unveiled* has been impressive; criticism of it, sparse. Perhaps because I am leery of anything that comes so highly recommended, I was completely unprepared for what I read. *Violence Unveiled* is, in a word, remarkable. Bailie brings to his analysis of the interplay of violence, culture, and the sacred a breathtaking command of myth,

poetry, the Bible, history, literature, and current events that is reminiscent of Susan Jacoby's intelligent and still relevant study of the relationship between justice and vengeance, *Wild Justice: The Evolution of Revenge* (Harper & Row, 1983). So captivating is Bailie's prose, so impressive the breadth of his knowledge, so compelling his argument, and so timely the topic that I fear the Christian supersessionism and triumphalism so deeply embedded in Bailie's argument will go unnoticed by the general reader.

Supersessionism (also known as displacement theology), along with the triumphalist view that accompanies it, is a collection of attitudes, prejudices, and stereotypes that has plagued the Church for two millennia. Sustained by a naive and pre-critical understanding of history, the Gospels, and the relationship of the two Testaments, supersessionism holds that God repudiated the Jewish people because they rejected Christ. As a consequence of that rejection, God invalidated the covenant with Israel, replaced the Law of Moses with the Law of Christ, made a new and eternal covenant with the Church, and made Christians the exclusive and rightful heirs of all God's promises.

Historically, the twin ideologies of Christian supersessionism and triumphalism have supported a "teaching of contempt" for Judaism and the Jewish people that has marred the history of relations between Jews and Christians in violent and tragic ways. Eradicating such erroneous "teaching" continues to be among the greatest challenges facing the Church in a post-*Shoah* world. The enormous ambiguity I feel toward *Violence Unveiled* rests on an uneasy sense that, at root, Bailie's solution to a world marked by escalating violence itself veils an anti-Judaic attitude that has traditionally fostered habits of hatred and legitimated demeaning and deadly acts of violence toward the Jewish people for two thousand years.

In *Violence Unveiled,* Bailie makes accessible to a wide audience the groundbreaking work of the French cultural critic and theorist, René Girard. At the heart of Girard's theory is the contention that violence undergirds the foundations of culture. According to Girard, human beings are *mimetic* by nature, that is, we imitate those we most love by desiring what the beloved desires, and now possesses. That is to say, human beings are deeply driven by the desire to possess what belongs to the beloved. Desire turns to envy; envy, to rivalry; and rivalry creates an untenable conflict at the heart of our most intimate relationships, namely, the conflict generated by feelings of intense anger and rage directed at those we most love for possessing what we most desire. Such deep conflict, if left unresolved, undermines the stability of society and threatens its very preservation. Girard maintains that society attends to this conflict, and the destructive, violent impulses it gen-

erates, by creating the cultural myth of the scapegoat—the witch, the heretic, the outsider, the disease-bearer, the Jew—who is arbitrarily identified and selected as the source of the conflict. Ridiculed, tortured, expelled, murdered, or sacrificed, the scapegoat both satisfies and discharges the violence embedded deeply in our psyches while simultaneously keeping safe society's most important relationships. Scapegoating thus prevents the chaos and disintegration that would otherwise follow when imitative violence is left unchecked, and spirals out of control.

For Girard, religion plays an essential role in the cultural myth of the scapegoat. Its societal function is to create, maintain, and mediate a sacrificial system that ritually and symbolically reenacts the violence done to the scapegoat. Religion successfully mediates the cultural myth of the scapegoat by veiling the violence, which is integral to the myth, under the mantle of the sacred. With the violence thus concealed, the scapegoat undergoes a curious transformation. By delivering society from its most destructive impulses, the scapegoat is transformed from the "despised and rejected" of the people to the "savior" of the people. The sacrificial system that is at the heart of religion is thus structured around rituals that symbolically reenact the necessary violence that saves society from itself. Participation in these rituals satisfies, sustains, and, perhaps most importantly, contains both the individual desire and the cultural necessity of imitative violence. In so doing, religion legitimates violence by veiling it with the status of "sacred."

