

LEADERSHIP IN THE CHURCH: HOW TRADITIONAL ROLES CAN SERVE THE CHRISTIAN COMMUNITY TODAY. By Walter Cardinal Kasper. Translated from the German by Brian McNeil. New York: Crossroad, 2003. Pp. 240. \$24.95.

This welcome volume collects seven of Kasper's recent essays on the diaconate, priesthood, episcopal office, apostolic succession, canon law, the universal and local church, and the future of ecumenism.

Each essay demonstrates K.'s method, in which he first raises a pressing contemporary issue (the faith of the Church as starting point), then mines the tradition for insight (God of revelation as criterion), and finally offers a re-statement of the issue in today's language (proclamation as goal). Thus, for example, K. draws on New Testament notions of *diakonia* to illuminate the developing role of the permanent deacon (chap. 1); he offers Aquinas's pastoral vision of the office of bishop as an implicit critique of careerism in the Church (chap. 3); and he uncovers the intimate links between succession, tradition, and communion in the early Church as a reminder of the fundamental ecclesiological presuppositions at work in contemporary ecumenical dialogues (chap. 4).

These are theological essays rich in pastoral concern. In his well-known rejoinder to Cardinal Ratzinger (chap. 6), K. recognizes a purely theoretical and systematic ecclesiology behind present Vatican centralization, and he asks for more attention to the concrete pastoral implications of the theology proposed. Several other themes appear in these essays: a deep ecumenical sensitivity, freedom and its proper understanding, a *communio* ecclesiology emphasizing the mutual indwelling of local church and universal Church, and a consistent presentation of church office as a servant of salvation. The Church's ministerial structures do not exist for their own sake; they exist to foster friendship with God. This basic conviction allows K. to affirm the historical importance and continuing necessity of traditional leadership roles in the Church, while recognizing the present *kairos* and gently prodding the Christian community and

its leaders toward the "new epochal form" of Church on the horizon (48).

EDWARD P. HAHNENBERG
Xavier University, Cincinnati

MAKING HARMONY: LIVING IN A PLURALIST WORLD. By Michael Amaladoss, S.J. Delhi: Indian Institute for Promoting Christian Knowledge, 2003. Pp. xiii + 186. \$12.

For Amaladoss, diversity is a good in itself; but it can become a greater good if it leads to harmony, dialogue, and cooperation. His book is an exploration of how that can happen. While he elaborates on political and cultural structures that will promote harmony (urging an Asian participative social democracy over the dominant American liberal democracy), his focus is on religious diversity and how it can become religious harmony. As he surveys the world of religions, he locates in claims of absolute truth the most imposing obstacle to religious harmony and a contributing cause of religious violence.

Although A. states that he does not intend to develop a theology of religions in this book, he certainly touches on dicey theological issues in his efforts to move beyond absolute claims. "The precise question [in Vatican II] was how the Catholic Church which believes it possesses the fullness of truth can tolerate others who are seen as lacking in that fullness. This question was quietly side-stepped" (18). In trying not to side-step this question, A. rejects the traditional categories of exclusivism, inclusivism, and pluralism. Yet he uses this same terminology in arguing his own case that only God can be inclusive of all peoples, while each religion can only pursue, and share, its own understanding of the Divine Mystery. And when he goes on not only to make the phenomenologically questionable claim that "Each religion makes space for the others within its own view of the world" (124), but also to warn Christians not to subordinate the Word working in the world to the Word-made-flesh in Jesus (128) and not to consider other religions only as a "preparation for the Gospel" (125), he sounds rather similar to many

so-called pluralists. Whatever one calls it, A.'s vision, and its theological underpinnings, is another Asian voice that the universal Church needs to hear.

PAUL F. KNITTER
Xavier University, Cincinnati

APPEALING TO SCRIPTURE IN MORAL DEBATE: FIVE HERMENEUTICAL RULES. By Charles H. Cosgrove. Grand Rapids: Eerdmans, 2002. Pp. viii + 224. \$22.

One of our less illustrious Southern governors once objected to including foreign languages in the curriculum: "If English was good enough for Jesus," he exclaimed, "it's good enough for you." The governor's remark reminds us that even the most "literal" interpretation is just that—an interpretation betraying tacit hermeneutical assumptions. One of the virtues of Charles Cosgrove's splendid study is making explicit the "common-sense" rules we implicitly invoke in reading the Bible as authoritative Scripture.

After a brief introduction, C. devotes succeeding chapters to explicate "the justificatory logic of appeal to scripture in public moral argument" in terms of five hermeneutical rules (7). While these presumptive rules form an architectonic, interpretative framework, the first treats of moral rules in Scripture itself: "the purpose (or justification)" of biblical moral rules "carries greater weight than the rule itself." Attentive to what Hans-Georg Gadamer terms historical distantiating, the second favors "analogical reasoning in 'applying scripture to contemporary moral issues.'" The third sounds liberationist and feminist motifs in according priority to "countercultural tendencies in scripture," or more precisely, to "the voice of the powerless and the marginalized." The fourth addresses a kindred modern issue: "Scientific (or 'empirical') knowledge" falls outside the proper "scope of scripture." And the fifth, running like a counterpoint throughout C.'s argument, upholds the primacy of "moral-theological considerations" (e.g., Augustine's appeal to the double love command) in adjudicating "conflicting plausible interpretations" (3).

C. develops his critique with considerable grace and erudition, displaying his expertise in both biblical hermeneutics and ethical methodology. (A quibble: justification is best distinguished from purpose, since at issue is precisely whether moral rules in Scripture are justified independently of purpose.) In an appendix, C. touches on other possible rules, among them "relevance," that is, "the preacher's axiom" that renders Scripture "relevant, meaningful, practical." C. has succeeded admirably in his own terms.

WILLIAM O'NEILL, S.J.
Georgetown University, Washington

VOUS, LUMIÈRE DU MONDE. . . LA VIE MORALE DES CHRÉTIENS: DIEU PARMIS LES HOMMES. By Réal Tremblay. Québec: Éditions Fides, 2003. Pp. 165. \$19.95. €16.

Redemptorist theologian Réal Tremblay defends the necessity of a specifically Christian ethics, rooted in the doctrinal categories of revelation. He argues that the heart of the Christian moral enterprise is the manifestation of the face of God and of the eternal love between Father and Son in the midst of a fractured humanity. He marshals patristic sources and finds models of an explicitly Christian ethics in Irenaeus's concept of Christians as redeemed images of the divine King and Leo the Great's metaphor of Christians as stars resplendent with God's glory. Especially effective is T.'s study of the moral import of the Eucharist, which sends Christ's disciples into the world as witnesses to the divine kingdom that will triumph only at the end of time.

Influenced by the theological esthetics of Balthasar, T. does not escape the limitations of an ethics quartered uniquely within the confines of revelation. The treatment of Mary as the model spouse of the Father and the model mother of the Son is longer on piety than on moral argument. The closing effort to demonstrate that natural law would be enriched rather than undermined by such a strictly christological and trinitarian ethics will not convince critics who believe that natural law must reside in a general anthropol-