

## BOOK REVIEWS

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**The Theology of Paul the Apostle.** By James D. G. Dunn. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1998. Pages, xxxvi + 808. Cloth, \$45.00.

People's experience of Paul is often piecemeal: they hear snippets of his letters taken out of context as one of the Sunday readings. Even among recent scholars the study of Paul has been piecemeal: they have concentrated on the rhetoric or theology of a particular passage or letter. Until now we have lacked a contemporary and comprehensive engagement with Paul along the lines of Rudolph Bultmann's classic *Theology of the New Testament*. There are some good reasons for this lack: the hermeneutical issues today seem even more complex than in Bultmann's day and the methodological sophistication is even more demanding. The publication of Dunn's comprehensive study of Pauline theology, therefore, marks an important moment in Pauline studies.

Dunn approaches this task with the maturity that comes from writing well-received commentaries on Romans and Galatians as well as important studies on unity and diversity in the New Testament and the relationship between Judaism and Christianity. There is much to commend in this book even if it breaks little new ground. Perhaps its most important aspect is that it brings to the fore the "new perspective on Paul" associated with scholars such as E. P. Sanders and Dunn himself. This new perspective sees Judaism as first and foremost a religion of grace: the imperative (demands of the law) flows from the indicative (the graced experience of the covenant).

Cognizant of current hermeneutical concerns, Dunn sees his book as a "contribution to the ongoing dialogue . . . regarding what Paul's theology was/is and what its continuing relevance is to the study and practice of religion and theology" (xviii). In fact "dialogue" is the key optic of this work. Paul's theology develops out of a dialogue on three levels: (1) the deepest level, his inherited convictions, particularly his Jewish roots; (2) the pivotal level, the experience on the road to Damascus; and (3) the most immediate level of the letters themselves.

Dunn's approach is reminiscent of Rudolf Bultmann's own theology of Paul. Like Bultmann, he uses Romans to provide the template for his book. Dunn's rationale is that Romans "provides us with an example of the way Paul himself chose to order the sequence of themes in his theology" (25). While Romans provides the structure for his book, he does not fail to engage the rest of the authentic Pauline letters, particularly Galatians and 1 Corinthians.

In a prologue and an epilogue Dunn deals with key hermeneutical issues: the why, what, and how of writing a theology of Paul. He is careful to connect theology to anthropology. His first main chapter, therefore, deals with God and humankind. This chapter is then followed by an analysis of the sinfulness of humanity ("Humankind under Indictment") and the saving proclamation of the Gospel ("The Gospel of Jesus Christ").

In the next two chapters Dunn treats what he labels the "Beginning of Salvation" (viz., justification by faith, participation in Christ, gift of the Spirit) and the "Process of Salvation." In the chapter on the "Process of Salvation" he brings out the eschatological tension between the "already" and the "not yet" inherent in all of Paul's theology. Included in this discussion is his sensitive and challenging treatment of the question of Israel.

The final two chapters deal with the Church and ethics. In the chapter on ethics he highlights the importance of the relationship of the indicative to the imperative in Paul's theology and provides case studies of Paul's ethics in practice.

While the themes that Dunn covers are ones that most scholars would recognize as important it is the sustained and detailed engagement with these themes as well as explicit attempts to show the pastoral relevancy of these themes that make this book so important. Dunn engages in a sympathetic dialogue with Paul's theology and invites us to do the same.

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**Interruptions: Mysticism, Politics, and Theology in the Work of Johann Baptist Metz.** By James Matthew Ashley. Notre Dame, Ind.: University of Notre Dame Press, 1998. Pages, xiv + 293. Cloth, \$34.00.

This text provides the most comprehensive systematization of the theology of Johann Baptist Metz available in English. While the book is welcome enough for that, it offers much more. Ashley's analysis of Metz's theological career leads him to a fresh perspective on the much discussed question of the relationship between Metz's theology and that of Karl Rahner. He contends that the real differences between these theologies should be located in the different spiritualities that give rise to them. In the process of making his case, the author contributes intelligent discussions on the relationships between theology and spirituality, between theology and late modern (postmodern) philosophy, and between the mystical and political dimensions of Christian discipleship. Thus, the book is of interest to students and scholars from a variety of perspectives.

As a reworking of Ashley's dissertation, which was written under the direction of David Tracy at the University of Chicago, *Interruptions* nicely transcends the thesis genre, going beyond an initial analysis of the "what" and "how" of Metz's theological development to the more evocative question as to "why" Metz took the path he took, diverging in important ways from his philosophical and theological roots in the work of Heidegger and Rahner. In short, the answer is to be found in Metz's retrieval of an "apocalyptic mysticism" as the deep structure of a theology which he believes can meet more adequately the challenges of a postmodern, pervasively suffering, world.

