

place of homosexuality both in the historical archive and at the present time. Though it is not clear, it seems that a loose connection between women and religious tradition, women's sexuality and religious tradition, and homosexuality and religious tradition is intended to initiate further discussion or, at least, to show how a discussion of women's issues raises the possibility that it is sexuality which is at the root of the exclusion of non-male voices in religious traditions.

Such an important collection of articles needs to be disseminated among a wide audience to encourage reflection and discussion. As a reference tool this book is invaluable. It identifies many areas for further research. Each chapter contains within it many topics for discussion, any of which might be used as material for class lectures, research assignments, or study groups within religious institutions, as well as deepening personal understanding. The apprehension of the issues surrounding women and their role in socio-religious life should prompt reflection and further study amongst men and women in order to begin to address continuing social inequities between men and women.

The title of this book suggests that it will find a largely female audience, which is unfortunate as it encourages the perspective that women's issues are of interest only to women. As a leader in a religious tradition I have often heard my male counterparts offer the opinion that women do not want them included in the discussion. Perhaps this book will provide the opportunity to invite both men and women to express their understanding and increase their comfort with discussing the issue of gender relations as they pertain to sexuality, religious tradition and society.

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***Amazing Church: A Catholic Theologian Remembers a Half-Century of Change.*** By Gregory Baum. Ottawa: Saint Paul University, Novalis Press, 2005. ISBN 2-89507-570-0. Pp. 159.

***The Catholic Revolution: New Wine, Old Wineskins, and the Second Vatican Council.*** By Andrew Greeley. Los Angeles: University of California Press, 2005. ISBN 0-520-24481-8. Pp. 224.

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This review essay pairs together two important scholars from the sociology of religion and Catholic theology on the North American scene after Vatican II. During the 1970s and 1980s, both Gregory Baum and Andrew Greeley, among many other theologians, were regular contributors and editors of the famous journal *Concilium*, progressive Catholicism's medium for interpreting the 'spirit of Vatican II.' Over the years, their work has challenged many Catholics to grow in their faith. In these two new books by Baum and Greeley respectively, the Roman Catholic Church's historical memory of the past forty years is reconstructed and documented from a sociological angle for a new generation

of Catholics. Both authors examine the changes that have happened since the Church's twenty-first ecumenical council. They both speak to current pastoral situations, in light of Church traditions and a hopeful future. If one has grown weary of the reactionary rhetoric of Catholic restoration, then these books are worth considering.

In *Amazing Church*, Baum argues that official Roman Catholic teaching has undergone profound transformation over the past fifty years. The Magisterium has changed its mind on many issues in response to the ethical horizon of modernity. Baum explains that this re-visioning process is the product of the Church's critical correlation with its historical context. In light of Christian faith, some aspects of modernity should be affirmed, but other aspects, those from the darker side of modernity, should be rejected. Baum's account focuses on the affinity between Frankfurt School's critical theory and the Catholic Church's complex theological response to modernity. In six chapters, he explains how Catholic Church teachings have changed with regards to the universality of God's grace, the option for the poor, human rights and religious liberty, the validity of the ancient covenant with the Jews and a new openness to religious pluralism.

This book explains that the hierarchical Church does not only teach, it also learns from the world. Baum's main point is that Catholicism is alive and capable of changing in order to grow and survive. *Amazing Church* could be regarded as a long awaited sequel to an earlier book that he wrote in 1967 entitled *The Credibility of the Church Today: A Reply to Charles Davis*. Upset with the Vatican's position against artificial contraception, Davis had resigned from the priesthood, left the Church, and accused Catholicism of being a closed society out of touch with the world. In reply, Baum argued that Vatican II was the beginning of the Catholic Church's sociological transformation from a closed society into an open society. The Church has begun to adapt to the changing needs of the Christian community. As an institution, the Church found that it has within itself sufficient resources to make radical change. This can be found in doctrinal revision and in structural reform. In the modern context, credibility and Christian apologetics are innately related to the Church's duty of inspiring hope and social change. In subsequent books, Baum continued to present the Church as a movement oriented toward the world in order to transform its environment.

This time around, Baum is responding to a recent ecclesial document, a Nota published July 1, 2001 by the Vatican's Congregation for the Doctrine of Faith and signed by then-Cardinal Ratzinger. This Nota lifts the condemnation of some forty propositions drawn from the philosophical work of Antonio Rosmini pronounced in 1887 and then explains how the Magisterium can do this without involving itself in an internal contradiction. According to Baum, this is the first ecclesiastical document that has ever confronted the problem of discontinuity in official Church teaching. While Ratzinger denied that the Magisterium had changed its mind, or even could change its mind, Baum contends the Church has actually done so on many topics in the past fifty years. Re-interpretation of official Church doctrine is possible when the historical context of the Christian community changes. As a case in point, the study of the Second Vatican Council's history seems to demand that we recognize

that in passing from one ethical horizon to another, the Magisterium is able to change and develop its teaching (31–34). As Greeley explains in his own book, the sixteen documents from Vatican II involved a radical revision of Catholic pastoral teaching.

