when we assemble at the banquet to listen to the bard. The bard sings the stories of the gods and heroes because virtue is renewed by a love of what is enduring and worthy of praise. Where is the bard to be found? Where the stories of gods and heroes? We are loathe to admit, Schall says, that the "neglect, corruption, and unknownness" of an authentic tradition of worship of God has consequences in the political order because "the restless souls of men [are] unable or unwilling to find a proper object of their striving" (146).

Thus, Schall modestly proposes the Roman Catholic tradition because it offers "a locale" for worship. It also offers parables of the Incarnate God and a cloud of witnesses, both salutary for the city and the soul. The influence of Catholicism upon political order is not direct, but indirect. It provides no direct teaching on tax policy, foreign policy, or economics, but it clarifies "what it is that we exist for, what the world is about, what is our end and our happiness." This puts the political in its proper perspective and thereby "emancipates political philosophy from despotic theories."

The reader of this book will learn much and enjoy its range and resources; we must agree with Father Schall that "however esoteric or strange it may sound, the consideration of Roman Catholicism and political philosophy together, keeping proper distinctions, is itself a worthy endeavor that betrays the deepest cultural and intellectual purposes" (159).

—John P. Hittinger
Sacred Heart Major Seminary, Detroit

Performing the Faith: Bonhoeffer and the Practice of Nonviolence

Stanley Hauerwas

Grand Rapids, Michigan: Brazos Press, 2004 (252 pages)

Stanley Hauerwas is the Gilbert T. Rowe Professor of Theological Ethics at Duke Divinity School. He is perhaps best known for his advocacy of Christian pacifism, and in this collection of essays he explores some of the implications of an ethic of nonviolence.

The book is poorly named, as the subtitle, *Bonhoeffer and the Practice of Nonviolence*, would lead the unsuspecting reader to conclude that this work focuses on Lutheran theologian Dietrich Bonhoeffer's affinities for and interest in pacifism. Instead, the book can be viewed as made up of two parts: the first part (*Bonhoeffer*) consisting of chapters 1 and 2, in which Hauerwas deals with his interest in Bonhoeffer, and the second part (*and the Practice of Nonviolence*) consisting of the remainder of the book, in which Bonhoeffer elicits nary a mention. It is difficult to argue even for an implicit influence by Bonhoeffer on the second portion of the book, given the thin and unconvincing methods by which Hauerwas asserts Bonhoeffer to have been a pacifist.

Hauerwas's attempt to portray Bonhoeffer as a pacifist makes use of three main strategies. First, Hauerwas depicts any unsavory or disagreeable elements in Bonhoeffer's theology as vestiges of Lutheranism. For example, when discussing Bonhoeffer's early work *Sanctorum Communio*, he writes, "Bonhoeffer clearly wants the boundaries of the church to challenge or at least limit the boundaries of the state, but he finds it hard to break Lutheran habits that determine what the proper role of the state is in principle."

It is easy to pass off the disagreeable positions of theologians who precede us as resulting from psychological or contextual limitations. Without evidence and extended argumentation, such assertions are hardly convincing. For Hauerwas, though, these limitations are enough to disregard the undesirable elements of Bonhoeffer's theology. After all, "understandably it does not occur to Bonhoeffer that he does not need to provide an account in principle of what the state is or should be."

This understanding of Bonhoeffer's treatment of the state belies the centrality of the issue for Bonhoeffer's political theology. Hauerwas would have done well to engage, for instance, Bonhoeffer's position expressed in the foundational 1933 article, "The Church and the Jewish Question." In this essay, Bonhoeffer grapples directly with the prophetic role of the church with respect to the state, coming to a conclusion about three possible avenues of ecclesiastical engagement. The first of these is precisely that the church is to call the state to act legitimately in accord with its character.

We can speculate that Hauerwas might argue similarly that Bonhoeffer's statement in *Sanctorum Communio* is but another unfortunate holdover from Lutheranism: "Where a people, submitting in conscience to God's will, goes to war in order to fulfill its historical purpose and mission in the world—though entering fully into the ambiguity of human sinful action—it knows it has been called upon by God, that history is to be made; here war is no longer murder."

Hauerwas's second strategy is to claim ignorance with respect to the more problematic events in Bonhoeffer's life. Specifically and most troublesome for depicting Bonhoeffer as a pacifist was his intimate and intentional involvement in a plot to assassinate Hitler. On this point, one that ought to merit considerable reflection in a discussion of Bonhoeffer and pacifism, Hauerwas concludes simply "that we cannot know how Bonhoeffer understood his participation in the attempt to kill Hitler."

The third method used to join Bonhoeffer with pacifism is to associate him closely with people whom Hauerwas views as more amenable to pacifism, specifically, Karl Barth and John Howard Yoder. In many ways, Barth can be seen as the animating figure behind Hauerwas's interest in Bonhoeffer. Hauerwas engages Barth as often as Bonhoeffer in this book, and adds Barth's name parenthetically a number of times when he refers to Bonhoeffer.

With respect to Yoder, however, the use of Bonhoeffer is especially confusing. Hauerwas writes in his introduction, "I acknowledge my presentation of Bonhoeffer makes Bonhoeffer sound very much like Yoder (and me), but I think I have made a good case for why that is not as crazy as it sounds." Unfortunately, Hauerwas goes on to make no such "good case."

The problematic linkage of this book on nonviolence with Bonhoeffer muddles what could otherwise be a more productive enterprise. When Hauerwas inexplicably drops Bonhoeffer after the second chapter, the book's function is clarified. The remaining chapters attempt to construct a more positive theology of peace, which is something greater than merely "not violence."

To this end, the concluding sections of the book are comprised of occasional reflections and responses to other contemporary theologians, especially John Milbank. Whether discussing theology as rhetoric, Christian liturgy, or prison reform, Hauerwas attempts to bring his overarching theme of "peaceableness" to bear. After all is said and done, the reader is left with a sense of the contingency and transience of Hauerwas' pacifism. This is apparently intentional, as he contends that there can be no decisive description of how pacifism will manifest itself before a particular concrete situation is encountered.

If Hauerwas's theology is to stand, however, then this book has done little to show that it will do so on the shoulders of Dietrich Bonhoeffer.

—Jordan Ballor
Acton Institute