The book is structured in six chapters. The first chapter describes the relationship between spirituality and theology; the middle four provide the com-

prehensive analysis of Metz's theological career; and the final chapter returns to the issues of the first, treating the relationship between Metz and Rahner as a "case study" in which their theological differences are shown to be a function of their different spiritualities.

In chapter one Ashley presents the relationship between spirituality and theology as mutually constitutive. In this way, he aligns himself with the host of twentieth-century theologians (including Rahner, Metz, and Tracy) who insist that the separation of theology and spirituality which began in the High Middle Ages must be corrected by a self-reflective, self-critical, productive interrelation of the two. The turn to spirituality is understood as inseparable from the turn to hermeneutics in late modern theology. Accordingly, a spirituality is defined primarily as "a classic constellation of practices which forms a mystagogy into a life of Christian discipleship" (12). However, this definition must be completed by a second (and secondary) aspect comprised of the oral and written traditions which are used to communicate a particular spirituality. Theology is understood as closely tied to this second dimension of spirituality—the necessary (critical) articulation of the practice of faith in symbols, narratives, philosophies, and so forth.

Ashley's point is that a more complete and fruitful grasp of a particular theology can be gained by understanding the particular spirituality with which it has, either implicitly or explicitly, a constitutive relationship. It is this insight which enables Ashley to organize the discontinuities and seeming contradictions in Metz's work. Metz departs in significant ways from Heidegger and Rahner as a result of his encounters with Ernst Bloch, Walter Benjamin, and various thinkers of the Frankfurt School. Metz was enabled, then, to articulate what he had perceived to be the limitations of Heidegger's abstract historicity and the related inadequacies of the transcendental theology of Karl Rahner. Metz's encounters with the post-Hegelian critics of Idealism, particularly in Marxism, coincided with his personal and theological struggle to come to grips with his experiences in World War II and with the horrific catastrophe of the Holocaust. From them Metz recovers apocalypticism and he begins to argue for the centrality in theology of apocalyptic eschatology in which human subjectivity is structured by the categories of memory, narrative, and solidarity. The animating spirit of Metz's development toward his post-Idealist political theology is a particular spirituality at first implicit, but eventually explicit in his mature thought. That particular spirituality is an apocalyptic mysticism, a "suffering unto God," which alone, Metz feels, is up to the task of accounting for hope in midst of the radical evil and suffering in the contemporary world.

This brief summary of the central four chapters of Ashley's book does no justice to the care and depth of his presentation of the argument. This is a fine analysis of Metz's development as a theologian and any future work on the theology of Metz will have to take Ashley's analysis into account.

In the last chapter, the author essays his thesis that the theological differences between Metz and Rahner are best understood as a function of the different spiritualities to which they give expression. Rahner's theology is said to belong to the apophatic neoplatonic tradition of Christian mysticism and Metz's to the apocalyptic mysticism of "suffering unto God," with its focus on the threatened character of human history and an openness to the genuinely "new" of

God's future. Ashley raises critical questions regarding the distinction between the two spiritualities: can they be regarded as distinct alternatives or is the goal not somehow to bring their different emphases together (as did Bonaventure and Ignatius of Loyola)? Furthermore, he points to the ways in which Metz's theology would have to be developed for it to stand successfully as an alternative to Rahner's. Most notably Ashley points to the lack of elaboration by Metz of the trinitarian implications of his theological anthropology and apocalyptic spirituality. This said, it is striking that, among the many issues Ashley lists as needing address by Metz, there is no mention of the theology of grace. Metz constitutes the human subject by the memory of God's promises and he focuses unrelentingly on the future in which all are called to be subjects in that promise. How would he understand a relationship of intimacy, of shared life, between God and the human subject *now*? Can Metz say more about the mode of presence to God which emerges out of experiences of radical evil and suffering? Perhaps Ashley is correct. If Metz elaborates the trinitarian implications of his apocalypticism these, and many other critical questions, might well be satisfied.

The final chapter of *Interruptions* is written as an invitation to further conversations in an exciting variety of directions. It is much to be hoped not only that such conversations are soon engaged but also that one hears again soon from Professor Ashley himself.

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**Philemon's Problem: A Theology of Grace.** By James Tunstead Burtchaell. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1998. Pages, xvi + 334. Paper, \$18.00.

What might it mean to serve a God who loves us regardless of whether we love God in return, or to receive our neighbors as our brothers and sisters in Christ? These questions hold together what the author calls his "meditation on Christian faith." Philemon is the guide through it all.

Twenty-five years ago, James Burtchaell, formerly at the University of Notre Dame but now a full-time writer and researcher in Princeton, New Jersey, put out the first edition of *Philemon's Problem*. This jubilee edition (over twice as long as the original) retains the same structure, has the same interests, but expands the reflections in each section with an abundance of references to classic theological texts, literature and anecdotes.

