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Introduction

As this introduction to our millennium issue of *New Theology Review* is written, the Millennium Society notes on its Web page that there are exactly 252 days, 11 hours, 20 minutes, and 48 seconds until the year 2000. Hotels, cruises, and party celebrations are planned for a grand New Year's Eve 1999, but will cost four times the normal price. The Internet and book stores are saturated by scholarly and not-so-scholarly apocalyptic interpretations. Intelligence sources in the United States are seriously responding to reports about some Christian cults who appear to be planning mass suicides or political commotions.

The hype and the overload of commentary about this event caused some of us on the editorial board to wonder what our journal could possibly contribute to the discussion. But it was decided that since *NTR* is intended to provide today's ministers a serious theological reflection on current issues in the American culture, we simply could not avoid the millennium question. Or should we say questions? Will the Y2K problem really send us into a cataclysm? How will the new millennium affect the way we preach the gospel? Will the new millennium be a new age of liberation as in Dante's vision of the redeemed shining like a great white rose unfolding petal by petal in the light of glory? Or is this the end of time where planet Earth is obliterated by some monstrous event? Is this the definite marker for the second coming of Christ?

We asked three respected scholars to provide theological, biblical, and historical foundations to begin to respond to such questions. Church historian Kevin Madigan notes the decrease of apocalyptic activity in the years following the first millennium and ponders the question, "Which is the age of faith and credulity, theirs or ours?" Biblical scholar Leslie J. Hoppe, O.F.M., explores why the turn of the millennium and the expectation of Christ's imminent return moves some people to irrational behavior and where such thinking originates. He is convinced that since apocalyptic is part of our biblical heritage, we should not be silent to the prophecies of contemporary fundamentalists. Systematic theologian Zachary Hayes, O.F.M., tackles the complex project of providing us with a new cosmology for the new millennium. Even though modern science views humans as "embedded in the chemical process more deeply than was the case with medieval thought," Hayes offers a view of humanity possessing "a distinctiveness which raises important moral, ethical questions."

While the next three articles are not specifically focused on the millennium moment, they do have serious implications for the Church in a new age. Systematic theologian Donald Buggert, O.CARM., explores

three major issues in contemporary christology: the resurrection of Jesus, the role of narrative in christology, and the claim that Jesus is universal savior. He addresses these issues through a critique of three recent books by Michael L. Cook, Scott Cowdell, and Kenan B. Osborne. Australian religious educator John N. Collins examines Elisabeth Schüssler Fiorenza's phrase "a discipleship of equals" and asks if it represents the early Christian tradition understood by the Church. Media expert Bernard R. Bonnot presents a positive way of how to appreciate today's media that can actually bring us closer to God in Christ. Our regular columns and book reviews round out our millennium issue by providing us timely insights and useful pastoral resources.

> A thousand years in your sight are as yesterday when it is past, and as a watch in the night.
>
> *Psalm 90:4*

Kevin Madigan

Apocalyptic Expectation in the Year 1000

Over the course of the past century and a half, historians on both sides of the Atlantic have debated whether the year 1000 had special apocalyptic significance for medieval Europeans. As early as 1835 some French historians were arguing that there was indeed widespread apocalyptic expectation in the tenth century, and even epidemic fear, which reached its peak in the pivotal millennial year 1000. Well before the end of the century, however, there was a strong critical reaction from historians who argued the dramatic picture of *les terreurs de l'an mil* (the terrors of the year 1000) had been exaggerated, or even invented, by Romantic historians. The terrors, these critics said, had been *terreurs prétendues* (supposed or sham terrors) for which there was little, if any, written evidence. In addition, there could not have been widespread fear of the millennium, if only because the great majority of European society did not know the date. Beyond that, the year 1000 had no special eschatological significance. Finally, where there is evidence of apocalyptic expectation or action based on millennial fears or hopes, it occurs not in the year 1000 but either decades before or after the critical date.

In the very recent past, especially as we approach the second millennial year, historians (especially American ones) have once again begun to re-examine the issue of apocalyptic expectation around the first millennial year. While the new debate has not concluded, it seems to have produced a number of genuinely new insights. My purpose in this essay is to summarize the evidence appealed to by this present generation of historians and to offer some evaluation of their position. Whatever one concludes about some of the details of their arguments, it seems clear that they have charted a useful new course between the old *terreurs* school and their skeptical critics. In particular, it can no longer be doubted that, while the approach of the year 1000 did not cause widespread apocalyptic panic, there is evidence that it did cause anxiety or happiness in some contemporaries, more, surely, than had been acknowledged by the old skeptical school. Perhaps even more importantly, when we broaden our chronological scope to include the decades before and after the pivotal year, it becomes clear—as, to be fair, the late-nineteenth-century skeptics noted—that there was a good deal of apocalyptic activity, that is, concern with chronological exactitude, preoccupation with one significant year or another, interpretation of

disturbing historical or natural occurrences (like comets) or disasters (like famines), and so forth. In fact, when we broaden the temporal scope of our inquiry in this way, it becomes clear that, while the year 1000 may not have inspired intense or widespread apocalyptic activity, the same cannot be said of the millennial year of Christ's passion (1033) and its approach. Actually, the new school argues that there is evidence to suggest that some of the widespread social, religious, and political changes that occurred in the eleventh century may have had apocalyptic significance or motivation for contemporaries. Having examined this argument, I will conclude with a brief reflection on the relation of the years 1000 and 2000 in the history of apocalyptic thought. Before we examine the relationship between apocalyptic expectation and history, however, it will be important to have at least a general sense of the historical events to which contemporaries in the year 1000 were reacting.

WESTERN EUROPE IN THE YEAR 1000

In the year 1000, western Europe stood poised about fifty years away from the beginning of a remarkable period of population growth, economic revival, and relative peace, conditions essential for the dynamic flowering of religious, intellectual, and cultural life and ecclesial reform which would mark the life of the Church from about 1050–1300. Yet, as they approached the year 1000, even perceptive contemporaries could have glimpsed no more than the faint glimmerings of such a revival. Indeed, after the frightening dislocations of the ninth and tenth centuries, thoughtful Western Christians could be excused for contemplating the political and economic developments of Europe's recent past, and their disastrous effect on the Church, with little but gloom, perhaps, apocalyptic dread—even if the year 1000 had no special eschatological significance to them.

Western Europe and the Christian Church had survived, true. But both had been gravely threatened, if not actually injured or at least terrorized, by invasions of the Vikings from the north, Muslims from the Mediterranean, and the Magyars from the east. Symbolic of the damage done, not just to property, but to the corporate psyche of the Roman Church, was the looting by Muslim raiders in 846 of the Church of St. Peter, the holiest shrine in Christendom. Internally, Europe seemed collectively ready to complete the job begun by the marauders—seemed indeed bent on self-destruction. The partitioning of the Carolingian empire among Charlemagne's three sons caused civil war and its usual attendants: political disintegration, economic decline, and widespread violence.

In these conditions of disorder, leadership in the Church passed largely to powerful lay rulers and warlords. Some of these, particularly the kings and emperors in the east Frankish kingdom, served the Church conscientiously and reasonably well. Others, especially in the western

part of the kingdom, were little more than local strongmen and thugs. They seized ecclesiastical lands and filled vacant bishoprics, abbacies, and parish churches with kin or supporters or, even more crudely, offered them to bidders. Meanwhile, written norms, laws, and rules for the clergy and Benedictine monks were largely ignored or simply forgotten. Married priests were common. Positions in the Church were often passed down to family members. Fees were demanded by laymen to appoint clergy, by priests to administer sacraments, and by bishops to ordain clergy. Ecclesiastical property was routinely seized. In general, ecclesiastical power passed to the hands of the lay, and spiritual interests almost everywhere were enslaved to the secular.

Meanwhile, in the ninth and tenth centuries the papacy exercised virtually no moral, spiritual, or political leadership. In fact, the popes then had only minimal influence in the Church outside of central Italy. This was in part because by the late ninth century the papacy had become a prize to be won by the aristocratic families of Italy and, less frequently, the kings of Germany. (One sixteen-year-old Roman boy was actually made pope; he reigned for nine years as John XII [955–964].) Because the throne of Peter was an object of intense and envious competition, a number of popes met abrupt and cruel ends. Several were poisoned or otherwise assassinated during this period, and bribery, intrigue, and street violence attended many papal elections. The average length of the pontificate in the ninth and tenth centuries was four years. Some popes did not serve for anywhere near even that brief period of time.

Still, on the brink of the eleventh century there were signs of hope, though only dimly, if at all, perceptible to contemporaries. The Northmen and Hungarians settled and were domesticated by conversion. There is evidence to suggest that the climate grew more favorable to agriculture, especially in northwestern Europe. Diet improved. New lands were opened to agricultural development. The consolidation of political power helped to reduce violence somewhat. All of these agricultural and political changes did much to encourage a long-term growth in population; one, indeed, that would last until the catastrophic plagues of the fourteenth century. On the economic front, commerce and manufacturing experienced the beginnings of a revival, and these developments in turn helped to rekindle urban life in the West.

Most promising for the future of the Church, aside from the recent missionary successes, was a series of more or less independent movements of monastic reform. These include those centered at Gorze in Lorraine, at various monasteries in England, and, most famously and influentially, at Cluny in Burgundy. In an age where domination of the Church by unqualified and often nominally Christian laymen caused such widespread corruption and religious formalism, the decision by

Duke William I of Aquitaine to found this Burgundian monastery, and especially his resolve to ensure its freedom from lay domination, was an event of signal importance for the future of the Church. Under the leadership of a series of highly able and holy abbots, Cluny created what amounts to the first international monastic order, where the level of monastic observance was high and orderly and the splendor of monastic liturgy unparalleled. Equally important was the emphasis placed by Cluniac houses on the sovereignty of written documents, on ecclesial independence of lay rulership, and on moral reform in general. In addition, Cluniac houses served as nurseries for the formation of many influential abbots, bishops, and even popes in the tenth and eleventh centuries. Consequently, the reform ideals treasured in the cloisters and promoted by these men would, if indirectly, have a revolutionary impact on canon law, lay spirituality, clerical life, and the Church's relationships with secular power over the course of the next two centuries. In short, despite the terrible violence, disorder, and corruption that generally marked the fifteen decades before the millennium, the Church in the year 1000 was preparing to enter a time of welcome stability, long-needed and surprisingly drastic reform, and unexpectedly wild dynamism, experimentation, and growth.

TENTH- AND ELEVENTH-CENTURY APOCALYPTIC REACTIONS

How did contemporaries react to these developments? Is there any evidence of apocalyptic explanation for them? Did they regard these events as portents of a sequence of events which would somehow reach its climax in the year 1000? First of all, in the foundation documents of some French abbeys chartered in the mid-tenth century, one occasionally encounters formulae containing the words *mundi termino approprinquante* ("with the end of the world approaching . . .").

Nonetheless, there are problems with assigning definite apocalyptic significance to these texts. Such formulae can be found well before the tenth century; they are present in monastic documents from at least the seventh century, when the Germanic invasions had succeeded in destroying the Roman Empire and leaving devastated the institutions on which civilization had been built. Thus these formulae may be evidence less of an upsurge in apocalyptic sensitivity than of monastic habits of repeating traditional literary motifs drawn from a time in the remote past. Also, the repetition of such formulae seems to become rarer in the tenth century than in the previous three centuries, though the number of references begins to increase again in the middle three decades of the century.

It remains true that, as we approach the middle years of the tenth century, there does seem to be a quickening of apocalyptic activity.

There are important pieces of evidence to consider, not the least of which is a letter from one French bishop (the bishop of Auxerre) to another (in Verdun) in 950 or so which reports on the belief of many in his diocese that linked the aforementioned Hungarians and Vikings with the apocalyptic figures Gog and Magog, whose appearance would mark the imminent end of the world.

Some historians have argued that it was precisely in reaction to the invasions of the Magyars and Northmen and the apocalyptic crisis they precipitated that the most famous and influential apocalyptic document of the tenth century was produced. The *Libellus de Antichristo* ("Treatise on the Antichrist") was written around 954 by the monk Adso of Montier-en-Der in response to a request from Queen Gerberga, the wife of Louis IV, one of the last in the line of Carolingian kings. This is a treatise of which almost two hundred manuscripts are extant. One would be hard-pressed to find a more important or influential document in early medieval apocalyptic thought.

Adso responds to Gerberga's request by offering her a reassuring theology of Frankish kingship. The time of Antichrist has not yet come, Adso says, and will not come until the *discessio* spoken of by Paul (2 Thess 2:3) occurs. This is interpreted by Adso as the defection by the subject kingdoms from the Roman Empire. To be sure, the Roman Empire is, by then, "for the most part in ruins." Still, as long as there be a King of the Franks by rights who possesses the Roman Empire (i.e., King Louis and his line), the empire will not utterly perish and the coming of the end will be delayed. Here then, in Adso, we have an important figure warning, in traditional "Augustinian" fashion, against reading the signs of the times in alarmist apocalyptic fashion.

Some evidence survives which suggests that apocalyptic belief and prophecy persisted into the 970s and beyond, despite the efforts of clerical elites like Adso. Around 960 one Bernard, a hermit in Thuringia, presented himself before an assembly of barons to announce the coming of the last day, which the Lord had revealed to him. Again, Abbo, the future abbot of the abbey of Fleury, reports that, as an adolescent around the year 960 he had heard a preacher in Paris announce that the Antichrist would come *statim finito mille annorum numero* (as soon as a thousand years had elapsed). The same Abbo tells us that around 975 there was a rumor in Lorraine that the world would come to an end in the year on which the feast of the Annunciation fell on Good Friday.

In the same decades, and beyond, a number of natural events occurred which were given apocalyptic significance by onlookers. In 968 the Saxon army interpreted an eclipse as a sign of the end. In August of 989 a comet (Halley's Comet, as it turns out) appeared and was noted in three contemporary chronicles. Even in sermonic materials one sometimes encounters a vivid sense of the nearness of the end. One

Anglo-Saxon homily written in 971 stated flatly that the thousand years had almost elapsed and virtually all of the signs of the End had been observed, while the famous homilies of Aelfric and Wulfstan are significantly marked with apocalyptic imagery and the expectation that the Antichrist would soon be unleashed.

These are the sorts of pieces of evidence used by the old terrors school to suggest widespread apocalyptic fear on the eve of the first millennial year. Nonetheless, a number of cautions need to be sounded. First of all, it is important to emphasize that voices were heard strenuously *opposing* the predictions of the nearness of the end. Think of Adso. Besides Adso, the aforementioned Abbo of Fleury wrote a letter in response to the rumors and prophesies he had heard in which he "resisted with all my might from the Gospels and the Book of Revelation and the book of Daniel" the idea that the world would end in the year 1000 or that the end would come in the year in which the feast of the Annunciation and Good Friday coincided. And he was not alone. Here Abbo and his colleagues take their place squarely within the Augustinian tradition of resisting the temptation to read the signs of the times as evidence for an impending apocalypse. When we move even higher in the clerical hierarchy we perceive that, in the last thirty years of the tenth century, between one hundred and two hundred papal bulls were written. None, not one, mentions the year 1000 as an especially significant year or even hints that the end might be imminent.

Second and perhaps more importantly, while evidence for apocalyptic activity is not entirely lacking for the decade immediately before the year 1000, the pace and intensity of such activity seems actually to *slow* as we approach the millennial year. Curiously, the year 1000 itself seems to have aroused no widespread apocalyptic terror. To the contrary, one chronicler, Thietmar of Merseburg, sees the year as an *annus mirabilis* of felicity: "When the one-thousand year since the saving birth of the Sinless Virgin had come, a brilliant dawn broke upon the world." Many other chroniclers fail even to mention the year 1000, though one mentions an earthquake and another alludes to *multa prodigia* ("many prodigies") seen in the sky. Still, generally speaking "the decisive moment," as Focillon concludes, "left men indifferent" (*The Year 1000,* 62).

Raoul Glaber and Adhemar of Chabannes

If there is a spectacular exception to this trend, it is the Cluniac monk and historian Raoul Glaber. He, too, had observed that an unusual number of prodigies occurred around the one-thousandth year from the Incarnation. Especially notable in Glaber's eyes was the sudden emergence of popular heretical groups around the year 1000, which many modern historians have noted as well, though without asking whether their appearance is in any way tied to apocalyptic thought or

feeling. Glaber, however, clearly connected their emergence to Revelation 20, where the prophet John had predicted Satan would be unleashed after a thousand years. In his *Histories,* Raoul also noted, with something akin to terror, that a comet had appeared in the sky in the year 1000. He comes to no specific conclusion about this heavenly prodigy, but he does ominously state: "What seems established with utter surety is that comets never appear in the sky unless they are the certain sign of some mysterious and awful event" (*Histories* 3.3).

Curiously, the careful recording of mysterious natural prodigies and historical sensations picks up momentum after the turn of the millennial year. Several chroniclers note that Europe was ravaged by a terrible famine in the years 1005–1006, and some of them saw in it apocalyptic significance. At least three Western chroniclers, including Glaber, noted that in 1009 the Holy Sepulchre in Jerusalem was destroyed by the Muslim caliph Al Hakim. Again, some Western Christians saw apocalyptic significance in this event, and, regrettably, made it the occasion for pogroms against Jewish communities. Two years later, a combination of new natural prodigies and cataclysms caused the Christians of Mainz to expel its Jewish community. Both events are troubling portents of the much more serious depredations suffered by the Jews of France and Germany in the Crusades. Indeed, one of the melancholy byproducts of early-eleventh-century apocalyptic, hardly emphasized until recently by Daniel Callahan, is surely if lamentably the recrudescence of anti-Semitic thought and behavior.

Important as these prodigies are in the archives of early-eleventh-century apocalyptic, they are far exceeded in importance by the significance given to the approach of the millennial year of Christ's passion in 1033. Again, Glaber, whose antennae were always alert for signs and wonders, tells us that the prodigies preceding the year 1033 were abundant. Along with Glaber, the chronicler Adhemar of Chabannes also informs us that in the year 1026 an unusually large number of pilgrims set out for Jerusalem, an undertaking in which some saw signs of the imminent End. Both Glaber and Adhemar also noted that an awful famine ravaged France in the three years before the "belated millennium" of 1033. At the same time, a number of popular "peace councils" occurred in France, which Glaber characteristically associates with the approach of the millennial year of Christ's passion. Other writers note the resurgence of heretical groups with alarm and at least one links it with the prophecies of Revelation 19 and 20.

RECENT SCHOLARLY INTERPRETATIONS

All of this evidence has led several American historians in the past five years (especially Richard Landes of Boston University and Daniel Callahan of the University of Delaware, and even the famous evolu-

tionary biologist Stephen Jay Gould of Harvard) to begin a reevaluation of the role of apocalyptic expectation in European Christian life and thought during the two generations preceding and following the year 1000. Landes has argued with great vigor that, even if the "terrors of the year 1000" is a historical legend, as he believes it is, historians have wrongly ignored the apocalyptic motivations and interpretations involved in the so-called Peace of God movement, in the rise of popular heresy, in the occurrence of violence against the Jewish communities, and in a variety of religious and political reform movements in the eleventh century. Why is it, he and Callahan have asked, that the peace councils seem to occur right before the millennial years 1000 and 1033? Can this be just coincidence? Or should we not entertain the possibility that apocalyptic thought and feeling informed many of the movements which so significantly changed eleventh-century European Church and culture? Why privilege the "rational" explanations which have relied solely on demographic, technological, and even climatic changes?

