BOOK REVIEWS

Liturgy and the Social Sciences. By Nathan Mitchell. Collegeville: The Liturgical Press, 1999. Pages, 93. Paper, $10.95.

Although Jungmann and other liturgical scholars earlier in this century sometimes employed interdisciplinary data and insight in their work, the use of the social sciences in liturgical research has taken a quantum leap in the last two decades. Not only do academic liturgical studies benefit from this use, but it also promises more insightful applications for the pastoral implementation of the liturgy. What better guide through the morass of recent interdisciplinary studies than Nathan Mitchell. Under his editorship the *Liturgy Digest* devoted a whole issue to the state of the question about liturgy and culture. In this concise monograph Mitchell gives an overview and analysis of recent anthropological studies that treat of ritual.

In three chapters, Mitchell presents the post-Vatican II consensus of liturgical scholars who employed interdisciplinary methods and data, and the current challenges to that consensus by anthropological and by ritual studies. Among the post-Vatican II liturgists, L. Bouyer is remembered for his use of the work of Jung, Eliade, and Wach, and A. Kavanagh is remembered for his early application of Erikson's work on ritual to post-conciliar concerns. Three other influential names emerge during this period: Clifford Geertz, Mary Douglas, and Victor Turner. Their work was used by the "high church" group of liturgists to validate the importance of ritual in stabilizing and clarifying the church community's identity and mission. In turn liturgists like Kavanagh and Mark Searle developed the implications of this anthropological data into a critique of culture, especially American culture, and its link to the witness of the Church.

In the two remaining chapters, Mitchell examines recent approaches in ritual studies (e.g., R. Grimes), in the field of family systems (e.g., D. Ketzer), and among historians (e.g., T. Asad), which suggest criticism of the "high church consensus." In sharp contrast to the prevailing wisdom about the dearth of effective ritual in our contemporary societies, these studies point to an emerging ritual which parallels the growing complexity of cultures and which grows out of familial exchange. Mitchell offers a brief but telling example of the ritual structure of an AA meeting to illustrate these characteristics of emerging ritual. The name of Victor Turner is linked in the minds of some liturgists with the conservative critique of ritual inventiveness and social change, but Mitchell carefully traces Turner's later work which insists on the ludic dimension of ritual and its ability to "rewire" familiar experience. Finally, the historical studies of Talal Asad on Western monasticism have yielded some rich insights and challenging questions about the conventional wisdom on rites of passage and the importance of the ritualized body.

This book does not afford easy answers or applications for the liturgist or pastoral ministers. Mitchell does not take sides; rather, he clearly and concisely outlines the important and recent social sciences research germane to liturgical

studies and indicates how it calls into question previous positions. This approach creatively challenges the reader to critically assess liturgical and ritual assumptions that have sometimes gone unchallenged for too long. With a more critical and open view, both scholar and minister can help others to appreciate and participate more actively in the liturgies of the Church. Another fine contribution to the American Essays in Liturgy series from The Liturgical Press.

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Praying with the Sick. By Sandra DeGidio, O.S.M. Mystic, Conn.: Twenty-Third Publications, 1998. Pages, 49. Paper, $6.95.

A Good Death. By Charles Meyer. Mystic, Conn.: Twenty-Third Publications, 1998. Pages, 57. Paper, $6.95.

DeGidio and Meyer have each written small books which examine the needs of the sick and dying—as well as the people who live with and care for their physical, emotional, and spiritual needs. Despite this common goal, the authors look at life and death needs from completely different perspectives. In *Praying with the Sick,* DeGidio offers a book of prayers for pastoral caregivers to share with the dying. The author, who spent years ministering to the sick, introduces her book with the story of a hospital stay when she felt poorly attended by a pastoral caregiver. She begins by listing fifteen tips for visiting with the sick. For instance, the first tip—"be there" (4)—is obvious but not always easy to do. Another—"sometimes the visit is the prayer" (8)—is a concept that many pastoral caregivers miss. These are crucial but elementary pieces of information which have been listed in many books on death and dying, but they will be useful for newcomers to the field.

DeGidio then offers specific prayers for many situations a pastoral caregiver may encounter: for people who are dying, for sick children, for people coping with other losses such as substance abuse. These prayers and the Scripture readings which follow them will be particularly useful to pastoral caregivers who are uncomfortable in praying with the sick or who are new to this work. The author does not pretend to cover every situation a caregiver will encounter, and the person who relies exclusively on these scenarios will not be able to respond spontaneously to the dying patient. Still, DeGidio's work will be helpful to student pastors as they learn how to pray and prepare rituals with the dying and their families.

On the other hand, Charles Meyer's *A Good Death* offers a very useful little book for anyone regardless of how new or experienced in ministry to the dying. It is concisely written and does an excellent job of explaining the ingredients of a good death and how we as patients, families of the sick, and caregivers may facilitate this process. This hospital chaplain clearly knows his subject and writes with engaging humor.