Philemon's problem was that he had to make a radical shift of the social order of his day in order to fulfill Paul's demand that he take Onesimus as a brother, not a slave. How could Philemon overthrow the social order ruled by domination and submission and accept the new order of relationships brought about by Christ? Grace is the answer. Thus the subtitle of this book.

The book has three sections. Part one, doctrine, presents the mission of Jesus and the Church as revealing God always at work saving us from our selfishness and transforming it into generous love for others. Part two, ethics, examines who we are to become as a result of being confronted by the unyielding love of

God. Part three, worship, develops the thesis that ritual not ratified by service is hypocrisy, and that service without ritual celebration drifts into meaninglessness.

The section on ethics is the most disappointing. It repeats the material on situation ethics from the first edition and adds a lengthy section on proportionalism, a thought structure that was only beginning to receive attention at the time of the first edition. Burtchaell is rightly critical of the consequentialist preoccupation of situation ethics that is more interested in what our actions do than in the kind of person we become. However, he misses the mark in his description and criticism of proportionalism. He correctly acknowledges that proportionalism is concerned with the moral meaning of actions, but he treats it as situation ethics in disguise. Moreover, by neglecting to include the communal dimension of discernment which proportionalism requires, Burtchaell makes it more subjective than it really is. He also claims that proportionalism disallows moral absolutes. That is not true. When acts are fully qualified, absolutes pertain. Some of his own examples betray his misunderstanding: direct killing of the innocent, adultery, suicide, slavery, and pimping are references to qualified actions which warrant absolute prohibition. The author also misses the connection between proportionalism and virtue ethics. Proportionalism does not treat actions as abstractions. In making a moral evaluation, proportionalism is interested in the kind of person one becomes and the kind of society that we create as a result of acting in a certain way. Proportionalists do not have a totally open realm of possibilities. Some types of actions, like slavery and pimping, are closed off because they distort our vision of the kind of self and society we should be like.

This book has many fine insights into the meaning of believing in God's love for us. Reading it, however, requires a rugged stamina. It might be more inviting if it were shorter, and if there were not so many examples to illustrate a given point. Moreover, the audience for this book is not clear. It is too difficult to serve as an adult education text, and not comprehensive enough to serve as a classroom text. It may, however, appeal to the thoughtful reader who is interested in whether and how Burtchaell's thought has developed over the past twenty-five years on his principal conviction of God's love. But a shorter book could have served this purpose better.

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**Catholics Remember the Holocaust.** By the Secretariat for Ecumenical and Interreligious Affairs, National Conference of Catholic Bishops. Washington, D.C.: United States Catholic Conference, 1998. Pages, 80. Paper, \$6.95

This brief publication is intended to situate the March 1998 document *We Remember: A Reflection on the Shoah* issued by the Holy See's Commission for Religious Relations with the Jews within the framework of Catholicism's growing study of the Holocaust. The complete text of the document is presented along with the letter of Pope John Paul II endorsing the statement.

This monograph is divided into two major sections preceded by an introduction by Archbishop Alexander J. Brunett of Seattle, chairman of the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs. Section I contains statements issued between 1994 and 1998, primarily to commemorate the fiftieth anniversary of the end of the Holocaust. Included are the ones from the Hungarian, German, Polish, Dutch, Swiss, French, and Italian bishops as well as a statement from Archbishop Oscar Lipscomb of Mobile, Archbishop Brunett's predecessor as chairman of the U.S. Bishops' Committee on Ecumenical and Interreligious Affairs.

The inclusion of these documents issued prior to *We Remember* is far from peripheral in terms of the principal purpose of this monograph—dissemination of the March 1998 Vatican document on the Shoah. The message being deliberately conveyed is that these documents are critical for an overall understanding of the Holocaust by Christians. Both Cardinal Edward Cassidy whose Vatican's Commission for Religious Relations with Jews (a subsection of the Pontifical Council for Christian Unity) and Dr. Eugene J. Fisher of the U.S. Bishops' Secretariat for Ecumenical and Interreligious Affairs who was principally responsible for the compilation of this monograph have argued, in response to questions why the Vatican document is not as forceful as some of these national documents, that *We Remember* as a global document had to speak to Catholics in regions where there is no direct connection to the Holocaust. Hence it could not be as specific as the national documents. But they equally insist that for Christians everywhere an adequate understanding of the Catholic Church and the Shoah requires reflection not only on the Vatican text but also on these national church documents.