There can be no doubt that Landes and Callahan have charted a useful middle course between the old terrors school and the old (still regnant —and still unconvinced) school of skeptics. In particular, they have uncovered, or emphasized, a lot more evidence of apocalyptic awareness and fear in the years 970–1033 than their predecessors. Second, they have decisively refuted the argument made by some of the old school of skeptics that the year 1000 had no special significance in Christian thought. (They have had less success with the argument that the peasant majority of Europe would have been unfamiliar with the date.) Finally, their suggestion that some of the important transformations of the eleventh century could be related to apocalyptic expectation is an intriguing one that certainly bears further study. The problem (one which they acknowledge) is that the evidence for such a connection is still rather slender. They still have to rely on Glaber and Adhemar of Chabannes to a high degree. The question is, is this enough evidence to sustain an argument that there is a connection between apocalyptic thought, on the one hand, and eleventh-century religious and social change? Or does the evidence in Glaber and Adhemar constitute the exception which proves the general rule? If perhaps the new school of historians is guilty of relying too much on a couple of important figures and a handful of references in the chronicles, they have still corrected the old school's dismissal of them as important witnesses to the connection between millennial expectation and social and religious change.

THE SECOND MILLENNIUM

As I write this article there are signs everywhere that the year 2000 has aroused an elevated degree of apocalyptic and millenarian expectation, both within the churches and, perhaps even more, without. A

number of evangelical Christians have sold all their belongings and moved to Jerusalem in expectation of the return of the Messiah in the year 2000. These expectant Christians have settled in Jerusalem to secure (as a modern-day Adhemar of Chabannes put it) "a front row seat" to observe the dawn of the millennium on the Mount of Olives.

But anyone who really wants to understand modern popular millennial sensibility has to go not to Jerusalem, but to the Internet. While, numerically speaking, Catholics are less active than other religious groups (evangelical Christians and New Agers seem rather more numerous), there are Catholic Web sites that will generously tell you all about the terrible "chastisements" to occur in the years before the millennium. One will inform you about prophecies made by Catholic saints and seers "and other locutionists" that refer to a terrible fire that will be produced by a world war and a great comet (heartlessly named "the Ball of Redemption"). At the same time, some modern Catholics in the Adsonian tradition are urging their congregations to treat with caution, if not actual contempt, predictions that the end is nigh. Recently, Archbishop Weakland of Milwaukee admonished members of his congregation receiving notices of the nearness of the end to throw them into the wastebasket. Adso would have been proud, and Augustine would have been too.

At the same time as we are witnessing a vibrant, religiously-inspired reaction to the approach of the millennial year, many groups are anticipating the millennial year without specific awareness of its religious origins of content. A recent poll conducted by the BBC in Britain discovered that, even there, where the education system has not collapsed as dramatically as in America, only one person in six knew that the millennial year supposedly marked the two-thousandth year since the birth of Christ. Nonetheless, there are some groups who without this religious consciousness or affiliation still look forward eagerly to the millennial year as a pivot of history. One group that has a Web site without discernable religious attachment, named happynewmillennium.com, brightly promises that "a thousand years of happiness" await us, adding that the dawn of this new age will be ("for most of us," it cautiously asserts) the "greatest event in our lifetime." It will be a new beginning "unlike any we have ever seen or are likely to see again" and "the greatest event in entertainment history" (this being, apparently, the *non plus ultra* of modern forms of approval and recommendation). And it will all begin at midnight on December 31, 1999, when, "absolutely everyone will sincerely wish their fellow humans a thousand years of happiness." The happynewmillennium.com site also features a "Millennium Countdown" which tells you precisely how long it will be to the dawning of the happy new age. (When I wrote the previous sentence it was 504 days, 17 hours, 38 minutes, and 58 seconds.)

But not everyone is that sanguine about what the millennium will bring. Many, far from rejoicing, are planning for global catastrophe. Generally speaking, non-religious apocalyptic expectation is marked not by hope but by terror. In fact, there are several versions of secular apocalypse abroad on the Internet and in the media generally which, in a way, have to be taken seriously. Like earlier religious apocalypses, these are based on perceptions of a real looming problem. The difference is that this is a technological one: the Year 2000 computer bug (Y2K for short). No one doubts that this is a serious problem, and, in fact, it is one that has not been solved yet. But the year 2000 alarmists go much further than that. Gary North, one of the leaders of the movement, has declared it to be "the biggest problem that the modern world has faced."

The root of the problem, as North puts it, is that "Everything is tied together by computers. If the computers go down or can no longer be trusted, everything falls apart." Result: massive collapse of mainframe computers, leading to power plant failures (in January, remember) and hypothermia, crippled communications, industrial failure, runs on the banks, stock market crashes, food runs, starvation, civic unrest, urban anarchy, and so forth.

CONCLUSION

There will be wars and rumors of wars. In a way, this sounds like an updated version of countless pre-modern predictions of apocalyptic cataclysm, and I am left wondering if there is that significant a difference, in this respect, between the early Middle Ages and the modern world. After all, which millennial year heightened apocalyptic interest and expectation more, 1000 or 2000? The answer is complex enough that it almost has to challenge both some of the clichés used to describe the Middle Ages and our way of understanding ourselves. The Middle Ages is, so the truism goes, the quintessential age of belief, indeed of gullibility and superstition. By contrast the modern world is said to be an age of skepticism, of doubt, of scientism, governed by the "rational" imperative to establish all beliefs (if that is even the appropriate word), including beliefs concerning the future, on articulate and defensible grounds. Religiously, medieval people were driven by a special will-to-believe; we, by the reluctance or refusal to believe unless convinced by the factual and evidential. That was the age of credulity. Ours is the age of surety.

And yet, in our age, scores of scholarly and hundreds of not-so-scholarly books on matters apocalyptic are pouring from the presses, and many of their avid readers are going to them for enlightenment, not for amusement. Many religious groups are convinced that the world is about to end. Wars and rumors of wars are heard not just in popular printed books and pamphlets but, now, electronically on the

Internet, which has, it seems, along with television, unprecedented power to influence. What are we to make of this, especially when we ponder the decrease in apocalyptic activity in the years immediately preceding the first millennium? Which is the age of faith and credulity, theirs or ours? Owing to a number of methodological difficulties inherent in such trans-historical comparisons, such a question is likely to be far more interesting to ponder than to attempt to answer decisively. But it is worth noting in conclusion that massive secularization in the West has completely failed to stem the tide of apocalyptic speculation, even if it occurs sometimes in irreligious forms.

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Kevin Madigan is assistant professor of church history at Catholic Theological Union. His research interests are in ancient and medieval religious experience and thought.

Leslie J. Hoppe, O.F.M.

"Unless the Lord Tarries . . .": Fundamentalists Await the Second Coming

The year 2000 will be either a boon or a bane to the tourist industry in Israel and the Palestinian Authority. Officials are preparing for what they hope will be a flood of Christian pilgrims who will provide an important boost for the economy. At the same time, law enforcement agencies in the United States are sharing intelligence with their counterparts in the Holy Land—intelligence about several Christian cults that appear to be planning mass suicides or political provocations, and even terrorist acts in Jerusalem as the new millennium begins to push ahead the eschatological timetable for Jesus' return. What is it about the turn of the millennium and the expectation of Christ's imminent return that moves people to such irrational behavior? Where does such thinking originate?

PREDICTING THE END

The story of the first Christians' belief in the imminent end of the world is well known. Apparently both Jesus (Matt 24:34) and Paul (1 Thess 4:15) believed that they were living in the last days. Paul was so persuasive in convincing his converts about the imminent return of Jesus that some stopped their normal activities in view of the fast approaching end of this age. The apostle found it necessary to remind them that "those who do no work, should not eat" (2 Thess 3:10). Eventually, the apocalyptic strain in Christianity began to grow weaker until it was practically eliminated when Christianity became the religion of the Byzantine Empire. Christians were no longer outsiders in the empire; they were no longer a persecuted minority. They no longer were pessimistic about "this age." Jewish apocalyptic texts like the *Assumption of Moses* and the *Book of Enoch,* abandoned by the rabbis but early studied, translated, and copied by Christians, became relegated to obscure corners of monastery libraries. Though they continued to feed the speculations of segments of the Christian population, they became increasingly irrelevant to the majority of Christian believers. Yes, there were the medieval sibylline tradition and the debates about the time of the Antichrist's appearance, but apocalyptic's day seemed to have passed.

Enthusiasm for the end of the age surfaced from time to time, but apocalyptic and millennial movements usually seemed to be on the fringes of Christianity. One reason for apocalyptic's place on Christianity's margins is its failure to deliver. It is impossible to keep expectations high indefinitely. Eventually the enthusiastic expectancy for the end of the age wears thin. Still, speculations about the coming of the Antichrist, the end of the world, the millennial reign of Christ have not gone away entirely. The nineteenth century seemed to spawn several movements that focused on determining the precise date for Christ's return and the end of the age. William Miller (1782–1849), a Baptist preacher from New England, captured the imagination of many people when he predicted the end of the world in 1843 on the basis of his interpretation of Dan 8:14. After 1843 came and went, he revised his prediction and claimed that the world would end on Yom Kippur (October 22) in 1844. The failure of this prediction has become known as "the Great Disappointment." Though Miller's followers may have been disappointed, the attraction of millennial expectations was too great simply to leave behind altogether. Some of Miller's followers became the nucleus of what became the Seventh Day Adventist Church, which has kept belief in Christ's "second coming" central to its beliefs.

OPTIMISTS AND PESSIMISTS

At the beginning of this century American Protestant liberals described a new sort of millennium. They believed that the benefits of Christian civilization would soon transform the world through the elimination of ignorance, hunger, disease, and prejudice. Christian missionaries sent from the United States around the globe would not only lead people to Christ but would provide them with the scientific, technological, educational, cultural, medical resources and the democratic social, political, and economic institutions to create a new world. The triumph of Christian civilization would usher in the millennium: a glorious Christian age that was to last for one thousand years. Christ's coming at the end of this era would bring this world to its final destiny. If nothing else, this was an extraordinarily optimistic vision of the future. It called for Christians to become involved in the transformation of the world. The "golden age" would not come by some miraculous intervention, but through the efforts of human beings. "Postmillennialism" is the term coined to describe this vision of the future which had Christ coming after the millennium of Christian civilization ended.

Of course, more conservative American evangelicals were not so optimistic. They saw their country abandoning its "Christian" heritage. The great American universities, which began as schools to train ministers of the gospel, were now teaching evolution, which undermined the biblical doctrine of creation. Students preparing for the ministry were

being taught "higher criticism," which denied the supernatural character of the Bible. Immigration from eastern and southern Europe was bringing many Catholics to this country. They were people who not only did not speak English and did not share in the Anglo-Saxon culture but, worst of all, they were adherents of a religion that was not really Christianity but "Romanism." The country's population was moving from the rural areas to the cities where these new immigrants were concentrated. The city with its saloons, gambling dens, and dance halls became synonymous with a non-Christian style of life.

The crowning argument against the liberals' optimism about the future came with World War I. The science and technology that the liberals maintained would usher in a great Christian era were used by industrialists of supposedly Christian nations to create more efficient ways to kill people. The liberals urged America to enter the war in Europe "to make the world safe for democracy" while evangelical Christians chose pacifism as a way to protest the postmillennial view of the future. For most evangelicals, the world was not becoming a better place; it was heading toward total annihilation. They urged genuine Christians against spending their time, energy, and resources in trying to make this lost world into a Christian utopia. They should try to save lost souls before it is too late. Conservative evangelicals derided liberal Protestantism as "modernism" and considered it a departure from authentic biblical religion.

Evangelicals, like the liberals, believed that Christ was going to return to this world. However, Christ's return would not be the crown on the liberals' Christian civilization; rather, it would be to save the world in the last battle with the forces of evil as described in the book of Revelation. After defeating the Antichrist, Jesus would reign for one thousand years from Jerusalem. At the end of this period, there will be a final judgment. After this final judgment all who believe in Jesus will go with him to heaven while those who do not believe will be cast with Satan into the "lake of fire" for all eternity (Rev 20:13-15). Evangelicals, then, have a premillennial view of the future: Christ will return to this world before the one thousand years of peace can begin. This world is heading toward self-destruction—only Christ's return can prevent it. No human effort can make this world a better place. On the contrary, human beings are pushing this world toward self-destruction.

THE DISPENSATIONS

What evangelicals were determined to avoid as they spoke and wrote about Christ's return and the end of this age was the setting of dates. They were not going to fall into Miller's trap. They also regarded the Jehovah's Witnesses, who made several predictions about the end of the world, as distorting the Scriptures and the biblical doctrine of

Christ's return. The question that evangelicals faced was how to maintain a heightened state of expectancy without succumbing to the temptation to set dates. The solution to this problem came from John Nelson Darby (1800–82), the founder of a British evangelical church known as the Plymouth Brethren. He developed a scheme for interpreting all of history, which he called "dispensationalism."

Darby taught that God has related to human beings through a series of "dispensations" in which God tested people's obedience. Because people always failed these tests, God sent Jesus as an atonement for sin at the end of the dispensation of the law. Jesus' death for sinners inaugurated the present dispensation, that of grace. In this dispensation there is only one requirement for salvation: belief in the power of Christ's death to atone for one's sins. The final dispensation will be the millennium. This millennium will be preceded by the personal return of Christ to the world. All Christians who are alive at Christ's return will be raptured, that is, they will go up to meet Christ in the sky and be taken by him to a place of safety (1 Thess 4:17), while those remaining in this world will experience a Great Tribulation (Matt 24:15-25) during which Jews will have a final opportunity to accept Jesus as the Messiah. The Battle of Armageddon (Rev 16:16) will be fought at the end of the Great Tribulation. Christ's victory at this battle will mean the establishment of his kingdom in Jerusalem. From there Christ will reign over the world for one thousand years (Rev 20:1-10).

Darby's dispensationalist scheme was popularized in two ways. First, Cyrus I. Scofield (1843–1921) studied with Darby in England and then composed notes for the King James Version of the Bible. The *Scofield Reference Bible* made its appearance in 1909 and remains the most popular Bible version among Christian fundamentalists. Second, popular evangelists like Dwight L. Moody promoted dispensationalism in their sermons. The beauty of the system is that it all but eliminates the temptation to set dates while maintaining a high degree of expectancy. While the Scriptures may describe the signs that will precede Christ's return and describe the events that will take place during the tribulation, they do not offer any signs that point to when the rapture will take place. Believers have to live as if Christ will return at any moment. This leads them to share the gospel with those who still do not believe so that they can experience the rapture and avoid remaining on earth during the Great Tribulation.

Liberal Protestants rejected this scheme and promoted their vision of a Christian civilization that will transform this world. Evangelicals believed that modernism kept the liberals from the work of evangelizing. The spread of the gospel and not liberal social schemes will bring people to acknowledge their sins and to accept the atoning power of Jesus Christ in their lives. Unless people accept Jesus, they will go to hell. The

beginning of this century witnessed a fierce struggle in some denominations between the liberals and evangelicals. The liberals always managed to maintain control of the denomination, driving the evangelicals to leave or go underground. This conflict gave rise to Protestant fundamentalism, a movement marked by a belief in the inerrancy of the Bible, premillennial dispensationalism, and militant opposition to modernism and the cultural change associated with it. Though the fundamentalists were not able to take control of any major Protestant denomination, they went about the task of bringing the gospel to the lost in view of the imminent return of Christ.

A NEW LOOK FOR FUNDAMENTALISM

In the last thirty years, however, evangelicalism and fundamentalism have not only gained new legitimacy but many adherents. Mainline Protestant churches have lost a significant number of members to evangelical, Pentecostal, and fundamentalist churches. In fact, the churches with a dispensationalist view of the future are the only Protestant churches that are growing. The liberal churches have been steadily losing members. Billy Graham changed the image that many Americans had of evangelical preachers. Similarly, the election of Jimmy Carter, a practicing evangelical, changed the image that many Americans had of evangelical Christians. The political support Ronald Reagan received from the religious right brought several evangelical and fundamentalist leaders to the very center of political power in the United States. Billy Graham, Jimmy Carter, and Ronald Reagan gave new legitimacy to evangelicalism and new currency to its message. A significant part of that message is fundamentalism's millennial views, which have been shaped by the dispensationalism of the Scofield Bible.

In 1970, Hal Lindsey published a thin paperback entitled *The Late Great Planet Earth,* which set the premillennial dispensationalism of the *Scofield Reference Bible* into a contemporary idiom. Lindsey described the rapture, the Great Tribulation, and the Battle of Armageddon in some detail by relating these fundamentalist commonplaces to political events of the day. For example, he identified Revelation's beast with ten horns (12:3; 13:1; 17:3, 7, 12, 16-17) as the European Common Market, which had just accepted its tenth member. Lindsey saw this as one sign that the end of the age was imminent. He wrote that the world was going to end in a thermonuclear holocaust that he saw "plainly" described in Rev 8:6-12. By painting a terrifying portrait of the last days, Lindsey hoped to encourage his readers to escape these terrors by becoming Christians. Lindsey ends his book with a literary "altar call" in which he invites his readers to accept Christ as atonement for their sins. This would guarantee that they meet Christ in the rapture and so avoid experiencing the horrors of the Great Tribulation. The book was a phe-

nomenal success, selling more than sixty million copies. Clearly, the book's readership was not limited to the evangelical and fundamentalist faithful. The only reason it did not make the New York Times best-seller list was the newspaper's policy against putting religious books on its list.

Lindsey did succumb to the one temptation that has always bedeviled Christian millennialists: he set a date. He asserted that the return of Christ and the rapture would take place during the State of Israel's fortieth year of existence. Israel just completed celebrating the fiftieth anniversary of its founding. The failure of Lindsey's prediction was merely a minor setback, which provided Lindsey with the opportunity to write another book, claiming that God simply gave people more time to accept Christ as their savior.

Lindsey's success combined with the advent of "Christian" television engendered a crowd of "biblical prophecy" teachers who, like Lindsey, combine Scofield's premillennial dispensationalism with current events to underscore the imminence of the end of this age. Teachers and preachers cut in the Lindsey mold have become a staple of religious broadcasting in the United States. Two of the slickest of these preachers are Pat Robertson and Jack Van Impe. Both assume the role of a news reporter and commentator on sets designed to look like those used by the major networks for their news shows. World crises become indicators of the imminent end of this age. Their shows blend what appears to be news reporting with editorial comment and biblical interpretation that is nothing but speculative commentary presented as having biblical warrant. The basic message of all these "end-time" preachers is the same: political events indicate that within a few years the dramatic events surrounding the return of Christ will bring this present age to a violent end. Listeners are urged to make contributions to the television ministry so that the message about the approaching end can get out to more people, leading them to accept Christ as their savior.

