hearts, but their hearts that determine what they love. Schultze consistently confuses the order of causation, granting agency to cybertechnologies and obscuring the root of our misdirected loves.

As Jesus once said to a people confused about the source of uncleanness: "It is what comes out of a man's heart that makes him defiled." Orality, which Schultze touts as a more perfect form of communication than high-tech messaging, is no exception to this rule: *The things that come out of the mouth come from the heart.*... The mouth, no more or less than the keypad, depends on the heart.

We should be concerned, then, to cultivate virtuous habits of the heart, by *all* means—not because we think cybertechnology is leading us astray, but because we know the truth that all religious traditions teach, whether through the mouth of our wise neighbor next-door or the website of our godly neighbor in cyberspace: Both good and evil proceed from the human heart. Human technologies always have and always will reflect both tendencies, but we (a people bound together by the Most High Object of our love) believe in a God who can create in us a clean heart. And *a good person out of the store of goodness in his heart produces good*—even in cyberspace.

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Jesus and Virtue Ethics: Building Bridges Between New Testament Studies and Moral Theology

Daniel Harrington, S.J. and James Keenan, S.J.
Lanham, Maryland: Sheed & Ward, 2002 (216 pages)

As a moral theologian who believes that Scripture is "the soul of theology," I am familiar with the following problem: Moral theologians would like to draw from the ethical wellsprings of the Bible, but they think either that they are not competent to do so, or that the Bible itself is incapable of giving concrete guidance. In turn, many biblical scholars want to illuminate contemporary ethical problems but do not think that they are competent to do so because their historical-critical training ill-suits them to the task.

This book—co-authored by Scripture scholar Harrington and moral theologian Keenan—responds to the Second Vatican Council's call for a biblically rooted moral theology, one which further integrates the two disciplines and moves away from the moral manuals' emphasis on (natural) law and its inattention to Scripture (except as a "proof-text"). The book's focus is to explore the ways that these two disciplines can be mutually beneficial to one another.

The authors approach their topic in each of the thirteen chapters (except the first) by discussing "Biblical Perspectives," with particular attention to a key text in the Synoptics (context, content, significance), and then to the possibilities and problems that the various biblical perspectives might contribute to moral theology. Keenan's

contributions ("Moral Theological Reflections") try to "build bridges" between his discipline and New Testament ethics. The authors claim that their approach is unique in its use of virtue ethics as a tool for conveying the content of the New Testament's moral teaching. However, they caution that their book is simply a first step toward stimulating research, not the final word (see Introduction).

It is clear that the authors intend their work to be used by pastors, laity, and students in the classroom. Thus, we find helpful chapter summaries, questions for discussion, endnotes, and select bibliographies at the end of each chapter, as well as a glossary and an index (unfortunately, minus the scriptural texts). My review will give an overview and critique of the book's contents, chapter by chapter.

Chapter 1 provides a historical overview of moral theology through seven periods and of more recent work in New Testament ethics. Although this chapter is valuable, especially in its call for "interdisciplinary cooperation" (13), it is marred by such statements that many bishops and popes of the late twentieth century "identified their moral teachings with the manualist method" (7). Pope John Paul II's *Veritatis Splendor* (1993), for example, is far from a manualist approach in its use of Scripture and in its "personalist" concept of natural law. (The authors also display a slight bias in favor of focusing on character/virtue over against specific actions—which form character—in their understandable reaction against the manualists).

Chapter 2 treats questions of method both in biblical exegesis and moral theology. Harrington begins with Matthew 6:24 and Luke 16:13 ("You cannot serve God and wealth") to illustrate the process of textual interpretation. The task of describing the significance of a biblical text is called "hermeneutics." He notes that there is a debate about where the emphasis should lie: "with the horizon of the text or with the horizon of the interpreter?" (20). Harrington also describes the various approaches taken by recent New Testament scholars from whom he will draw. Keenan follows with his presentation of virtue ethics as the best method for building bridges between moral theology and the following: ascetical theology, liturgy, church life, and Scripture.

Chapter 3 answers the question: "Who are we called to become?" Hence, the kingdom of God is presented as the horizon and goal of Jesus' ethics. It is well-taken by a vigilant Christian, as "the horizon against which Christian life is to be lived, and [as] … the goal toward which all must point" (39). Drawing especially on the virtue thought of Aquinas, Keenan relates the kingdom of God with the idea of end (goal). He suggests the notion of "Christian idealism" as the best framework for describing the type of people that the kingdom of God calls us to become. Significant is Keenan's affirmation that the kingdom is not simply motivational, as was common to say in moral theology in the 1970s and 1980s. Thus, he believes that Christian ethics is *distinctive*, because, "As morality's end," the kingdom "gives shape to the contents of Christian ethics" (43). He does not specify further, however, what is meant by this distinctiveness.

Chapter 4 answers the question: "Who are we?" The author's answer: Disciples of Jesus. Although Harrington argues that it is difficult to "transfer" the first-century ideas

of discipleship to the world of today, there are "some core values" that need to be retained in every age, for example: "absolute dedication to God's kingdom, sharing in Jesus' mission, a simple lifestyle, a willingness to subordinate or forgo human ties and physical comforts, and the assurance of opposition and suffering for the sake of the Gospel …" (53).

