

BOOK REVIEWS

The Priestly Office: A Theological Reflection. By Avery Dulles, S.J. New York: Paulist Press, 1997. Pages, viii + 81. \$7.95.

Avery Dulles's love of the priesthood shines through on each page of this short book. For his loving dedication and for the book's service to the priesthood today, we are once again in debt to this outstanding theologian. Still, this is not a book which intends to add much that is novel to the discussion on ordained ministry. Its theological focus continues to be what Dulles has defended now for several years—the representative character of the priesthood or the priest as a public agent of Christ and the Church.

The five chapters represent the author's lectures on the priesthood at the National Institute for Clergy Formation held at Seton Hall University in the summer of 1996. Chapter 1 deals with the place of the priest in the Church and the special context of that question in the light of current debates about the priesthood. Dulles gives a fair treatment of what he calls "the two kinds of priesthood"—common and ministerial—both rooted in Christ's own priesthood. However, he tends to emphasize the difference between them rather than their being mutually ordered toward one another, a point article 10 of *Lumen gentium* equally stresses. This emphasis permits Dulles to develop his representational understanding of the ordained priesthood. "The ministerial priesthood involves a public representational function rather than a personal giftedness." On the one hand this moves consideration of the ministerial priesthood away from exclusively cultic actions to include preaching and pastoral activities, but it seems to exclude the rest of the Church from publicly representing Christ to each other and to the world. Here, Dulles identifies his theology of the ordained priesthood with the famous definition of the priest given by Archbishop Pilarczyk in 1990: the priest is a "representative and agent of Christ, the head of the Church, and therefore . . . [a] representative and agent of the Church community before God and the world."

In Chapter 2 Dulles gives an excellent overview of magisterial and theological opinion on the priest as minister of the Word of God. By placing the chapter in this position, Dulles clearly communicates the centrality of this activity of the priest. This is an important contribution since Catholics continue to need to be reminded of the importance of the Word in their personal and communal faith life. It does not hurt either to inform our brothers and sisters in the Christian faith of our commitment as Catholics to God's life-giving and liberating Word.

Chapter 3 picks up on the priestly ministry of worship. It is here that the term "agent" in Dulles's representational definition of the priest emerges with clarity. Through ordination the priest receives a "double empowerment." Christ and the Church act through him in a unique way. The sacrament of Orders confers this "power" and its twofold dimension—Christological and ecclesial. This power comes to particular expression in the sacraments of

penance and the Eucharist in which the priest clearly acts for the Church “in the person of Christ.” For Dulles, the true heart of priestly ministry is found in sacramental and liturgical activity which hold “a preeminent and indispensable place in priestly ministry” and for this reason “give a properly priestly tone” to all the other activities of ordained ministry. There can be no doubt that to Dulles the cultic, i.e., sacramental, liturgical, and especially the eucharistic, activity of the priest is the very center and summit of priestly ministry.

Chapter 4 develops the pastoral activity of the priest by reporting on the thought of Vatican II and important contemporary theologians. Dulles’s earlier distinction between “office,” i.e., the ministerial priesthood as representational, and “charism,” i.e., the ministry of all the faithful, comes home to roost at this point. To his credit, Dulles insists in this context on the servant character of the exercise of such priestly power, and there is much wisdom in his observations. However, he can communicate the need for service and priestly charisms only at the level of exhortation. In the end, Dulles’s representational theology of the priesthood is fateful to the two mutually ordered expressions of the priestliness of the People of God: “In delegating responsibility he [the priest] will have to let others exercise some degree of authority, but the unity of the Church requires that ultimate authority, under God, rests in the pope, the bishops, and the pastors appointed by them.” To Dulles’s credit, he stresses the evangelical or missionary character of all pastoral activity directed not just at the flock within the fold, but to society in general and its expressions of cultural values. Highly commendable, too, are Dulles’s words on the ecumenical ministry of priests.

Dulles concludes with a chapter on priestly discipleship. The author appears to achieve a better synthesis of the personal and the public or representational in this chapter. Priestly holiness is apostolic holiness, yet not at the expense of a deep relationship between the priest and Christ. Here Dulles clearly rises above dichotomous thinking to a deeper level of synthetic or unified thought. With regard to priestly spirituality, Dulles stresses prayer, the Eucharist, and the voluntariness of discipleship lived out in poverty, obedience, and celibacy as valid expressions for our day of the radicalism of the gospel message. Nevertheless, in this chapter Dulles freely makes one-sided statements regarding North American culture as too secular, too activist, and too indulgent for it to be a fruitful field for priestly vocations. This is too simple an explanation for so complex a social reality.

I have attempted to show how Dulles’s theology of priestly representation fails at many critical points in his presentation. This does not mean that much of what he says is without merit and spiritual sustenance for today’s priest. There is a great deal to be learned from reading this book. Still, Dulles’ playing off of ontological versus functional views and office versus charism seriously limits the usefulness of his argument.