MILLENNIAL POLITICS

Though the demographics of their audiences are not clear, the influence of these "biblical prophecy" teachers is not limited to a few fundamentalist faithful. When James Watt, Ronald Reagan's nominee for the Secretary of the Interior, was being interviewed by a committee of the United States Senate for his confirmation, he stated that long-range land management plans were not necessary because "Jesus Christ is coming very soon." The Religious Right was opposed to the treaties between the Soviet Union and the United States that called for the dismantling of their nuclear arsenals. High profile fundamentalist preachers like Pat Robertson and Jerry Falwell did all they could to dissuade

the Reagan Administration from a policy of nuclear disarmament. Their motivation for doing so came from their premillennial dispensationalism. These ministers believed that the world was destined to destroy itself in the course of a final nuclear war, started by the Soviet Union and a coalition of Arab states, over Jerusalem as predicted in Daniel, Ezekiel, and Revelation. Disarmament agreements, therefore, will put obstacles in the way of fulfilling God's will and are needlessly postponing the coming of Christ and the end of this age. Of course, because fundamentalists believe they will be raptured before the final war begins, they are certain that they will not suffer the horrors of the nuclear holocaust that is certain to come. The fall of the Soviet Union and the end of the Cold War have caused these preachers to rework their end-of-the-age scenarios. The most convenient way to handle the problem is to assert that the end of the Soviet Union is just part of a communist plot to get the West to lower its defenses.

ISRAEL AND THE CHRISTIAN RIGHT

Another example of the political consequences of premillennial dispensationalism is the support that fundamentalists give to the State of Israel. More than any other contemporary event, the founding of the Jewish State in 1948 has been seen by fundamentalists as a sure sign that the end of this age cannot be far away. The result of this belief is an unlikely symbiosis between Christian fundamentalists and evangelicals principally from the United States and Jewish religious nationalists in Israel. Each group, for its own reasons, wants the State of Israel not only to continue in existence but to control all of the land that once belonged to the ancient Israelite kingdoms. In addition, both groups support the building of a Third Temple on the site where the first two temples stood. Of course, this site is now an Islamic holy place, the Haram es-Sharif ("the Noble Sanctuary"). Building the "Third Temple" there would require dismantling the two Muslim shrines that have stood on the site since the eighth century.

Both the Israeli religious nationalists and the Christian fundamentalists oppose any accommodation with the Palestinians. The motivation of the Israeli nationalists is obvious. That of the Christian fundamentalists flows from their premillennialist views. They believe that a war in the Middle East is inevitable. The Scriptures predict such a war, as the notes in the Scofield Bible on Ezekiel 38 allege. Any agreement with the Palestinians is merely postponing the inevitable. Christian fundamentalists have been the strongest supporters of the Israeli politicians who do not want the Oslo Peace Process to be successful. They have also supported the Jewish religious groups that are preparing for the resumption of Temple services. The building of the "Third Temple" is the keystone of the fundamentalist end-time scenario. Dur-

ing the Great Tribulation, the Antichrist will enter the temple and demand to be worshiped as divine. The demand will result in a great persecution of the Jews who have come to believe in Jesus as the Messiah. Without a temple, this scenario cannot be enacted and the end of this world will be put off.

To express their support for the State of Israel and for the Israeli religious nationalists who opposed the establishment of a Palestinian state, some high-profile fundamentalist ministers such as Jerry Falwell bring their followers on tours to Israel. These tours are quite different from the pilgrimages that most Christian groups make to the Holy Land. Fundamentalist groups visit few if any of the Christian shrines that commemorate events in Jesus' life. These shrines are relics from another dispensation. Fundamentalists are looking forward to the dispensation of the kingdom; they are not interested in the dispensation of the law during which Jesus ministered. Fundamentalist Christians on tour have no contact with the local Christian community. They think of their co-religionists in Israel as Arabs first and Christians second. Fundamentalists on tour groups are likely to visit army camps to hear generals speak about the state of Israel's preparedness and West Bank settlements to hear of the settlers' commitment to stay in the disputed territory. They hear more from Israeli politicians than from ministers of the gospel.

Evangelicals have a permanent base in Israel called the "International Christian Embassy." This "embassy" was set up in Jerusalem following the Arab oil embargo in the 1970s when countries that had embassies in Jerusalem relocated them to Tel Aviv. (The United States has always maintained its embassy in Tel Aviv.) One purpose of this Christian embassy is to show that evangelical Christians support the State of Israel and its declaration that Jerusalem is its "eternal" capital despite what governments might be forced to do. The Christian embassy serves as a resource for fundamentalist groups coming on tour to Israel. During the Jewish feast of Succot, it sponsors its "feast of Tabernacles" celebration that attracts thousands of fundamentalists and evangelicals from around the world to Israel. Israel's prime minister and other officials address their meetings and attend their receptions attesting to the gratitude the Israeli government has for the political support it receives from them.

POLITICAL STRATEGY

The stance that Christian fundamentalists and evangelicals have taken toward the Palestinian-Israeli dispute reflects their basic approach toward complex social, political, and economic issues. For fundamentalists, all these issues are religious since they all are manifestations of a cosmic struggle between good and evil, personalized as

a struggle between God and Satan. Fundamentalists will canonize one solution to contemporary problems as "biblical" or "Christian" because they are consonant with a premillennialist interpretation of reality. Contrary opinions are dismissed as "secular humanism." Political lobbies that are part of the religious right in the United States have issued analyses of voting records of senators and representatives that evaluate their votes in terms of the "Christian" political agenda.

At first it may seem odd that fundamentalists, who have such a pessimistic view of the future of this world, would even have a political agenda. For a long time they did not. Until thirty years ago, many fundamentalists were strangers to the political process. They changed their attitude for a variety of reasons. They came to see that it is possible to influence the political process to put into place what is necessary for the return of Christ. In other words, fundamentalists not only believe that Christ will return but that they can, in a sense, hasten the day of Jesus' return.

Fundamentalists, of course, look beyond the day of that return. Their vision of the future involves more than the catastrophe that must take place. While fundamentalists are pessimistic about this world, they are cosmic optimists. A favorite millennial slogan among fundamentalists is "I've read the end of the book [the Bible] and we win!" Fundamentalism holds out the promise of a new world beyond the catastrophe that awaits this one. It is a new world that will be the result of their evangelism, the fulfillment of biblical prophecy, and the return of Christ. This new world will have a new moral order. Gone forever will be the evils that plague society today. It will be a perfect world that will be re-created through the power of God revealed through Jesus Christ upon his return.

THE FUTURE OF MILLENNIALISM

Will fundamentalism be able to sustain its vision of the future? Will people still read the notes in the *Scofield Reference Bible* and be fascinated by its premillennialism and persuaded by its dispensationalism? Will the teachers of "biblical prophecy" still find curious pupils? Will another Lindsey be able to sell millions of books that describe the horrors that await the world as this age comes to an end, or will millennialism move to the periphery of Christianity once again?

In the immediate future, many Christians will allow their religious imagination to get the better of them as the beginning of the Third Christian millennium approaches. The turn of the millennium is an obvious time for millennial speculations to flourish, but these should diminish as we move beyond the year 2000. There is, of course, the inherent difficulty in maintaining millennial expectations over a long time. One cannot expect people indefinitely to respond to the cry,

"Jesus is coming very soon." The early Christians learned this. While the belief in the Lord's return was maintained, people simply could not live as though Jesus could return at any moment.

CHANGED POLITICAL SITUATION

The political realities of the post–Cold War world do not appear to be as amenable to fundamentalism's view of the future as were the last fifty years. The Soviet Union is no more. Russia is not the nuclear threat that the Soviet Union once was. Its role in the Middle East has become almost negligible. Certainly, only the most inflexible fundamentalists see Russia as leading a grand coalition of nations against a restored nation of Israel.

Though it has not been easy, the peace process between Israel and the Palestinian Authority is moving ahead. This bodes well for peace in the Middle East and the establishment of normal relations between Israel and its Arab neighbors. Even now the Middle East is no longer a place of confrontation between East and West with thermonuclear devastation a distinct possibility. While there is a vigorous debate in Israel about how much land ought to be transferred to the Palestinian Authority, all but the most ardent religious nationalists recognize the inevitability of a Palestinian state in territory now occupied by Israel. While the Israelis will insist on maintaining sovereignty over all of Jerusalem, the building of a Third Temple is a fantasy of only a small fringe element in the Jewish community. Even the ultra-orthodox Jews oppose such a project since they believe that only the Messiah can rebuild the temple.

The European Union, which has evolved from the Common Market, looks less like "the beast with ten horns" than an economic cooperative that wants to make it possible for the nations of Europe to compete effectively with the United States. Current events which were once the core of Lindsey's apocalyptic fantasies seemed to have turned against the fundamentalists and their visions of the future. Still, interpreters of "biblical prophecy" have been working overtime to find Saddam Hussein, the assassination of Yitzhak Rabin, the rise of Muslim fundamentalism, the nuclear tests by India and Pakistan, and the Asian economic collapse as harbingers of the end of this age.

CHANGED SOCIAL LOCATION

Another problem in maintaining fundamentalist millennial expectations is that the world view of apocalyptic is most at home among people who see themselves as outsiders, who feel that they are not in control of their destiny, who believe that they belong to a misunderstood and sometimes persecuted minority. An apocalyptic world view gives meaning to their lives by relating them to a soon-to-come end

that will bring with it a reversal of fortunes. Circumstances have changed for fundamentalists and evangelicals in the United States. They are no longer on the periphery. They are in control of the Southern Baptist Convention, the largest Protestant church in the country. The liberal, main-line churches are all losing members every year while fundamentalist and evangelical congregations are multiplying.

The religious right is a powerful political force that has made its presence felt on the national level and is now becoming dominant on the local level, controlling school boards and county and city governments. Fundamentalist groups like the Promise Keepers are able to turn out thousands of people for their rallies. Evangelicals and fundamentalists have learned how to use the broadcast media better than other religious groups to get their message out. It is hard to classify fundamentalists and evangelicals as outsiders in the United States today. It is also hard to think of fundamentalists as people who really expect the end of this age any time soon. They are too busy building universities, television and radio stations, and changing the shape of American politics.

RECLAIMING APOCALYPTIC

This loosening of fundamentalism's grip on the language, imagery, and ideology of apocalyptic may afford Roman Catholics and other mainline churches an opportunity to reclaim these. Certainly, biblical scholarship has prepared the way. Jewish and Christian apocalyptic literature from antiquity has been the subject of intense study for more than twenty years. It is no longer the confusing and misunderstood body of literature that it once was. Now what remains is for pastoral theologians to examine the experience of believers today in light of the apocalyptic tradition in both Judaism and Christianity to see if this ancient way of looking at the world can shape the response of believers to the gospel today.

In *Tertio millennio adveniente,* Pope John Paul II chose not to commend biblical apocalyptic to Catholics preparing for the turn of the millennium. The biblical category that dominates his encyclical is that of the jubilee described in Leviticus 25. The pope focuses on the forgiveness of debts and the return of ancestral land that Leviticus describes as central to the celebration of the jubilee. He calls for lender nations to consider forgiving the debts of developing countries as an act particularly appropriate to the Christian celebration of the two-thousandth anniversary of the world's redemption by Jesus Christ. Here John Paul shows himself to have more in common with the postmillennialists who believed that human beings were responsible for creating a new world, a world where it is possible for all human beings to share in the bounty that God has given the earth.

Still, it is not only possible but important that Catholics reclaim apocalyptic, which they abandoned to the fundamentalists. An apocalyptic perspective can correct an overemphasis on the salvation of the individual. It sees salvation of individual persons against a wider cosmic backdrop. What will occur at the end of the age is nothing less than the complete transformation of the world. The gospel then becomes more than good news for the individual; it is for all of humanity and the world. Thus, apocalyptic underscores the wholeness of salvation. When Christ returns he will renew *all* things and take them up into God's purpose. Another positive value in apocalyptic is its emphasis on hope. Apocalyptic finds little comfort in human potential. If the world's future depended upon what people can do, there would be little reason for hope. What God can do and has promised to do is the basis of Christian hope. There is no doubt, no question, no uncertainty about the future. The ultimate shape of the future has been resolved in principle. What remains is the full revelation of God's victory over evil. This will come when Christ returns in glory.

The dissatisfaction of apocalyptic with this world is nothing else but the affirmation that there is little in the present structures of culture and society that can fully satisfy the human hunger for love, healing, and freedom. That is why resurrection is so central to apocalyptic thought. It is only when people reach the new form of human existence that resurrection makes possible that this hunger can be satisfied. Apocalyptic, then, does not express itself in the denial of this world's value; rather, it simply points out its relative value: this is not all there is. An apocalyptic world view interprets experience from the perspective of God's final movement into the world. It takes its stand in the future. It finds meaning in the new world to be created by God. Apocalyptic refuses to limit its vision to the possibilities of the present or by what human beings can accomplish.

While apocalyptic rejects this world in its present state, it does not abandon it. It calls believers to enter the world for the sake of its renewal and transformation. Three apocalyptic emphases shape believers' activity in this world: the triumph of God's justice, the reign of God on earth, and the new life of the resurrection. These do not yet exist. The shape of God's reign, the experience of resurrected life, and the coming of the new world of justice have yet to be revealed. But their outline is clear. Christian believers are convinced that the new world that apocalyptic expects is a world of life, love, justice, freedom, and peace. And we ought to give effective witness to our conviction.

CONCLUSION

Will fundamentalism's view of the future survive? In the short run, the "biblical prophecy" teachers will have to do some creative thinking

to integrate recent political events into their vision of an imminent return of Christ and the end of this age. Still, if history has taught any lessons it is that people are both horrified and fascinated by the prospect of the world's ending because of some great catastrophe. Eventually, some fundamentalist will repackage Scofield and Lindsey. This does not mean that Catholics ought to leave the field to the premillennialists. Apocalyptic is part of our biblical heritage. It offers believers hope for the future, a future whose shape has already been determined by the victory of Jesus over every evil power.

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Leslie J. Hoppe, O.F.M., is professor of Old Testament studies at Catholic Theological Union. In addition to his study and teaching of the Hebrew Bible, he lectures on the pastoral challenge that fundamentalism is for the Catholic Church.

Zachary Hayes, O.F.M.

New Cosmology for a New Millennium

Seminary training, as it was commonly known prior to the 1960s, included a course that was called "cosmology." In the broadest sense of the term, cosmology is understood to be a discipline that attempts to explain the universe precisely as an orderly system, and hence as a cosmos and not just as an accidental juxtaposition of many pieces that are basically unrelated. This course in the seminary was given in the context of the philosophical program; that is, prior to and independently of any theology of creation.

In the typical handbook used in seminaries at that time, this would have been the point at which students would have studied some of the key ideas and theories of the Aristotelian vision of the universe. This would have involved issues such as the nature and structure of material bodies commonly dealt with in terms of the Aristotelian theory of hylomorphism. At that time for many Christian thinkers, such a theory was practically normative for Christian thought. Not only was it practically a metaphysical dogma, but it seemed to many to be necessary as a condition for explaining certain Christian doctrines such as sacramental theology and, above all, the theology of the Eucharist. As a theory that explained not only the structure of bodies but the possibility and limits of change, it would become an important tool for some authors to prove for philosophical reasons that any theory such as Darwin's theory of evolution was metaphysically impossible. Such a course could be taken with virtually no knowledge of the insights and theories of the physical sciences; and, indeed, it could easily become an argument against the very possibility that such viewpoints might have some validity.

In my own seminary experience, the course called cosmology was approached from a very different perspective. Working on the assumption that the sciences were important sources for a descriptive picture as to what the universe looks like and how it operates, this course was constructed in relation to the then most contemporary theories about the physics of the universe. This included such things as quantum theory, relativity, and the earliest form of big-bang cosmology. From this scientific understanding of the universe nine major questions were drawn out to become the subject matter for the rest of the course. Questions such as: How big is the universe? What is space and time? What is the nature of matter? What is life?

For many of us, this was one of the most exciting experiences of our seminary education. It was done as a philosophy course. And when we began the study of theology, we were promptly told to forget all that sort of material. We would now study the really important things, including a course on the theology of creation that seemed to be about a totally different cosmos.

THE MEDIEVAL PROJECT

It was not until I arrived in Germany to do my doctoral studies that I discovered why there should have been such a dramatic contrast between the experience of philosophical cosmology and the theology of creation. This had to do with discovering in a personal way something of the genius of the great scholastics of the thirteenth century. What I discovered in doing research for my doctoral thesis was the way in which the physics of the universe entered into the construction of the scholastics' understanding of spirituality and theology. The physics of Aristotle or Ptolemy was indeed a matter to be reflected on philosophically. But it was dealt with not only in philosophy. It was also a very important element in the creation of the scholastics' religious and theological worldview as well.

In a fascinating text in his *Breviloquium,* for example, St. Bonaventure first tells his readers what Christians believe about creation by reason of revelation. "In brief, the following is to be held. The entire fabric of the universe was brought into existence in time and out of nothing, by one first Principle, single and supreme, whose power, though beyond measure, has 'disposed all things by measure and number and weight'" (II, c. 1, n. 1).

Following this (II, c. 3, n. 1) Bonaventure goes on to describe what the world of God's creation looks like. He describes the earth at the center with the four elements then understood to be the building-blocks of all created bodies. From there, he takes us on a cosmic journey outward to all the planetary spheres as then known, then to the three heavens, and finally to the dwelling place of God and the elect. This clearly reflects the physical cosmology of Aristotle and Ptolemy in great detail. And it will provide the framework for discussing the theological issues involved in the principles of faith already laid out.

Two things can be pointed out here. The first is that this physical cosmology is not that which seems to lie behind the opening chapters of the biblical book of Genesis. The second is that from our perspective today, this physical cosmology is completely archaic. Yet at that time in the thirteenth century it could be taken as the normal, self-evident description of the cosmos. And some of the big questions for a medieval theologian would be: How are we to understand this as God's creation? What is the place and the role of humanity in such a cosmos?

It was by bringing together the depth of a faith tradition, the best physics known at their time, and the metaphysical implications of that physics that the great scholastics succeeded in creating a road-map of reality which could help describe the world in which they lived and to delineate the place of humanity in that sort of world. In simple terms, they created a theological cosmology which brought together their understanding of the biblical tradition and the best natural knowledge available to them and allowed them to come to important insights as to humanity's place in the cosmos and humanity's responsibility for the future of the cosmos.

IMPLICATIONS

Aware of the richness of the scholastic project, it is only fair to point out a major problem involved with it. It is clear that for the scholastics, physics was one of the building blocks of their theological vision. But physics involves scientific investigation that develops over time, and is not under the control of theologians. As Pope John Paul II has pointed out on a number of occasions and most recently in his new encyclical, any talk of conversation between theology and science must recognize the autonomy of both disciplines with respect to each other (*Fides et ratio,* no. 48). The scientist, precisely as a scientist, should not venture to tell the theologian how to engage in theology. On the other hand, the theologian, precisely as a theologian, cannot tell the scientist how to engage in science. Nor can theology tell the scientist what can and cannot be discovered by empirical investigation. Scientific investigation involves at least two levels. There is the reality of empirical study, and there is the level of theoretical constructs which attempt to make the empirical data more intelligible.

What this means is that science is, by its nature, an open-ended process which is not complete until all the data have been gathered and accounted for. But, if new and unexpected data are discovered, this may lead to a change in the theoretical constructs in which scientific information is organized. Science, by reason of its very nature, is susceptible to significant change. But if the scientific picture of reality changes, what will happen to the theology that is constructed in relation to that science? This must mean that a theology which attempts to take scientific insights seriously will not be a final and definitive theology. We are, therefore, talking about an ongoing theological project, not about a final, definitive system of theological truth.