Chapter 5 addresses the question of *how* we get to the kingdom. It proposes the Sermon on the Mount as the summit and summary of Jesus' moral instruction on those virtues necessary (mercy, a reconciling spirit, and hope) for rendering us fit to enter the kingdom. Although the chapter is balanced and insightful, taking the Sermon seriously as a guide for concrete behavior, it could have been strengthened by the pioneering work that Germain Grisez has done on the Beatitudes and what he calls the "Christian modes of response" (Sadly, Grisez's work is not even mentioned in the book; and many of the moral theologians cited are of the "revisionist" school).

Chapters 6 and 7 deal, respectively, with love and our refusal to love; that is, sin. Harrington argues that in the Bible, "love is not so much an ethical principle as it is a response to the experience of God's love for us" (77). Because "God has loved us first … the proper response to God's love … is to love God and to love the neighbor" (81). Keenan develops these insights well by showing how the love of God, first encountered as a gift, then as a commandment, dwells within us as a foundation, seeking "its realization in our love for God and neighbor [and self], a love that in itself will always lead us forward until that love is fully realized in the kingdom" (87).

As for sin, Harrington notes that the Bible sees it as both "a basic orientation and as evil actions," (91; cf. Mark 7:20–23), and as both individual and social, among other things. He deals with sin's nature, origin, social character, and evil effects. Keenan then shows how our sinfulness "is not solely constituted by our actually committing wrong actions." Rather, it "is rooted first in our failure to bother to love" (100).

Chapters 8 and 9 examine, respectively, biblical politics and justice/social justice, topics especially of interest to readers of this journal. In his treatment of politics, Keenan favors the perspective of liberation theology (including concerns raised by feminist theology)—with its concern for the poor/marginalized—over liberal theology, because of the latter's tendency to dismiss history and to spiritualize the kingdom (see 108). He is sensitive, however, to balance the needs of the individual (liberal theology) with those of the community (liberationist). Harrington, for his part, argues that the New Testament provides no "uniform doctrine of 'Church and State.'" Nonetheless, it does offer three perspectives on the Roman Empire: "caution (see Mark 12:13–17), cooperation (see Romans 13:1–7), and resistance (see Revelation)" (111; 116). All three attitudes are relevant for Christians today, depending on the situation.

In the chapter on justice, Keenan proposes a new approach to the cardinal virtues: "As relational beings *in general*, we are called to justice; as relational beings *specifically*, we are called to fidelity; and as relational beings *uniquely*, we are called to self-care." The fourth cardinal virtue is prudence, "which determines what constitutes the just, faithful, and self-caring way of life" (123). According to Keenan, the virtues do

not perfect *powers* within the person (pace Aquinas) but perfect the *relationships* we have with one another. Harrington's contribution shows how justice is first "an attribute of God" (129). Harrington presents sharing as a way for the rich to ameliorate poverty, wealth as a possible obstacle to the kingdom, and material poverty as possibly a stimulus to greater reliance on God.

Chapters 10–13 treat, respectively, embodiment and community (the "new family of Jesus") as the context for sexual ethics ("by being embodied and by being redeemed," Christians are "called to a dynamic personal integration as well as to a full incorporation into the community," 138); marriage and divorce; celibacy, homosexuality, abortion; and nature. Usually, the authors take "moderate" to "conservative" positions on these issues but also with some ambiguity. For instance, Harrington notes the "absolute" character of Jesus' condemnation of divorce but then says that it "appears" that Matthew and Paul admitted "exceptions" (see 154; 158–59). The same is true of their treatment of homosexuality, especially in Romans 1:26–27 (see 16–67; 170–73). For example, not once is it said that the Catholic Church condemns homosexual acts; indeed, Keenan seems to agree with moralist Stephen Pope's assertion that homosexuals "can rightly realize [their] homosexual orientation" (173). The statement is vague but seems to imply something at odds with magisterial teaching.

The best treatment (although not without its flaws) of a specific moral issue in the book is, in my opinion, Keenan's discussion of abortion (see 173–76), where he relates the "sanctity of life" ethic to John Paul II's teaching on abortion in *Evangelium Vitae*.

Overall, despite the serious concerns that I have raised, the book is useful and achieves its purpose of helping to build bridges between moral theology and the Bible.

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Christian Faith and Modern Democracy: God and Politics in the Fallen World

Robert P. Kraynak

Notre Dame, Indiana: University of Notre Dame Press, 2001 (334 pages)

Robert Kraynak, a Harvard-trained professor of political science at Colgate University, is clearly not afraid of creating controversy. In this well-researched and thought-provoking book, he questions our commonplace assumption that democratic government is morally demanded by contemporary Christian theology (at least in its Protestant and Catholic flavors). As Kraynak points out, the word "democracy" never appears in the New Testament, despite its being written in the language (Greek) that provided the word (*democratia*) to us. Further, until very recently, almost all major figures in Church history—Augustine, Aquinas, Luther, and Calvin—were, at best, suspicious of democratic government.