Despite all the advances in the hospice movement and the death and dying movement, many people, professional and otherwise, still do not know much about what happens when a human being breathes his or her last breath. Meyer describes death when it comes naturally with little intervention: "in the normal process of dying, patients quit eating or drinking" (17). When we intervene too much with nutrition and other support, we counteract the laws of nature. Instead of a "good death," we cause the patient more pain and suffering than necessary (18).

Meyer points out that technological advances give us so many ways of keeping people alive that the new dilemma is thinking we have to do everything (8). As he looks for the path to a "good death," he looks at options from acupuncture to therapeutic touch to spiritual supports and pain management. Last but not least, he examines the dilemma of how to decide when to end useless interventions.

Throughout this book Meyer reminds us of the importance of humor, honesty, and open discussion as we deal with life and death decisions. He sees the discussion as a many-sided one and is not afraid to confront difficult issues of ethics, spirituality, and medicine head on. This book is full of essential information that is of invaluable assistance to any pastoral caregiver who works with the chronically ill and dying.

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Losing Your Religion, Finding Your Faith: Spirituality for Young Adults. By Brett C. Hoover, C.S.P. New York/Mahwah, N.J.: Paulist Press, 1998. Pages, v + 149. Paper, $9.95.

According to the author, this book began around the dining room table of a university parish where a group of young adults wrote and reflected about spirituality with the encouragement of two priests. From these exchanges, Brett Hoover has compiled a down-to-earth description of the essential elements of a solid spirituality for young adults. Identifying himself with his audience, this young Paulist priest draws on his own youthful struggles with faith and his experience working as a campus minister to offer sound advice to those who are seeking to discover God and themselves.

Despite the catchy title, this work does not place organized religion in opposition to mature faith. Rather, the author sees the crisis of "losing faith," experienced by so many young people, more as a "misplacing of faith," that is, of putting faith in a religious system unequipped to answer all our questions. What is really lost is "religion," our humanly invented way of looking at God and at the world. For Hoover, this loss is a critical part of growing up. Spiritual growth is a process of learning and then letting go, of losing our religion and finding our faith again.

The focus of the book is on the second part of its title: *Spirituality for Young Adults.* Using the traditional image of journey to describe the process of spirit-

ual growth, Hoover prefers the more modern metaphor of a road trip. Although at times the image is belabored (e.g., talk of "divine trip-tiks," the Holy Spirit as navigator, discipline as motor oil), Hoover does manage to break out of the rut and switch to other analogies. The forced imagery notwithstanding, the author offers wise observations on the challenges and pitfalls involved in spiritual growth.

Hoover points out that the spiritual journey is not merely a commute whose object is to arrive at a destination. Rather, what happens along the way is also important. The goal of spirituality is living with God everywhere, not just in heaven. Chapters are devoted to commitment, spiritual myths, expectations of others, burdens and distractions of young adulthood, transforming personal expectations, and habits of spiritually effective persons. Later chapters deal with the importance of companions (both human and spiritual) on the journey, as well as prayer, solitude, and discernment. Throughout the book the author emphasizes the importance of a community of faith to sustain and encourage young adults on their spiritual journey.

This book honestly and straightforwardly addresses many of the issues faced by young people as they strive to understand and grow in their relationship with God. At the same time the author does not hesitate to exhort his readers to take the time and expend the effort necessary to address the challenges of spiritual growth. In addition to its primary audience, this book will be a helpful resource to pastoral ministers who offer direction to young adults on their journey to a more mature and vibrant faith.

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Together in God's Service: Toward a Theology of Ecclesial Lay Ministry: Papers From A Colloquium. National Conference of Catholic Bishops, Subcommittee on Lay Ministry, Committee on the Laity. Washington, D.C.: United States Catholic Conference, 1998. Pages, 199. Paper, $12.95.

Together in God's Service is a collection of nine informative papers on the theology and experience of ecclesial lay ministry or professional lay ministry. The papers were commissioned in preparation for a theological colloquium held at the University of Dayton, May 11–12, 1997, sponsored by the Subcommittee on Lay Ministry, which is a subcommittee of the Committee on Laity of the National Conference of Catholic Bishops (NCCB). In addition to the papers, the book contains questions for discussion submitted by the colloquium participants and a list of the thirty-eight invited participants.

The colloquium itself was part of a much larger project funded by the Lilly Endowment for the purpose of studying six important aspects of ecclesial lay ministry: (1) theology of lay ministry, (2) relationship between lay ministers and ordained ministers, (3) multicultural issues, (4) preparation and formation of lay ministers, (5) human resources and financial issues, and (6) the term "ecclesial lay minister." The colloquium contributed in a very significant way to

articulating the theological issues raised by the experience of lay ministry, to fostering lay ministry, and to demonstrating how bishops and theologians can work together to promote a deeper understanding of questions related to ministry.