Another important implication of this is the fact that science, precisely as science, can describe those things which it finds actually existing in the cosmos. But, precisely as science, it cannot talk about what might be the deepest meaning of existence. Yet, it is hard to read the descriptions of scientists without feeling questions of meaning emerging

through it all. And the cosmos described by science will raise important questions for the thinking believer. This means that if theologians and believers in general in today's world were to do here and now what the scholastics did for their time and place, they would be striving to create a road map of reality in which the descriptions and models of science can be brought into contact with a framework of religious meaning and values. Such a project would enable believers to come to a more effective understanding of the nature and role of humanity in such a cosmos and thus to live with a deeper sense of meaning and purpose.

ASPECTS OF TODAY'S COSMOLOGY

The point here is not to draw readers into an introductory course of contemporary physics. Nor do I intend to argue for one particular theoretical model currently used in scientific cosmology. Rather, the intent is simply to sketch some of the characteristics of the cosmos as seen by the sciences today, regardless of the model used to hold these characteristics in a more intelligible relation with each other.

Immense

The cosmos as viewed in medieval terms was a relatively small and comfortable place in which to live. Time was understood to be a few thousand years. Even as recently as the seventeenth century, the act of creation was calculated by Archbishop Ussher to have taken place in the year 4004 B.C.E. And space was limited to the planetary spheres surrounding the earth in the geocentric vision of an Aristotle or a Ptolemy. Within such a universe, it would be relatively easy to envision the entire thing in anthropocentric terms. Not only is the planet earth at the physical center of things, but humanity stands at the center of things in terms of meaning. All exists for our sake and has been created primarily to serve us in some way.

Today, one of the more common scientific estimates places the age of the cosmos at about 15 billion years, plus or minus a few billion. Numbers such as these can be laid out easily as a mathematical statement, but what such numbers might imply stretches the human imagination almost to the breaking point.

And if the issue of time were not enough, there is connected with this the issue of size. The pre-modern cosmos, as suggested, was a small and relatively cozy place in which to live. The cosmos as envisioned today is unimaginably large, containing not only billions of stars, but billions of galaxies as well.

Unfinished

As if this immensity were not enough, it remains to be said that the cosmos, as seen today through the sciences, is not yet finished. Not

only is it unimaginably immense already, but it is getting bigger even as we speak about it. This is the question of the expanding universe commonly associated with the big-bang model of cosmology. This model envisions the cosmos somewhat like a funnel or a cone. In its earliest stages it was small in space, but great in terms of highly concentrated energy, and therefore in terms of heat. As it expands, space comes to be within the expansion. As this expansion proceeds, energy levels and therefore heat levels are adjusted. Stars are born, live, and die. And the cosmos continues to expand, perhaps even more quickly now than in the past. The cosmos as we know it now is basically unfinished.

Interrelated

When we look at the cosmos through the eyes of science today, we quickly move beyond the level of every-day experience; we are drawn into the world of atomic physics and quantum physics. Think, for example, of the work being done at CERN (European Lab for Particle Physics) in Europe and at Fermilab in the United States. Already in ancient Greece it was believed that there must be an ultimate piece or particle of matter. And if it was the ultimate piece, it must be indivisible, and hence could be named with the Greek word "atom."

Yet in our own lifetime we have experienced the splitting of the atom, presumably the indivisible particle, and the incredible release of energy involved in that process. And it is commonplace today to speak of subatomic particles in great numbers, and of the ongoing search for the ultimate particle of matter. Quark research lies in that area. Even more puzzling is the conviction among scientists that perhaps 90 percent of the universe is something called dark matter. That is, it is matter that we do not see. This means that most of the universe is invisible.

On the other hand, we can look outward through telescopes. We have not only land-based observatories, but marvels such as the Hubble telescope. With such instruments, as we look outward into space, we also look backward into time. We look out into a cosmos made up of billions of galaxies, so large that we have yet to see its outer perimeter. And whether we look down through microscopes or outward through telescopes, we seem to be confronted with systems within systems within yet other systems. That is, we seem not to find a lot of isolated realities, but realities that seem to be remarkably interrelated at a variety of levels.

Conscious Life

And in this immense, unfinished cosmos of richly interrelated systems, on this planet in this particular galaxy, a particularly complex form of being has emerged out of this cosmic process. For here the cosmos

has brought forth life in a rich variety of forms. And of particular significance for our concerns here, the cosmos has brought forth a particular form of life; intelligent, conscious life in the form of human beings.

It is tempting to speculate about the possibility of life elsewhere in this cosmos. Such speculation has been carried out in the past as it is in the present. Medieval scholars asked surprising questions about the possibility of other forms of creation or about the possibility of intelligent life elsewhere in the cosmos, and of the possible relation of such hypothetical life forms to human life on this planet and what such forms of life would mean in relation to the Christian doctrines of sin and salvation.

Probably the reasons for asking about extraterrestrial life and intelligence vary in different historical periods. Very likely one reason for such speculation is the human sense that all this space cannot be empty. We might compare the cosmic situation to a person who has spent most of his or her life in a large city where there is some form of human structure at every turn. When such a person drives out of the city to a rural area and sees mile after mile of open prairie and wooded terrain, one of the first reactions is to say: "What a pity. There is nothing here." There is nothing but . . . prairie grasses, wild flowers, numerous small animals and birds, beautiful trees, etc. But nothing manufactured by human beings. And just think what a developer could do with this land, and the money that could be made by "developing" this to become something really important. But right now, "There is nothing here."

At the cosmic level, in a similar way, many find it hard today to think of this immense cosmos as devoid of life and intelligence. Therefore, the questions about extraterrestrial life and intelligence are common enough. The fact is, as of now, we have no empirical evidence of life elsewhere. But the size and complexity of the cosmos as we now perceive it, and the temptations that lie in working with mathematical probabilities, can easily lead people today to think that human beings simply cannot be the "lonely hearts of the cosmos" (Overbye, 1991).

SOME QUESTIONS

When we look at the world in this way, we need to think back to the time of the scholastics and realize that they too were confronted with a new and disturbing worldview. The difference was largely that between a theological and spiritual worldview shaped for some centuries by a deeply neo-Platonic vision, and the invasion of Western Europe by the philosophy of Aristotle. While both of these are connected with classical Greek history, they are profoundly different worldviews. That of Platonic inspiration has a more spiritual tone and can more readily be thought of in relation to religious concerns. That of Aristotle, by way of contrast, is a far more secular style of thought with a more obvious

empirical base. This included an impressive sense of logic, a physics, an ethics, and a metaphysics. That is, it presented an alternate worldview that was abrasive for much of Platonism and for much of the biblical tradition as well.

Keeping that in mind, we get some sense of what may be involved when the Holy Father asks theologians today to be as courageous as Thomas Aquinas was at his time. For Aquinas did not turn his back on the new worldview, problematic as it may have seemed. Rather, he engaged it in a critical way and used it to shape his own systematic theology. He did, in fact, write a number of commentaries on the writings of Aristotle, including one on the physics and one on the metaphysics. We take this to mean that Christians today should do something similar with the current worldview. This will be difficult, and it will involve significant changes in theology. But it will also be enriching.

What Kind of God Are We Dealing With?

Does such a worldview destroy the possibility of even thinking of God? Against the backdrop of such a cosmology, the familiar image of the elderly gentleman up in the sky who created the cosmos at some point of time "at the beginning" just a few thousand years ago and who sustains it in existence, perhaps intervening from time to time with exceptional demonstrations of power, will be a problematic way of thinking of God.

On the other hand, the texture of this worldview can certainly open the believer ever more deeply to awe and wonder. Most of us have our God pretty tightly boxed in. But when we look at the world through the lens of the sciences, we must ask: What sort of God are we dealing with? And what is God doing in creating such an awesome world? Rather than destroy our faith in God, this can be a powerful stimulus to new and deeper reflections on the richness of the creative knowledge and love of God that is reflected in this world. The problem, then, may not necessarily be a problem of God, but a problem of God-images that are too small and too narrow to cope with this vision of creation.

At the end of his book *A Brief History of Time,* Steven Hawking concludes that after scientists have completed their task of giving a complete account of what the world is and how it operates, we can then take up the question "Why?" (Hawking, 174). Hawking himself does not explain what he means by that question, but it can be taken to mean the following: Why is there a world at all? And why this sort of world? And why are there human beings in this world? Can we really look at the cosmos in contemporary, scientific terms and not ask with a deep sense of awe: Why? What is it all for?

At this point we experience what David Tracy has called one of the great "limit" questions (Tracy, 91ff.). We have to ask at that juncture,

what does science have to say, if anything? As scientist Edward Tryon once remarked after giving a paper concerning the meaning of vacuum fluctuations in his account of cosmic beginnings, "Our universe is simply one of those things that happen from time to time" (Guth, 14). Is it pushing to the outer limits of rationality to say that the cosmos is simply something that "just happens to be" as has been suggested by Jacques Monod? And to go further and say that in such a cosmos humankind realizes it is alone within an immense universe and that human beings emerged by sheer happenstance (Monod, 1972). From this Monod concludes that it is impossible to believe in any concept of a Creator. Hearing of this position taken by Monod, Francois Mauriac is reported to have said: "What this professor wants to inflict on us is far more unbelievable than what we Christians were ever expected to believe" (Ratzinger, 37).

The real issue can be put in the following way. When we have listened attentively to all that science has to tell us about the nature of the world, we are still left with one of the deepest questions that confront humanity. Why does any of this exist when there seems to be no clear reason for it? As Aristotle would ask: What is it for? This, in Aristotle's philosophy, was the question of final causality.

If we attempt to answer such a question, we do so not on the basis of some clear empirical data, but on the basis of some prior form of faith. This may be an atheistic faith, or it may be a theistic faith. But whichever it is, we are dealing with faith and not with clear, rational knowledge. Mauriac seems to be on target. Monod and others with similar viewpoints seem to test our credulity far more than the Christian faith which opens us to the vision of an intelligent, loving, creative power that we name "God." This is not to say that science proves that God is the Creator of the cosmos. But it is to suggest that Christian faith does offer a way of looking at the cosmos described by science and a way of taking up life with a sense of meaning and purpose.

Who Are We in Such a World?

Medieval cosmology thought of humanity as a microcosm that contained within itself something of all the elements that constituted the macrocosm. All the four elements that entered into the constitution of all created bodies were present in humanity. And the rhythms of human life were interrelated with the movements of the planetary spheres. In a sense very different from contemporary thought one could say that humanity contained in itself in a representative way everything that makes up the cosmos.

More specifically, for medieval cosmology, if we view the human being in its development from conception to maturity, it contains within its own history the mineral, vegetative, animal, and rational di-

mensions of the cosmos. Through the body, humanity is integrated in the material world. And through the soul, humanity is integrated into the world of created spirits. Humanity itself is the point at which these two dimensions of creation converge.

Having said this, we must still say that the human creature has developed peculiar functions such as consciousness, knowledge, and freedom. Classical theology accounted for these by associating them with the spiritual principle that animates us. Thus they were seen to be functions of the soul; and the human being was understood to be an embodied spirit. While scientists today puzzle over these same functions, they tend to explain them in terms of the complexification of chemical structures, particularly that of the human brain. And while modern science sees the human creature to be embedded in the chemical process more deeply than was the case with medieval thought, it still remains true that humanity possesses a distinctiveness which raises important moral, ethical questions.

The Moral Implication

The cosmos, as we have seen it in the light of the sciences, is an unfolding, chemical process that eventually generates life in the form of intelligent, free agents, at least on this planet. And when intelligent life emerges, it is a form of life which, as Karl Rahner once wrote, is capable of taking into its own hands the very chemical process that begot it and of adjusting and manipulating the structure of the process itself, at least on this planet. One can hardly think of this seriously without being struck by the immense ethical questions which emerge out of such an understanding.

What are we to make of the fact that the cosmos itself brings into being a form of life that is capable of such intervention not only in its own life, but in the life of all other living creatures on this planet? We suggest nothing as to how far beyond this planet such intervention might eventually reach. It seems inevitable that one must eventually ask about the implications of contemporary cosmological insights for our understanding of human ethical activity. Those familiar with studies on environmental problems are aware of the widespread conviction that a fundamental shift in values is crucial to the solution of the major problems in this area. Only when our picture of reality moves beyond mere empirical description and analysis to the metaphysical and theological level does it become more adequate and begin to provide a basis for arguing against the deadly position of total moral relativism.

Is human life created only for domination and control, or are there ways of relating to other human beings and to the wider created world which might be more life-giving? Here the argument could be made that the Christian vision opens the challenge of a way of relating that

emphasizes empathy, compassion, and self-sacrificing love rather than power, control, and domination. It might lead to what appears in St. Francis of Assisi to be a more familial sense of living within creation.

A way of human life characterized by such a religious vision coheres with the relational nature of the universe as perceived by the physical and the social sciences. And because, ultimately, it is grounded in the moral character of God which shines through in the moral sensibility of humankind, such a mode of relationship may be foundational for the spiritual life in any form.

What Direction May We Move in the Future?

It has been said in the past that the cosmos could be seen as a revelation of God; indeed, as the very first revelation of God. In the medieval world, St. Bonaventure could compare it to a book or to a stained glass window. If we think of it as a book, then the questions will be about the language in which the book is written, for each word of that language will echo something of the mind of God. If we think of it as a stained glass window, then we will be concerned with the light that pours through the glass and the patterns that are cast on the floor of the cathedral, for that light is the divine light. To say that the cosmos is a revelation is to underscore its depth and its value as a sacrament of the divine. It is to emphasize that each creature as an individual, and all together, can be seen as signs of the goodness, truth, and beauty of God. The cosmos truly speaks to us of God. But the language in which it speaks may have become a foreign language for us. We may find it difficult to hear what it is saying.

It would certainly be a retrieval of something precious in our tradition to envision a spirituality and a theology which take seriously the best scientific insights available today. Can a person who believes in the Christian God look at the physical cosmos with the lens of contemporary science instead of with the lens of an archaic physics? We are not concerned with arriving at some sort of scientific proof for the existence of God. We are concerned with the possibility that a person who, in fact, believes in God might discover something to deepen and enrich that faith by contemplating the qualities of the cosmos uncovered for us by the sciences.

To see the cosmos as a revelation means that we come to see the various forms and rhythms of nature as at least distant reflections of divine qualities. This will surely mean moving beyond the limiting images of God that are so familiar to us and that remain irretrievably tied to an archaic understanding of the cosmos. Truly the rich variety of creatures with their remarkable qualities may be seen as a reflection of the richness of the divine source from which they flow. The deeply, almost organic interrelatedness of all things within the cosmos may well be seen

as a reflection of the relational nature of the divinity as this has been understood for centuries in the mystery of the Trinity.

Not only will the cosmic revelation suggest new insights into the mystery of the Creator, it will also mean coming to a more nuanced understanding of who we are and how we fit into this sort of world. Geocentrism has long been gone. Beyond that, in terms of contemporary cosmology, there really seems to be no physical center in the cosmos; and we do not seem to live in a particularly privileged place in the cosmos. We seem to inhabit an out-of-the way neighborhood in our galaxy. This may make it difficult to come to any clear sense of how humanity fits into the whole. Yet we do possess a distinctiveness which is important. We are the only instance we know of at the present time where the cosmos has become self-conscious with all that may imply.

To look at the cosmos through the eyes of science today is to look at the concrete processes through which God brings us into being and sustains us. To know nature more deeply is to gain a richer sense of its remarkable mystery. The cosmos, today as always, can truly speak to us of God. But what it says may be difficult for us to discern. We can still see. Yet we see "through a glass darkly" (1 Cor 13:12), and many find it difficult to see at all. In the words of Henry D. Thoreau: "The morning wind forever blows, the poem of creation is uninterrupted; but few are the ears that hear it" (Thoreau, 83).

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Zachary Hayes, O.F.M., is professor of systematic theology at Catholic Theological Union.

Donald Buggert, O.CARM.

Current Issues in Christology

Three major issues in contemporary christology are the resurrection of Jesus, the role of narrative in christology, and the claim that Jesus is universal savior. Recently three books have appeared, each dealing with one of these issues.

In *The Resurrection of Jesus,* Kenan Osborne clearly states his objectives: "first, to assemble in a readable and understandable way the contemporary scholarly research on the resurrection of Jesus; second . . . to formulate . . . the aspect of religious experience as central to an understanding of the resurrection; third, to indicate in a brief way a possibility to develop a more unified Christology" (1).

In the first of four chapters Osborne presents an overview of the theological research on the resurrection of Jesus from the past eighty years. He makes several very important points, many of which are developed in subsequent chapters. I note four.

First, he points out the solely apologetic treatment of the resurrection by the manuals. Understanding the tomb and appearance narratives literally, the manualists thought such texts confirmed the truth of Jesus' claims and proved his divinity. Second, in view of historical critical methods, we can no longer read these texts literally or physically, and we must distinguish between their historical and their theological claims. Too many focus upon secondary issues and miss the primary (a point to which I shall return). Relative to what is primary and secondary, Osborne rightly points out that there is little binding doctrine regarding the specifics of the resurrection, such as, what the disciples actually saw. Third, preaching, catechetics, and liturgical prayer remain innocent of recent scholarship on the resurrection. Nor has this scholarship filtered down to the ordinary Christian. Fourth, he rightly but too briefly notes that present experience is important for our interpretation of the resurrection.

In chapter two Osborne discusses the many voices of the New Testament concerning the resurrection and raises significant issues for systematic theologians, which he addresses in chapter three. For example: (1) the special role for Peter in the Easter experience; (2) the role of women in the rise and proclamation of Easter faith; (3) the social and ecclesial nature of the Easter experience; (4) the connection between Easter faith and the Eucharist; (5) the *disbelief* and *non*-recognition motifs of the accounts. This last point is an important one. Belief in the resurrection is not caused by touching, seeing, hearing, or by an empty

tomb, which are *secondary* issues. It ultimately demands an act of faith that God has raised Jesus, the *primary* issue. This act of faith is a gift of God's grace and, as we learn especially from Paul (1 Cor 15:8), is associated with a profound religious/revelatory experience, which is now expressed in christophanic language (i.e., the appearances). This appearance language, therefore, is derivative and hence not to be taken literally. All of this raises questions regarding the "bodily" nature of the risen Jesus.

Chapter four presents a unified christology, that is, one which integrates into a coherent whole the three moments of the gospel narrative: (1) pre-existence and infancy, (2) the public ministry, and (3) the resurrection. Much in this chapter appears to be an "appendage."

Of the many important points made in the book, I wish to comment upon two. First is the use of historical-critical methods. Osborne rightly shows the significance of using these methods to interpret the empty tomb and appearance narratives. They can help to determine what these narratives do not mean. He could have complemented his treatment with a more explicit and detailed employment of literary-critical methods, which are designed to "break open" texts, to release their semantic plentitude. Osborne is to be praised for working out the implications of applying historical-critical methods to the tomb and appearance narratives. They no longer mean what they "seem" to say. Their meaning is a bit more complicated than a literal reading. The fact that contemporary biblical methodology and their endorsement by the Church (for over *fifty* years now!) have not filtered "down" to the people and influenced preaching and catechetics is inexcusable.