I would like to share a brief reflection on Dulles’s tendency to contrast the ontological and the functional modes of thinking about the priest. Even formerly, the dogmatic tract on Christ distinguished two moments of this mystery, viz., the christological/ontological/personal and the soteriological/functional/social. The objection in the past was to their separation, not to the valid insights each brought to the underlying mystery. In an analogous way, I think we can

see the priority of the soteriological/functional today without attributing any lack to the christological/personal element. The mystery is in the relationship of these two dimensions and not in their being considered dichotomously. In one era, priority will be given the personal/ontological; in another, the social/functional. Both approaches are correct so long as we keep them in a tense relationship to each other. Can we not rethink the ministerial priesthood in an analogous way, which today will tend to stress the functional dimension, not at the expense of the personal/ontological, but in complementarity to it? If we do so, the way we approach specific problems of ministry in the Church, e.g., the law of clerical celibacy, will receive notably different answers.

What might have been the result if Dulles had invoked his prestige as a theologian of world rank to courageously pose the truly vexing questions of ordained ministry? The book would be less popular, less devotionally inspiring perhaps, but of inestimable service to the priesthood in the long run. The real issues, regretfully, are simply avoided and hence postponed for another day.

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Spirituality and Morality: Integrating Prayer and Action. Edited by Dennis Billy, C.Ss.R., and Donna Lynn Orsuto. New York: Paulist Press, 1996. Pages, 168. \$14.95.

There is renewed interest by moral theologians to seek the spiritual roots of virtue and right behavior. This interest appears at a time when moral theologians are exhausted over the thirty-year dialogue on moral methodology and the role of ecclesial authority in relation to the moral theologian. This book, along with Mark O'Keefe's *Becoming Good, Becoming Holy* (Paulist, 1995), stands within the initial collection of what appears to be a publishing trend in the discipline. Popularly this trend can be traced back to Michael Duffey's book, *Be Blessed In What You Do* (Paulist, 1988). Theologically it can be traced to the seminal thought of Bernard Häring and Enda McDonagh whose writings on prayer and ethics heralded this renewed interest immediately prior to and after the Second Vatican Council. Other theologians such as James Keenan have taken up explicit interest in this conversation with essays that have appeared in scholarly journals.

In this current work the finest essay is "The Unfolding of a Tradition" by Dennis Billy. In it he surveys the history of how morality and spirituality have related to each other during various periods of Church history. Billy lays out "a valuable touchstone or point of departure from which further reflection on the relationship between spirituality and morality . . . can take place" (16). With the demise of absolute trust in reason by way of deconstructionism, Billy sees an opportunity within our current culture to retrieve discarded elements of theology and spirituality, and seek a reintegration of the moral and the spiritual (24). There now appears a chance to look again at prayer, mysticism, devotion, and worship as experiences of the fullness of human presence before

the divine in our search for what is good. Billy points out that future research in the area of spirituality and morality may include exploring how God and person are in relationship, the idea of rationality, saints and virtue, prayer, liturgy, natural law, and other themes. Here he outlines these perennial topics that, when reflected upon, serve to unify the human search for what is good in the sight of God. This short but dense essay will bear fruit for years to come for those who study the interaction between the moral and the spiritual.

Another highlight of *Spirituality and Morality* is Brian Johnstone's essay on conversion. Johnstone has contextualized the relationship between the moral and the spiritual in the concrete experience of people's real lives. He utilizes the conversions of Edith Stein and Bartolome de Las Casas as illustrative of how the spiritual and moral interpenetrate in conversion from sin and in turning toward deeper faith in God. Employing the thought of Bernard Lonergan as a framework for understanding conversion, Johnstone encourages using the lives of the saints as sources for theological reflection. This kind of study will become one of the most fruitful avenues by which moral theology can approach what it shares with spirituality. Within the converted person is the "unified experience" that both moral theology and spirituality share (45). For the moralist a key question becomes, "What are the normative implications of conversion?" Johnstone admits and outlines in good detail the limits of a spiritually-imbued morality in that there are no easy answers to moral dilemmas simply because one has religious vision. He holds that both morality and spirituality must be present, however, in a "living tradition" that guides one into the transcendent even while embracing the contingencies of history. This essay underscores the vitality that can come to moral theology if it attends to reflection upon the lives of those saints the Church lifts up as good and holy. And, Johnstone's essay nicely complements Donna Orsuto's contribution, "The Saint as Moral Paradigm."

Kevin O'Neil's essay on "Forming Right Relationships" is another worthy contribution to note. He sketches a summary of psychological and moral development theory in order to underscore the relational identity of the human person. Building on the work of Plato, Aristotle, and Augustine, O'Neil contextualizes right relationships under the rubric of friendship. "True friendship orients a person toward the good embodied in another human being. . . . Far from pulling people away from human friendship, friendship with God graces human beings to live virtuous lives" (110).