The papers, all solid examples of careful scholarship, explore a number of relevant theological and practical questions concerning lay ministry. Zeni Fox ("Ecclesial Lay Ministers: An Overview") sketches the historical development of the "phenomenon" of professional lay ministers. Among the as yet unresolved questions listed by her are the relationship between lay ministers and the local church, the definition of ministerial positions, the feminization of parish ministry, the lack of a standard program of studies, and the sort of preparation and formation required for ecclesial lay ministry. The next four papers develop the theological underpinnings of ecclesial lay ministry. While admitting that theologians may not yet be in a position to elaborate a fully developed theology of ecclesial lay ministry, James Heft ("Toward a Theology of Ecclesial Lay Ministry") lays a rich foundation on which other scholars may build. To develop a theological framework he draws on Scripture, history, contemporary experience, theological reflection, and documents of the magisterium. He invites the reader to see what is happening elsewhere in the Church, especially in Latin America, Africa, and Asia, and to reflect on lessons drawn from contemporary culture and church teaching and history in order to fashion a theology of ecclesial lay ministry. Heft presents the phenomenon of ecclesial lay ministry not as a temporary supplement for a diminished number of priests and religious but as a movement of the Spirit that points to a fuller embodiment of ministry in the Church. Zoila Diaz ("Baptism and the Baptized in Church Leadership") explores the baptismal basis for ministry and, based on almost thirty years of ministry in South Florida, looks at the growing impact of multiculturalism on ministry in the United States.

With clear brush strokes Thomas O'Meara ("Ministry in the Catholic Church Today: The Gift of Some Historical Trajectories") traces the historical development of lay ministry through five themes: (1) the Pauline theology of the body of Christ with varied activities; (2) the third-century social distinction between clergy and laity; (3) the ministry of women; (4) the burgeoning of ministries in the recent past, laying the ground for a "Church of ministers"; and (5) the reappearance of "circles of ministry" and the increasing numbers of Catholic men and women studying theology to prepare for ministry. The expansion of ecclesial lay ministry in the past few decades is evidence that the Spirit is at work, bestowing on more and more people more ministries while disclosing how much still remains to be done. Dianne Bergant ("Biblical Foundations for Christian Ministry") first surveys leadership roles in the Old Testament, all of which point to the messianic age when the Spirit is given to all. Then, within a rich biblical context, she presents Christian ministry as the ongoing unfolding of the ministry of Jesus.

John Beal ("Lay People and Church Governance: Oxymoron or Opportunity?") ably addresses the question of lay participation in church governance, especially at the parish and diocesan levels. He examines first the structures for consultation in the 1983 Code of Canon Law which enable lay people to participate in diocesan synods, finance councils, pastoral councils, and other con-

sultative bodies as needed. Then he examines the participation of lay people in directive roles or ministerial positions which meet the canonical criteria for ecclesiastical offices. In particular, Beal shows how the new ministry of the lay person entrusted with the pastoral care of a parish may be considered an ecclesiastical office, and how lay people can cooperate in the exercise of the power of governance as delegates of their pastors and diocesan bishops.

The paper by Francis Cardinal George ("Magisterial Teaching") provides a succinct overview of expressions of magisterial teaching since Vatican II, which speak to the development of ministry. George clearly presents the Church as communion, explores the implications for ministry of the ecclesiology of communion, and presents a helpful synopsis of relevant magisterial documents. The final papers offer reflections by two bishops on the experience of ecclesial lay ministry in the local church. James Hoffman ("Ecclesial Lay Ministry in a Local Church") describes the explosion in lay ministry over the last thirty years, and the plan of the Diocese of Toledo for the education and formation of lay ministers. Through the stories of two women, he explores the meaning of the call to ministry, and then raises several thought-provoking questions about the priesthood of the faithful, governance, and the relationship of jurisdiction to ordination. Hoffman concludes that more clarity on ecclesiology and sacramental theology might lead to more effective handling of practical concerns. Howard Hubbard ("Reflections on the Experience of Ecclesial Lay Ministry") describes the steps taken in the Diocese of Albany to foster collaborative ministry. In defining ecclesial lay ministry he stresses vocation, deputation by the bishop or his delegate, and activity directed to the inner life of the Church as such. Hubbard's efforts to clarify the roles of parish ministers, in particular parish life director, pastoral associate, and pastoral minister, may be helpful to other local churches.

Some of the contributors to this volume have written elsewhere on lay ministry. However, this book provides a state of the question on many aspects of ecclesial lay ministry, and will therefore be of interest to many readers. This book will be particularly helpful to theologians interested in further exploring and deepening questions related to ministry; to lay and ordained ministers, who wish to address the implications of collaborative; and to all students preparing for ministry.

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The Unread Vision: The Liturgical Movement in the United States of America. By Keith F. Pecklers, S.J. Collegeville: The Liturgical Press, 1998. Pages, xvii + 333. Paper, $24.95.