In *Violence Unveiled,* Gil Bailie argues that Christianity has unveiled the violence at the heart of the sacrificial system. Relying on Girard's theory of the relationship of violence, culture, and religion to analyze contemporary American life, Bailie turns to the Bible for his solution to the problem of the escalating violence that threatens us. He contends that, beginning in the Hebrew Bible, and coming to full and definitive completion in the New Testament, the mythology of scapegoat sacrifice was ultimately exposed and thus rendered ineffectual by a tradition that gradually took the astounding position of identifying with the victim. According to Bailie, the death of Jesus completed this gradual move. It definitively broke humanity's need for and reliance on the sacrificial system that both satisfied and perpetuated our violent nature. Like many before him, Jesus was offered as a sacrificial victim and scapegoat in the interest of society. The unique and ongoing contribution of Christianity begins, however, with a post-resurrection community that definitively broke the cycle of violence by refusing to veil Jesus' death in lofty religious rhetoric. Instead, it testified without equivocation that Jesus had been murdered at the hands of an unjust

society. The resurrection, Bailie tells us, is a bold proclamation announcing that the cycle of sacred violence has been broken and can remain so if we renounce and reject the power of imitative violence; if we seek not to exact vengeance, if, instead, we become makers of peace. Having exposed, or demythologized, the myth of the scapegoat, Christianity holds out to the world its best hope for breaking the cycle of violence by offering an alternative, nonviolent way of living.

I conclude this review of *Violence Unveiled* by noting two assumptions that undergird Bailie's thesis, and about which I have serious reservations. The first is his understanding of the Bible, especially, his assumption concerning the relationship of the two Testaments; the second, his contention that Christianity, having irrevocably unveiled the violence at the heart of all religions, and thus, at the heart of all cultures, offers humankind its best hope for breaking the cycle of violence that continues to threaten its very existence.

First, Bailie's solution to the problem of the escalating violence that threatens us turns on his understanding of Sacred Scripture, and it is this that I find most problematic, and most dangerous, about his project. For Bailie, the Bible is a unified story that tells of the gradual unfolding of God's self-revelation to humankind, a story that came to its definitive and full expression in Christ Jesus. The Testaments are thus inextricably bound together by a single story-line. This "single story" reading of the Bible implies that Israel's story, although an essential part of God's story, is, nonetheless, an incomplete one; that the "New" Testament (and, by implication, Christianity) is, in fact, the "final" chapter that completes God's story begun with Israel. Without the New Testament, the Hebrew Bible (and, by implication, Judaism) is, by God's design, "incomplete." That is to say, Judaism and the Jewish people can never fully enjoy what God initiated with them at Sinai because Sinai's fulfillment was accomplished in and by Jesus alone, and preserved forevermore, and full, by Christianity.

My concern with such supersessionist and triumphalist notions is that they privilege Christianity over all other religious traditions, thereby creating an ethos that allows Christians to view the "other" in ways that have proven to be both dangerous and deadly. Without diminishing the real and difficult issues that Christianity and Judaism must resolve as regards the way in which each understands the relationship of the two Testaments, and, by implication, the relationship of the two faiths, it is, to the detriment of both traditions if either argues that God's love, mercy, and goodness are exhausted in one's own story, or that each has nothing enduring to learn from the other about the One who is creator and sustainer of all that is.

The second assumption that undergirds Bailie's argument, and about which I have apprehension, is his assertion that the post-resurrection community broke the cycle of violence preserved in the sacrificial system of first-century Common Era Judaism by refusing to speak of Jesus' death in traditional religious terms. That the nascent Christian community turned instinctively and quite naturally to its own religious tradition in its struggle to understand the meaning and significance of what had been revealed regarding Jesus of Nazareth is beyond dispute. What "language" was it to use if not that of the Hebrew Scriptures? In the biblical idiom of the only Scriptures it had, the Christian community found poetic, metaphorical, and theological motifs through which it could articulate what was at the heart of its religious experience. Bailie seems to suggest that, unlike the sacrificial language of the Hebrew Bible that veils the violence at the root of religion, the sacrificial language Christians use to talk about the meaning of Jesus neither veils nor conceals violence, but instead, clearly and unambiguously reveals the mystery of God. But Christianity is preserved and embodied by a people and by institutional structures that are always in need of self-critical examination and reform, always in need of the self-correcting power inherent in a people who understand the sinful, and thus ambiguous, ways in which they witness to the love and mercy of God. The power of Christianity to be an instrument of God's redeeming love for the world resides not in its perfection, nor in its unambiguous proclamation. The power of its witness rests instead in its ability to know itself, like Peter, as one who has betrayed the Lord, but who in his brokenness knows the God of all hope as one who always works with the weak of the world to repair and redeem it. Supersessionist and triumphalist thinking sells Christianity short by neutralizing its own capacity for self-critical, and thus, self-correcting, reflection.

These reservations notwithstanding, I recommend reading *Violence Unveiled*. While I have serious doubts regarding Bailie's theological "solution" for our violent world, his analysis of the erosion of our social stability remains compelling. Recognizing that we shall not long survive in a world marked by escalating violence, we may be tempted to turn to solutions that are themselves violent. *Violence Unveiled* argues convincingly that our cries for vengeance, understandable though they may be, are not viable alternatives to the violence that surrounds and threatens us. Gil Bailie does not flinch in setting before us this harsh fact.