Other highlights in the text are the essays by Christopher O'Donnell and Jon Michael Joncas on prayer and ethics. The weakness of this collection, if there is one, is the uneven feel of the eight essays. They range from the more scholarly (Billy) to the more popular (Orsuto). The text would work well as a collateral book within a fundamental moral class or perhaps in an adult education group; I am using it in a seminar on ethics and spirituality along with other material. It is very readable. I hope that moralists will take Billy's suggested areas for further research seriously and continue this invigorating conversation between moral theology and spirituality.

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Deeply Woven Roots: Improving the Quality of Life in Your Community.

By Gary Gunderson. Minneapolis, Minnesota: Fortress Press, 1997. Pages, xv + 135. Paper, \$15.00.

Recently, in the face of declining public will to maintain government sponsored services for the poor, many are calling upon churches to shore up various parts of the fraying social safety net. At the same time, public interest in the relationship between healing and spirituality is growing. The author of this book is a devout Baptist minister who has been an active member of a very progressive congregation for many years. He is currently the director of operations for the Interfaith Health Program of the Carter Center in Atlanta. He has substantial experience helping local congregations to implement a wide variety of health projects. However, despite the timeliness of the topic and experience of the author, this book falls somewhat short of its promise.

The book has a straightforward structure. After an introductory chapter, Gunderson devotes eight successive chapters to what he identifies as the eight major strengths of local congregations: their ability to accompany individuals (especially the alienated); to foster connections; to convene people; to connect individuals and institutions; to provide sanctuary; to give blessing; "to story"; to pray; and to endure.

Gunderson makes some good points. He boldly asserts that "the root health problem is alienation and meaninglessness" (p. 4). He gives an insightful critique of the individualism that characterizes much of the contemporary interest in spirituality and health. He notes the magnitude of the crisis in religion and health care in America. Politicians are asserting that more aspects of health care for the poor should be taken over by churches in an era when economic pressures will force the sale or closing of nearly half of the religiously affiliated hospitals in the U.S.A. over the next ten years. Gunderson has some sensible advice for the leaders of congregations interested in grass-roots collaborations. For instance, he suggests an exercise in which a congregation might "map" its many connections with other institutions, looking for both strengths and omissions. And for those unaware of the phenomenon, Gunderson gives a good, brief description of the parish nursing movement.

But these important points are often lost in a sea of jargon and vagueness. The noun, "story," for instance, is turned into a verb. Some sentences are so full of jargon that they barely make sense. For example, he writes, "What we find is that long before systematic analysis congeals and negotiated unity emerges, communities can move together around problems and opportunities if people are nurtured in their faith to look for God amid the emerging connections" (p. 54).

Strikingly, although listed in the Fortress Press "Religion/Health Care" series, the book contains only occasional references to preventive care and public health. Some significant issues for the churches in health care are simply overlooked. For example, no attention is paid to the fact that it seems almost impossible for grassroots volunteer organizations of laypersons to replace the health-care services that are being systematically stripped from the poor in this country. Congregations can effectively meet the needs of the poor for food, clothing, and shelter through relatively unskilled, labor-intensive volunteer

activities. Congregations can even hold health fairs. But treating schizophrenia, providing magnetic resonance imaging scans, and performing appendectomies seem to be quite different matters.

The book is neither a theoretical discourse, nor a simple, how-to handbook. It is neither a work of spirituality, nor of theology, nor of biography, nor even a description of the health-related projects of the Carter Center. It is much more a book of general advice about running a certain style of "activist" congregation that gives occasional examples of health related projects carried out by such congregations.

Overall, I was quite disappointed, especially because I suspect that the author has lots more to say. He is obviously a thoughtful, deeply committed Christian with a wealth of experience to share. But little of that comes through in this book. My advice to pastors and lay leaders interested in health projects would be to give the author a call at the Carter Center (404-614-3757), or send him an e-mail (ggunder@emory.edu), or check out the web page for the Interfaith Health Program (www.ihpnet.org), or sign up for their discussion group (MAJORDOMO@synasoft.com—typing in subscribe ihp-net <your e-mail address>). Asking direct questions, getting started on a health project through a local parish, and doing the necessary networking are what the author urges anyway.

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A Window to the Divine: Creation Theology. By Zachary Hayes, O.F.M., Quincy, Ill.: Franciscan Press, 1997. Pages, 100. Paper, \$9.95.

In his book *A Window to the Divine: Creation Theology*, Zachary Hayes offers a clear, insightful analysis on the religion-science dialogue with a view to retrieving an authentic Christian and christocentric creation theology. The author states in his preface that it is possible for contemporary believers to sense a remarkably rich communication of the divine mystery precisely through the insights of science (x). This belief is the basis of an attempt to formulate a doctrine of creation based on the synthesis of religion and science.

A revision of his original *What Are They Saying About Creation?* Hayes's present work attempts a sketch of what a religion-science synthesis might look like at the present time. He admits that his personal roots in the tradition of Franciscan theology influence his thought. While the roots are obvious, they are not imposing, as Hayes skillfully weaves creation and Christocentricity into an evolutionary dense and complex universe. He argues that this is the route we must take if we are to address the environmental issues that plague human society at the present time (xi).