This is an interesting and important book. It does what its subtitle says but not before it has explored the European roots of liturgical reform. These are taken to begin with Dom Prosper Guéranger of Solesmes Abbey in the 1840s, and the much later activity of the Abbeys of Beuron and its daughter house

Maria Laach. Unfortunately, there is no mention of Johann Baptist Hirscher, then of the newly reconstituted Catholic Faculty of Tübingen (1817), who with his colleagues argued for and began to activate most of the reforms achieved by Vatican II: eucharistic reception under both species, the breviary in the vernacular, and a translation of the *Roman Missal* into German. The vernacular missal was dated 1821 and began to be widely used in the Württemburg region until the Holy Office placed it on the Index of Prohibited Books two years later. Johann Adam Möhler was one of Hirscher's early colleagues, but he stayed at Tübingen and turned to patristic and ecclesial theology while Hirscher moved onto Freiburg and a distinguished career in catechetics and preaching.

Pecklers' list of European pioneers is fairly complete from 1850 on, including the well-known secular clergy who became regulars: Guéranger, Beauduin, Marmion, and Jungmann. From their monasteries and in Jungmann's case common life on a university faculty they accomplished much for the people in Europe's parishes. The same is true of Dom Virgil Michel of St. John's Abbey and College (now University) of Collegeville, Minnesota. He studied philosophy in Europe but not long or in depth, so busy was he at exploring the worship life of Europe's Benedictine monasteries and what certain thinkers of that continent meant by "social philosophy." Coming home he received full support of his Abbot Alcuin Deutch and got permission to expand the abbey press's Popular Liturgical Library with the journal *Orate Fratres* in 1927 (renamed *Worship* in 1952). The many articles he wrote in his short life were followed by the contributions of his successor as editor Dom Godfrey Diekmann, whose major coup perhaps was enlisting Hans Ansgar Reinhold to write the Michel column "Timely Tracts" for fifteen years after Michel's death. Reinhold was a native of Hamburg and priest of Seattle (Yakima after its erection) whose "words were credible and concrete, and people listened. . . . His words were prophetic, and like most prophets he paid a price for what he preached, suffering greatly as a result" (143).

The book quotes liberally from correspondence in the pages of *America* and *The Commonweal* (its title had the article then) as people argued pro and con the changes hoped for and some already achieved. A puzzling thing for our contemporaries must be the fierce resistance to the idea of the Church as the mystical body of Christ—a medieval designation for Christ's eucharistic body—which Pope Pius XII's encyclical letter of 1943 did something to allay. One wonders at how profound the ignorance of Pauline teaching of ecclesiologists of the time must have been, so thoroughly concerned were they with the Church's institutional structure. That pope's letter on the liturgy, *Mediator Dei* (1947), was very influential on worship practices, and his 1951 Instruction on the Restoration of Easter Vigil, made mandatory for the West in 1955, was a harbinger of the council's reforms.

There are remarkably helpful sketches of most of the U.S. Catholic pioneers of the liturgical movement, fleshing out Ernest B. Koenker's *The Liturgical Renaissance in the Roman Catholic Church* (1954) and Robert L. Tuzik's much later *How Firm a Foundation: Leaders of the Liturgical Movement* (1990). A special bonus is the chapter "The Liturgical Movement and the Arts," while those on its relation to social justice and education do not have as much to report on. Readers familiar with some of the events described may note a few *lapsus calami*

(machinae). This reviewer was amused to see Archbishop Thomas J. Walsh of Newark described as the great protagonist of liturgy when his sole contributions were friendly support for St. Mary's Abbey in his see city, and hiring Nicola A. Montani as director of church music and the German Benedictine refugees Prior Albert Hammenstede, Damasus Winzen, and Leo von Rudloff for his seminary faculty in 1938. The foundation of a short-lived priory in Keyport, New Jersey, in the 1940s on the farm property of a high school contemporary of this reviewer should be credited to Trenton's bishop William A. Griffin, who for three years was the rector at the Darlington seminary.

This is a serious piece of U.S. Catholic history, well researched and told in a lively fashion. It is marred only by a deficient index which makes tracking a remembered piece of important information a challenge.

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To Advance the Gospel: New Testament Studies. By Joseph A. Fitzmyer, S.J. Grand Rapids, Mich.: Eerdmans, 1998. Pages, xvii + 421. Paper, $35.00.

This is a reprint of the eleven articles published by Crossroad in 1981 under the title *To Advance the Gospel,* complemented by a collection of slightly revised versions of eight new studies in the present volume. An appendix adds remarks on portions of the original eleven articles with updated bibliographies.

The first set of eleven essays includes magisterial treatments of such topics as the virginal conception of Jesus, crucifixion in Ancient Palestine, Qumran evidence on divorce, Paul and the Law, and the Aramaic background of New Testament words such as *Kyrios, maranatha,* and Peter's name *Kephas.*

Five of the new articles deal with various aspects of Luke-Acts, namely its portrayal of Jesus, use of the Old Testament, understanding of Ascension and Pentecost, designations of Christians, and significance of chief priest Sceva in Acts 19:14. The remaining three, listed under "Further Pauline Topics," look at 1 Cor 11:3, Rom 5:12, and conclude with an essay on the resurrection of Jesus according to the New Testament.