In *The Catholic Revolution*, Andrew Greeley documents and reviews the reception and impact of Church reforms instituted by Vatican II. In his opinion, a revolution occurred at Vatican II that changed the ecclesiastical structure of the entire Church. During the early stages of the Council's proceedings, the bishops began to realize that they could overcome the entrenched power of the Roman Curia. They found it would be possible to change the Catholic Church in certain areas such as liturgy, ecumenism, the interpretation of Scripture, attitudes towards Jews, and religious freedom. With the realization that they had the power to remake the Church, the bishops were swept by an extended moment of collective behaviour (7–60). For Greeley, this moment was one of the great events in Church history. He argues that the period of active reform was surely over by 1972. The reforms of Vatican II have become permanent because the laity and the lower clergy, loyal to the basic doctrines of the Catholic heritage and to images and stories of the Catholic imagination, no longer accept the Church's right to control their sexual lives (61–127).

During the Second Vatican Council, Greeley characterizes the bishops as “pouring new wine into old wineskins that then burst.” His new book reports the sociological facts of the situation and fits them into a theoretical construct. He notes that following Vatican II, Church leaders did not proceed to reform the Papacy and the Curia as was planned. Greeley observes that modest changes introduced to the Church at Vatican II were too much for the rigid structures of nineteenth-century Catholicism to absorb. As a result, Vatican leadership ‘aborted’ any further ecclesial reforms because they were fearful of more social change. Greeley explains that the program of change can continue only after some problems are fixed in the plan. His book is divided into two general sections: part one is called ‘the old wineskins’ and part two is called ‘the search for new wineskins’. Throughout, Greeley reflects on the kinds of behaviour and policy that are appropriate for the situation that has emerged since the Council. He contends that the strongest resources the leadership of the Church has at its disposal are the beauty and charm of its stories (131–167). Readers will find that this study draws upon the insights of Greeley's previous books, such as *The Catholic Imagination*, *Religion as Poetry*, *The Catholic Myth: The Behaviour and Beliefs of American Catholics*, as well as from his numerous novels.

Forty years after the conclusion of Vatican II, Greeley finds that there is a greater awareness among Roman Catholics that the Church's institutional structures are fragile and weak. This awareness is evidence that the pre-Vatican II Church had postponed change for too long. Surprisingly, Greeley finds that it is the local parish, rather than the Vatican or Chancery Offices that abuses its power. In many parishes, access to the Sacraments has become a game of blind obedience and legalism. There has been a collapse of communication between Church leadership and lower clergy and laity. Consequently, there is a real need for Church leaders to adjust the rhetoric and style of Catholic teaching to late-twentieth-century idioms. Greeley explains this in his pastoral

model called 'authority as charm.' In this model, religious education would focus more upon awakening a sacramental imagination among the faithful. He contends that the primary role of Church leadership is to present the Catholic faith in all its attractiveness and thereby protect it in the most effective way possible from ideology (168–189). Although disappointed with the quality of life in the post-councilar Church, Greeley remains hopeful that reform will eventually restart and move forward.

In their new books, both Baum and Greeley direct the reader's attention to the force of Catholic identity. From a sociological perspective, this emphasis upon identity is an important feature in recent studies of Vatican II's history. There is a growing awareness that Roman Catholic identity, and in particular, the Catholic Church's structure, is not just fixed and static, rather it is dynamically constructed through ongoing interaction between the social structure of the Vatican and the human agency exercised by the Church's global membership. As both authors have suggested, the reflexive modernization of Roman Catholic identity, begun at Vatican II, remains an ongoing process that is both complicated and subject to revision. Baum and Greeley help the reader to understand and critique inconsistencies in the Catholic social order that have happened after Vatican II. Hopefully, these books will generate important discussion about the possibilities of constructive ecclesial reform and the dangers of neo-integralism which exist still today.

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***In Whom We Live and Move and Have Our Being: Panentheistic Reflections on God's Presence in a Scientific World.* Edited and with contributions by Philip Clayton and Arthur Peacocke. Grand Rapids: Eerdmans, 2004. ISBN 0-8028-0978-2. Pp. xxii + 322.**

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The nature of the God-world relation is a fundamental theme in contemporary theology and philosophy of religion. Panentheism, as distinct from both traditional theism and pantheism, continues to be an attractive as well as controversial theological position in response to the God-world relation. In *In Whom We Live and Move and Have Our Being: Panentheistic Reflections on God's Presence in a Scientific World*, Philip Clayton and Arthur Peacocke bring together a collection of essays from contemporary theologians, philosophers, and scientists exploring this complex theological position, with a particular emphasis on the dialogue between theology and scientific thinking on the nature of the cosmos. Both Peacocke and Clayton contribute their own essays as well.

Peacocke introduces the volume by clarifying the term panentheism. He cites the *Oxford Dictionary of the Christian Church*: panentheism is "The belief that the Being of God includes and penetrates the whole universe, so that every part of it exists in Him, but (as against Pantheism) that His Being is more than, and is not exhausted by, the universe" (xviii). While Peacocke