The structure of the book is straightforward. Beginning with a discussion of science and religion as disciplines, Hayes proceeds to examine the traditional basis of the creation doctrine based on Scripture and the Fathers of the Church. He then attempts a restructuring of this doctrine focusing on the work of R. Pendergast. The subsequent section on creation and evolution offers a lucid

and succinct discussion of the pending problems and questions. Typical of his theological acumen, Hayes enters into the scientific arena without losing sight of the Christian tradition. He discusses, for example, the question of monogenism versus polygenism highlighting the fact that the sinful condition of humanity is an historical state rather than an essential condition (51). He clears the ground on original sin by examining the Genesis texts in light of evolutionary biology and then sets out to identify major shifts in Christian thinking on this doctrine. Hayes appropriates Franciscan christocentricity not only to articulate a new shape for the doctrine of creation but also to reformulate the doctrine of sin through efforts dealing with evolutionary thought patterns.

Although christocentricity appears throughout the text, it is in the final synthesis that it takes on a significant role. Hayes elucidates the meaning of cosmic christocentricity indicating that God creates towards an end, and that end embodied in Christ points to a Christified world (90). Referring to the work of P. Teilhard de Chardin, he states that what appears to the sciences as a process of cosmogenesis is seen from the perspective of faith to be a process of Christogenesis. The universe is bound in a mystery of love, the perfection of which is found in Christ.

Although the book on the whole is illuminating, I found the final synthesis to be the most rewarding. It is here that Hayes's deep roots in the Franciscan tradition nurture the entire discussion on creation in a scientific world. He reformulates the doctrine of sin not as a "mere infringement of a law extrinsic to our nature but as a failure to realize the potentiality of our nature itself" (93). He describes humanity as a history of response to the lure of God's love, and the significance of Christ as the call to universal community.

Hayes' short but insightful book draws the reader into the complex worlds of religion and science, exploring the question of creation in a comprehensive manner. It is a helpful text for any course on religion and science. He concludes that both disciplines must face the mystery that is our world and the even greater mystery of God to which the world points. Once again this remarkable scholar has produced a remarkable book. Zachary Hayes continues to lead us into the heart of the mystery.

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Bioethics: A Primer for Christians. By Gilbert Meilaender. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1996. Pages, 120. \$10.00.

Stewards of Life: Bioethics and Pastoral Care. By Sondra Ely Wheeler. Nashville: Abingdon Press, 1996. Pages, 126. \$12.95.

These books have much in common. Both are directed to the general reader rather than the professional ethicist. Both discuss bioethics from a self-consciously Christian perspective. Both explain this perspective in terms of Christian vision. Yet, they are quite different books in outlook. In fact, each points to the shortcomings of the other.

The format of Meilaender's book is more traditional, and because of this the book is possibly more accessible. After a short description of Christian vision, understood partly as a dialectic between human freedom and finitude, he discusses a variety of bioethical issues: assisted reproduction, abortion, genetic screening, euthanasia, and assisted suicide, refusal of treatment, substituted judgment, organ donation, and human experimentation. Although the author calls the book a "primer," it is more polemical than descriptive. He says at the outset that, in an effort to secure public consensus, bioethics has developed into a "lowest-common-denominator ethic" (x). As an antidote, he proposes his ethics based upon Christian vision. He adds, however, that "an ethics shaped by Christian vision will, in its general form, be what moralists term 'deontological,'" an ethics of duty (5).

Working from this presupposition, Meilaender voices traditional questions regarding the definition of death, end of life decisions, abortion, and methods of assisted reproduction. In doing so, he offers thought-provoking turns of phrase, challenging certain general assumptions. He discusses the moral meaning of the biological bond between parent and child, suggests that prenatal diagnosis can already be an act of separation of mother from unborn child, and seeks to reformulate the discussion of terminal illness into one of "irretrievable dying."

The work, however, rests on a profound suspicion regarding both medical progress and the direction of ethical reflection on this progress. His Christian vision has little tolerance for gray areas. His strong deontological outlook leads rather to a series of proscriptions, sometimes more rhetorical than the result of argument, and often introduced by phrases such as "Christians do not" or "Christians should have little sympathy for."

There are also some specific difficulties with the book. Comments he makes in his section on genetics are wrong or at least confusing (e.g., "We get a copy of each of our genes from both our mother and our father. Usually both copies of a gene *are the same*" [40, my emphasis]). Similarly, his discussion of the traditional distinction between ordinary and extraordinary means does not discuss the criteria upon which the distinction was based. Fearing a movement toward euthanasia, he simply states that for Christians it is not wise to make use of a living will (85), but he does not offer any alternative, saying nothing at all, for example, about the durable power of attorney for health care. There are also some surprises in the book. Given his general deontological outlook, one might not expect the way in which he treats truth-telling or the exceptions he allows when discussing abortion.