All the articles focus on important New Testament problems and combine penetrating analysis with insights often provided by newly discovered texts. The study on divorce according to Matthew's Gospel, for instance, shows that Jesus was not the only one to prohibit divorce in his time, as is often asserted. The recently published text of the Temple Scroll 11Q 57:17-19 clearly prohibits divorce for the king, and an obscure passage from Qumran's *Damascus Document* CD 4:12–5:14 should probably be interpreted in the same way. Furthermore, the exceptive clause of Matt 5:32, forbidding divorce "except for fornication," may be understood as referring to illicit marital unions according to the rules of kinship in Lev 18:6-18, not only on the basis of later rabbinical texts, but on Qumran parallel material as well.

In the essay on Rom 5:12, Fitzmyer marshals examples from many Greek writers to argue for the "consecutive" meaning of Greek *ʾeph ho,* leading to the

translation, "with the result that all have sinned." In line with Rom 5:15-19, this implies that universal sinfulness is due primarily to the sin of Adam but secondarily to the sinful conduct of all humans. Fitzmyer concludes: "Their mortal and sinful condition . . . stems from Adam, but not without its resultant responsibility" (362).

The nineteen articles included in this volume are characterized by the breadth, depth, clarity, and precision for which Fitzmyer is well known. Though some of them make liberal use of Hebrew and Greek, all such texts are immediately translated into English, making the thought of this extraordinary scholar available to the general reader as well. This book is highly recommended for all who wish to gain a solid understanding of the gospel and pauline message.

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Christian Ethics: An Introduction. Edited by Bernard Hoose. Collegeville: The Liturgical Press, 1998. Pages, xiii + 337. Paper, $29.95.

Despite the title, this book is not an introduction to the discipline of Christian ethics or moral theology. Rather its twenty-two separate chapters, written by one Italian and eighteen quite distinguished scholars in the English-speaking world, provide the reader with a brief overview of the present state of the question in various areas of contemporary moral theology. Some of the essays explain how we arrived at the point we now occupy. Others focus more on the questions and problems that lie ahead of us.

Ten chapters comprise the first section of the book and deal with foundational issues in the discipline. Here we find chapters on the use of the Bible in ethics (Tom Deidum), natural law (Gerard Hughes), authority in moral teaching (Joseph Selling), absolute moral norms (Charles Curran), virtue ethics (James Keenan), the human person (Selling), conscience (Richard Gula), fundamental option (Thomas Kopfensteiner), feminist ethics (Susan Parsons), and the distinctiveness of Christian morality (Vincent MacNamara). Except for the chapter on the Bible which runs to some forty-two pages, each of the essays is ten to fifteen pages in length and presupposes a fair acquaintance with the discipline.

The second section of the book turns to questions of applied ethics. Five chapters are devoted to social ethics (Karen Lebacqz on justice; Timothy Gorringe on property; Patrick Hannon on morality and law; Hoose on punishment of criminals; Richard Jones on peace, war, and violence), three to interpersonal ethics (Gareth Moore on sex; Kevin Kelly on divorce and remarriage; Hoose again on truth and lies), and four to medical ethics (Gula on euthanasia; Joyce Poole on reproductive technologies; David Kelly on organ transplants; Aureliano Pacciolla on hypnosis and general anesthesia). Again each chapter is ten to twelve pages in length, with the exception of the chapter on sex, which runs some twenty-five pages, and presupposes some familiarity with the issues being discussed.

The editor, Bernard Hoose, a lecturer in Christian ethics at Heythrop College, University of London, is best known to American readers for his fine book *Proportionalism: The American Debate and Its European Roots.* The group of contributors to this book would, for the most part, share proportionalist sympathies if not always a proportionalist methodology. The majority of authors work out of the Roman Catholic theological tradition, but four are clearly members of Protestant theological traditions. The task assigned to each of the contributors seems to have been to raise questions which arise today either from new scientific data and technological possibilities, as is the case for the chapters on sexual and medical issues, or from various philosophical challenges to traditional moral arguments and justifications. This latter challenge is conspicuous in the chapters dealing with the use of the Bible, natural law, the human person, absolute moral norms, and, of course, virtue and feminist ethics.

One notable feature of the vast majority of the essays is the lack of attention paid to what one might think of as specifically theological sources or warrants for the positions espoused by the authors. Except for Richard Gula's chapter on euthanasia, in which he makes abundant reference to Pope John Paul II's encyclical letter *Evangelium Vitae,* almost no attention is paid to official Church teaching, especially to *Veritatis Splendor,* John Paul II's letter on moral theology. All the authors have absorbed the warnings about the misuse of Scripture in ethics contained in the first chapter of the book and have radically eschewed proof-texts or any direct appeal to the authority of Scripture. Understanding Christian morality, for these authors, is essentially a work of human reason done against a broad horizon of faith.

The great value of the book for persons engaged in pastoral ministry to professional people in today's world is its insightful wrestling with the very real questions and objections that arise for many Christians and non-Christians alike as they try to understand and live more traditional moral views. Pastoral ministers may well find the section on applied ethics more immediately relevant to their concerns, but they would be well advised not to pass over the more foundational essays.

