

Not by accident, then, the second section moves to a consideration of the notion of beatitude and, more generally, of Aquinas's theological anthropology. The third section follows by highlighting Pinckaers's critical regard for both Kantian moral thought and modern proportionalism. Regarding the latter, there is a significant essay offering an historical examination of the bane of proportionalism: intrinsically evil acts.

The last two sections deal with the principles, as Thomas calls them, by which the human person attains beatitude, namely, the virtues, law (including natural law) and grace. As for the virtues, particular emphasis is placed on the role of the passions in the work of moral virtue, since for Aquinas the human yearning for the First Good and for ultimate happiness builds upon and brings to proper fulfillment the human inclination, via the passions, to created bodily goods. Emphasis is also given to the paramount role of prudence in conscientious decision making. The final essays centre on the convergence of law and grace, which is nothing other than the New Law of the Christian Gospel, and of the indispensable role of the Holy Spirit in the human quest for beatitude. A rich comprehensive bibliography and several helpful indices complete the work.

With this book the editors have provided a valuable service to the field of moral theology (a keynote speaker at the aforementioned conference justly hailed this work as 'a great gift to the English-speaking Church'). It is a 'must read' for anyone seriously interested not only in Thomistic moral theology but, more generally, in the renewal of moral theology called for by the Second Vatican Council and by *Veritatis splendor*. While one might quibble over the particular selection of essays chosen for this book, as more was excluded than included, it succeeds well in offering a representative sample of the entire range of Pinckaers's work. Admittedly, Thomistic moral thought has made its greatest inroads recently in the revived interest in virtue-centered ethics—and on the back sleeve Fergus Kerr does not hesitate to don Pinckaers 'the greatest exponent of (the virtue ethics) tradition.' Yet the role of virtue in the moral life marks but one element among several in Aquinas's moral system, and it is this entire system which Pinckaers has sought to reintroduce into moral discourse. In the minds of many, Pinckaers is the master in showing how a radical re-thinking of moral theology need not follow the path trodden by proportionalism, but instead emerge as a genuine response to the call for renewal in moral theology that truly remains within the Catholic tradition. I share with the editors the hope 'that this volume will help inject Pinckaers's perspective into the on-going debate in English-speaking context as to how moral theology is to be renewed and reinigorated' (xxiii).

PAUL GONDREAU

A CHURCH THAT CAN AND CANNOT CHANGE by John T. Noonan, Jr.,
Erasmus Institute Books/University of Notre Dame Press, South Bend, IN,
2005, Pp. 280, £23.50 hbk.

John Noonan returns here to issues he has considered at greater length elsewhere: slavery, usury, religious liberty, and divorce. His approach is forensic, a careful accumulation of evidence (especially in regard to slavery) which he then allows to speak for itself. What he wants us to hear it saying is clear enough: that Catholic moral teaching has changed significantly both in terms of now rejecting as intrinsically evil what it once considered morally acceptable (slavery) and of now regarding as acceptable what it once considered morally reprehensible (usury). He argues that the Church's teaching on religious liberty has changed between statements of Gregory XVI and Pius IX, and Vatican II's decree *Dignitatis humanae*. The twentieth-century application of what may or may not be called 'the Petrine

privilege', by which the Popes dissolved non-Christian marriages in favour of the faith, is offered as an example of moral teaching in transition.

He begins, appropriately enough, with John Henry Newman, who in spite of his pioneering work on the idea of development in Christian doctrine could not accept that slavery was intrinsically evil, the terms in which John Paul II condemned it just a century later. Catholics engaged in slavery for centuries without any sense of sinfulness, Noonan says. It remained a 'hidden sin', a socio-economic and political institution towards which Christians felt powerless or indifferent. There were always dissenting voices as well as decisions that undermined slavery but Christendom for the best part of two thousand years accepted it.

Even in the Nineteenth Century, Catholics and Protestants, Enlightenment thinkers and religious orders all continued to 'own' slaves until the moral arguments of Quakers, Methodists, and evangelical Anglicans (with some Catholic abolitionists such as Daniel O'Connell thrown in), helped by diplomatic pressure not unconnected with British trade interests, finally (1839) persuaded Gregory XVI to condemn the slave trade as 'inhuman'. Leo XIII and John Paul II carried this condemnation all the way so that the Church's teaching now is that slavery is intrinsically evil.

Developments in the other areas – usury, religious liberty, and divorce – are not so fully treated but the burden of these shorter accounts is the same: *prima facie* there has been significant change in Church teaching on all these issues.

Noonan presents the evidence without explicitly claiming too much. In the closing chapters he attempts a more systematic description of the process of change in moral teaching. Out of deeds comes law, he says, and out of difficulties comes development. Development cannot be denied but neither should it be exaggerated. One of the fears about 'hidden sins' is that we might ourselves come to be seen to have been perpetrators of actions that experience will later show to be evil: he suggests the use of the motor car (which kills a million people every year), the eating of animals, and the prison system, as things that future generations may come to regard as fundamentally immoral. But we are judged by the moral criteria we know even though experience has demonstrated the error of certain of the moral doctrines of our ancestors.