The format which Wheeler employs is engaging, but it limits her endeavor. In a manner similar to that of Meilaender, she begins with a discussion of the Christian vision. She then takes four principles as the core values of contemporary bioethics—autonomy, non-maleficence, beneficence, and justice—and shows how the discipline views the principle and how Christian vision adds to and at times criticizes the point made by ethics. This is followed by four case studies and a final chapter suggesting ways in which pastors may be of assistance to hospitalized patients and their families "as they reclaim their own experience from the efficient alienness of the hospital" (94).

The major section of the book is devoted to a dialogue between the principles of bioethics and Christian vision. Discussing each of the four principles, she follows a method of critical correlation, allowing both the discipline of bioethics and Christian vision to clarify and to challenge each other. This method allows her to show the complexity of the concepts and to respond to them in a manner that engages human experience, a way that is cut off from Meilaender.

The major difficulty of the book, however, as an introduction for the non-specialist is that there is no systematic treatment of the issues themselves. The chapter on principles only addresses issues in a rather summary fashion and not with the depth which one would have wished. In the lengthier treatment of cases, all the cases chosen deal broadly with the area of death and dying. One would have expected a more diverse choice of material here.

The book's final chapter tries to engage pastors, showing their importance for patients and their families who find themselves in the hospital. Wheeler talks of such ministry in terms of a ministry of presence, that of interpreter, and finally as witness to the gospel. This final chapter is engaging, but does not seem to fit with the rest of the work.

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The Archaeology of Early Christianity: A History. By William H.C. Frend. Minneapolis: Fortress Press, 1996. Pages, 412. Cloth, \$39.00.

As a field of study, archaeology is a little more than one-hundred years old. The various sub-disciplines of archaeology, e.g., biblical, classical, early Christian, New World, have undergone remarkable developments in this relatively short period. The story of this discipline's growth is as important and engaging as the description of finds made during excavations. W.H.C. Frend, a leading church historian, has done a remarkable job in telling the story of the role of archaeology in illuminating early Christianity.

Unfortunately, the popular interest in "the secrets of the past" that archaeology supposedly has uncovered has led to a spate of books that are better examples of sensationalism than scholarship. This is not one of them. Frend has written a serious book that will be appreciated by his colleagues in church history. The author's style is absorbing enough to engage a more general audience, though the reader should have more than a passing acquaintance with early church history.

Frend sets the scene with chapters on the interest shown in the material culture of early Christianity during the Byzantine period and the Renaissance. A chapter on the Napoleonic period shows how France's military adventures in Egypt became an opportunity to rediscover and explore the pharonic culture. Later European archaeologists came to North Africa to reconstruct the Christian culture of the region before the coming of Islam. Unfortunately, the zeal for finds, especially inscriptions, was not accompanied by a scientifically

developed method of excavation. The result was a significant and permanent loss of important archaeological data.

Ideological concerns—both religious and political—also harmed the archaeological enterprise. Frend shows how scholarship did not escape the rivalries and antipathies of contending European powers and the apologetic concerns of Catholic scholars. It was not until the middle of the twentieth century that advances in archaeological technique began to lessen the influence of ideology and change archaeology of early Christianity from a form of Catholic apologetic to a genuinely scientific discipline.

Frend sees two principal contributions that archaeology has made to the study of Christian origins. First, excavation has shed light on the transitional periods in the history of the early Church: the third, fifth, and seventh centuries. Second, archaeology has allowed non-orthodox movements to speak for themselves. Texts from these movements were often systematically destroyed in antiquity and the positions taken by adherents of these movements were often caricatured by orthodox theologians.

The author points out some problems faced by archaeologists of early Christianity. First, there are tensions with some classical archaeologists who hold that believers cannot be objective in their analyses. Second, the sheer volume of material makes it difficult for any one person to have this material under control. Thousands of sites in Syria-Palestine, Israel, Europe, North Africa, Turkey, and Greece have yielded an enormous amount of material that still needs careful study and interpretation. Third, the population growth has threatened the integrity of ancient sites. Fourth, what Frend calls the “academic industry” has not always led to sound judgments.

The task that Frend set out for himself is daunting. Because he covers the work of so many scholars, it is possible to argue about his treatment of some. For example, to dismiss the work of Bellarmino Bagatti, O.F.M., on Jewish Christianity in one sentence and without even mentioning his name is regrettable. Still, the book is a notable achievement for its scholarship, its comprehensiveness and its forthrightness. Every student of early church history should become familiar with it.

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Let Ministry Teach: A Guide to Theological Reflection. By Robert L. Kinast. Collegeville: The Liturgical Press, 1996. Pages, xiv + 186. \$14.95.

Let Ministry Teach by Robert Kinast synthesizes his seventeen years of work exploring the meaning of theological reflection. The book is a manual outlining and exploring his orientation toward methodology for theological reflection. The book is among a number of recent publications seeking to explore and summarize the nature and process of this important component of contemporary pastoral ministry. The book is written in a non-technical way and is

intended primarily for those who are engaged in theological reflection and those who lead theological reflection groups.

