

this matter" (113). He goes on to suggest that his personal exposition of the dynamic ideal "must await another study which . . . cannot be provided in the context of this book" (ibid.).

While that may have been true for the original dissertation, with its different purposes, requirements, and restrictions, it cannot really be said for the kind of book that Pöhler has produced. The reader, it seems to me, has every right to expect a final chapter that at the very least sets forth the author's conclusions on the parameters for what he considers to be the shape of the dynamic ideal type. The absence of such a chapter is the greatest weakness of the book. Another way of making my point is to note that the book fully accomplishes its first stated purpose but inadequately accomplishes its second.

Another problematic aspect of the book is that the reader's attention is divided between the text and the equally lengthy content footnotes, and thus the reader is obliged to read two parallel documents at the same time. While it is arguably justifiable to utilize content footnotes for nonessential information or extended discussions, much of the information in Pöhler's notes would have been better utilized if it had been integrated into the text.

In spite of those two weaknesses, *Continuity and Change in Christian Doctrine* is an important contribution to its field. It is both an informative and a helpful treatment of a complex field. The publication of Pöhler's book is an important contribution to the discussion on its topic. Hopefully in the not-too-distant future the author will revise and publish the essence of the second half of his dissertation.

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Quinn, John R. *The Reform of the Papacy: The Costly Call to Christian Unity*. New York: Crossroad, 1999. 189 pp. Hardcover, \$19.95.

John Quinn's book, *The Reform of the Papacy*, is a response to Pope John Paul II's call for a dialogue on the role of the papacy as suggested in the 1995 encyclical *Ut unum sint*. Quinn, who is former archbishop of San Francisco and past president of the National Conference of Catholic Bishops, wrote a courageous and honest personal reflection on this subject, one that will provoke both positive and negative reactions. However, he does not make a tirade against the papacy. To the contrary, his tone and approach are honest, truthful, and loving, although at times the criticisms are sharp and pointed.

Quinn writes, "One of the great ecumenical concerns today and an obstacle to Christian unity, is the fear that the Pope can arbitrarily intervene in the affairs of local or regional churches and that he does in fact do so" (88). Always present in this book is the overarching concern that the churches engaged in ecumenical dialogues face a major stumbling block in their relationship with Rome: the role of the primacy of the successor of Peter.

The first chapter reflects on the encyclical *Ut unum sint* and the pope's request for dialogue on the subject of the papacy. Quinn believes the encyclical "is clearly precedent breaking and, in many respects, revolutionary. It calls for a discussion of the papacy by all Christians with the goal of finding a new way of making it more a service of love than of domination" (34).

Chapter 2 sets the tone for the rest of the book as it deals with the very sensitive issue of criticism in the church. The author is aware that the dominant mood within the church today is that love does not criticize (44). But he addresses the various fears of criticism by appealing to examples from history and showing how criticism can help in a reflection on the role of the papacy. If one is to respond seriously to the pope's invitation to dialogue regarding the role of the primacy, Quinn believes one has to be open to criticism in a spirit of love and in a framework of growth.

The last four chapters address specific aspects of reform that the author believes are necessary if Rome is to see a full reunion with Orthodox and Protestant churches in the near future. In chapter 3, Quinn considers the problem of the papacy and collegiality in the church. He believes the doctrine of collegiality (i.e., that the pope is the first bishop among many bishops) is made ineffective by the current administrative overcentralization in Rome. Thus he argues that collegiality as expressed by Pope Pius IX (1875) and Vatican II is brushed aside by repeated rejections of the decisions made by episcopal conferences. Hence, reforms are needed in the way Rome responds to episcopal conferences and conducts synods of bishops if more ecumenical progress is to be seen.

Chapter 4 addresses the issue of the process of selection and appointment of bishops. Quinn disapproves of the prominent role played by papal nuncios and apostolic representatives in the selection of new bishops while the opinions of local bishops are either neglected or even ignored. According to Quinn, this procedure reflects "the ecclesiology of a monarchical, sovereign papacy above and apart from the episcopate. It does not reflect the ecclesiology of Vatican II, which is the traditional, patristic ecclesiology, an ecclesiology of the Church as communion" (130).