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The Kingdom of God: The Message of Jesus Today. By John Fuellenbach. Maryknoll, N.Y.: Orbis Books, 1995. xii + 340 pp.

John Fuellenbach is a Divine Word Missionary and professor of theology who has taught in the Philippines, Chicago, Melbourne, and Rome and has several books to his credit. The goal of this essay is implied in its subtitle: to recapture the core of Christianity within the parameters of the symbol, the kingdom of God. The world today needs to cut through the accumulated interpretations of the gospel that have gradually overshadowed the clarity of its message. In the kingdom of God Fuellenbach finds "a reference point to which [people] can relate all other topics in theology, a horizon against which all can be seen as a unified whole" (xi). This is, therefore, an original and constructive work that seeks to represent the Christian message in the full, open, and non-reductionistic terms of the original metaphor in which Jesus centered his message.

The book is divided into three parts. After an introduction that explains the logic and intent of the work, the first part presents the prehistory and genesis of the experience and language of the kingdom of God in the Hebrew scriptures. Added to this is a methodological discussion of the kind of language that "kingdom of God" represents and the nuance that contemporary discussion of it has achieved. Treating the kingdom of God as an exact concept often leads to reductionism, a symbolic interpretation is associated with a spiritual, existential individualism, the liberationist interpretation has opened up the religious, social, and political dimensions.

The second and central part of the book gradually unfolds the objective, historical meaning of the symbol and its present-day significance. Here Fuellenbach draws on the critical historical scholarship of exegetes, hermeneutical theory, contemporary experience, and theological discussion. In an effort to be faithful to the extensive resonance of this symbol, the discussion touches upon its many diverse tensions and characteristics: the kingdom is present and future, both gift and task for human freedom, religious and political, specifically Christian and universal, subject to definition yet incomprehensible mystery, and appreciated only through conversion. In this extensive section of the book Fuellenbach lays out the exegetical analysis of scriptural data on the parables, apocalyptic passages, the Sermon on the Mount, and other central sayings regarding the kingdom of God. He builds upon the work of Howard Snyder, *Models of the Kingdom* (Nashville: Abingdon, 1991) by factoring in present discussion of the applicability of kingdom language to contemporary issues, such as the notion of hell, Christian ethical standards, Christian engagement in the social politi-

cal order, the universality of salvation. In the end the root experience that lies at the source of kingdom of God language for the Christian is the unconditional love of God, embodied in Jesus Christ, that is appropriated by trusting commitment.

Part three seeks to draw the whole of Christianity under the umbrella of the kingdom of God. In successive chapters Jesus Christ, God as Spirit, the Church, and Christian prayer are related to and subsumed into the framework of the kingdom of God.

The book is not an essay in critical or fundamental theology with an apologetic intent. It is rather systematic in the loose sense of a constructive collection of data around the symbol or within the framework of the kingdom of God. It is a remarkable success given the task it sets out to perform. The work recapitulates the Christian message in and through the symbol of the kingdom of God. The symbol remains open and inclusive; the tensions of kingdom language are preserved intact. The author has control over the nuances of theological method and his interpretation is sensitive to critical historical exegesis and informed by current theological discussion.

The book would be ideal for a variety of different audiences: college theology courses, adult education classes, a resource for priests, retreat directors, and other ministers of the gospel. Fuellenbach has managed to make sense of the core symbol of Jesus' preaching and shown its wide range of significance for today's world.

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Introducing the Catechism of the Catholic Church: Traditional Themes and Contemporary Issues. Edited by Bernard L. Marthaler. New York: Paulist, 1994. 182 pp. $11.95.

Introducing the Catechism of the Catholic Church is a collection of papers presented in 1993 at a symposium sponsored by the School of Religious Studies of The Catholic University of America. Happily, the essays form a comprehensive, tight, uniformly well written, and useful whole dealing with important issues. The collection is edited by Bernard Marthaler, O.F.M. Conv., one of United States Catholicism's most distinguished thinkers about religious education and the history and theology of catechetics.

The topics with which the book deals are the ecclesial context of the *Catechism (CCC),* the authority of the document, the role of the Bible in

catechetics according to *CCC,* a comparison and contrasting of select features of doctrine as handled in the Catechism of the Council of Trent (the Roman Catechism) and *CCC,* the treatment of interreligious dialogue as it pertains especially to Judaism and the "World Religion," the *Catechism* and liturgical catechetics, the formation of conscience, justice and peace, and cultural pluralism. There is also a second contribution by Gerard Sloyan (he is also the author of the essay on the role of the Bible) dealing with the lectionary and homilies; though typically enlightening and droll, this piece is more about the skewering of texts and homiletic outcomes than *CCC* proper.