The introduction establishes a simple goal—to “explain what the ‘mysterious animal’ of theological reflection is all about” (vii). The author begins with a definition of theological reflection, summarizes the process to be developed throughout the book and explores the origins and history of theological reflection. It is clear from the outset that the central focus of Kinast’s theological reflection methodology is the discovery of God’s presence in personal and/or communal (group) experience.

The chapters of the book develop common themes found in many contemporary theological reflection methodologies: selecting and describing an experience, entering an experience, learning from an experience and enacting the learning. The seven chapters build one on the other, providing a comprehensive and developmental exploration of Kinast’s definition of theological reflection, his methodology, and the philosophical grounding for his approach. Each chapter explores a fundamental step in theological reflection.

Generally, each chapter leads the reader through a narrative series of ministerial events that form the basis for subsequent theological reflection and commentary. Often a specific event is used as a springboard for a detailed discussion of a more “mechanical” component of the reflection process, e.g., “Instruments for Presenting Experience” (verbatim, case study, critical incident, role play, interview, and journal) or “Clues Along the Way” (linguistic images, physical objects, and spontaneous gestures). The author provides a commentary on and critique of the narrated experience in light of the chapter’s specific theme. Kinast then provides a chapter summary in a section titled “Particular Questions and Suggestions.” These sections are designed for those who organize and conduct theological reflection groups. They provide a concise summary of the chapter’s key points and suggest helpful focusing questions for each point. The chapters end with a statement of “Theological Background” grounding the theological reflection process Kinast presents in process philosophy, particularly that of Alfred North Whitehead.

The outline and goal of the book are concise. The overall outline of Kinast’s methodology is most clearly articulated through the “Practical Suggestions and Questions” sections of each chapter.

At times the reader may get lost in the multiple narrative descriptions and the subsequent development of the more “mechanical” components of the process in relation to the commentary Kinast offers. The reader may wonder exactly where the discussion is leading. The question of developing the philosophical foundations for theological reflection is a difficult one. Kinast attempts to do so by using process philosophy. While his attempt is laudable, it seems somewhat forced at times and in need of further development and refinement.

The bibliography Kinast offers at the end of this work, while brief, is very comprehensive. It provides the reader with many directions for future study.

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

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

While leadership skills are compatible with a variety of ecclesiologies and visions of priesthood, Harvey is not content on accepting simple compatibility. In *Who's in Charge?*, Harvey's approach to leadership advocates a renewed sense of ecclesiology and vision of priesthood. Leadership is neither controlling and rigid—drivership (xi, 2), nor is it lifeless and without risk—custodial care (1, 119). These two approaches may have been successful in times past, but they lack the vision and creativity Harvey suggests is necessary for a "*living* organization in an ever-changing environment" (1). Leadership is "the art of influencing the actions of others in such a way as to gain their respect, confidence, and loyal, wholehearted cooperation in accomplishing an established goal" (1–2). Earnest implementation of Harvey's suggestions will result in higher levels of competence and leadership skills which can radically transform our experience of Church.

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

The main thrust of the book is developed in ten chapters. One by one Harvey outlines personal qualities of leaders (including appearance, decisiveness, enthusiasm, knowledge, and tact), principles of leadership (such as know yourself and seek improvement, train your people as a team, make sound and timely decisions), rules of leadership (including delegate, unity of command, solve problems at the lowest possible level), and leadership tasks (such as planning, organizing, staffing, directing, budgeting, and evaluating). Harvey

also offers concise chapters on supervision, managing your time and managing others, developing organizational charts, creating memos, policy statements and job descriptions, how to run different types of meetings, and tips on how to teach. His presentation is sprinkled with case histories, which are often entertaining and humorous only because they are examples of such unhealthy rectory living. All of his anecdotes are factual and this adds credibility and a sense of urgency to Harvey's plea for leadership training.

In a final eleventh chapter, Harvey changes his topic from *how* a leader should lead, to *who* should lead as an ordained minister. The core of his argument, tactfully articulated, is to "drastically increase the selection base of applicants for the clergy" (125). This would mean making "the difficult decision to change the barriers that prevent excellent candidates from consideration," according to Harvey (125–26). From this base he suggests that "the very best applicants can be selected in sufficient numbers to effectively minister to the faithful" (125). Harvey asserts that this is the "first step in building a healthy Church for the future" (125). He further declares that the job of the clergy must be made attractive. Beyond a "true joy of doing the Lord's work" (126), living and working conditions must be reasonable, healthy, and comfortable (126–27). It would be unfortunate if this last chapter proves to be a liability in convincing those who might disagree with his vision of *who* should lead, to implement his philosophy of *how* to lead.

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

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Bridging Our Faiths. By The Interreligious Council of San Diego in conjunction with The National Conference, New York/Mahwah: Paulist Press, 1997. Pages, x + 105. Paper, \$8.95.

Prepared in response to a request from the San Diego Public School System, *Bridging Our Faiths* presents an overview of the major tenets of Baha'i, Buddhism, Christianity, Hinduism, Islam, and Judaism. A State Department of Education's text "*Moral and Civic Education and Teaching About Religion*" asked schools to take care that "Students should comprehend the religious ideas that have helped to shape Western and Eastern cultures and civilizations; they should become aware of the influence of religion on life-styles (work, prayer, devotion, ritual, worship, meditation) and on the development of ideas." The book is written in view of that task set to the schools.