Following Newman, Noonan notes that development, whether doctrinal or moral, is a process of purification through which human beings grow intellectually, emotionally, socially, and morally. At the same time he believes that development in moral teaching is not susceptible to the kind of analysis to which Newman subjected doctrinal development. When development in moral doctrine is considered it must be remembered that in such matters the Church is teaching also by its deeds, he says, especially by its unchallenged practices and by the good conduct of spiritual persons. Experience has a role in changing moral teaching although he accepts that it is ultimately the Church that judges what experience counts. For the moment he is content to argue that there are different rules for the development of morals, and in any case Newman's checklist for doctrinal development is not the rule of faith. In fact in speaking of the rule of faith Augustine presents it as a moral rather than an intellectual criterion: the person whose interpretation builds up love of God and neighbour has understood the Word of God.

Noonan does not present arguments contrary to his own position: there is no defence attorney to respond to the prosecutor. He anticipates that people will want to argue against fundamental change in the Church's moral teaching but implies that this would be a fool's errand. Nevertheless it is a challenge that no less a thinker than Benedict XVI has taken on: in speaking to the Roman Curia at Christmas 2005 he addressed the issue of continuity and discontinuity in Church teaching. In modern times, he says, the Church was obliged to redefine three relationships: between faith and modern science, between the Church and the modern state, between the Church and the faith of Israel. In the process of such redefinition, Vatican II reconsidered 'and even corrected' certain historical decisions. But the discontinuity is only

apparent, the Pope believes, for the correction of contingent decisions about contingent matters not only does not undermine the fundamental principles guiding the Church's teaching but actually helps those principles to stand out more clearly. In fact in its teaching on religious liberty Vatican II 'returned to the most profound heritage of the Church'. John Courtney Murray, one of the chief architects of *Dignitatis humanae*, always stressed the distinction between religious liberty in relation to truth and religious liberty as a 'civil right'.

Noonan's evidence is compelling. But further distinctions are required, not only of the kind used by Courtney Murray and more recently by the Pope, but also concerning levels of teaching authority within the Church. Ecclesiologists like Francis Sullivan have been engaged in painstaking work about the objects of infallible and of ordinary magisterial teaching and that work needs to be brought to bear on these issues also. With what level of authority is the Church entitled to teach on certain matters and with what level of authority has it done so? All Catholics will believe that the Church is entrusted with teaching people what is or is not relevant to their eternal salvation, and so the challenge presented by Noonan needs to be heard just as his presentation of the evidence needs to be complemented with a more systematic evaluation of its significance.

VIVIAN BOLAND OP

THE REDEMPTION: AN INTERDISCIPLINARY SYMPOSIUM ON CHRIST AS REDEEMER edited by Stephen T. Davies, Daniel Kendall SJ & Gerald O' Collins SJ, *Oxford University Press*, 2004, Pp xxx + 351, £55.00 hbk.

The fourteen contributions to this book on *The Redemption* are the fruit of an interdisciplinary seminar held in Dunwoodie, New York in April 2003. The proceedings of three earlier seminars have already been published: *The Resurrection* (1997), *The Trinity* (1999) and *The Incarnation* (2002). Between the third and the fourth 'summit' meetings there occurred the shattering events of the terrorist attacks in the USA on 9 September 2001, and wars in Afghanistan and Iraq, which lent new urgency to questions concerning redemption and reconciliation on a world scale. This fourth volume, conceived in the post-9/11 climate, focuses on 'Christ for us', unique redeemer of all humanity and of the created universe. It lives up to the promise of intellectual rigour, ecumenical generosity and lively engagement with contemporary issues which marked the earlier volumes. The articles move chronologically through biblical, historical, foundational, systematic, and pastoral/cultural contemporary approaches. The aim was to look more closely at select themes and emerging approaches in an interdisciplinary and collaborative setting.

In a very helpful introductory chapter Gerald O'Collins outlines seven overlapping questions which 'map some important features of the present landscape of studies on the redemption', and goes on to indicate further significant questions which could not be dealt with or developed in the present symposium. There follows five chapters on biblical questions. Christopher Seitz is concerned that 'extra-apostolic' categories for research, such as Jesus self-understanding and redemptive intentions, might displace the 'plain sense' of key scriptural passages. He also gently questions Tom Wright's reading of the OT that return from exile was a more prominent theme than the suffering and atoning work of the Servant of Yahweh. In the first of three Pauline studies, Gordon D. Fee speaks of the corporate nature of 'salvation in Christ', the goal of which is the creation of a new people of God. However, initiation into this people is at the individual level which Paul describes (rather than explains) by means of primary metaphors. Tom Wright examines the 'new perspectives in Paul' launched by E.P. Sanders (1977) and the debates which followed. Within this context he revisits the role that the cross played in seven key, interlocking narratives