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Euthanasia and Physician-Assisted Suicide: Killing or Caring? By Michael Manning, M.D. New York/Mahwah, N.J.: Paulist Press, 1998. Pages, iii + 120. Paper, $8.95.

The author (a recently ordained priest and formerly practicing physician) offers a concise, accessible, not-overly-technical primer on the subject of euthanasia and assisted suicide. While his Catholic roots and preferences are evident throughout, Manning offers a reasonably fair eighty-eight–page overview of the key moral and theological elements in the euthanasia debate.

Divided into nine short chapters, the book offers: (ch. 1) helpful definitions of terms, with particular focus on the disputed concept of "passive euthanasia"; (2) a brief survey of Western philosophical and Catholic ecclesial positions across the centuries, followed by brief treatment of key themes in the ongoing moral debate; (3) self-determination/autonomy; (4) mercy and compassion toward the dying; (5) killing vs. allowing to die; (6) the Common Good as an antidote to *absolute* autonomy; (7) the slippery slope argument, with special focus on Nazi Germany and the recent policy in the Netherlands; (8) the physician's self-identity and professionalism; with (9) a brief final chapter summarizing Manning's own pro-life, anti-euthanasia conclusions.

Eighteen pages of endnotes follow (196 in all), plus a thirteen-page contemporary bibliography. His sources tilt toward anti-euthanasia literature with prominent Catholic and/or "conservative" ethicists—Lisa Sowle Cahill, Daniel Callahan, John Paris, Leon Kass, M. Cathleen Kaveny, Kevin O'Rourke, William F. May, and Richard McCormick—being cited most often. The Catholic Physicians' Guild's journal *Linacre Quarterly* is cited as the source for numerous bibliographical articles.

The book's strengths are its brevity, the succinct overview of key moral concepts, and its generally fair treatment of the arguments for both sides in each area of the debate. As an undergraduate, senior high, or seminary text or for general reading and adult education discussion groups, it is a valuable monograph. Libraries would be well advised to catalogue this with other general resources on the topic, like Gula's *Euthanasia* (1994) and Hamel's *Choosing Death* (1991).

Its weaknesses include the fact that chapters are decidedly uneven in length, depth, and degree of nuance. For example, contrast a three-and-a-half–page chapter on the *common good* with eighteen pages devoted to the *slippery slope argument,* arguably a weaker and less compelling ethical linchpin. Manning's borderline obsession with the medical atrocities of Nazism and his parallel concerns about current Dutch euthanasia practices garner far more space than other equally cogent arguments. Likewise, John Paul II's *Gospel of Life* fills four pages of a twenty-page history of ethics, almost half of Manning's survey of the Catholic tradition.

In the "I did my reading carefully" category, I found two minor errors that a copy editor should have caught. The author refers to former Hastings Center president Daniel Callahan as "Dan," a tad informal for an academic survey (37). He also cites Cardinal *Robert* M. Mahony in his bibliography (115). I believe he is referring to Los Angeles' Cardinal *Roger* Mahony.

All in all, this is a well-done, Catholic-oriented, middle-of-the-road attempt to present the moral arguments *for* and *against* euthanasia and physician-assisted suicide. While its origin *may* have been an M.Div. or licentiate thesis, Manning's first book bodes well for his future as a physician–priest ethicist, commentator, and practical/pastoral educator.

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Misa, Mesa, y Musa: Liturgy in the U.S. Hispanic Church. Edited by Kenneth G. Davis, O.F.M., CONV. Schiller Park, Ill.: World Library Publications, 1997. Pages, 131. Paper, $6.50.

The alliterative title for this book comes from a *dicho* or saying describing the elements always present at an authentic Latino celebration: *Misa* (Mass or prayer), *mesa* (table or food), and *musa* (the "Muse"—music, poetry, drama). Evoking a saying such as *misa, mesa, musa* is an appropriate way to entitle the present collection of essays on Hispanic liturgy since this volume provides more of an impressionistic and contextual approach to the "spirit" of Hispanic worship rather than a systematic overview of its various components. This is a book for someone—especially a non-Hispanic—wishing to delve into the area of Latino worship for the first time. It also challenges pastoral agents new to Hispanic ministry to think about serving Latinos in a culturally sensitive way. Most of the articles presuppose little knowledge of or experience with the Hispanic community. There is even a helpful glossary at the end compiled by Paulina Hurtado and Sylvia Sanchez defining basic vocabulary used in the articles in the event that the meaning of the Spanish expression is not clear from the context.

The collection begins with three very fine contributions. The first, by Bishop Ricardo Ramírez, begins by naming many of the basic issues involved with ministry and worship in a multicultural community. He describes the task of building parish faith communities as essentially a dialogical enterprise which requires beginning with the faith experience of the people. In this, the bishop presents a method of pastoral/liturgical ministry that finds echo in practically all of the following essays. Sr. Rosa María Icaza's article on liturgical inculturation presents a practical "liturgical" examination of conscience on inculturation for those who prepare liturgy in the Hispanic community. Jaime Lara's short history of the origins of Hispanic popular religion is a well-written and concise summary of the history of the relationship between the official liturgy of the Church and popular religious practices which still embody and express so much of the Latino religious imagination.

