

home." He shared his frustrations with her, his sense of being continually overruled and often insulted. He discussed their desperate financial affairs with a mixture of frankness and indulgence. She wrote him in cooler tones but still with affection and with great good sense. She was clearly the stronger and more intelligent of the two, and she was loyal to him until the end, sharing his imprisonment though, alas, not his cell.

Through the correspondence we see anew how small was the group that ruled English affairs. The Lisles seemed to have some dealing with almost everybody who counted. Letters appear here from the king; from Cromwell; the Duke of Norfolk; Thomas Cranmer; Charles Brandon Duke of Suffolk; Thomas Wriothesley; Edward Seymour, later Duke of Somerset; and John Dudley, later Lisle's nemesis. Honor Lisle had been married to John Basset, who died in 1528, and their son James married Máry, daughter of Margaret More Roper and William Roper. Mary Basset translated the *De Tristitia* of her grandfather Thomas More while he awaited execution.

And so it goes. Ms. Byrne's work establishes itself immediately as a necessary primary source for anyone working in Tudor England. But its greatest attribute remains its accessibility. With these volumes she has opened a spacious gallery into the past that will draw multitudes who desire to enrich their own lives by living again the lives of others long gone. [wv]

MINISTRY: LEADERSHIP IN THE COMMUNITY OF JESUS CHRIST

by Edward Schillebeeckx
(Crossroad Publishing Co.; ix+165 pp.; \$12.95)

John P. Galvin

Since the conclusion of the Second Vatican Council (1962-65) a succession of events in the Netherlands — publication of the "Dutch Catechism," doctrinal disputes about Christology and the Eucharist, a National Pastoral Council (1966-70) to implement the decisions of Vatican II, controversial appointments to the

episcopacy, and, most recently, the synod of Dutch bishops convened at the Vatican in January, 1980, under the direction of Pope John Paul II — has captured the attention of international observers, who wonder whether the postconciliar transformation of Dutch Catholicism is a paradigm or a warning for the Church in other lands. Diagnoses vary widely: from a fundamentally legitimate effort at necessary ecclesial reform to an upper-middle-class phenomenon causing disintegration of religious and cultural values and tending ominously toward isolation from the universal Catholic Church.

One particular dimension of these developments forms the immediate setting for the latest work of Edward Schillebeeckx, a distinguished Flemish Dominican theologian who has lived in the Netherlands since 1958 as professor dogmatic theology at the Catholic University of Nijmegen. The years since the Council have witnessed a sharp decline in the ranks of the Dutch clergy, both diocesan and religious, and a marked increase in the number of lay ministers not ordained to the priesthood but increasingly entrusted with important ecclesial responsibilities. Accompanying this trend has been the emergence of numerous "base communities" — more or less stably organized associations of Christians established at the initiative of their members and engaged in a variety of liturgical, educational, social, and political activities but frequently without the leadership of a priest. Since Schillebeeckx envisions the task of a theologian as critical reflection on ecclesial practice, it is not surprising that the recent history of Dutch Catholicism has stimulated him to reflect anew on the meaning of priesthood and its role in the life of the Church, even though most of his efforts during the past decade have been directed toward an elaborate and as yet unfinished project in Christology (cf. "Schillebeeckx: Retracing the Story of Jesus," *Worldview*, April, 1981).

Largely a revised and expanded version of four earlier essays, *Ministry* seeks to define church office, rather flexibly, as pastoral leadership of an ecclesial community and to argue that each community, whatever other gifts it may display, has a need

for — and therefore a right to — such a pastoral leader. In view of this dual purpose, the choice of "ministry" as the translation for a phrase literally meaning "ecclesial office" is particularly unfortunate. In contemporary American theological literature, ministry is a favorite catchword that can refer rather vaguely to almost any church-related activity; its use here, especially as the book's title, can only obscure the author's basic concern.

