contemporary issue or an aspect of CST spirituality.

The book does not present CST as a body of developing moral teaching, with its own history, arising as a response to particular social contexts. It favors CST as a permanent body of knowledge with its classical roots in Augustine and Aquinas, as it also prefers the organic view of society rooted in the writings of Leo XIII and Pius XI. Reference to early CST outweighs the book’s treatment of Vatican II and beyond. And while it raises some recognizably contemporary problems, topics like globalization, development, culture, third world, multiculturalism, and the internationalization of labor—that is, forms of social analysis that emerged after World War II—are not treated. This gives CST an ahistorical cast and links it in practice to a particularly conservative pattern of family living (126–27) that is not possible for all. “The book does offer important links between the political realm and Catholic life and introduces the reader to the classical influences that will always call the Church to conversion and service. It is suitable for the undergraduate classroom, though its use with others texts would serve to offset its limitations.”

Judith A. Merkel, S.N.D. de N., Niagara University, N.Y.


Fullam provides a clear, reliable, and interesting analysis of the virtue of humility in the writings of Thomas Aquinas. After an introductory contextual account of recent discussions of humility, she examines the status of humility in Aristotle and Aquinas (chap. 1), traces the relation between humility and the virtue of magnanimity in Aquinas (chap. 2), offers her own constructive account of humility (chap. 3), and concludes with a discussion of moral epistemology in light of humility (chap. 4).

F. begins her constructive account in chapter 3 by offering a helpful examination of humility as true self-knowledge in the writings of Augustine, the desert fathers, and Benedict. She then proposes that humility must also be understood as necessarily part of the practice of other-centeredness. Humility turns the agent’s attention away from self and toward the neighbor. As F. puts it, humility is a “virtue of self-knowledge acquired by the practice of other-centeredness” (175). Whereas Aquinas regarded the “mode” (basic direction) of humility as self-restraint, F. suggests that the mode of humility is better conceived as an outward-directed attentiveness to the other. Humility counters the vice of pride, the latter understood as obstructing any attempt to live the virtuous life; thus humility is best regarded as a “meta-virtue” as well as a virtue. Rather than self-abasement, humility empowers one to more appropriately see both self and other. F.’s helpful and fine-grained analysis of Aquinas’s treatment of humility can be appreciated by specialists and general readers alike.

Stephen J. Pope
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Susan Holman “empathetically remembers” Christian stories of need in the first six centuries CE, linking them to the life of today’s church. To empathetically remember is first to “sense” needs, then to see how material goods were “shared” among the needy, and finally to envision how the kingdom of God was and is “embodied.”

H. relates sermons and practices from the early church that appeal to our senses. For example, Jacob of Sarug speaks about “sowing into the dirt of the poor,” which he claimed as the only way to gather a harvest of righteousness (47). H. also narrates stories of the Cappadocian Fathers, especially those of Basil, citing his poetic and sensuous sermons about the needy in his diocese. H. also attends to the issue of gender and poverty, showing that women’s bodies have long been a locus of shame and vulnerability.
The means by which the church has shared its material goods varied as widely in antiquity as they do today. 

Instructive is H.'s tale of the sixth-century sisters Euphemia and Maria. Euphemia was an ancient Dorothy Day, who along with her young daughter lived as a social advocate among poor. In contrast, Maria went about praying, in silence and celibate, eventually working miracles. H. concludes by describing her own visit to the Wailing Wall in Jerusalem, noting that its ancient yet charred presence reveals a form of service to its believing community. Liturgy is service, she notes, and service to the poor treats the poor, properly, as icons of God.

Thoughtful and empathetic, H.'s text is also scattered: chapter 4, for example, bounces between methodological questions and remembered narratives. Her treatment of human rights as well as Catholic social teaching is ephemeral. Nor does she address current economic theory and practice; she merely notes that the ancient system of patronage was far different from our own. For the purposes of the book, however, these defects are not grave. H.'s empathetic remembrances show us how to recreate ancient Christians' responses to poverty, making them live for the church today.

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Wood's comprehensive and stimulating exploration of baptismal doctrine and practice is methodologically grounded in an examination of consensus agreements from several different Christian traditions. She works equally well with systematic and sacramental theology and with liturgical studies, on the one hand, and specific aspects of the doctrine and practice of Catholic, Orthodox, mainline Protestant, and Baptist communities, on the other.

In chapter 1, W. lays out her primary theoretical viewpoint as based on the notion that baptism celebrates an "inaugurated eschatology" (1). Chapters 2 and 3 are historical and doctrinal, and contrast the late medieval Catholic theology of baptism with the responses of the Reformers and of Tridentine and post-Tridentine theology. W.'s comparative charts help clarify this comprehensive overview. Chapters 4 and 5 study the celebration of baptism or initiation, first Catholic and Orthodox, then Protestant (Lutheran, Reformed, and traditions practicing believer's baptism). Commentaries on rites and texts provide the basis for exploring convergence and disagreement. Unlike her chapters on doctrine, W.'s considerations of specific practices such as the blessing of water appeal only to current, not historical, texts, robbing these chapters on practice of the depth offered by her earlier systematic work.

The two final synthetic chapters, on the relationship of baptism, faith, and justification and on the ecclesial dimensions of baptism, build on the earlier chapters and offer avenues to future reflection on the theology and practice of baptism. Here W.'s distinction between baptism as an event and initiation as a process is a key to identifying a nexus of agreement and criticism, a distinction that deserves more attention. The book concludes with helpful indexes: subjects, documents, proper names, and scriptural citations. A bibliography would be an asset. Some technical glitches appear, but these are small blemishes in a fine treatment of baptism, of interest to theologians systematic, ecumenical, and liturgical alike.

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The instantaneous and wildly successful effort of Harriet Beecher Stowe