Second, Osborne's understanding of the "appearances" deserves attention. Though he seems to claim that his explanation is novel ("it is my thesis that . . .," 109), it can be found in several authors, beginning with Bultmann's "Jesus rose into the faith of his disciples" (see also, Marxsen, Schillebeeckx, Pesch, Mackey, McDermott, and, arguably, Rahner). Perhaps Osborne could bolster his position here through further exploration of the possible linkage between the Eucharist and Easter faith.

A few friendly criticisms: First, there are several points regarding style. Why in a popular work does the author give the complete Greek texts for the tomb and appearance narratives and use phrases such as *Ausgangspunkt* or *communicatio idiomatum?* At times this work seems needlessly repetitious and filled with sideline discussions. It is not always easy to follow the author's train of thought or to know exactly what his position is. Second, in dealing with the resurrection the author needs to distinguish clearly between its historical, hermeneutical, and theological aspects. Third, while Osborne discusses the importance of the resurrection for the *humanity* of Jesus, he neglects to discuss the

constitutive significance of the resurrection for Jesus' sonship, messiahship, lordship (for example see Rom 1:3-4; Acts 2:32-36; Phil 2:9-11). In some way the resurrection is a *trinitarian* event; that is, in and through the resurrection the Father *fully* anoints Jesus as Christ and Son through the power of the Spirit. Fourth, while I espouse Osborne's interpretation of appearance language, I have to ask: What brought these disciples to such a profound religious/revelatory experience? If all revelatory experiences are historically grounded, then what historical events gave rise to this experience which comes to be articulated in christophanic language? Without a revelatory experience grounded in historical event(s), we have kerygmatic or revelatory docetism, Bultmann's problem. Fifth and finally, was it only Jesus' humanity or human nature which was raised and not Jesus' person? By raising this question we must address the adequacy of the "one divine person, two nature" neo-Chalcedonian model of christology. That takes us to Michael Cook's *Christology as Narrative Quest.*

Cook's underlying questions are: "Has our image of Jesus . . . shifted? And if so, is this a legitimate shift and does it remain in continuity with the human, historical Jesus of Nazareth . . . (and) the ways Christians have imagined him and brought him to expression throughout the centuries?" (7). To respond to these questions Cook analyzes four faith-images of Jesus: the beloved Son of Mark's Gospel, the preexistent Son of the Nicene-Constantinopolitan Creed, the incarnate Word of Thomas Aquinas' *Summa Theologiae,* and the rejected prophet of the Mexican-American experience.

Cook's thesis, which he explores through an analysis of the four texts corresponding to the four images, is that "we begin in story and end in story" (58). Therefore, "more conceptual kinds of language as exemplified in the Nicene-Constantinopolitan Creed and the *Summa Theologiae* of Thomas Aquinas are legitimate and necessary but always subordinate to the primacy of the story that is the foundation and only adequate context for such language" (212). Hence, stories that have metaphoric impact, that is, which reveal new ways of seeing and hearing, are the primary means of divine revelation. It follows that narrative is central in communicating the significance of Jesus. All images of Jesus "are funded by story and must return to story in order to have an adequate and appropriate context of meaning" (176). Hence all christology is on a "narrative quest."

Cook's ultimate goal is "to affirm the legitimacy of each faith-image of Jesus within its particular cultural and historical conditions while freeing the normative and authoritative tradition from any form of cultural and/or intellectual imperialism" (213).

Given the questions, thesis, and goal of the book, Cook's point is that it is the founding and funding role of narrative in christology that

enables us on the one hand to affirm the legitimacy of each of the four faith-images of Jesus and, on the other hand, to find continuity within the tradition. I believe that Cook establishes his thesis and fulfills his goal. I am not sure that he answers adequately his opening questions.

In his "Introduction," Cook discusses foundational issues and presents the overall plan and purpose of the book. Chapter one, "The Centrality of Narrative in Christology," discusses the nature of and relationship between symbol, metaphor, analogy, and narrative and then takes up the centrality of narrative in and for human experience and as a linguistic-hermeneutical category important for interpreting theological texts. This first chapter is a very compact presentation of the more significant literature dealing with "the linguistic turn" and its role in theology. It is aimed primarily at establishing Cook's thesis stated above. Chapter two takes up the image of the beloved Son in Mark, a narrative about Jesus which emerged because "we cannot really understand who Jesus is without telling the *whole* story" (69). It is the story of Jesus' journey to the cross that provides the understanding of titles such as Christ, Son of Man, and Son of God. Jesus is God's Son only as the crucified. In chapter three Cook considers the creedal image of Jesus as the preexistent Son. After treating the biblical foundations of creeds, their emergence from baptismal experience and their various roles, he concludes, in accordance with his basic thesis, that their fundamental character is not primarily to be systems of doctrine but to be story. "They are summaries of the gospel, digests of the scriptures" (110). Therefore, the key to interpreting the image of the preexistent Son in the Creed is the story which underlies it, especially the Gospel of John. At this point Cook presents a highly compact though somewhat confusing treatment of preexistence in John. He concludes that it is the *human, earthly* Jesus who is the preexistent Son in a *personal* and not merely ideal way. Abstract speculations and conceptualizations about a preexistent *logos* apart from the concrete man, Jesus, and his soteriological story and hence about an immanent trinity apart from an economic, soteriological trinity are not biblically warranted. Cook calls this separation found in the creeds of the inner divine life (immanent trinity) and the divine involvement in the creative process (economic trinity) "an epoch-making paradigm shift" (136) which has led to very abstruse speculations on the inner workings of the triune divine life as well as to the inadequate christologies of Alexandria and Antioch.

In chapter four Cook takes up Aquinas' image of Jesus as the incarnate Word. Since the *Summa* is anything but a narrative, Cook sees it as the most acute test of his basic thesis "that all our human attempts at systematic conceptualization . . . have their originating ground in stories . . . and must constantly return to these stories as the only adequate context for meaning" (159). When compared to the Jesus of the

story, Thomas's Jesus is somewhat docetic, since his humanity has all possible perfections (e.g., beatific vision, fullness of grace), a position difficult to sustain in the face of contemporary biblical scholarship.

In the final chapter Cook turns to liberation theology and its return to narrative, specifically in this instance the Mexican-American people's own narrative. Mexican-American liberation theology has its ultimate origin in the story of Our Lady of Guadalupe. "And of course her story is inseparably the story of Jesus, her *mestizo* son" (178). The image of Jesus which emerges from an analysis of the Mexican-American experience is that of the rejected prophet. I found this chapter confusing. It seems much more occupied with Mary than with Jesus, to whom he dedicates only four pages.

Five reflections on Cook's book. First, this work is not for beginners. For example, to understand chapter one with its multiple references to and citations from leading hermeneutical and literary scholars demands more than an elementary background in the philosophy of language, hermeneutics, and literary theory. Often the citations shed little light since they themselves are in need of explanation. The same could be said to a lesser extent of the introduction and chapters three and four.

Second, we are frequently reminded that we must return to the originating story. But to whose version of the story? Mark's? Matthew's? John's? John Dominic Crossin's? Or John Meier's? It is not clear what the author's position is on this thorny question.

Third, I basically agree (I think!) with Cook's position on the "preexistence" (a very tricky word!) of the Son. However, what makes his position confusing is that on the one hand he does not affirm a merely *ideal* preexistence of the *logos,* which then becomes person in Jesus. That is the position which he seems to affirm regarding wisdom in the christological hymns (113). Nor on the other hand does he affirm, as do Nicea and Constantinople, the personal (another tricky word) preexistence of the *logos asarkos* (the Word without flesh). Rather, he affirms the personal preexistence of the earthly, historical Jesus. On page 116 he raises the question: "How do we interpret the fact that for John it is Jesus, the human, earthly Jesus from Nazareth, who pre-exists with the Father . . .?" I do not see where he clearly answers that question. In any discussion of preexistence, one's understanding of eternity must be clarified. Is it understood protologically as a mode of being beyond time, timelessness, as with Boethius? Or is it understood eschatologically as the fulfillment and fullness of time, the recapitulation of time, as with the Scriptures? Cook is quite right in maintaining that the resurrection is constitutive of Jesus' "eternal relation to the Father" (138). But that claim seems to demand an eschatological understanding of eternity as the fullness of time, not timelessness.

On this question of preexistence, Cook seems influenced by James Dunn's 1980 edition of *Christology in the Making.* However, in the 1989 edition Dunn has developed his position, a development reflected also in his 1991 *The Partings of the Ways.* In the latter work, Dunn understands the Johannine preexistence of Christ in the same (impersonal) sense that lady wisdom preexists. "In the fourth Gospel, Son of God Christology is not distinct and different from Wisdom Christology" (Dunn, 244).

Fourth, Cook raises several questions at the outset. One of these deals with whether the shifts in our images of Jesus are legitimate and remain in continuity with the human, historical Jesus and the tradition. I am not sure what his answer is. If the creedal teaching regarding the preexistent Son represents an "epoch-making paradigm shift" from the Scriptures (137). And if we must return to the normativity of the story of Jesus to interpret properly the Creed and thus prevent distortions (145, n. 72), then how can the image of the preexistent Son in the Creed be in continuity with the human, historical Jesus? (This is also an issue for the image of the incarnate Word in Thomas.) In fact, and I think Cook and I agree here, unless one does some hermeneutical "spins" on Nicea and Constantinople, the historical humanity of Jesus will be only nominally affirmed. Nor does returning to the grounding story necessarily ensure continuity; think of Arius who could cite the story until Athanasius was blue (or perhaps red) in the face.

Fifth, Cook often mentions Ricoeur's "aporias of temporality" and how the poetics of narrativity can respond to these aporias (e.g., 41, 53, 70). Unless one already understands Ricoeur (and possibly Husserl) on this point, I doubt that he/she will understand Cook. More importantly, how does Ricoeur's poetics of narrativity overcoming the aporias of temporality relate to the underlying questions, thesis, or purpose of this book? I am sure that it does, but how it does is not clear to me.

Returning now to Osborne from the perspective of Cook, I questioned the adequacy of the neo-Chalcedonian "model" of one person (the eternal *logos*) with two distinct natures. Without denying the "truth" affirmed through this model, many today question the adequacy of the model, itself influenced by philosophical presuppositions such as the absolute immutability of God, a notion with more affinity to Athens than to Jerusalem. The basic thesis of Cook's book, the hermeneutical centrality of the founding story, enables theologians today to retrieve the basic "truths" of the creeds and christological councils without necessarily accepting the onto-theological presuppositions underlying their articulation. In view of Cook's work, one could say that Jesus himself in his totality was raised and because of that resurrection he is Lord, Christ, and even "preexistent" Son.

In discussing Mark, Cook points out that "Jesus' story is clearly identified as God's own story" (80). That brings us to Scott Cowdell's *Is Jesus Unique?* (1996).

Originally a doctoral dissertation, Cowdell's book is a Herculean effort to present an overview of christology from 1965 to 1995 with a focus on the specific issue of the uniqueness and finality of Jesus. It is undertaken with a sensitivity to the many methodological issues raised by the shifting sands of a postmodern, anti-foundational, anti-metaphysical, historically skeptical, culturally-linguistically relativistic, and religiously pluralistic world. His bibliography of over three hundred entries is itself a gold mine. Cowdell approaches this mass of material by employing a typology or grid consisting of four quadrants: conservative, idealist, liberal, and radical. These quadrants are determined by the extent to which a theologian relies on revelation and/or ontology, as well as on historical-Jesus research and correlation with some universal human structure or experience. All but those in the last quadrant attribute some form of uniqueness and finality to Jesus.

Cowdell is to be applauded for covering such a massive terrain in roughly 450 pages and doing it with a generally clear style. Of course in offering a "Who's Who" of the last forty years of christology and in formatting his material according to a preplanned grid, the author leaves himself open to two criticisms. First, it is very difficult for one person to master so many authors. Second, as Cowdell himself realizes, one can question not only the adequacy of his typology but also the placement of individuals within certain quadrants. While I highly recommend this book for anyone who is looking for an introductory immersion into contemporary christology, especially regarding the issue of Jesus' uniqueness and finality, I do want to raise three questions. First, what does Cowdell mean by "unique and final"? Second, what has the Christian tradition meant by calling Jesus Christ unique and final (or the one and only)? Third, are the various positions dealt with in continuity with and faithful to this tradition or "Christian fact," a term not easily admissible in our postmodern world?

This question deserves further reflection. In dealing with the issue of Jesus' uniqueness and finality it is helpful to distinguish, with David Tracy, issues dealing with adequacy or intelligibility from issues dealing with appropriateness. The first concerns the need to correlate one's position with contemporary experience so as to make it intelligible and credible. The second issue concerns appropriateness, the need to ensure that one's position is in continuity with and faithful to the tradition or "Christian fact." For the "radicals" of Cowdell's fourth quadrant continuity is not an issue because the tradition is wrong. For them there is no fear of throwing the baby out with the bath water for the baby is the bath water. But how do the others fare in relation to criteria of appro-

priateness? Cowdell's own "hermeneutically sophisticated, liberal" approach—influenced by Tracy, Sobrino, Segundo, and Van Beeck—seems more concerned with the very valid and important question of how to make a credible case today for Jesus' uniqueness and finality. In other words, he faces up to issues of adequacy. My question is: What constitutes this uniqueness and finality for which we must make a case today? What is the "Christian fact?" If Jesus does not have a unique and final relationship with YHWH, why worry about how to make Jesus credible today? At least by the end of the day we need a christology "from above," one that ultimately accounts for Jesus' identity by means of God's unique reference to him, one that sees Jesus as the story (or self-exegesis) of God. Therefore, lest we end up throwing the baby out with the bath water in trying to make a case for the uniqueness and finality of Jesus today, we must first know who and what this Jesus is whom we have been affirming, praising, and even "doing" since the first Easter experience (Osborne's issue). To do that we must first return to the original Jesus-story in all of its forms (Cook's issue). Once we have critically or appropriately understood the "Christian fact," we are then left with issues of adequacy, namely, how to make that fact meaningful and credible today (Cowdell's issue). This last concern is no mean task in a totally relativistic, postmodern, anti-metaphysical world in which there are no "facts" in any sense since truth and being have been swallowed up by the presence (and boredom!) of absence.

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Donald Buggert, O.CARM., is professor of systematic theology at Washington Theological Union.

John N. Collins

Does Equality of Discipleship Add Up to Church? A Critique of Feminist *Ekklesia*-logy

"A discipleship of equals" is the now-familiar name that Elisabeth Schüssler Fiorenza has given to a Church from which women would no longer feel estranged. The following comment aims to examine whether the concepts represented by the phrase in her writings adequately represent what the early Christian tradition understood by "Church," especially in regard to maintaining the body of believers within the tradition of the Word.

According to Schüssler Fiorenza, the word "Church" itself has become part of the problem with which the ecclesial institution confronts women. This is so because the word "Church" has arisen from the "lord" language of the early Christian period, "Church" being but an anglicized version of the Greek *kyriak,* meaning "belonging to the Lord" (Schüssler Fiorenza 1993a, 196). In its turn, the word "lord" is a classic formulation of early Christian perceptions of social arrangements arising from the exercise of patriarchal authority and power. Thereafter the continuous oppression which the same patriarchal power brought upon women in the Church has rendered it a hostile environment for them.

To make matters worse for women, in the Church patriarchal power *(-arch-)* takes the form of hierarchical power, this being a power profoundly intensified by its supposed source in the area of the sacred *(hier-)*. Through power originating in this source, the hierarchs provide access for non-hierarchs to the divinity. Thus, on this Christian feminist perception, women who faithfully adhere to the institutional Church are still caught up in "malestream" religious experience (Schüssler Fiorenza 1995, 4) where they "have been excluded from the interpretation of the world and of the divine" (Schüssler Fiorenza 1990b, 329); unless they extricate themselves, they will suffer in their woman-ness. Since it is unacceptable that Christian fidelity should be so rewarded, the problematical task for women is to devise a theological construct which preserves them in faith at the same time as it liberates them from what has oppressed them. It is important to note that what oppresses women is also oppressive of men, even of those who exercise the power, so that the objective of a discipleship of equals is to be realized for the benefit also of men. Thus, in the terminology Schüssler Fiorenza has

found herself constrained to develop, women and men together constitute "the ekklesia of wo/men" (Schüssler Fiorenza 1995, 27; Schüssler Fiorenza 1990a, 293).

WHY THE QUESTION ARISES

To question whether a discipleship of equals can function adequately as a Church is not to set out on a reactionary line for "apologetic patriarchal interests" (Schüssler Fiorenza 1990b, 329) against the great initiative of feminist theology represented by the work of Schüssler Fiorenza. Nor is it the condescension of one of those "liberal theologians" who have been the object of Schüssler Fiorenza's strictures for condescension toward feminist theology from within the security of their androcentric domain (Schüssler Fiorenza 1985, 259). Rather, the critique has originated from a long-felt need to enter into the Christian feminist discourse about Church for the purpose, first, of learning about Church from women's experience of it and, second, of gauging in what ways my own laboriously built-up views of a Church for our times might merge with those envisioned by today's women. Certainly, on the basis of the ecclesiological implications of ministry, as the ancient Greek Christians conceived of that central ecclesial activity *(diakonia)*, the Church would not be true to itself so long as it conducted itself exclusively through a ministry of men (Collins 1990, 260; 1991; 1992, 3; 1993; 1995a, b).

Since claims to women's ministerial capacity necessarily arise from the feminist ecclesial construct called "a discipleship of equals" and are also integral to any consideration of the ancient ministry/*diakonia,* it could be important to investigate whether the two approaches support one another. Fortunately, or so it seems to me, the task of investigating the place of ministry within "a discipleship of equals" is not nearly so complex as would be a similar investigation conducted within the confines of "the *ekklesia* of wo/men," even though, from the viewpoint of feminist theology, these two are equivalent expressions of Church. This estimation of the comparative levels of difficulty in the two tasks would seem to be accurate in light of the fact that a discussion conducted according to the rhetoric of the *ekklesia* of wo/men takes us into a still new and largely unexplored underworld of theology where the rhetoric itself changes: where even the word "Church," as we have already intimated, has to be acknowledged as one of "the inscribed symptoms of historical struggles" which declare the "marginality and victimization" of women (Schüssler Fiorenza 1995, 29).

In contrast to the still developing discourse of an "*ekklesia* of wo/men," the discourse of "a discipleship of equals" takes us into a more familiar landscape. This country is not without the tripwires of paradox, it is true: for when all are disciples, who is the teacher? While

we will be told that the teacher is the prophetic child of Sophia, the prophet Jesus is long since gone from our midst, so that now and in the future to which spirit do the multitudes of disciples attune themselves? We will touch on this and one or two other questions, but at least in talk of "discipleship" we recognize something out of our basic experience of relationships just as in talk of "equals" we realize that we are entering the political sanctum of our culture. Thus we can talk comfortably enough about processes of learning and about human rights in the arena of Church without feeling we are merely caught up in androcentric paradigms. In proceeding, then, I am not unmindful that our conventional discourse will be taking place upon the glass floor that in one aeon or another is likely to shatter as the rising "women church" (Schüssler Fiorenza 1990b, 323) pushes through.