Part II of the monograph presents the complete text of *We Remember* together with the papal letter of endorsement, and Cardinal Cassidy's statement accompanied the release of the document. This section also includes initial comments on the document by Cardinal William Keeler of Baltimore who chairs the U.S. Bishops' Committee on Catholic-Jewish Relations and Dr. Eugene Fisher of the Secretariat, a statement by Cardinal John O'Connor of New York who has long been involved in Catholic-Jewish Relations, and a major address on the document and its reception by Cardinal Cassidy presented at the annual meeting of the American Jewish Committee in Washington in May 1998. In this address Cardinal Cassidy attempts a response to some criticisms of the document from Catholic and Jewish sources. This statement is considered by many to be the official interpretation of *We Remember* by Cardinal Cassidy, its primary author. Hence it should be required reading for anyone who wants to understand this new Vatican document. The monograph ends with four pages of bibliography on Catholic-Jewish relations.

One of the principal results of *We Remember* has been to establish Holocaust education as a clear-cut priority for Catholics everywhere. It is surely the most important document on Catholic-Jewish relations issued by the Vatican since the original conciliar statement in chapter four of *Nostra aetate*. This monograph is an indispensable tool in implementing the Catholic commitment to Holocaust education.

The document itself received mixed reviews in Catholic and Jewish circles. Some of the most critical assessments appeared in leading Catholic journals

such as *Commonweal* and *The Tablet*. Generally speaking these critiques focused on the following issues: (1) Whether Catholic anti-Judaism should be considered a failing of individual members of the Church or something resulting from church teaching and practice; (2) Whether one should speak of the sinfulness of the Church as an institution relative to anti-Judaism; (3) Whether there exists a significant link between Christian anti-Semitism and Nazi ideology; and (4) the record of Pius XII. Some factual errors have also been noted in the document. There also have been wholesale attacks on the document which are totally unjustified. For a fuller understanding of the issues involved, one needs to go beyond the material in this excellent monograph and reflect on the critical assessments by Catholic and Jewish leaders and scholars. Cardinal Cassidy himself has urged that the issues raised in and about the document should continue to be pursued in the dialogue.

In short, *Catholics Remember the Holocaust* needs to become a core text for any effort by Catholic educators to develop programs dealing with the Holocaust. It needs to be supplemented, however, by reflections on the document of a larger body of Christians and Jews.

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**Ministry and the Law: What You Need to Know.** By Mary Angela Shaughnessy, S.C.N. New York: Paulist Press, 1998. Pages, v + 85. Paper, \$8.95.

This book is like the sign in the filling station that warns: "Do Not Smoke Near Gas Pump." It doesn't tell you very much about the danger, but heeding it could save your life.

The book gives a "wake-up call," a "heads up" to those in ministry about issues in civil law which they need to heed. Only it would be better subtitled, "That You Need to Know" because it doesn't tell very much of *what* you need to know. It is a primer. It states elementary principles of law and lawsuits in clear and simple language. It lets you know that if you are engaged in one of the areas of activity covered by civil or criminal statutes, then you had better learn more about it. More than this little book presents.

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The book opens with a little "pre-test" to let you know what you know and don't know about the law. Then the following four chapters explore very briefly: (1) the sources of law impacting ministry, that is, constitutional law, due process, statutory law, common law, and contract law; (2) types of lawsuits, namely, negligence, clergy malpractice, child and vulnerable adult abuse, defamation of character, and discrimination; (3) personnel issues, for example, pre-employment interviews, supervision and evaluation of employees, non-renewal decisions, employment contracts, employee conferences, volunteers in ministerial and educational settings; (4) special topics: boundary issues (e.g., confidentiality, sexual misconduct), discrimination, sexual harassment, AIDS-

related issues, parish finances and the IRS, and compliance with copyright laws. The book ends with a four-page glossary of terms and a very skimpy bibliography.

The book offers a quick overview of this wide range of issues, enough to alert those in ministry that they need to be aware of the law. The author presents this complex material with understanding and sympathy for those intent on their ministerial roles. She is obviously familiar with real cases, especially in schools.

The reader must be wary, not so much of mistakes or bad advice in the text, but of its elemental level. It is very introductory. Some reference to more thorough treatments of this same material, for example, the books of Couser (*Ministry and the American Legal System*), Eidsmoe (*The Christian Legal Advisor*), Hammar (*Pastor, Church and Law*), or Mazur and Bullis (*Legal Guide for Day-to-Day Church Matters: A Handbook for Pastors and Church Members*) would have been appropriate.

At times the limitations of this sensitive and helpful book are almost amusing: (1) the assertion (repeated four times in the first twelve pages) that persons in private institutions are not protected by the United States Constitution; (2) pre-employment inquiries about marital or family status are impermissible, but questions about being married in the Church are acceptable (36); (3) the final recommendation for dealing with the extremely difficult and emotional issue of HIV-positive individuals is to ask, "What would Jesus do?" (72).