Marthaler's contextualizing of the recent history (since Vatican II) of talk of a catechism is very well documented and, in its own way, intriguing. (You have to enjoy a historian who can see the first, feint prompting of the impulse to codify "the *truths* of our faith" [my quotes] in a catechism in the discomfort of many in the Church with Gabriel Moran's talk of "continuing revelation" in the mid-1960s.) Marthaler contributes a second essay on the "hierarchy of truths" expressed in *CCC,* concluding that the text is well nuanced, in need of expert interpretation, and the hierarchy of truths expressed by the primacy given to the Trinitarian doxology.

Joseph Komonchak sees *CCC* as relatively free of highly authoritarian language; at its birth, Komanchak notes, it is "received" as a sure norm" by Pope John Paul II. Cardinal Ratzinger acknowledges as well that *CCC* needs to be received by local Churches. Peter Phan considers the *Catechism* as an improvement in many ways on Trent, not least of which is the steady acknowledgment within the document that it must be adapted regionally. Phan does, however, consider that in general tone ". . . the spirit of Vatican II is absent."

Sloyan's essay on both the *CCC* treatment of the Bible itself and its use in catechesis is worth the asking price. Good natured, humorous, incisive, Sloyan finds *CCC* deeply ambiguous in treating the Bible and considers the treatment a slip from the Vatican II document, *Dei Verbum;* he is one of four authors to note *CCC*'s "supersessionism," its perpetuation of the idea that Christianity has perfected and replaced (*supersedere:* to sit upon) Judaism.

I found John Borelli's treatment of interreligious sensitivity in *CCC* ambiguous. He objects to the document's use of the term "pagan" and its cognates, expresses some appreciation for its ecumenical tone, especially with reference to Orthodox Christianity, but with reference to Judaism, Borelli says *CCC* has ". . . done a fairly good job in not backing away from the achievements of *Nostra Aetate*" (the Council document especially noteworthy for its reconciling message regarding the Jews). This is a judgment, however tentative, with which I totally dis-

agree. Indeed, in Catherine Dooley's essay on liturgical catechesis, which contains a very thoughtful assessment of the *Catechism's* embrace of "typology" (the interpretive method, leading to supersession, of finding prefigurements and promises in Hebrew Scripture fulfilled in Christian Scripture and Jesus Christ), the author cites Mary C. Boys' criticism of *CCC* as recidivist (my word) in regard to reverence for Jews and Judaism. Dooley's essay applauds the acknowledgment of such a thing as "liturgical catechesis" in *CCC* but notes that in its treatment doctrinal instruction, not celebration of sacraments, is the first step of such religious formation.

Robert Friday (on conscience formation), James L. Nash (on justice and peace), and Virgil Elizondo (on cultural pluralism) all write essays which, while rooted in the text of the *Catechism,* take the occasion to write broad, comprehensive essays on their topics; this is not a defect. Friday applauds a focus on freedom, but maintains that *CCC* works from an "act/law" view of sin; Nash does a thoughtful analysis of the *Catechism*'s treat of the seventh and fifth commandments, finding a greater stress on the common good and on peace than in the Roman Catechism. Elizondo celebrates the gift of enriching differences in the Catholic Church by reference to an implied appreciation of cultural pluralism in the text.

This is a fine text for study by groups of adults in parishes, religious educational and ministerial professionals, undergraduate courses dealing with Catholicism, and graduate courses in religious education and pastoral ministry. It would have been enriched by better balance of contribution by women and men.

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Mexico at the Crossroads: Politics, the Church, and the Poor. By Michael Tangeman. Maryknoll, New York: Orbis Books, 1995. xiv, 138 pp. $16.95.

For most North Americans, the peculiar relationship of Church and state in Mexico and its historical origins usually come as a surprise. The common assumption is that, since most Mexicans are Catholic, the government must have a certain sympathy for the Church or, at least, has worked out a mutually agreeable relationship. Tangeman clearly dispels this myth as he maps the tumultuous relationship between

these two institutions from the time of the conquest to the Zapatista uprising in Chiapas in 1994.

With ten years of experience living in Mexico and writing about the Mexican Catholic Church, Tangeman does a masterful job of untangling the shifting relationship of Church and state through five centuries of Mexican history, ones marked by radical swings in political policy, two major revolutions, and a jungle of political intrigue.