THE CLAIM TO MINISTRY

The best place to begin looking for connections is among those facets of the discipleship of equals where we would expect to recognize a reflection of church-like features. Undoubtedly the best opportunity to catch such a reflection will be where Schüssler Fiorenza positions the discipleship of equals in such light that it exhibits some characteristic of the face of the Church more clearly than she asserts the historical institution can do. Thus more than once she aligns various models of Church against each other. In one such comparative exercise she offsets two understandings of the people of God. One model presents an understanding of the people as "laity" distinct from "the clerical-sacerdotal hierarchy"; the latter, being exclusive of women, stands out as sexist, discriminatory, and patriarchal (Schüssler Fiorenza 1981, 184). The other model works from an understanding of the word "people" (as in the Greek word *laos*) as comprehending all in the Church, where the "constitutive sacrament . . . is not ordination but baptism." The consequence is that "all the baptized . . . are empowered and responsible for building up church" (185). She writes: "Ministry . . . is the responsibility of all; it is not a prerogative or privilege of one class or of one sex, but it is rooted in the baptism of all believers" (186).

At the time of writing this, Schüssler Fiorenza judged that the conflict between the two models was at "a critical juncture," with only the second model offering women a participatory role freed of patriarchal influences oppressive of women (Schüssler Fiorenza 1981, 187; 1979a, 89). In an earlier critique she had demanded that such a participatory role not be based on a mere complementarity of sexes, with women bringing to the ministry the femininity of which historically it had been deprived; rather, participation was only to be envisaged on the ground that it arose from the conversion of women through their experience of sexist oppression and, furthermore, led to the conversion

of the patriarchal system (Schüssler Fiorenza 1979b, 134–40). That the oppression had been systematic has required the development of the hermeneutics of suspicion for the purpose of investigating biblical texts and traditions "as one would 'search' the place and location where a crime has been committed" (Schüssler Fiorenza 1993b, 11). She expressed the objective of women's ministerial aspirations in the following terms: "We should seek to become ministers . . . in order to subvert clerical-hierarchical structures and to transform the church into a discipleship of equals" (Schüssler Fiorenza 1990a, 304).

Thus we see that a particular concept of ministry is integral to the model of Church which Schüssler Fiorenza requires for women if they are really to participate in it instead of being integrated into a preexisting model. In the preexisting model ministry was exclusively the responsibility of hierarchs, that is, it came to priests and bishops through ordination. In the more recent model, ministry is the responsibility and right of all the baptized. Immediately, therefore, we have a significant point of contact between "discipleship of equals" and ministry/*diakonia.* We will see other points of meeting in considering other aspects of the discipleship of equals.

A MINISTRY WITHOUT POWER

Major structural elements in the clerical-hierarchical model are the idea of sacred power (hier/arch) and the concomitant use of that power in the exercise of authority. In regard to the idea of sacred power, Schüssler Fiorenza reminds us of the origins of hierarchy in two historical sources. The first of these is the anti-Jewish theology of early Christian writers which presented Christianity as replacing God's saving work in Judaism ("supersessionism") and as inheriting the Jewish Temple's sacerdotal caste system. The other and enduring source is the historic moment when the Christian Church accommodated itself to the pagan priestcraft of the Roman empire as soon as the Constantinian establishment extended the hand of peace and provided incentive for worldly compromise (Schüssler Fiorenza 1995, 16). Both developments brought with them sexist structures of the most resolutely exclusivist kind and are therefore to be as resolutely eschewed if the Church of today is to have room for women.

Such developments affecting the growth of an idea of sacred power in the Church provoke reflection, however, on what it is that keeps a discipleship of equals free of the sexist limitations imposed throughout history by the experience of hierarchy. The liberating factor is to be found at that point where the Jesus tradition advocates "nonkyriarchal relationships" (Schüssler Fiorenza 1995, 94): when a relationship is "nonkyriarchal" it operates out of the native bonding between people and not from any overbearing requirement (-archy) of a master or lord

(kyri-). A sevenfold series of sayings within the Jesus tradition which contrast the social positions of the first and the last, the greatest and the least, the leader and the servant is represented at the high point of Jesus' mission in Mark's presentation (10:42-45) and there applies to "relationships within the discipleship of equals" (Schüssler Fiorenza 1983, 148). One of the constants in these sayings tends to be the word "minister/*diakonos*," as in "whoever wishes to be great among you must become your servant/*diakonos*" (Mark 10:43). Schüssler Fiorenza's feminist reading of these teachings, which are so deeply imbedded in the tradition, is that they are not directed at all Christians but "only [at] those who have status and power" (Schüssler Fiorenza 1990a, 305). The purpose of the teaching would be to reject "the patriarchal-hierarchical pyramid as such" and "to level it by urging those on the top of the pyramid to join the work and labor of those on the bottom," thus eliminating patriarchal-hierarchical structures altogether and creating an "equality from below" for the discipleship of equals (305). Once again, therefore, a value attributed to early Christian "ministry/*diakonia*" appears at a critical point in Schüssler Fiorenza's unmaking of oppressive ecclesial structures and sets the conditions for the new *ekklesia* of wo/men.

On the same diakonic basis these teachings are said to countermand the exercise and indeed the notion of authority within the hierarchical Church: "Leadership in the community of disciples must not be exercised as domination and power over but as service and liberation" (Schüssler Fiorenza 1985, 247). The reference here is again to ministry/*diakonia,* and indeed to the critique of ecclesiastical authority which Leonardo Boff had conducted from the point of view of a particular but mistaken understanding of the ancient ministry/*diakonia.* In Boff's words: "authority must be exercised diaconally" (Boff 1985, 61). Without that constituent diakonic element, whereby authority is required to become "enabling, energizing, creative," one is drawn to question the "Christian legitimacy" of "the patriarchal authority presently [1985] displayed by the Vatican" (247).

AN ADVERSARIAL MINISTRY

The energies released within the community of disciples in the interplay of ministerial/*diakonical* relationships create the *basileia,* another Greek term, indeed a "central symbol," used to designate the arena of Christian activity. The term is acknowledged to have its ambiguity, being elsewhere variously translated as "kingdom" or "kingly rule," but for Schüssler Fiorenza it represents the territorial notions of "empire," "domain," or "commonweal." This concept of a region of Christian activity sets the concept of *basileia* in direct confrontation with the dominant political reality of the first century, the Roman empire, and represents to a "people victimized by an imperial system . . . an alter-

native world free of hunger, poverty, and domination" (Schüssler Fiorenza 1995, 92–3). Thus did the Jesus movement take on a political character, requiring that the *basileia* continue today to sustain "critical practices of struggle for transforming societal and religious kyriarchal institutional discourses" (28).

This requirement constitutes a radical politicization of the whole process of being a discipleship of equals. Hence the proliferation in Schüssler Fiorenza's own discourse of political terms generated by force of conceptualizing the "commonweal" announced by Jesus as an alternative political reality: "the full democratic assembly of wo/men" (27), "fully responsible democratic citizens" (Schüssler Fiorenza 1990a, 293), "the full decision-making assembly of free citizens" (Schüssler Fiorenza 1991, 372). Actions of the discipleship arising from this politicization are part of the struggle to maintain the "domination-free structures" which fidelity to the ministerial/*diakonical* teachings in the Jesus movement demand (Schüssler Fiorenza 1979c, 176).

Within a discipleship liberated from kyriarchal relationships, conventional ecclesial procedures begin to operate differently. Ecclesial ministries are no longer subject to "clericalization and hierarchical monopolization" because, as already observed, "baptized and confirmed members of the church . . . are entitled to hold responsible leading positions in the church" (Schüssler Fiorenza 1967, 35; 1975, 88–9; 1979a, 88–9; 1983b, 228–9). The women in the Jesus circle already demonstrated this because "they . . . do what Jesus came to do, namely, to serve *(diakonein)*," and they could well have been "among the leaders of the Jesus-movement in Palestine" (Schüssler Fiorenza 1977, 113). What is required of role players in the discipleship is open: "Vocation, spiritual giftedness, and commitment suffice" (Schüssler Fiorenza 1967, 35). Indeed certain women already have responded to this mode of ecclesial activity and "already act on their call to the sacramental priesthood, which they understand themselves to have received from the Spirit and from the people of God" (Schüssler Fiorenza 1979b, 149; see 1981, 194; 1993a, 130).

DISCLAIMING SERVILE MINISTRY

The preceding paragraphs are not designed to catalog and disparage theological views about Church which many would consider unconventional within a Roman Catholic context. They seek rather to show the intimate connections between the revolutionary feminist ecclesial agenda in Schüssler Fiorenza's writings and an underlying evaluation of ministry/*diakonia.* That this evaluation worked influentially on her thinking about Church from her earliest period would seem to be apparent from its prominence in a paper of 1967, "Should Women Aim for Ordination to the Lowest Rung of the Hierarchical Ladder?" And that

it remained a significant dimension for more than twenty years would also appear from the careful critique she made of it in a graduation address of 1990, "Feminist Ministry in the Discipleship of Equals." In this address she forcefully rejected the conventional use to which ministry/*diakonia* has been put in modern times for the purpose of advancing claims for a broader access to ecclesial ministry.

These claims have regularly been made on the following simplistic lines: ministry/*diakonia* was the original Christian designation of ecclesial functions, but ministry/*diakonia* was originally and basically about lowly service at table. Therefore, all modern ecclesial ministry/*diakonia* should be characterized by lowly service, is thereby within the capacity of all, and should be open to all. As Schüssler Fiorenza points out strongly, however, for women to pursue claims to ecclesial ministry on the grounds of their capacity in lowly service would be a retrograde step and would merely reinforce oppressive historical attitudes to them and lock them into their position as second-class citizens within the discipleship (Schüssler Fiorenza 1967, 23–38). Accordingly her own claims for women are based rather on the conviction already noted that women "walk and work in the power of the Spirit" (Schüssler Fiorenza 1981, 194), and she lays the call to lowly service instead, as also just noted, upon those men who are on the highest ranks of the hierarchical system (Schüssler Fiorenza 1990a, 305).

A HIGHER VIEW OF MINISTRY

At this point the meeting of the ancient ministry/*diakonia* with the modern programmatic discipleship of equals is at its most awkward because within the original Christian discourse about ecclesial community the place of ministry/*diakonia* was more far-reaching than Schüssler Fiorenza allows. Indeed, in mounting her critique of the misuses to which ministry/*diakonia* has customarily been put, she brushed to one side the uses which were actually paradigmatic for the first ecclesial groupings of Christians. These are her references to ministry/*diakonia* as embracing people "in the service of the god/s, in the service of a city or commonwealth, or in the service of great ideas or ideals" (Schüssler Fiorenza 1990a, 298). These areas of ministry/*diakonia* are precisely those within which lay the essential ecclesial activities of the first Christians we know of: such ministry/*diakonia* embraced the purveying of the word of God and the carrying out of tasks in the name of the Christian community. Both kinds of tasks were high tasks, appointed tasks, and reserved tasks not open to those without the commission of God or community. The tasks were indeed called ministry/*diakonia* for the very purpose of making clear that the activities were carried out under a sacred commission either of God or of God's people. And we know this to have been so by force of the ancient language itself. Linguistic

researchers in this area of the early Christian rhetoric have substantiated and illustrated the high and exclusive rights which certain members of communities had to ministry/*diakonia* (Collins, 1990; 1992; and passim). As a consequence this term and its associated terms are no longer available for the kind of argument developed by Eduard Schweizer (171–80) or Hans Küng (495–502), nor even are they of use for the revisionist adversarial uses to which Schüssler Fiorenza has attempted to put them in relation to such gospel material as Mark 10:42-45.

Moreover, her politicization of the terms as they appear in the sevenfold saying within the Jesus tradition to which she sometimes appeals is misplaced. In using the sayings to reveal how radically the discipleship of equals stands in opposition to the political power structures of this world she merely imports into the discipleship another set of political values—democracy, decision-making assembly—which is as alien to the *basileia* of the Jesus movement as domination and oppression. In setting up contrasts between last, least, child, servant, on one side, and first and greatest on the other, the teachings are not replacing one political system with another but are rejecting all political infiltration of the ecclesial community. The teachings are saying that the *basileia* does not operate by politics of any kind and that it only begins to operate when politics is left outside. Only then is the individual exposed purely to the workings of his or her response to the gospel message. Only when this is happening does a *basileia* based on human relationships become possible. Thus in these sayings Jesus exposes the unworldly level on which the *basileia* functions (Collins 1990, 247–8 ; 1992, 148–51).

A MINISTRY UNDER THE CHRIST

In placing the ecclesial community on such a precarious foundation the early tradition is not overlooking the role of the Spirit. The Spirit will call but, to judge from the experience of the first communities as relayed in the writings of Paul, the call will always be validated in some public way. This is the message of Paul's communication to the Corinthians at their time of crisis, especially in 1 Corinthians 12, a passage to which Schüssler Fiorenza rarely alludes. As with her understanding of ministry/*diakonia,* where she has come under the longstanding influence in ecclesiology of Eduard Schweizer (see 1967, 35; Collins 1990, 35–7, 193–4), so in relation to Paul's thinking on the Church's gifts, Schüssler Fiorenza would seem to have been under the equally longstanding influence of Ernst Käsemann (see Collins 1993, 81–2) for whom ministry/*diakonia* is among gifts distributed upon all in the Church, as of the newer influence of Hans Küng, so pervasive in Catholic circles in the aftermath of the Second Vatican Council (Schüssler Fiorenza 1967, 35).

These are both crucial points in the theology of Church where argument turns on the meaning of the original testament bequeathed to those people whom the *Catechism* calls "the assembly of those whom God's Word 'convokes'" (no. 777). If the Spirit and "the Lord" (1 Cor 12:4-5) do not call all to ministry by virtue of baptism (Collins 1992, 120–36; 1993; 1994), and if from on high "the Christ" (Eph 4:12) does not endow all the saints with "ministry" for the upbuilding of the body (Collins 1992, 110–7), then the contours of the discipleship of equals need to be reshaped if that discipleship is to configure with the Church envisaged and experienced by the earliest known adherents.

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Bernard R. Bonnot

Media: Superficial or Spiritual?

For some, to raise the question in the title of this essay is to answer it. Media spells entertainment or commerce or both. Many concerned with human depth conclude that media are therefore superficial, even anti-spiritual. That judgment often leads the religiously oriented to a carping attitude toward the media. Media professionals and friends frequently manifest a similarly negative attitude toward religion.

Perhaps both parties to this debate could get more comfortable with one another if both would appreciate the spiritual dimension of the media. Religio-spiritual types could then enthuse about the media as they do about other instruments they find helpful in nurturing spiritual life. If the media in turn were to acknowledge themselves as "spiritual" in some significant way, they could comfortably promote spirituality and the institutions which directly foster spirituality, that is, religion.

DEFINITIONS

A few definitions will help focus my exploration. "Media" here means primarily the electronic mass media, specifically television. "Superficial" here means that which primarily stimulates and stirs the senses (including imagination and memory) without provoking the deeper processes of reflection, thought, and search for meaning and value. "Spiritual" here means that which specifically stirs and stimulates reflection, thought, and the search for value and meaning, something to love, something to live for, something to die for. "Religion" is the complex of human institutions whose goal is to foster the spiritual dimension of human existence. "Culture" here means the webs of meaning and value we spin and the various symbols we create to share the fruits of our deeper inner lives with one another. Religion, with its core meanings and values, is a—some would say *the*—central operating system of culture.

At first encounter, the media do not seem spiritual at all. We experience them as "merely a routinized round of superficial sensual stimulations, leading nowhere" (Biernatzki, 26). Nowhere? Or simply somewhere not very deep and satisfying? In fact, television's stimulation is designed to lead us into a commercial which by intent should lead to a purchase. The purchase should then satisfy some human need or want, profound (such as good health) or superficial (such as wavy hair or gleaming teeth).

MARSHAL McLUHAN AND THE MEDIA

Since TV's preponderant purpose and function in U.S. culture is commercial, one could conclude that media are indeed superficial (Baker). However, if one focuses more directly on TV's stimulation of the senses, leaving aside the message that stimulation carries, one finds surprisingly spiritual implications. Marshal McLuhan proposed that this "routinized round of sensual stimulation" effects profound changes in the human psyche and human society. McLuhan argues that TV and other electronic media have caused a major shift in the way human beings experience themselves and their existence. This shift has moved us from a predominantly linear, sequential mode of operation to a more concentric, simultaneous mode.

Such a change is not superficial. It transforms humankind at a basic level. As our dominant sense shifts, so too does our "sensibility." Our sense of time changes. This revolutionizes our sense of self and the meaning of life. In short, the media entice us to take a life-changing spiritual journey without telling us to get packed!

"McLuhan believed that the message of electronic media . . . brought news of the end of humanity as it has known itself in the three thousand years since the invention of the phonetic alphabeth" (Wolf, 128). The print era generated a rational, linear humanity with primary reliance on vision. This spawned a secular, specialized sense of the world. Visually we take in life and the universe word for word, sentence by sentence, paragraph by paragraph.

The electronic era, on the other hand, engages several senses—aural-visual-tactile— together, all at once. TV is "music for the eye." It offers us a non-sequential, simultaneous, holistic experience of reality and conditions us to be that sort of person, that sort of society. TV overwhelms us with data. It overstimulates us. This sensory overload forces us to abandon attention to individual pieces of information and to discern the patterns involved. Repetition, which seems superfluous and impedes progress in a linear context, helps in this new situation. It gives us another chance to discern the pattern at play. TV's multiple images per second stimulate "patterns of thought" within. This new sensibility sees each part of reality standing for the whole and experiences the whole as somehow sacred (Wolf).

McLuhan recognized that this deep impact of communication has less to do with the content or "message" carried by the communication than it does with the communication's form. "The Medium is the Message!" More radically still, "the Medium is the Massage!" Media's impact on humans is sensory and physical and thereby spiritual. It affects our way of thinking, our grasp of values, our sense of meaning, our worldview. It cuts to that intersection of sensory data and spiritual

dynamism which generates the uniquely human sense of purpose in each person as each era unfolds.

PIERRE BABIN AND THEOLOGIANS

Religious educator Pierre Babin describes this novel effect of electronic media as an "imprint on our nervous system," a "modulation" or vibration (Babin, 55). Babin welcomes this effect. The goal of religious education, he says, is not simply the speaking or conveyance of truth, but discipleship. The goal is not clear ideas but, getting people to relate to Jesus from their hearts and to follow him. In this perspective, the ability of the electronic media to massage people and open them deeply to God's interior touch is a plus. The media stimulate people in ways that go far beyond their minds and thus enable spiritual conversion at a deep level. They impact what people think and what they think about, but also who they are and what they choose to be part of. Through "modulation," the word becomes flesh.

God's Spirit encounters the human spirit at this same intersection of body and spirit. We are embodied spirits and God deals with us for what we are. The Spirit's impact on Mary, for instance, was not just a bright idea in her mind. It was the conception of a child in her womb. One of her eggs became fertile! One cannot imagine a more profound vibration or modulation of one's innermost being. It was sensory, physical, and spiritual, with significance for all humankind, even for the universe.

Though we generally don't "get it," God's Spirit impacts us in a similar way. The media of our time are often the angelic carriers of such divine messages/massages as Mary consciously welcomed.