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**Character, Choices and Community.** By Russell B. Connors, Jr. and Patrick McCormick. New York/Mahwah, N.J.: Paulist Press, 1998. Pages, ix + 266. Paper, \$15.95.

After the manifold developments in moral theology since Vatican II there was a period when the characteristic genre for authors writing in the area of fundamental moral theology was the essay. In the sixties and seventies many of the moral theology books were really compilations of essays. But as the changes in moral theology have taken hold and new ideas have become mainstream we have seen a rise in the number of book-length treatments of fundamental moral theology.

Timothy O'Connell and Richard Gula have written widely read volumes and more recently Charles Curran and Terence Kennedy have also presented readers with works which can be used as textbooks in moral theology. Each of these authors has been successful in their attempts to present a thoughtful, lucid, and reasonably comprehensive treatment of fundamental moral theology. Each author has his angle of vision and has aimed his book at a given audience. To my mind no one has been more successful than Connors and McCormick in tailoring a work to an undergraduate or adult education population. The volume under review is, for its intended audience, simply superb.

Connors and McCormick write good, clear prose; the book is laced with stories, examples and case studies drawn from classic literature, everyday life and

popular culture. There are helpful questions posed throughout for reflection and/or discussion. The great strength of the volume is not its originality but in its lucid style of presentation and expert synthesis of post-conciliar moral thinking for undergraduates with just the right mix of detail and clever illustration.

The authors are familiar with and utilize classic categories of the Roman Catholic moral tradition in their treatment of topics like conscience or human acts. But the traditional ideas are presented in an engaging, common-sense manner which illuminates, not obfuscates, moral experience. In their theological perspective the writers generally fit with the proponents of the progressive middle—J. Fuchs, L. Janssens, L. Cahill, R. McCormick—and the authors mentioned earlier. As the title of the volume suggests, the treatment of the moral life is not overly individualized but includes the communal and social dimensions of moral experience.

Each of the twelve chapters is introduced by stories or examples which draw the reader in and show that the chapter topic is connected to life-experience. Following this introductory format is a sound and understandable explanation of the chapter material. Each chapter ends with a succinct and helpful summary that highlights the major points. One can envision the authors putting these points on a blackboard at the end of an enjoyable class lecture. Throughout the chapter or placed at the end are questions for the reader to ponder.

Over the years I have often been asked after speaking at a conference or workshop if there are any books I would recommend for a good introduction to moral theology. For a time the choices were limited and sometimes not suitable for the particular questioner. Today we have an array of fine, compact books which can be suggested. And for undergrads or the dedicated adult education group, I would put Connors and McCormick right at the top of my list.

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**Women's Ways of Worship.** By Teresa Berger. Collegeville: The Liturgical Press, 1999. Pages, xi + 180. Paper, \$21.95.

In the introduction to this splendid, careful, theologically and historically insightful writing Dr. Berger pays tribute to the millions of women at worship all over the world daily. As her pastor, I can attest that Teresa is one of these. She brings a received and lived reverence to her writing, which only makes that writing more credible. As theologian at the Divinity School of Duke University, Dr. Berger holds doctorates both in dogmatic theology and liturgical studies. She lectures widely on both ecumenical as well as feminist themes from the historical, systematic, and liturgical perspectives. In this publication, which sketches some of the contours of a history of women at worship, Berger immediately identifies the issue: "The mainstream narrative of liturgical history re-

mains virtually untouched by the discoveries and revisionings of the new scholarship on women (which itself, unfortunately, has shown a marked disinterest in women's liturgical lives.)" Like the serious scholar she is, Berger does not tackle the gargantuan task of laying out a historically continuous narrative of women's ways of worship. Instead, she chooses two axial historical moments, namely, the earliest centuries of Christian liturgy and the twentieth-century liturgical renewal to reconstruct women's ways of worship.

In Chapter 1, Dr. Berger carefully lays out 13 methodological principles which guide her gender analysis in liturgical historiography. In Chapter 2, she begins her gendered reading of liturgical history with the earliest Christian communities of faith. She admits that this is the most difficult period to reconstruct, albeit the most crucial. It is her claim that the earliest liturgical space was women's space, i.e., the home. Some women, e.g., Phoebe and Thecla, crossed boundaries into the male world of public space. Christian table practice is brilliantly illustrated by a late first-century fresco in the Catacomb of Priscilla showing seven women reclining together at the Eucharistic meal. But, after consideration of the data, Berger concludes that from the start of the Eucharistic meal, forms of genderization appear to be present. Initial women-friendly spaces gave way to women becoming increasingly distanced from the Holy of Holies in the Church of the empire. However, during this time women did find new liturgical spaces in women's ascetic communities and in their own ritual practices in the vicinity of the liturgy.