The avowed purpose of the book is to explain how the Catholic Church "has dealt with the challenge of situating itself in relationship to the poor and the powerful each time Mexico has pulled up to the 'crossroads' of its history" (ix–x). Tangeman does trace the roots of the Zapatista rebellion to the systematic exploitation of the Mexican majority of poor. Yet his analysis focuses primarily on the hierarchy rather than on the whole Church in Mexico. And, though Tangeman does not note it as such, it is precisely this distance of the hierarchy from the rest of the Church that becomes the underlying theme of the analysis. Repeatedly the Mexican hierarchy reacts to shifts in government policy with little sensitivity to how those same political movements are perceived by the clergy, religious, and laity, or how they might impact the lives of the poor.

With somewhat short shrift given the first four centuries of Mexican history, the book concentrates on the last seventy-five years, from the rise of Alvaro Obregón in 1920 to the presidency of Ernesto Zedillo. The hierarchy is portrayed as obsessed with the good of the institutional church, willing to sacrifice its allies among the laity to achieve success in backroom negotiations with the government to legalize the Church's constitutional status, and ready to compromise its commitment to democracy in order to expedite the restoration of the institution. Political intrigue is not limited to government officials, as bishops undercut one another and the shadowy figure of Girolamo Prigione, the Vatican's delegate to Mexico since 1978, moves to silence any critical voices among the Mexican bishops. Those bishops less interested in institutional restoration and more committed to a liberative evangelization, such as Samuel Ruiz, Arturo Lona, and Sergio Méndez Arceo, are systematically marginalized by the Mexican episcopate. Yet these men are obviously Tangeman's heroes. Though few in number, it is these bishops who remain faithful to the renewal of Vatican II and the prophetic vision of Medellín. They are pro-active in behalf of the indigenous and the mestizo poor.

Though sure to offend Catholic conservatives in the United States, this book, perhaps unwittingly, offers some solid advice to the bishops of our own country. A hierarchy out of touch with the concerns of the majority of the Catholic population, myopically centered on one or

two issues, and willing to remain silent about the need for structural change, builds a Church empty of gospel values and ultimately subservient to the interests of the rich.

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Dialogue Rejoined: Theology and Ministry in the United States Hispanic Reality. Edited by Ana María Pineda and Robert Schreiter. Collegeville: The Liturgical Press, 1995. viii + 187 pp. Paper. $15.95.

Even if this book had never been published, the dialogue on which it is based would have been significant, namely, a project begun in 1989 by Chicago's Catholic Theological Union (with a grant from the Lilly Endowment). Pineda's introduction explains how a series of activities engaged Hispanic pastoralists and theologians with their non-Hispanic colleagues. This book presents "the fruits of this effort to establish a mutually enriching dialogue." It is called rejoined dialogue because it is a symbolic attempt to begin anew an original conversation held between the Christian and indigenous religious leadership begun in sixteenth-century America.

The first four chapters demonstrate the diversity of the U.S. Hispanic communities, the following six suggest "how the resources of theological education might be reshaped to help prepare both Hispanic and non-Hispanic ministers for ministry within the Hispanic communities." The contributors display diverse cultural and educational backgrounds. Although readers can peruse the table of contents for what is most helpful to them, the following is a sample.

Moíses Sandoval is a well-known historian of the U.S. Hispanic Catholic communities. His chapter is one of the best things he has published since Orbis' *On the Move* (1990). He provides useful demographics, placing them within a context of economics, politics, and health. Finally, he makes significant connections between those realities and the Church.

A contemporary phenomenon in the history of the U.S. Hispanic communities is the great increase of immigrants from Central America. There are very few studies of these groups, and virtually none that deal with their religious activities. Hence, the contribution by Carlos Córdova is particularly helpful. His insights into the mental health needs of these groups are quite informative for those who pastor them.

Gary Riebe-Estrella, S.V.D., is a scholar who deserves greater attention, as his contribution to this work shows. He argues for a responsible theological method and collaborative pedagogy that engages "the historical and cultural location of the theologian, the sources, and each culturally distinct faith tradition."

Mark Francis, C.S.V., again exemplifies how a non-Latino can learn much from a dialogue with the Hispanic communities. He deals with the dicey issue of Hispanic popular religion and liturgical reform. His chapter provides a springboard from which to begin a dialogue between these realities.

Likewise the insights of Robert Schreiter make it obvious what a fine choice he was for co-editor. His afterword is a fitting conclusion, and helps show the many connections among the chapters and areas for future dialogue. The Liturgical Press has become increasingly supportive of writing by and about U.S. Latinos/as. This book is the latest in their laudable effort to allow those so long silenced to again enter the Church's dialogue.

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