The discovery of this deep spiritual dimension of the media has not escaped the grasp of theologians. Karl Rahner, for instance, taught that God's self-communication to humans is the core of Christianity. Similarly, Bernard Lonergan's analysis of human interiority, following St. Thomas, led him to communication as the very heart of the divine-human relationship (Stebbins, 49). Technically speaking, God communicates a "proportionate divine nature" to the graced person. That communication empowers us to "see" God in this life with the eyes of faith and enables us to become friends with God and with others in God. Once that communicated gift (sanctifying grace) is in place, something must activate it. Effective communication (actual grace) stimulates this profound spiritual capacity in different persons in different ways. Thus the spiritual life is by nature mediated and, according to St. Thomas, the mediation is always through our senses—as with understanding, as with sacraments. Thus do the media play a basic spiritual role. With this perspective, one can begin to appreciate television as an ideal device for mediating spirituality to the masses.

OBSTACLES TO APPRECIATING THE MEDIA

Yet something blocks this appreciation among us. The basic instincts and methodologies of European culture emphasize the rational, verbal, logical, mathematical, linear capacities of human intelligence. The Western cultural ideal favors universally available meaning, progressively grasped by our rational capacities, eventually articulated in ideas and words which become clear, distinct, and correct in all regards. That bias atrophies other kinds of intelligence—spatial, musical, kinesthetic, interpersonal, intrapersonal—with which God endows us. Western spirituality, both Catholic and Protestant, is shackled by this cultural bias. Consequently Christian religious authorities tend to find such sensuous media as TV too superficial when it comes to dealing with spiritual matters. Words, spoken or written, are deemed better since words more clearly, distinctly, and correctly project what authority judges important.

The electronic era in which we find ourselves is effecting a cultural shift toward some of the alternative ways people grasp meaning and value, which has been explored by Howard E. Gardner (Gardner). As a result, meaning today is far more diverse, plural, particular, and even individual, than a few decades ago. Theologies and religions proliferate. Meaning's construction has become as much the work of the receiving person or community and their capacities as it is an effect of some communicator's intention and effort (e.g., that of a religious authority). The result is far more creativity, far more engagement of persons in their deepest, spiritual parts, and far less control.

In this new era, an image with its accompanying sound often can be more significant and influential than the reality which gives rise to the images and sounds. At the 1992 Democratic political convention, for instance, presidential advisor George Stephanopoulos pointed to the floor filled with delegates and speakers and said, "That may be the convention, but this [pointing to the TV images of it] is reality" (Remnick, 172). More can be accomplished through the mediated presentation of something than through the event itself. Sales of records and tapes prove that. More people can be touched with an effective video version of the Mass or other spiritual event than are touched by the Mass itself when and where it takes place. Evangelical preachers and Pope John Paul II grasped this already a few decades ago. Many religious leaders are still trying to analyze their way to conviction. Most remain blocked by misgivings which derive from their conviction that reason's words should reign while the media's images and sounds are "superficial."

USING THE MEDIA TO MINISTER

I believe today's media are far from superficial. Even when they deal with trivia (such as O.J.'s gloves and Monica's dress) they engage

people spiritually. Authentic religious types are wise to use television's power to reach people in their spiritual depths. When they do not, others rush to fill the gap. The media mode of conveying religious reality and spurring spiritual growth is significantly different from the accustomed methods of evangelization and religious education, derived as they are from the print culture now fast receding. Print remains a powerful but distinctly secondary medium today.

Television conveys drama well but dogma poorly. Print's strengths tend to be exactly opposite. McLuhan understood that "attempting to force linear, logical, coherent plots and arguments into electronic dramas or discussions creates unintentional comedy" (Wolf, 184). It just does not work. It becomes a farce, boring or embarrassing, certainly not engaging or entertaining. Too many religious leaders do not understand that. They look for television to be spiritual the way worship, preaching, or teaching is. But televising church services or teachings will not automatically enhance the spiritual life of people today. In that sense, there can be and is genuine tension between television and religion. Such televised religion is superficial rather than spiritual. It can even be farcical and has proven to be so more frequently than one would wish.

On the other hand, religious leaders savvy to the media and devoted to their mission of nurturing people's spiritual lives are learning how to use the spiritual power of television to do their work. Luke Timothy Johnson has affirmed that "the primary task of theology is the discovery and effective presentation of the work of the living God" in the world. In that case, one of the best theological tools and effective modes of presentation available is television. But the media's nature must be respected. It must be used for what it is good at, in the way it is good.

Dr. David Clark of the Southern Baptist Broadcast Communications Group proposes that what TV does well is create awareness, inform, persuade, confer status, and set an agenda (Clark, 5). It does this largely through drama. Robert White affirms that television drama is able to produce "acceptable explanations to the great questions of meaning" of a given time. It does this mainly through the major characters in its stories. They reconcile in themselves, within the context of the story, the contradictions in a culture. This enables viewers, singly and together, to make fresh sense of their own lives in terms of the culture's major symbols. When the dramas integrate the gospel and its challenges, they can occasion religious conversion and growth (White 1996, 200–1).

White points out that St. Ignatius of Loyola did not convert by reading the Bible. He read popular accounts of the lives of St. Francis and St. Dominic! One suspects they were full of inaccuracies and exaggerations. But they stirred Ignatius' convalescing imagination and refocused his life.

TOWARD THE FUTURE

On the thirtieth anniversary of the Second Vatican Council, retired Cardinal Koenig of Vienna wrote that "more than in earlier centuries all Christians today . . . must rely on images (metaphors) in all talk about God and the goal of life. Only then, with the help of God's grace, will it be possible to be freed from the fixation on the superficial . . . and to believe in God and his Son" (White 1996, 233).

Unfortunately many media professionals continue to be uneasy with drama that consciously highlights gospel tensions. Early in 1996 a *New York Times* reporter, Caryn James, fussed about the fact that *The Spitfire Grill,* an award-winning feature film at the Sundance Film Festival, was funded by a Catholic religious community. That connection made her worry that viewers might be proselytized without their knowledge (Wall, 443–4). Such knee-jerk discomfort with a religious presence in the media will continue until the media owns its own profoundly spiritual impact on people, intended or not.

So the media's discomfort with religion continues to mirror religion's discomfort with the media. In spite of that, already in 1978 Ellwood (Bud) Keiser, a Paulist priest whose Hollywood ministry has touched many creators of television drama, proposed that television is one of the Church's most potent instruments for evangelizing people, that is, converting them spiritually. He affirmed its advantage in terms of two specific qualities. First, television is a "story-telling, myth-making medium which concerns itself with people, with their choices and problems, with what they value and with how they try to give meaning to their lives." Second, television "is an experiential medium. At its best, it involves the entire personality of the viewer, mind and heart, senses and spirit, conscious and unconscious minds. It can elicit a depth experience" (Keiser, 361). In short, it is spiritual.

CONCLUSION

I have argued here that the media are spiritual, especially television. They can be used, experienced, and interpreted superficially. Religion can use them in a superficial manner and too often does because religion tends to underestimate how deeply the media impact people. When it does so, religion makes a farce of both religion and television. The media too often do the same thing because they treat religion as superficial and do not recognize their own spiritual dimension.

But in the way that the media operate, in the capacity television especially has to make a profound difference in the lives of human beings, the media are spiritual in the best sense of the term: they engage people on the level of spirit. They stir and stimulate reflection, thought, and the search for value and meaning. They help people find something to

love, something to live for, something to die for. Sensuously and powerfully yet gently, they mediate God's Spirit to the human spirit through images, sounds, and stories. Thus they bring people closer to God in Christ. The media are spiritual indeed.

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Bernard R. Bonnot is a priest of the Diocese of Youngstown serving as senior vice-president for the Religious Affairs for Odyssey, a Hallmark & Henson Network on cable TV that integrates interfaith programming.

SIGNS OF THE TIMES

Stephen Bevans, S.V.D.

Vital Statistics

For the last fifteen years, since 1984, the January issue of International Bulletin of Missionary Research, a journal published quarterly out of the Overseas Ministries Study Center in New Haven, Connecticut, has included a feature called the "Annual Statistical Table on Global Mission" (Barrett and Johnson, 24–5). Up until 1998 the feature was authored by mission statistician David B. Barrett; last year and this year Barrett has been joined by researcher Todd M. Johnson. The focus of the feature is unabashedly evangelistic, in a way that would appeal more to Evangelical Protestants than to most Catholics. Nevertheless, on just two pages Barrett and Johnson provide an amazing array of statistics that in my judgment can prove useful and helpful to a Catholic readership, particularly those engaged in full-time ministry. Such "vital statistics" are indeed "signs of the times."

The statistical table that Barrett and Johnson provide for this current year shows 1999 in the context of the last century and the first twenty-five years of the new millennium. For example, the table shows that the world population in 1900 was a little over 1.5 billion people. By 1970 it had doubled to 3.7 billion, and at 6.1 billion in 1999 has almost doubled again. By next year, the authors say, the world's population is projected to be 6.9 billion, and by 2025 it will have reached nearly 8.4 billion women, men, and children. Another interesting trend is the explosive growth in the population of people in cities as compared with a relatively stable or at least steady growth of rural dwellers. In 1900 only 232,694,900 people lived in all the world's cities, a mere fraction of the world's population at the time. Today over one third of humanity—2.8 billion out of a population of 6 billion—lives in an urban context. In the next quarter century the urban population could be nearly 5 billion (4,736,200,000), nearly one half of the projected world population of some 8 billion. The rural population, however, began the twentieth century with 1.3 billion, increased to only 3.1 billion by 1999, and will only number an estimated 3.3 billion in 2025.

In a similar vein, it is quite fascinating to see what can only be called an explosion of humanity in the world's urban centers. In the first seventy years of the twentieth century the number of cities with a population of over 100,000 increased 700 percent, from 300 in 1900 to 2,400 in 1970! Since 1970 that number has nearly doubled (to 4,040) and will continue to grow to an estimated 6,500 by the year 2025. At the same

time, what the authors call "megacities" of over 1 million inhabitants have increased from 20 at the turn of the century to 161 in 1970 and to 405 today. In twenty-five years there will be 650 cities in the world with a population of over 1 million. Barrett and Johnson reveal the reason such statistics might be particularly important for the Church. They have calculated that if the urban poor numbered 100 million at the turn of the century, twenty-five years into the next century that number will have grown to some 3 billion; and today there are almost two-thirds that number of people who live in poverty in our cities: just over 1.9 billion. Those who are not only poor but who live in the squalid slums, favellas, and barrios of cities like Rio, Manila, Mexico City, Ibadan, and Chicago increased some 1200 percent between 1900 and 1970, from 20 million to 260 million; today that number is 1.3 billion, and is projected to increase to 2.1 billion in twenty-five years.

After listing these startling and often grim statistics, and before focusing on figures that would be of interest mainly to Evangelicals (e.g., numbers of missionaries, number of hours of evangelism per year [463 trillion in 1999!], per capita disciple-making opportunities), Barrett and Johnson provide some important statistics about the world's religions. In 1900, they say, Christians of all kinds numbered some 558 million, or 34.4 percent of the world's population. Today Christians number 1.9 billion, but comprise only 33.1 percent of humanity. By the next quarter-century there will be 2.7 billion Christians, representing 33.7 percent of the world's inhabitants. In contrast, while Muslims numbered only 200 million at the dawn of our present century, they have increased to 1.1 billion today and will be almost 2 billion strong by 2025. We can only provide a glance at the development of other religions over the last century and into the next: There were 203 million Hindus in 1900, there are 774 million today, and there will be just over 1 billion in 2025; Buddhists claimed 127 million adherents at the turn of this century, and now claim 358 million at century's end. There were 12 million Jews a century ago; now, after the Holocaust, there are 14 million. Today there are just a little over 1 billion Roman Catholics in the world, in contrast to 266 million a century ago. There are 461 million Protestants worldwide, compared to 103 million in 1900. Our Orthodox brothers and sisters numbered 115 million when this century began; now they number 271 million.

The statistical table is also a way of seeing the growth of what Karl Rahner famously called the "World Church," or what Walbert Bühlmann dubbed the "Third Church." One hundred years ago there were 8.7 million African Christians; by 1970 that number had multiplied to a dazzling 120 million, only to be superceded today by an even more amazing 333 million! But wait—Barrett and Johnson project that in twenty-five years African Christians will have doubled yet again to 668

million! Asia had 20 million Christians in 1900, 94 million in 1970, and has 295 million today, with a projection of 453 million in twenty-five years. Latin America (now the largest Catholic continent) started the century with 60 million Christians and will end it with some 463 million. By 2025 that number will increase by almost 200 million. In contrast, Barrett and Johnson show that the Christian of the "north" —Europe and North America—has and will remain relatively stabilized. This is due, I would think, to the fact that the population in the north will not grow at the same rapid rate that it will in other parts of the world; it is also due to the fact that these areas are no longer as overwhelmingly Christian as they were in times past. Europe started the twentieth century with 368 million Christians; it will end the century with 536,403,000. But it is projected that in twenty-five years the Christian European population will decline ever so slightly to 536,144,000. North American Christians numbered some 59 million one hundred years ago, and are now counted as just above 224 million. By 2025 we will have grown to a population of 264 million. There seems to be no doubt that the torch has been passed, at least in terms of numbers of Christians. What this will mean for church leadership, the development of a plurality of theologies in non-Western local churches, and the allocation of resources will be major questions both here in the United States and in other parts of the world, I would imagine, for quite a few of the coming decades of the next century.

That the world is far along in the process of globalization is an uncontested fact, but a few statistics that the authors offer in the short introduction to their table shed particularly interesting light on the technological revolution taking us to places not even Jules Verne dreamed of. For every one thousand people, say Barrett and Johnson, there are, "on average, 342 radios, 220 televisions, 118 telephones, 10 fax machines and 81 computers" (24). In 1998 the first satellite system for cellular phone use was completed. The authors admit that its use will be initially quite expensive, but "in the near future it will be possible for one to telephone no matter where one is on the planet" (24).

Barrett and Johnson provide much, much more information in their two-page article than I can possibly include in this short summary of their important work. It might be worth looking at the article itself and spending some time pondering the overwhelming sets of numbers they set before their readers. Of course, there are areas that they have not surveyed that I would have liked to see—statistics on the world's refugees, immigration, religious vocations, candidates for the priesthood, martyrs and persecuted Christians in today's world. Perhaps some of these areas are where Catholic statisticians might want to direct some of their research. Nevertheless, Barrett and Johnson have once more presented an array of vital statistics, numbers that are more

than numbers. They show trends we need to recognize as we live in a world that is rapidly becoming very different from the world in which many of us came to maturity. It is the only world, however, that young people know. I believe strongly that we need to do our theology, work out our spirituality, and plan our strategies of evangelization in serious and respectful dialogue with these "signs of the times."

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Stephen Bevans, S.V.D., is Louis J. Luzbetak, S.V.D., Professor of Mission and Culture at Catholic Theological Union. He is the author of Models of Contextual Theology *(Maryknoll, N.Y.: Orbis Books, 1992), co-editor of* Dictionary of Mission: Theology, History, Perspectives *(Maryknoll, N.Y.: Orbis Books, 1997), and most recently co-editor of* New Directions in Mission and Evangelization 3: Faith and Culture *(Maryknoll, N.Y.: Orbis Books, 1999). He is editor of* Mission Studies, *contributing editor of* International Bulletin of Missionary Research, *and serves on the editorial board of* New Theology Review.

LITURGICAL PREACHING

Edward Foley, Capuchin

Tackling Ordinary Time: Divide and Conquer

THE DILEMMA OF ORDINARY TIME

The prospect of preaching through that elongated period aptly christened "ordinary time" can send a shudder through even the most seasoned of homilists. Compared to the lavish fare and relatively short duration of the Advent-Christmas or Lent-Triduum-Easter cycle, the vast stretch of those many "Sundays of the Year" can appear to the weekend homilist as a daunting and virtually undifferentiated terrain.

In part this perception is due to the fact that—in contrast to this ordinary time—the high holiday seasons offer rich variations in music and vesture, rituals and environment, biblical and liturgical texts. Furthermore, the two great axis of the Liturgical Year (Advent-Christmas and Lent-Triduum-Easter) are easily divided into manageable sub-units (e.g., the four weeks of Advent), which certainly makes it easier for developing a seasonal preaching plan. The unhappy alternative to having such a plan is preaching each Sunday separately, without sustained and integrated reflection upon the surrounding Sundays and feasts that together comprise a particular segment of the liturgical calendar. When such reflection does not take place, the result is often disjointed preaching and sometimes a more frantic form of homily preparation, as preachers careen from Sunday to Sunday in search of some fresh homiletic idea.

Ordinary time may seem prone to such fragmentation because of its apparent lack of subdivision into digestible units. Thus it sometimes feels that the period beginning after Pentecost and stretching all the way to Advent looms ahead as one unending stretch of green vesture, with few liturgical markers along the way to aid the weary homilist. Despite this first appearance, however, a little imaginative exploration can reveal a myriad of ways for parsing this lengthy segment of the liturgical calendar. This could aid the homilist in more effectively approaching this long and complex season.

SUBDIVIDING THE SEASON

One might consider, for example, examining the literary structure of the biblical books which provide the lections for a given season. The purpose of this examination would be to discover if there are literary markers in the readings themselves that indicate important subdivi-

sions in the word. Such subdivisions in the word could serve as useful frameworks for the homilist in shaping a series of manageable preaching plans for the many Sundays in ordinary time. Since the second reading and the gospel are proclaimed "semi-continuously" throughout ordinary time, it is especially these that one must examine through this literary lens.

From August until early November of 1999, for example, we continue reading the Gospel of Matthew. From a literary perspective, Matthew can be divided into a series of major sections or "books." [See for example, the outline provided by Benedict Viviano in *The New Jerome Biblical Commentary* (Englewood Cliffs, N.J.: Prentice-Hall, 1990) 633–4]. It is commonly acknowledged that a new section of Matthew begins at 13:53; this new section is sometimes characterized as one focused on the development or formation of the disciples. The Lectionary begins this new section on the Eighteenth Sunday of the Year (August 1) and—with the exception of the feast of the Assumption which falls on a Sunday in 1999—this subdivision of Matthew will be the source of gospel proclamations until the Twenty-second Sunday of the Year (August 29). A new literary section begins with the Twenty-third Sunday of the Year.

Now that we have identified this subsection of Matthew—with its stories of the feeding of the 5,000, Jesus walking on water, Peter's profession of faith, and the call to take up the cross—the next task is to employ it as a theological frame for thinking about the community for which you are preaching. Is August a time when schools and parish committees begin to gear up? Is it the period in your parochial calendar when people return from vacations and the parish or campus ministry center begin formation programs? How does this series of gospels set the stage for a community's self-reflection as it prepares to regroup after the summer hiatus and launch itself into the post–Labor Day "new year"? The goal here is not simply to identify a literary subsection of the gospel, but to juxtapose it against a particular moment in the life of a community.

THE TECHNIQUE OF JUXTAPOSITIONING

Gordon Lathrop, in his work on liturgical theology entitled *Holy Things,* suggests that juxtaposition is a valuable tool for acquiring meaning in and about the liturgy. He posits that the various elements of worship (for example, the readings) take on meaning in action as they are used and especially as they are intentionally juxtaposed. This juxtaposition gives rise to interpretation and reinterpretation: text is recontextualized, and is thus made to say a new thing.