Chapters 3 and 4 are Berger's *tour de force*. She claims: "If the twentieth-century is the 'century for worship' of the church, then one of its defining features will be the irruption of women into liturgical practice and discourse" (p. 109). When the Women's Movement was at its peak, says Berger, the Women's Liturgical Movement came to full flower. The new women's liturgies were born out of disillusionment with the way men confined women to certain liturgical functions, e.g., cantors, lectors, Eucharistic ministers and acolytes. The Vatican and Feminist world clashed over the exclusion of women from ordination. "Tradition" was appealed to and used as a sledgehammer to end discussion of the issue. But, of course, "Tradition" always was shaped by Post-Tridentine appeal. Despite this hostile environment, women's ways of worship in the twentieth-century emerged and held firm. Examples of these "ways" are given in pages 130-49. I cannot recommend these pages strongly enough to the reader. The chapter sub-heading is "Liturgical Themes: Women's Experiences." Berger shows how the African-American women, the Mujerista women, the Native American women, Lesbian women, and Third World women challenged the experience of white Feminist discourse and in the process composed liturgical prayers and liturgical movements of extraordinary strength, sensitivity, and beauty. I found myself immensely touched by these prayers. They embody pleas, pain, joy, reverence, awe, and glory in a way which have eluded me.

Finally, Berger points out three fragments of truth in twentieth-century Feminist liturgies. First, these liturgies are crucially important for women. Second, women are able symbol-makers. To live without their symbol-making is impoverishing. Third, women have found magnificent ways to ritualize, and thus celebrate, their dramatically changed lives. If the Church wants to be more than a fellowship of "brothers," in the next century, says Berger, then that Church

would be well advised to observe, learn from, and include not only women's ways of worship but women themselves in its on-going liturgical practice.

"When?" "How?" These are the painful questions for a sympathetic male presider in today's Church. For Berger, however, there is still hope. She concludes her brilliant historical and liturgical study and analysis by recalling and rethinking Pat Parker's poem, "For the white person who wants to know how to be my friend." She names her poem, "For those who want to know how to worship with us":

"The first you do is to forget that we are women.  
Second, you must never forget that we are women."

Teresa, there are many who wait, pray, and work for that celebratory moment, grateful that you have led us and continue to lead us as a woman, a mother, a scholar.

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**Global Population from a Catholic Perspective.** By John C. Schwarz. Mystic, Conn.: Twenty-Third Publications, 1998. Pages, 256. Paper, \$19.95.

In 1950 the population of the world reached 2.5 billion. According to the newspapers, in mid-1999 (as I write this review) it will surpass six billion. Such is the context against which this book is written.

After a while, statistics dull the senses—and there are plenty of statistics in this book. Perhaps the starkest is this: the number of people born between 1950 and 1990 equals the total number of people born between the emergence of the human species and the year 1950 (p. 1). What saves the book from dullness is its pastoral focus and sense of urgency. The problem it addresses may be identified by a series of interrelated statements. Six billion people, rising to eight billion in the next half-century, are living on a small planet with limited resources. More than one billion will surely die as a direct result of lack of sustenance or lack of sustainable health, factors directly related to population growth and density. The Catholic Church, though acknowledging the need for action, is unbending in its opposition to what it deems to be immoral methods of population control. Something must be done. Previous statements and solutions are inadequate and may be unjust.

The author carefully develops his arguments that the official Roman Catholic stance on birth control, and its reactions to the problems of population, are highly contestable. He argues that using the very same sources as the church uses, different conclusions and applications may be legitimately drawn (3). Though the whole topic is contentious, the arguments adduced are respectful and moderate, and the language of the book is careful and balanced.

The language and style are popular and non-technical, and the book is addressed to church people and theologians, economists and demographers,

college students and teachers, Roman Catholics, other Christians and people of other faiths (4); it actually has some relevance to each of these constituencies. Part One has four chapters, which build up a composite picture of human population growth, and of Roman Catholic statements, stances, and statistics. The six chapters of Part Two develop a pastoral theology of population, intended to be identifiably Roman Catholic yet not simply a reiteration of previous statements and emphases. It is constructive, controversial, and relevant to the concerns of the immediate future and to the lives of the human family.

I found the book helpful on a number of levels. Each chapter concludes with questions for reflection and discussion: they are pertinent and provocative. The coverage of the official statements from Roman Catholic sources—Magisterial, Synodal, Episcopal—is comprehensive and painstaking. And alongside these statements are placed the mature judgments of people and agencies from all over the world. The result is to provide the reader with an enormous amount of information, to demonstrate the disjunction between various perspectives, and to indicate strengths and weaknesses in theological or demographic arguments.