The respective texts are written by representatives of each particular faith with no censorship of their material, offering the "outsiders" the chance to

understand how “insiders” understand themselves. There is no focus on how different these religions are, but instead there is the inferred suggestion to discover the similarities that exist among them, and to be open to their diversity.

Each section contains an introduction to the basic belief system, an overview of its origin and history, a glossary of its specific terms, a set of the most frequently asked questions and the answers to them, plus a suggested reading list. The questions in the Christianity section are answered fairly both from a “General” Protestant and “General” Catholic point of view. In the Islam section attention is paid the American “Nation of Islam.”

The texts are clear, concise, well-written and good initial tools to teach about world religions in their historical context ensuring objectivity, fairness, and sensitivity in the process. The “Question and Answer” format will be helpful in prompting discussion and initiate the ever more needed interreligious and cross-cultural dialogue. A dialogue in which every Christian is called to participate. This simple book should be a “must” for all those who all but too often like to hold the Word captive. Let theologians and pastors not lag behind the student for whom this excellent introduction to the religious world was written!

J. G. Donders M.Afr.

The Challenge of Diversity: The Witness of Paul and the Gospels. By

David Rhoads. Minneapolis: Fortress Press, 1996. Pages, 172. \$12.00.

Diversity can be uncomfortable or even downright scary. Among Christians, one cause of this may be an approach to church history that tended to highlight schisms, separations, and agreements to differ. It makes for tidy history but also for a sense of unease about those who do not share our views and with whom we have increasingly to make common cause, whether we like it or not. David Rhoads asks what would happen “if we faced up to our avoidance and began by honoring differences?” (7). This would be particularly appropriate for Americans since he opines that “what we most share now as Americans is the common experience of interculturality itself” (5). It would also be not inconsistent with the New Testament writings, whose “witness to the significantly different versions of life and diverse theological beliefs that were forged out in this period” (3) made it possible for the different denominations to ground their lives in different scriptural texts. Furthermore (as Catholics used to know well and are in danger of forgetting), [c]ultural diversity within church bodies and local congregations is an essential dimension of life together in Christ” (8). Rhoads’s hope is that adverting to the diversity of the New Testament will challenge Christians in ways that enrich dialogue and stimulate renewal: “What if,” he asks, “we discovered our unity through the courage to explore our differences?” (7).

So Rhoads has written a book of seven chapters (each with about a page of bibliography): “Reading for Diversity” and “Reading for Renewal” enclose a chapter on Galatians and one on each gospel. There is a brief epilogue called “Reflections on Unity” in which he presents different modes of unity, and a

study guide that includes suggestions for parish activities and a course outline, in addition to a generous supply of discussion questions for each part.

Chapter one indicates the degree of diversity in the New Testament, sketches and evaluates three common strategies by which people avoid having to deal with it, and offers five eminently practical suggestions for enhancing one's appreciation of NT texts (e.g., "Expect to be surprised"). Chapters 2–6 have a common pattern, even as they present the distinctive emphases of Galatians and the gospels. They seek "to show the coherence in each writing between the human condition, the vision for life, and the means of salvation" (34). Rhoads also indicates how specific communities have used each text and offers "an imaginary example of a contemporary Christian community that reflects that particular biblical writing" (34).

Rhoads is a fine biblical scholar who presents complex issues with a great deal of nuance and pastoral sensitivity, hinting at much more than he could possibly treat fully in so short a compass. The parish groups he targets should find much of value here and be stimulated to take up some of his proposals. On the other hand, his enthusiasm for diversity, ancient and modern, is sometimes a bit much: American readers may need additional reminding that the New Testament's diversity came about not to provide future Christians with choices but because the underlying reality required multiple viewpoints for its expression. The book is also (on its own admission) a very Lutheran work. So the Paul of the Corinthian letters is not much in evidence. Further, this Catholic reviewer doubts that her own tradition reflects any particular non-Pauline book as much as Rhoads' Lutheranism reflects Paul, and suspects that those aspects of Catholic ecclesiology that are not simply biblical are of far greater significance than Rhoads allows. He has, nevertheless, provided much food for thought and action in this very practical and timely invitation to take the Bible more seriously.

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The Struggle for Theology's Soul: Contesting Scripture in Christology. By William M. Thompson. New York: Crossroad Publishing Company, 1996. Pages, xii + 312. Cloth, \$39.95.

A great many commentators, including such acknowledged giants as Karl Rahner and Hans Urs von Balthasar, have recognized and lamented the fact that modern academic theology has distanced itself not only from pastoral concerns but also from piety and living religion. Most Christian theologians are probably motivated by faith commitments that involve personal spiritual experience. Yet for a number of reasons—including increased specialization, fear of compromising intellectual rigor, and the peer pressures of contemporary academia—the concerns of spirituality tend to be avoided in serious theological texts. By the same token, much of what goes by the name "spirituality" frequently lacks theological depth.