In chapter 5 Quinn tempers his criticisms as he discusses the role of the College of Cardinals. Three problems related to this College are addressed: the cardinals as a special enclave within the College of Bishops, the relationship between Roman Catholic cardinals and the Eastern Orthodox patriarchs, and the role of the cardinals in the election of the pope.

Quinn's strongest criticisms and call for reforms are aimed at the Roman Curia in chapter 6. Whether because of its lack of openness and internal communication, omnicompetent central administration, or appropriation of the tasks of the episcopal college, the reform of the Roman Curia "is perhaps in the end the single most important factor in the serious pursuit of Christian unity" (177).

Archbishop Quinn has written a book for both theologians and lay people. While many of the ideas presented were given in a lecture on June 29, 1996, at Oxford, Quinn nonetheless introduces new concepts in this book and argues forcefully for reform. Each chapter is carefully crafted, beginning with a clear statement of its purpose and a short historical synopsis of the evolution of the problem under discussion. The author is thoughtful to explain ecclesiastical terminology that may be unfamiliar to many readers and to add footnotes to supplement his references. Most interesting throughout the book are Quinn's personal anecdotes of conflicts and disagreements with Rome.

Two basic ideas underlie Quinn's views on the reform of the papacy. First

and foremost is his concern for ecumenical dialogue and the full communion of all Christian churches and the removal of any unnecessary stumbling blocks to reach this goal. Second is his high view of the Roman Catholic episcopate as the foundation of a faithful ecclesiology. The author underscores a few times the importance of Pius IX's 1875 statement regarding the role of the bishops in relation to the Vatican I decree on the infallibility of the pope (78-81, 110, 116, 154). This statement is crucial, in his opinion, to reach a proper understanding of the modern role of the papacy. Furthermore, Quinn is assertive in declaring that the reforms he suggests would fulfill the spirit of Vatican II and that, in fact, the current ecclesiology as practiced by Pope John Paul II and the Roman Curia does not reflect that of Vatican II (130).

In his conclusion, Quinn asserts that the two greatest problems for the Catholic Church and Christian unity are centralization of power and the need for reform of the Roman Curia. He predicts, "If the curia does not change, and decentralization does not take place, there will ensue great disorder in the Church because of its inability to respond to changing situations with sufficient rapidity, and the inability of an omnicompetent central bureaucracy to have an adequate grasp of swiftly changing, multicultural situations. It will be the paradox of the insistence on central control being, in reality, the loss of control" (180).

This book is fascinating and enlightening to someone outside the realm of this discussion and reveals a helpful perception of the problems with the papacy. Quinn's numerous references to well-accepted Roman Catholic theologians situates this book within a positive frame of mind. His ideas of reform will likely be well received by Orthodox and Protestant churches that are in dialogue with Rome, but only the future will tell to what extent they will be accepted and followed by a powerful Roman Curia steeped in tradition. As the author rightly notes, "It is immensely significant that in Orthodox, Anglican, or Protestant dialogues about Christian unity there is no mention of abolishing the papacy as a condition of unity. There is, in fact, a growing realization of the true service the Petrine ministry offers the whole Church, how truly providential the primacy is" (181).

Anyone who is interested in this subject and the future of ecumenical dialogues will benefit greatly from reading this book.

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Recinos, Harold J. *Who Comes in The Name of The Lord? Jesus at the Margin*. Nashville: Abingdon, 1997. 160 pp. Paperback, \$15.00.

Harold Recinos has written a hard-hitting, biting book about the Latino experience in the U.S., and its Central American backgrounds. It is written for Anglo Christians, especially in the mainline churches of the U.S., reminding them that in Jesus' parable (Luke 14:15-24) it was not the proper people who filled the banquet hall, but the marginalized, the crippled, the blind and poor, who were brought in from the streets.

Recinos calls upon the Anglo community in the U.S. to "deal honestly with the history of American religion that deplorably harmonized the gospel with a racist and conquest-oriented project of nation-building." Hispanic, Central-