The following articles dealing with a Hispanic approach to the Liturgical Year (José López), a fascinating glimpse into saints and syncretism in the Cuban setting (Juan Sosa), and a fine article on the sometimes vexing pastoral challenge of the Quinceñeara celebration (Raúl Gómez) all deal with constructive responses to these popular expressions of the faith. It is easy to see why the editor chose to republish three of the articles in this volume.

Arturo Pérez-Rodriquez' insightful meditation on liturgical ministry in a Latino context, Timothy Matovina's call for cultural sensitivity in ministry, and Mary Frances Reza's wrestling with music in a multicultural parish are all excellent examples of pastoral reflections done by ministers who have both experience and sensitivity to the issues. The collection is rounded out by articles on pastoral care (Sally Gómez Kelly), presiding in Spanish as a second language (Ken Davis), and Spanish phonetics for church musicians (Lorenzo Florian).

This book is a fine complement to other recently published works on Hispanic liturgy and pastoral/theology, such as Elizondo and Matovina's *Mestizo Worship: A Pastoral Approach to Liturgical Ministry.* My only regret about *Misa,*

Mesa, y Musa has to do perhaps with the editor's laudable goal of presenting a text that is non-technical and accessible. In addition to the basic bibliography prepared by Doris Turek, it would have been helpful to the reader to have been supplied endnotes with more extensive bibliographical references, especially in Lara's historical study and in the articles which were previously published. Other than that rather small quibble, this collection of essays is a good contribution to the growing literature on Hispanic liturgy in the United States, and would well serve audiences as diverse as parish liturgy and discussion groups as well as ministerial students interested in a culturally sensitive approach to ministry within the Latino community.

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Pure Heart, Clear Conscience: Living a Catholic Moral Life. By James Keating. Huntington, Ind.: Our Sunday Visitor, 1999. Pages, 120. Paper.

The forty-year renewal of moral theology in this century has led to a reunion of spirituality and ethics following a long hiatus provoked by the manualist tradition. The plethora of literature that has emerged linking prayer, Scripture, virtue, and discipleship with the moral life is indicative of the intrinsic connection between these realms. Much of the writing, though, has been by and for professional ethicists with less attention given to the average Catholic. This concise and clearly written book is a step toward filling that gap. The author, himself a married layman and associate professor of moral theology at the Pontifical College Josephinum, has written with heartfelt simplicity to appeal to lay Catholics who seek holiness in the midst of their everyday life.

The book is a rumination on the well-known saying of St. Augustine, "You have made us for Thyself and our hearts are restless until they rest in Thee." Although these words first appear about mid-way through the book, Augustine's central moral questions (What do I love? What is the object of my desire?) are raised in one form or another in each of the eight short chapters. The author's response is that it is the authentic moral life that can pacify the restless heart. What is the authentic moral life? Being in right relationship with God, allowing God's love to affect us. Being good is our heart's desire and it is in the context of the family and the Catholic faith community that we can best purify our hearts to be oriented toward God. It is the parish and family which facilitate growth in virtue and holiness.

Chapter 1, "Is It Boring Being Good?" introduces the reader to the topic by way of a dialectic, describing three distortions of the authentic moral life—pornography, gossip, and selfishness—which cannot satisfy the restless heart. Chapter 2, "Worship and the Virtue of Listening," explains three vital areas for Christian conscience formation: growing in awareness of the formative value of worship; listening to who or what we love; and self-discipline to correct the bad habit of listening to less ennobling objects of love. The third chapter,

"Forming a Christian Conscience," stresses the importance of the Catholic community in fostering moral conversion and aiding people to live a life of holiness: "One cannot become good as a Christian without the Church" (46). The restless heart will remain discontented unless it is brought into an encounter with Christ in the worshiping community and especially through the Eucharist. Focusing one's attention on Christ enables us to be good and thus live with a clear conscience. Chapters 5 and 6 expand upon this theme and further discuss the need to pay attention to what we love—to the voice of God in prayer, Scripture, worship, doctrine, the saints, and those with whom we are in close relationship. In Chapter 7, "Our Religious Identity as a Source of Moral Goodness," the Christian mysteries of crucifixion, resurrection, Eucharist, and love are offered as the context out of which the Christian draws the power and ability to be good and to choose rightly. There is also a chapter on sin (wrong objects of love) and forgiveness which is the fruit of a life entrusted to Christ. The concluding chapter, "Struggling to Be Good," explores some of the difficulties Catholics may have with controversial moral issues and offers suggestions for guidance in pastoral ministry.