Since much of Schillebeeckx's argumentation is based on historical considerations, important chapters are devoted to studying church office in the New Testament and examining the understandings of priesthood that prevailed at different times in the Church's later history. The burden of his biblical survey is that while the specific forms of church office were determined by local needs and thus varied widely, evidence of pastoral leadership of the local church is present universally within the New Testament and represents an essential component of a true ecclesial community. As pastoral leader the office holder had certain inalienable responsibilities not irreducible to a mandate from the community, for office was a specific gift of the Spirit within a Spirit-filled Church. Yet, as the diversity within the New Testament suggests, no single official structure, however legitimate in itself, is normative for later generations of Christians.

Continuing his historical sketch, Schillebeeckx distinguishes rather broadly between understandings of church office in the first and second Christian millennia. The first thousand years were characterized by strong emphasis on the constitutive role of the Church, as reflected primarily in the connection of ordination with service in a specific ecclesial community. Because of the inner link between such a community and the sacraments, it was a matter of course that the pastoral leader presided at the Eucharist. The later period is marked by increasing privatization, largely due to non-theological factors. The Church's role of mediator between Christ and the pastoral leader recedes from view; interest is narrowed to the leader's power to celebrate the Eucharist. While understandable in its

historical context, this shift in focus tends toward one-sidedness and results in views inferior to those of earlier centuries.

In an effort to be receptive to both the tradition of the universal Church and the recent developments within the Netherlands, Schillebeeckx advocates an understanding of priesthood as a charismatic office of community leadership. Precisely as an "ecclesial function within the community and accepted by the community" such an office is a gift of God. It includes a fourfold task: relating the gospel to the present world both practically and prophetically, Christian criticism of human society, pastoral activity on an individual level, and responsibility for the celebration of the liturgy. Insisting that the local community has a right to the Eucharist, and opposing a disjunction between actual pastoral leadership and presidency at liturgical celebration, Schillebeeckx supports modification of laws concerning the choice of candidates for ordination when and where such regulations impede the fulfillment of the legitimate needs of the local church. He also recognizes, however, the importance of maintaining communion among the local churches. It is from this perspective, and not with an appeal to personal feelings of vocation, that he addresses such controversial topics as sacerdotal celibacy and the ordination of women.

Ministry received quite a bit of publicity in advance of its English translation, and many commentators have predicted renewed investigation of its author's writings from the Roman Congregation for the Doctrine of the Faith. While public reaction will no doubt largely be determined by varying responses to Schillebeeckx's practical proposals, prescinding from such issues may facilitate more objective evaluation. Though at times more apodictic than the fragmentary information provided by the texts permits, the biblical section offers a useful survey of pertinent material. The treatment of later tradition, however, is very selective. Some aspects of the basic argumentation, such as the idea of the priority of each local community's right to celebrate the Eucharist, require more careful formulation than Schillebeeckx provides and may tend

to exaggerate the theological importance of the local church. While the definition of church office in terms of pastoral leadership of an ecclesial community can claim support from other prominent contemporary theologians and has much to recommend it, more thorough consideration of alternative views, such as the Austrian theologian Karl Rahner's stress on the priest as official minister of the word, would surely have been appropriate. Similarly, the reflections on celibacy might well have profited from weighing the essays on the priesthood of Joseph Ratzinger, the present cardinal archbishop of Munich and Freising and a distinguished dogmatic theologian. There are residual effects of the book's origin from independent essays, most evident in the incorporation of a now rather dated report on the 1971 Synod of Bishops. Overall, while providing serious food for thought, *Ministry* is ultimately disappointing, especially to those accustomed to the high standards of Schillebeeckx's earlier work. **WV**

**THE PRUDENT PEACE:
LAW AS FOREIGN POLICY**

by John A. Perkins

(University of Chicago Press; xvi+239 pp.; \$28.00)

Adda B. Bozeman

The relation of law to foreign policy and the association of these two idea systems with peace are habitually given grave thought in the West, more particularly in the modern USA. This book is one of countless efforts to weave the three strands into a comprehensive, stress-defiant, and protective fabric.

For Mr. Perkins, a practicing attorney, nothing is loftier and more beneficial to mankind than the norms of American law, as he interprets them. Foreign policy does not interest him much, except insofar as it contradicts the law or can be made subservient to it. Peace, in his view, cannot possibly ensue from the first of these eventualities but is bound to evolve naturally from the latter. These truths he considers self-evident and

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