To his great credit, the author avoids polemics and shows an overriding concern for persons, for integrity, and for truth. Half way into the book, he can state quite simply that “contraception has an important, valid role in dealing with population pressures”; that “the Catholic Church can and should reassess its position”; and that “direct reproductive controls nonetheless remain only one part of a very large and deeply perplexing population picture” (63).

The author’s credentials are impressive: degrees in theology and philosophy, years of formal, informal, and ecumenical teaching, and a deep loyalty to faith, church, and practice, have helped produce a balanced, informative, and provocative piece of work, endorsed by an impressive list of moral theologians. This book provides an excellent introduction to demographic issues from a theological perspective and is a stimulating conversation-opener for those who wish to blend inductive and deductive approaches to theology and to life.

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**Moral Formation in the Parish. With Your Whole Heart Turn to God (Tobit 13:6).** By Anthony J. Ciorra and James Keating. New York: Alba House, 1998. Pages, xvii + 179. Paper, \$12.95.

In this little gem of a book, Anthony Ciorra and James Keating have crafted a primer for moral formation in the parish. The book is insightful, clear, and practical. It is a fine introduction to the art of spiritual discernment as a crucial skill for responding to moral crises and to tensions in the church at large. The discussion of the role of the liturgy as a means for formation of character and for evangelization is superb.

The authors organize their reflections in six clearly written and insightful chapters. They begin with a trenchant analysis of the excessive emphasis upon autonomy and individualism at the expense of community and dialogue in the pursuit of moral truth. The parish is an extremely powerful agency for correcting this imbalance. In the second chapter, the authors present the significance of the liturgical renewal in the Church and offer concrete suggestions on how the liturgy helps to form moral character as the crucial skill for moral action. Chapter three presents the art of discernment in a particularly cogent and compelling fashion. This summary is one of the best overviews I have read and articulates extremely helpful, practical applications of this spiritual legacy for moral formation. Chapter four focuses on particular questions in personal ethics and addresses the thorny and vexatious topics of marriage, family life, and sexual issues. While acknowledging controversy in these areas, the chapter confidently presents church teaching in an uncompromising fashion and suggests excellent approaches to help parishioners appropriate this teaching. Chapter five is distinguished for its attention to the “public” character of Catholic moral teaching. Concentrating on the topics of public Catholicism in society and politics, health care issues, and poverty, the authors are to be commended for showing the mutual relatedness of personal conversion and public action on behalf of the gospel. The vital baptismal witness of Catholics in the marketplace of ideas, work, and culture is a much-needed corrective to a tendency to restrict morality to the realm of private, personal behavior. Chapter six is a fine summary of strategies to address the needs of various parish constituencies, including young adults and youth.

In addition to the book’s clear, engaging style, and its cogently argued strategies for enhancing moral development and action, particularly noteworthy is its ability to rise above the polarizing rhetoric that contributes to division and paralysis in the Church around moral issues. The authors avoid the traps of reductionism that so often result in pointless debates and stalemates between the dueling dichotomies of “right” or “left,” “liberal” or “conservative.” The balanced alternative proposed by the authors is neither “tradition-less” autonomy, nor “blind obedience,” but faith-filled discernment which requires *both* individual commitment *and* allegiance to a community of faith-wisdom. The treatment of the dignity of personal conscience is finely nuanced. The authors state that “. . . conscience is not simply the isolated individual discerning the right, but rather the individual as member of the Church listening to the voice of God in his or her heart” (21).

Anthony Ciorra, associate professor of theology at the College of St. Elizabeth, Morristown, New Jersey, and James Keating, associate professor of moral theology at the Pontifical College, Josephinum, Columbus, Ohio, have skillfully blended their theological and pastoral gifts to fashion this admirable contribution to moral renewal in the church today. The book is brief, clear, and accessible to a broad range of ages and interest groups. It is to be commended especially to busy pastors and parish staffs and is a marvelous tool for adult education.

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**The God of Evolution: A Trinitarian Theology.** By Denis Edwards. New York: Paulist Press, 1999. Pages, vi + 144. Paper, \$14.95.

In this work Edwards, a priest of the Archdiocese of Adelaide, Australia and professor of theology at Flinders University, makes accessible in a popular vein certain currents of thought emanating from the contemporary dialogue between theology and science. Edwards' specific concern is the significance of evolutionary biology for our understanding of the triune God and vice versa. Since theology is faith seeking understanding, it is incumbent that theology today be informed by contemporary science's understanding of the world. He presents the reader with a true "dialogue" between science and theology, which should be viewed as friends and not enemies, with each having something to say to the other. Science demands a rethinking of the faith, but the faith also can enrich our understanding of the created world, especially its meaning and purpose, with which the scientist deals.