Interspersed throughout the book are personal and familial anecdotes that illustrate these points, some better than others. In fact, fewer anecdotes and a more thorough treatment of complex ethical themes such as conscience, sin, and moral discernment would have better served the "ordinary" Catholic lay person to whom this book is directed. A bibliography of references for further study also would have been beneficial.

Nevertheless, the author has made a contribution by illustrating the relationship between morality and spirituality in our everyday experience, particularly in family life. He has made practical sense out of ethical concepts that oftentimes remain too abstract and, as such, have little chance of satisfying the restless heart and purifying the heart's desires.

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Never Forget: Christian and Jewish Perspectives on Edith Stein. Edited by Waltraud Herbstrith and translated by Susanne Batzdorff, with a foreword by William Cardinal Keeler. Washington, D.C.: ICS Publications, Institute of Carmelite Studies, 1998. Pages, xvi + 304. Paper, $11.95.

The literature on Edith Stein, who was canonized by Pope John Paul II on October 11, 1998, as St. Teresia Benedicta a Cruce, has grown substantially since her beatification by the same pontiff in 1987. Stein's own voluminous literary output in German began with her doctoral dissertation "Zum Problem der Einfühlung" ("On the Problem of Empathy") defended *summa cum laude* at Freiburg University in 1916. She continued writing up to her final days in the Cologne Carmel before her deportation to Auschwitz on August 9, 1942. Her philosophical works include phenomenological essays on psychological topics,

on political philosophy, and on the ethos, spirituality, and education of women. She produced German translations and phenomenological interpretations of the philosophy of St. Thomas Aquinas as well as translations from English of the letters and diaries of Cardinal Newman. Also preserved are her many letters to her friends, especially those involved in the phenomenological movement, a recollection of her *Life in a Jewish Family,* and an unfinished work on John of the Cross, *The Science of the Cross*. To date, Herder Publishers has issued eighteen volumes of Stein's works in its German-language editions. The Institute of Carmelite Studies has published several volumes of English translations of Stein, but much of her work remains available only in German.

The beatification and canonization have also occasioned the writing of books and articles *about* Stein, in German and other languages. In 1990, following the canonization, Sr. Waltraud Herbstrith of the Edith-Stein-Karmel in Tubingen, Germany, collected and edited various "Christian and Jewish Perspectives" on Edith Stein and published them as *Errinere dich—vergiss es nicht* (Annweiler/Essen: Plöger Verlag). Translated into English by Susanne Batzdorff, Stein's niece and a Stein scholar in her own right, *Errinere dich* was published as *Never Forget* in 1998. The essays and remembrances of the German edition explored "the broad spectrum of Jewish and Christian opinions on the controversy" of Stein's life, conversion, death, and canonization. The translation, however, was augmented by several original English-language essays which outline the beatification and canonization processes, and which provide sensitive reflections on Jewish-Christian relationships. Forewords and introductions are followed by a chronology of Stein's life and by two pieces by Batzdorff on the legacy of Stein to her Jewish family. The seventeen subsequent essays come from the hands of friends, colleagues, and family members. These contributions present a diversity of views and understandings of Stein's life and work, and contain many details that augment her biography. There follow the four pieces especially written for the translated edition: a discussion of Edith Stein in the light of contemporary Catholic-Jewish dialogue; reflections by both a rabbi and a Catholic priest on the canonization; and an excursus on the canonization miracle and its investigation.

Part II of *Never Forget* contains thirty-three personal reminiscences of Stein. These memoirs remind the reader of the power of Stein's personality which positively affected so many diverse people, Jews and Christians, professors and students, priests and religious, and eyewitnesses to Stein on her journeys to Holland and to Auschwitz. Of especial interest are the reminiscences of various colleagues and leaders in the phenomenological movement. Herman van Breda, O.F.M., who rescued the Husserl manuscripts from Nazi Germany, writes: "Edith Stein . . . had the extraordinary talent to be tuned in to those people who encountered her, with an alert, empathetic attention." This sentiment is echoed throughout the book. Many of these reminiscences reach back to encounters and conversations with Stein from the early 1930s and also contribute to the Stein biography.

Sixteen pages of useful and careful notes follow the reminiscence section. There is also a select bibliography of English translations of Stein's works and of works in English about Stein, and an index of the entire work. Several appealing black-and-white photographs appear throughout the book.

The diversity of authorship and the vagaries of memory produce a certain unevenness of style and value for the readers of *Never Forget*. Nonetheless, it is a book that will appeal to all those who have an interest in Stein, in the Jewish-Christian dialogue, and in the history of phenomenological philosophy in the twentieth century. *Never Forget*'s humane and civilized perspective on Jewish-Christian relations, as well as its sober reminder of the horrors of the Nazi era, are among the book's great strengths. Susanne Batzdorff captures the human dimension of controversy when she writes, "We who are tied to our aunt by bonds of family cannot read this book without pain, because we cannot get over the tragic outcome of this promising and hopeful human life."

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What's past is prologue.

William Shakespeare, *The Tempest*

Past and to come, seems best; things present, worse.

William Shakespeare, *Henry IV*