Another possible juxtaposition of word and community life which operates on a different timetable can be achieved with the second read-

ing. At the onset of August and through the middle of September we continue reading from Paul's letter to the Romans. Then, on the Twenty-fifth Sunday of the Year (September 19), we shift to Paul's letter to the Philippians which will be read through the Twenty-eighth Sunday of the Year (October 10). This is a significant shift in the second reading. Since the Eleventh Sunday of the Year (June 13) we have been reading from Paul's magisterial letter to the Romans which contains his seasoned reflections on the gospel, and particularly on the relationship between Judaism and Christianity. While Romans was written to a community he had yet to visit, Philippians was written to a community he had already visited. In gratitude he thanked the Philippians for continuing the work of the gospel, and at the same time exhorted them to remain faithful to what he had preached to them.

Does juxtaposing Paul's letter to the Philippians with the life of your worship community provide some fresh insight for preaching during the four weeks it is proclaimed? Does it prompt a word about faithfulness to new catechumens who in September begin their journey toward Easter sacraments? Does it evoke a word of gratitude and steadfastness for parishioners who return from their summer hiatus from parish life to take up new educational or liturgical ministries, positions on the parish council, or engagement in parish renewal programs?

The natural subdivisions within the readings—be they literary moves from one section of a gospel to another, or a change from one epistle to another—do not dictate any single agenda or provide some all-encompassing theme that should dominate the preaching. Rather, they are subtle shifts within the proclaimed word which, when juxtaposed with the ongoing life of a particular faith community, can provide fresh insights and frameworks for preaching.

JUXTAPOSING WORD AND AUTUMN'S "NEW YEAR"

As implied in many of the previous examples, the various shifts in the word can be juxtaposed with an image of the "new year," which in varying ways occurs sometime between mid-August and mid-September in many faith communities of North America. This is the time when choirs begin rehearsals, schools and religious education programs start up, catechumenal processes resume, and ministry or other training programs commence.

While the Christian community has not traditionally celebrated the period around the autumn equinox as a "new year," mid-September has been a traditional dividing point in our liturgical calendar. Long before a full calendar emerged, it appears that some Christians divided the year into quarters with four great feasts that marked the equinoxes and solstices. These "quarter tense days" were celebrated as mini-

paschas and commemorated in a special way the death and resurrection of the Lord. The autumn "pascha" was marked by the feast of the Triumph of the Holy Cross (now September 14).

The new character of this period is paralleled by the Jewish liturgical calendar which celebrates its new year and most solemn holiday in this season. In 1999 Rosh Hashanah (new year) begins at sunset on Friday, September 10, and Yom Kippur commences at sunset on Sunday, September 19. Happily the reading from Isa 55:6-9, with its call to "turn to the Lord for mercy," appointed in the Lectionary for September 19, provides homilists a scriptural cue for inviting Christians to stand in solidarity with the Jewish community on this "Day of Atonement" at the turning of the Jewish year.

SUMMARY

Homiletically emphasizing the "new year" character of mid-August through mid-September is certainly optional. What seems more imperative, however, is the need to discern natural divisions or subdivisions in the lections through the long stretch of ordinary time. Juxtaposing these against the yearly rhythm of your worshiping community can provide fresh insights not only for preaching individual Sundays of the year, but for developing a preaching plan for a series of manageable segments through ordinary time. Divide and conquer. It may stimulate new energy and creativity for this extraordinary season.

Edward Foley, Capuchin, is professor of liturgy at Catholic Theological Union and is associate editor of New Theology Review.

KEEPING CURRENT

Scripture
Liturgy and Preaching
Systematic Theology
Church History
Cross-cultural Studies
Spirituality
Moral Theology
Pastoral Theology

Dianne Bergant, C.S.A.

New Studies of the First Testament

It is just as difficult writing about "Keeping Current" as it is actually keeping current. This is because so many horizons of interest have been opened in the field of biblical investigation and so much has been written in each area. From the vast array of possibilities works from only three areas will be mentioned here: comprehensive commentaries or dictionaries, examples of literary analysis, and works in the area of social science studies. The specific investigations are all studies in some aspect of the First Testament.

COMPREHENSIVE WORKS

Several comprehensive projects devoted to biblical interpretation have recently appeared. Three of them will be of particular interest to the readers of *New Theology Review.* The first is *The International Bible Commentary: A Catholic and Ecumenical Commentary for the Twenty-First Century* (Collegeville: The Liturgical Press, 1998). Under the editorial supervision of William Farmer, 118 scholars from around the world have collaborated to produce this one volume tome. It includes individual commentaries on each of the books in the Roman Catholic canon, as well as several significant topical essays. Although various interpretive approaches and perspectives are present in the articles, each entry provides valuable historical and literary information, as well as suggestions for further reading.

Those who previously found *The Interpreter's Bible* helpful either for study or for their preaching preparation will be happy to know that the *New Interpreter's Bible* (Nashville: Abingdon) is now appearing volume by volume. This is not a revision; it is a completely new

venture. It consists of informative and insightful section-by-section commentary and reflection on the biblical books. As a complement to these marvelous resources, Ernst Jenni and Claus Westermann's *Theological Lexicon of the Old Testament* (Peabody, Mass.: Hendrickson, 1997) has been translated by Mark E. Biddle and has been published in a set of three volumes. The entries are comprehensive examinations of over three hundred biblical concepts. Although this is a translation of a 1971 work, it continues to be an invaluable tool for biblical study.

LITERARY ANALYSIS

In addition to the investigative tools, there has been a flood of writing in the last several years dealing with biblical interpretation. While much of the analysis has followed the standard historical-critical approach, a good deal of it has launched out in different directions. Since biblical interpretation has always employed methods and insights gleaned from other fields of investigation, we should not be surprised if currently it is particularly influenced by literary criticism as well as social scientific studies, two areas of broader contemporary theological interest.

While most people involved in some form of ministry make great use of the Bible, only a very small percentage of them have facility with the biblical languages. Therefore, a book like J.C.L. Gibson's *Language and Imagery in the Old Testament* (Peabody, Mass.: Hendrickson Publishers, 1998) will be greatly appreciated. Gibson explains the characteristics of the language in which the First Testament was written as well as the literary forms used by the authors to convey its message. This uncomplicated and insightful explanation of some of the structure and workings of Hebrew draw the reader into the dynamism of the language without actually studying it. The insights gleaned will enhance one's appreciation of the message of the biblical passage.

The renewed attention given to literary analysis has resulted in a growing interest in the use of metaphors and the way they shape our thinking. Since the Bible is so rich in metaphorical language, an appropriate grasp of its meaning requires some understanding of the forms used to express it. In the first chapter of *Like a Tree Planted: An Exploration of Psalms and Parables Through Metaphor* (Collegeville, Minn.: The Liturgical Press, 1997), Barbara Green leads the reader through an easily grasped seven-step process of examining metaphors. Her work is doubly impressive since it is both eco-sensitive and attentive to cultural diversity, two pressing contemporary concerns.

Susan Niditch, on the other hand, writes for those who are already somewhat schooled in literary criticism. Her *Oral World and Written Word: Ancient Israelite Literature* (Louisville: Westminster/John Knox

Press, 1996) provides a fresh look at the way the biblical tradition emerged from an oral culture into its final written form. She sees orality and literacy as the two ends of a continuum rather than opposing ways of developing traditions, and the chapters of her book carefully examine various points on this continuum. The current interest in cultural diversity makes this study exceptionally interesting.

Within the recent past we have recaptured an appreciation for narrative. We use narrative in analyzing and developing theology, in preaching, and in reflecting on spiritual growth. Interest in narrative is not new to biblical study. It is perhaps one of the most enduring approaches to interpretation. Since so much of the Bible is narrative, it is important that we understand how it works so that we can better grasp its meaning.

Steven Weitzman and Uriel Simon have each produced critical works in the area of narrative analysis. Weitzman's *Song & Story in Biblical Narrative: The History of a Literary Convention in Ancient Israel* (Bloomington: Indiana University Press, 1997) examines the Song of the Sea (Exodus 15), the Song of Moses (Deuteronomy 32), the Song of Deborah (Judges 5), the Song of David (2 Samuel 22), and the Song of Daniel (Daniel 3 [Greek]) in order to discover how songs function within narratives. In *Reading Prophetic Narratives* (Bloomington: Indiana University Press, 1997) Simon painstakingly examines, scene by scene, the form and structure, plot and characterization, narrative techniques, and the rhetorical significance of seven prophetic stories. Both of these studies not only explain the meaning of various passages, but also provide insights into how one can use narrative to express a theological message.

SOCIAL SCIENCE STUDIES

Interest in this area includes examination of the social realities of the ancient world, interpretation of the biblical material through the lens of a contemporary issue, investigation that takes seriously the social location or reality of the investigator, to name but a few points of interest. Leo G. Perdue, Joseph Blenkinsopp, John J. Collins, and Carol Meyers have produced a volume as part of a project that investigates various aspects of the family. *Families in Ancient Israel* (Louisville: Westminster/John Knox Press, 1997) surveys the social history of ancient Israel during the tribal period, the periods of the first and the second Temple, and early Judaism. They examine marriage contracts, kinship patterns, gender roles and divorce, polygamy, monogamy, levirate, concubinage, and how household patterns and roles shape perceptions of God and of Israel's relationship with God.

Theodore Hiebert's *The Yahwist's Landscape: Nature and Religion in Early Israel* (New York: Oxford University Press, 1996) is a fine example

of a combination of the first two approaches. He draws on the findings of archaeology, history, anthropology, and comparative religion to examine the view of nature as found in the Pentateuch. Dianne Bergant does something quite similar in *Israel's Wisdom Literature: A Liberation-Critical Reading* (Minneapolis: Fortress Press, 1997). She reads the Wisdom Tradition of ancient Israel from the perspective of the integrity of creation and with an eye to biases that originated because of race or ethnic origin, class or gender. Athalya Brenner and Carole Fontaine have edited *A Feminist Companion to Reading the Bible: Approaches, Methods, and Strategies* (Sheffield: Sheffield Academic Press, 1997), a collection of the work of twenty-five scholars from around the world, both women and men, who address questions of gender, ethnicity, and social location.

Stephen Breck Reid not only discusses the importance of attending to social location, but in *Listening In: A Multicultural Reading of the Psalms* (Nashville: Abingdon Press, 1997) he uses nondominant cultural material to demonstrate this.

Gerald West and Musa W. Dube have edited *"Reading With": African Overtures* (Atlanta, Ga.: Scholars Press, 1996), a collection of the work of some of the most prominent South African scholars. In *Subversive Scriptures: Revolutionary Readings of the Christian Bible in Latin America* (Valley Forge, Pa.: Trinity Press International, 1997), Leif E. Vaage has done the same with Latin American biblical theologians.

This doesn't scratch the surface of contemporary biblical study. Although *New Theology Review* provides timely book reviews in each issue, it cannot even begin to survey the field. However, each of these works contains a bibliography which will serve to broaden our horizons. Happy reading!

Dianne Bergant, C.S.A., is professor of Old Testament studies and director of the D.Min. program at Catholic Theological Union.

GETTING DOWN TO CASES

Herbert Anderson

Reconciliation as Widening the Circle

Britta and Eliot Marney had determined during their courtship that they would have four children. It was therefore a profound disappointment when they learned, after four years of trying, that they could not have children of their own. They immediately applied for adoption with an agency that specialized in open adoptions. In fully open adoptions, the adoptive parents meet the birth parents, share full identifying information, and plan to engage in ongoing contact over the years. Britta was in the delivery room when the child they were to adopt was born. The birth mother had left an abusive home at an early age and was making a living as an exotic dancer. She enjoyed her life and was pretty sure she did not ever want to be a parent. Because their contact was so positive around Eleanor's birth, Britta and Eliot asked that the birth mother stand with the parents and sponsors at her baptism. The Marneys saw this as one way to ensure ongoing contact between Eleanor Marie and her birth mother.

Fred and Marlene Graham had been married for sixteen years when Fred announced that he was leaving their marriage and his faculty job in order to live with his gay lover Mark Grimes. Marlene was not surprised and a little relieved at the end of an unhappy marriage, but their three daughters were enraged by their father's actions. Fred and Mark lived together only three years before Fred was diagnosed with AIDS. The disease was particularly virulent and Fred's health declined rapidly. During the last months of Fred's life, Mark was not only his constant companion but also his only caregiver. After he died, Fred's parents and his ex-wife planned the funeral. Mark had no place among the mourners.

Carl and Joanne met in high school. During some of his teenage years, Carl had actually lived as a boarder in Joanne's home. For half of their twenty-seven years of marriage, Joanne had been an invalid because of a painful, degenerative disease. Five years after Joanne's death, Carl met Rebecca, a widow with a teenage daughter. When they decided to marry, Rebecca insisted that Joanne's brothers and sisters, who lived in the same community, were not to be invited to the wedding. She wanted them to have a fresh beginning to their marriage without residues from the past. Carl was troubled by her demand and sought the counsel of the priest who would preside at their wedding. As a result of that conversation, Carl decided to postpone the wedding until he and Rebecca could resolve their differences.

* * *

Each of these stories raises questions about who is to be included and who may be excluded from rituals of the Church when those rituals are also significant moments in a family history. Most of us can tell stories of hidden or open conflict about who shall sit with whom at weddings and funerals, or how to plan an ordination when parents are divorced, or who can and cannot be invited to a baptism or a wedding. For example, should any grandparents of a child be excluded from that child's first communion because the child's parents are no longer married? Should the mother of the bride be able to insist that her ex-husband's new wife cannot attend his daughter's wedding? Should weddings be performed in the church if the invitations exclude the presence of children? In all these questions, the underlying issue is this: when ritual moments are also an emotionally charged family affair, how can the ministry of the Church insist that ritual planning be governed by principles of reconciliation that regularly widen the circle? Our ministry with people at significant ritual transitions is complex: we need to honor emotions and challenge behavior at the same time.

There are times, of course, when the family wishes to widen the circle and the Church is the limiting agent. Weddings in which only a few participants are free to commune become painful signs of division in Christ's Church. When parents are not able to share in their child's first communion because a previous marriage was not annulled, the circle is narrowed. Presumably, the request of Britta and Eliot would be honored on pastoral grounds because there are no sacramental reasons to exclude Eleanor's birth mother from the circle at baptism. By participating in an open adoption process, the Marneys were acting from another fundamental faith conviction: that marriage is a public more than a private reality. A marriage commitment not only affirms that two people have chosen to love and cherish one another, it is a pledge to make it possible for each one separately and together to love and cherish the world.

In their desire to include the birth mother in the baptism, the Marneys also sought to give the birth parent pride rather than shame. The birth parents are included as agents of love even though they have relinquished the primary care of a child to others. The daughter of a friend wrote this after her third open adoption:

> I believe fully open adoption makes me a more compassionate person. It teaches me that while adoptive parents give children the reality of parenting and nurturing, birth parents give them the reality of birth and heritage. One cannot take the other's place. Each parent is real in a unique way, not better or worse, and we should be proud of the role we can play in our children's lives. . . . Through these children, God reminds us of our commitment to love and cherish the world in which we live. Children are God's miracle.

> Whether we give birth to our children or adopt them, love for our children ought to include a commitment not to cut them off from the people who partly represent their past and future.

RECONCILIATION WIDENS THE CIRCLE OF LOVE

The omission of Mark Grimes from the circle of mourners was a decision made in an emotionally charged moment. Since there had been no reconciliation with Mark before the funeral, the complexity of grief for Fred's death would have made it difficult to include him among the mourners. Again we confront a tension between the limits that grief sets on our ability to widen the circle and the demands of Christian faithfulness that would discourage us from excluding anyone, including unacceptable mourners, from the ritual circle of grief. Because Mark was excluded from the mourners, only a portion of Fred's life could be marked at the ritual. When family or friends or lovers are excluded from any significant church ritual, prior reconciliation may be necessary in order to widen the circle.

Reconciliation, by definition, is never easy. Conflicts that divide are often old and emotionally loaded. Sometimes the people being excluded are only tangentially related to the originating conflict. Individuals may not even know why they are not to speak to others in the family, but they do know clearly who will be offended by transgressing old barriers. At other times, the people we regard as responsible for pain incurred in our lives are inescapably present. Such reconciliation cannot be hurried. Even our best rituals cannot eliminate conflict or remove hurt overnight. It takes a very long time to make room in our world for people we believe have offended us. Sometimes, however, ritual moments like weddings and funerals become face-saving occasions to begin a process of reconciliation. Family members who have not spoken to one another for years meet on the common ground of the baptism of the first great-grandchild in the family and the enmity is broken.

The tension between a public and a private view of marriage is one of the issues that surfaced in Carl and Joanne's wedding plans. If a wedding is a public declaration in the presence of God and others that two people intend to become married, then the significant "publics" of our lives need to be included in that declaration. Second marriages that begin with an intent to eliminate past connections to family and friends inhibit the new future couple's intent and narrow the circles of support that might undergird the difficult task of becoming married. The irony of life and faith is also true of marriage: we strengthen our private bonds when we enlarge the public arenas.

Ministry with people when the absence of reconciliation may interfere with the celebration of a significant ritual moment in human life

must be done with compassion and finesse. Sometimes we are reluctant to challenge deep-seeded enmity in families and between people because we do not believe anything can be done to change things. Sometimes we are so fearful of renewing old hurts or inflicting new ones that we do not even name the absence of reconciliation. Even so, it is our moral obligation, as Robert Schreiter has reminded us, to make spaces of safety, memory, and hope that help make reconciliation possible. We may not need to attend to that task even when we are preparing people for rituals of transition in which family and faith intersect. When we do, we enhance the possibility of linking human stories with the divine narrative in the rituals of life and faith.

Herbert Anderson, a former member of the editorial board of New Theology Review, *is professor of pastoral theology at Catholic Theological Union.*

BOOK REVIEWS

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

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

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

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

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

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

Regis A. Duffy, O.F.M.
Franciscan Institute, St. Bonaventure University
St. Bonaventure, New York

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

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

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

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

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

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

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

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

Elizabeth T. Haase
Washington Theological Union

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

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

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

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

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

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

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

Francis J. Horn, O.S.A.
Washington Theological Union

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

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

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

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

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

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

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

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

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

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

Bríd Long, S.S.L.
Washington Theological Union

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

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

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

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

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

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

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

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

Gerard S. Sloyan
The Catholic University of America and Georgetown University

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

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

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

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

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

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

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

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

Joseph F. Wimmer, O.S.A.
Washington Theological Union

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

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

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

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

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

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

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

James P. Hanigan
Duquesne University
Pittsburgh, Pennsylvania

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

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

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

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

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

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

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

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

Richard C. Sparks, C.S.P.
Holy Spirit Church, Berkeley

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

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

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

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

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

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

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

Mark R. Francis, C.S.V.
Catholic Theological Union, Chicago

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

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

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

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

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

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

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

Patricia Ann Lamoureux
St. Mary's Seminary & University, Baltimore

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

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

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

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

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

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

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

Bruce Lyle Taggart, O.CARM.
Washington Theological Union

What's past is prologue.

William Shakespeare, *The Tempest*

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

William Shakespeare, *Henry IV*