In his latest book, William Thompson takes a bold step toward overcoming this separation. Thompson, a professor of theology at Duquesne University and former president of the Catholic Theological Society of America, takes as his major theme the need to unite biblical and theological studies, particularly in the paradigmatic area of Christology. Adopting a metaphor from Vatican II, he argues that Scripture is the "soul" of theology. But to attain a deep, meditative, personal knowledge of Christ from the Scriptures one must engage in a "contest" like Jacob's wrestling with God's messenger. This struggle for theology's soul includes grappling with the human mediations of God's Word as well as battling against the resistance and distortions that come from our sinful condition.

Thompson argues that alongside specialized scholarship, there should be a "family practice" style of biblical study that combines with theology and spirituality in much the same way these elements interacted in the patristic and medieval eras. Its goal is the attainment of participatory, meditative knowledge that is attuned to God's Spirit, to the lived witness of the saints, and to the "common sense" of believers.

The central chapters of the book constitute an experiment in applying such a "spiritual" reading of the Scriptures to Christology. Thompson devotes a chapter each to the psalms, the Synoptic Gospels, the Johannine tradition, wisdom literature, and the great soteriological texts. The final two chapters are synthetic: a meditation on approaching Scripture in a child-like spirit, and a concluding self-examination. Along the way Thompson appeals to such varied sources as Athanasius, Gertrude of Helfta, Calvin, Louis de Montfort, Thérèse of Lisieux, and Phoebe Palmer, and touches on many themes besides Christology: trinitarian theology, female imagery for God, ecumenism, and abortion, to name a few.

Thompson is not unaware of the dangers inherent in attempting to engage in what Balthasar called "a theology on its knees." He adverts in particular to the fear that an appeal to "self-validating" faith-knowledge may end in a vicious circle, and may foster a kind of integralism. But for Thompson this form of theology cannot be a self-contained, self-justifying system: it must be open both to other theological methods and to the challenges that come from society and world. There is another difficulty that is not explicitly treated: once theology enters the realm of spirituality and the "heart," aesthetics becomes a major consideration, and the scholar must make way for the artist. Thompson seems to be naturally at home in both worlds, but not all theologians (or ministers) are equally gifted.

There is much in this book that would be of interest and value to the educated layperson. It is organized clearly, and Thompson's main lines of thought are easy to follow. His spiritual insights show how the classical tradition can be expanded by contemporary scriptural and ecumenical sensitivity. Thompson does, however, take for granted a fairly sophisticated theological vocabulary. Therefore, although non-theologians could profitably read this work at a certain level, its argument and examples will be best appreciated and debated by those who have a substantial background in the discipline.

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Holy Root, Holy Branches: Christian Preaching from the Old Testament.

By Ronald J. Allen and John C. Holbert. Nashville: Abingdon, 1995.

Pages, 211. \$14.95.

Pastoral ministers responsible for preaching each Sunday are always on the lookout for anything that will help keep their preaching fresh, interesting, and challenging. This is especially true for those whose career depends on the quality of their preaching. One resource that has either been untapped or misused by Christian preachers is the Old Testament. This book will help move some Christians beyond a typological or moralistic use of these texts which make up the bulk of the Bible. It will challenge others to treat the Old Testament with something other than "benign neglect."

The authors do not devote much attention to a theoretical discussion of the value of the OT for the Church. They simply assume its value and respect it on its own terms. Most of the book is practical, helping preachers move from the OT text to a sermon. One chapter offers readers a step-by-step method of making this movement. The authors do not hide from problematic issues. For example, one of the most creative chapters of the book bears the title "Texts That Apparently Offer Little or Nothing to the Christian Pulpit." Allen and Holbert show that texts, which preachers are tempted to disregard, reflect theological and moral insight that should not be ignored. The authors also offer helpful suggestions to preachers who use a Lectionary in which the OT lesson is chosen to illuminate the gospel lesson as is the case with the Roman Catholic Lectionary.

The final chapter reproduces five sermons that illustrate the suggestions that the authors make in the rest of the book. What is most useful are the italicized comments that the authors placed within the texts of the sermons. These comments make it clear to the readers what the preachers are doing at every step of the sermon. The book concludes with endnotes and an annotated bibliography that preachers who want to develop their skill in preaching from the OT will find beneficial.

The book, however, is more than a practical guide. It offers a model of the respect that Christian readers should have for the theological insight of the people of ancient Israel. The authors explicitly reject the evolutionary bias that has marred the use of the OT by Christians. That is one reason they avoid the very term "Old Testament" in the book, preferring "First Testament" instead. Allen and Holbert show how much benefit can come to preachers and their congregations when the OT and its religious insights are valued on their own terms.

There are better discussions of the theological issues relating to the value of the OT for Christian theology, but there is no better practical guide showing how preachers can find in the OT spirit and life. All those who preach regularly will be glad that they found this book. It also should be required reading in the basic homiletics course in seminaries.

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