

Weaver, Mary Jo, and R. Scott Appleby, eds. *Being Right: Conservative Catholics in America*. Bloomington: Indiana Univ. Press, 1995. 416 pp. Paper, \$18.95.

Broadly dividing these conservative Catholic perspectives as "insider" or "outsider," the editors first take the effort to set the reader in the context of Catholicism in America since Vatican II. Twelve contributors focus attention on conservative responses to the major issues tearing at the fabric of postconciliar American Catholicism. These essays come in the context of a larger project that will next consider liberal Catholic perspectives, then attempt a dialogue between the various parties. Although Vatican II is the typical referent for dividing lines, the larger context of this collection of essays is that of Catholicism engaged with Americanism. Issues of the perceived crisis to which these conservatives address themselves include church authority and dissent; liturgical, ecumenical, and theological change; and response to modernism, pluralism, education, and the American experiment.

Weaver, a liberal feminist who teaches religious and women's studies at Indiana University, briefly outlines the conservative voices that contribute. She regrets that some important voices will not be heard in this book because participation in such a project was perceived as getting too close to the enemy.

Those readers interested in the theological context will find Benedict Ashley's essay helpful. While Ashley focuses too much on issues of metaphysics in Thomistic thought, he eventually gets around to volatile issues of post-Vatican II moral theology, namely proportionalism and dissent. He attacks the notion that Vatican II gave license for theological pluralism, particularly as it has often been used by moral theologians as a means for dissent from the magisterial view.

The "Traditionalist" voice is represented by William Dinges, professor of religion at the Catholic University of America. Traditionalists are those groups who fought against the reform initiatives before and after Vatican II. These self-proclaimed "remnant faithful" (241) are the most radical of the conservatives in American Catholicism. Dinges claims they are most analogous to Protestant fundamentalists in America. Claiming that the doctrinal teachings of the Vatican have been infected with modernism, this movement has created independent churches and societies. The most prominent group is the Society of St. Pius X, created by French archbishop Marcel Lefebvre in 1970. Theological and cultural assumptions are so deep with these remnant faithful that discourse with them is typically limited to argumentation.

Pronouncing "A Pox on Both Your Houses," Allan Figueroa Deck, S.J., a pastoral theologian teaching at Loyola Marymount University, notes that the experience of Hispanic Catholics in America has been marginalization. Claiming 35% of the Catholic population in America, Deck notes that the Hispanic response to America is different the European response and is largely being ignored today.

Of interest to sectarian movements in America who focus on educating their own is Weaver's essay on alternative Catholic education in America. Entitled "Self-Consciously Countercultural: Alternative Catholic Colleges," she surveys the most successful colleges that have formed over the past thirty years. These colleges are attempts to follow Papal models of education. They often revel in their small size and lack of engagement with the greater culture. In Weaver's opinion they are

heroic responses to what they perceive as a crisis in Catholic education, but they "appear to be tilting at windmills" (317). Appleby agrees when he notes that these colleges seem to be "preparing students for a world that no longer exists" (332).

Other offerings in this text include foci on interpreting Vatican II, relations between Americanism and Catholicism, laity response to faith and dissent, neoconservatives, antifeminists, Marianists, fellowships of Catholic scholars, and abortion activists.

The text includes a helpful epilogue by Appleby in which he attempts to simplify these conservative responses. Slightly reminiscent of H. Richard Niebuhr's scheme in *Christ and Culture*, Appleby classifies these voices as "world-renouncers" and "world-transformers." The renouncers reject Vatican II altogether and may go so far as to believe the church has been given over to Satan. The transformers are more inclined to adapt and adopt and are therefore more likely to be effective in advancing the conservative response in American Catholicism. The transformers are more able to engage the pluralism that is inherent in the American experiment. Appleby sees a bright future for many of these transformers. This is especially the case for the neoconservatives who typically hold powerful positions in the greater society.

For those readers not familiar with the various perspectives included in this volume, the authors include for each article a prologue that sets the stage for the essay that follows. Also helpful are appendices, one of which lists conservative Catholic publications in America.

The conservative offerings of this volume are sandwiched between the essays of the liberal editors. The introduction and epilogue both prepare and conclude for the reader how one should understand these conservatives. Neither of the editors attempts to hide this fact, however, and their goals of dialogue are worthy. Perhaps they could pass the role of editing the liberal voices of the upcoming volume to a couple of conservatives.

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MARK F. CARR

Wenham, David. *Paul, Follower of Jesus or Founder of Christianity?* Grand Rapids: Eerdmans, 1995. 452 pp. \$22.00.

This important book addresses from a biblical perspective the old question of the relationship between Paul and Jesus. Was Paul a faithful follower of Jesus or the founder of a new religion? The scholarly discussion on the thesis that Paul "invented" Christianity started at Tübingen with F. C. Baur and has reached ever since an always wider support. W. Wrede (1907), J. Klausner (1946), G. Vermes (1983), and H. Maccoby (1986) among others have argued that Paul turned the Jewish prophet Jesus into a gentile God and made Christianity what it is now.

The author introduces the subject by recalling the historical data of the controversy on those two basic questions: (a) "Is Paul dependent on the teachings and traditions of Jesus, directly or indirectly?" and (b) "Is Paul's theological understanding and emphasis similar or dissimilar to that of Jesus?" (1-33).

The main part of the book is dedicated to a detailed analysis in which the author compares and connects the teachings of Jesus and Paul on the following