Underlying and facilitating Edwards' dialogue between faith and evolutionary biology is his trinitarian vision of God as "a God of mutual relations, a God who is communion in love, a God who is friendship beyond all comprehension" (15). This particular trinitarian vision is itself deeply rooted in John's Gospel, the Cappadocian Fathers, Richard of St. Victory, St. Bonaventure, John Zizioulas, and Jürgen Moltmann. Given that God's own being as mutual and equal "persons-in-relation" is relational, it follows that the being of created reality is itself also relational. Each being is a being-in-relation. This theological view of reality corresponds with key insights from evolutionary biology, which "suggests a world of cooperative, coadaptive, symbiotic and ecological relations" (28).

With this relational understanding of God and the corresponding understanding of created reality confirmed by evolutionary biology, Edwards then addresses several major theological themes, all of which are being enriched by the contemporary dialogue between theology and science as well as undergoing both critique and development. Chief among these themes are God's relationship to the world, the interaction of divine and creaturely causality, God's creative causality with an evolutionary world characterized by random selection, chance, and natural laws, original sin and grace within the context of evolution, the evolution and "uniqueness" of the human, the continuity between God's creative and redemptive work, and finally the proper roles of each of the divine persons in the creative process.

This book is to be praised as a primer to the contemporary dialogue between theology and science. It is eminently readable, rooted solidly in the Christian theological tradition, and reflective of contemporary theological thinking on the topic. Among many points to be praised is its treatment of the unique and proper roles of each of the trinitarian persons in the evolutionary, creative work of God as well as the ethical-ecological imperatives flowing from a view of reality created by a God of equal and mutual relations. Only two minor criticisms. First, too often the Scriptures are merely cited with no accompanying scholarly exegesis. The result is that we are often left with more of a biblical poetics in the style of Moltmann than a clear, conceptual presentation. Second, the position on original sin which Edwards espouses (66-68) is basically that of "the sin of the world," made popular by Schoonenberg and others thirty years

ago. As important and insightful as this position is, it cannot explain either the origins of sin, when there was no sin of the world, nor can it really explain why it is that each person affirms and makes one's own this sin of the world. Must we not continue to retrieve Augustine's and Ricoeur's "connivance in evil?"

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**Making Faith-Sense: Theological Reflection in Everyday Life.** By Robert L. Kinast. Collegeville: The Liturgical Press, 1999. Pages. xii + 89. Paper, \$8.95.

This work is an aid to Christians who want to live a life nourished by faith. It is for members of the Church who, while respecting its traditions, realize they also have to think and act for themselves. Such thoughtful attention to life is what Robert Kinast calls "making faith-sense."

Personally reflecting on life in the light of one's faith was not always expected of the Christian faithful. The Age of Enlightenment challenged individuals to honor their personal experience and, at the same time, to approach their lives with critical reflection. Such a personal approach to one's faith may lead to extreme individualism, something inimical to a Church which understands itself as a community of believers, but it also allows the individual to take responsibility for his or her own faith life.

Kinast, a skillful pastoral theologian, presents numerous cases in which Christians are challenged to make life's decisions while being sensitive to the demands of the gospel. What Kinast brings to this activity is a process for critically reflecting on life in a more intentional and orderly way.

Kinast uses the acronym "NAME" to identify the steps or moments in a reflection process. "N" is for *narrative*, a telling of the story factually, including one's emotional responses. "A" is for *analysis*, a deeper reflection on the experience which may reveal implications or assumptions not immediately evident in the narration. "M" is for the *meaning* which emerges as the experience, now engaged reflectively, is put in dialog with the faith tradition. This dialog may affirm or challenge the faith perspective one has, calling for greater flexibility, adaptability, even conversion. "E" is for *enactment*, a concrete, practical outcome as the result of making faith-sense.

Underlying this process is a method of correlation which brings together contemporary experience and Christian tradition. While the intent of the book is to help the individual Christian, or small groups of Christians, make faith-sense of life, the same correlation of experience and faith is a necessary activity for the Church. Just as an individual may be challenged to make adaptations in his or her life, so too the church needs to remain open to having its present understanding and pastoral practice challenged for the sake of an ever more authentic gospel witness.

This method of correlation is fundamental to formal theological studies today. Specifically, the elements of Kinast's reflective process are embodied in theological reflection seminars in graduate schools of theology which prepare men and women for ministry in the Church. Kinast's book is a helpful companion for both students and faculty who are engaged in such seminars. The process is relatively easy to grasp, but the actual critical reflection requires patient practice, helpful critique, and a willingness to try again.

Making faith-sense, however, does not require having a theological degree. Simply using one's present faith understanding, and having an openness to additional learning, is all that is required. The goal is a life enlivened by faith. The final step, enactment, is the culmination of the process. It is a reminder that Christianity is, after all, a way of life.

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