"Part Two: A Brief History of Moral Theology" presents the key characteristics of moral theology during the Patristic period, the period of High Scholasticism, the Nominalist Revolution, the Modern Era of the Manuals, Catholic Moral Theology and Protestant Ethics, and Moral Theology Today. The historical presentation gives a very good overview of moral theology evolving through the centuries, especially the negative influence of the "freedom of indifference."

This is an essential book for every theological library, a must for every student of moral theology; it can serve as a textbook for a course on Fundamental Moral Theology. It is important that this book be known in the Philippines and throughout Asia. *The Sources of Christian Ethics* is an important contribution to the ongoing dialogue that must continue following *Veritatis Splendor*.

*Reviewed by Pasquale Giordano, S.J.*


For anyone looking for a brief but substantial introduction to Rahner’s spiritual teaching, H.D. Egan’s book, part of Crossroad’s *A Spiritual Legacy Book* series, wondrously fulfills that need. In the Preface, Egan quotes Rahner as saying that “Thomas’ theology is his spiritual life and his spiritual life is his theology” (11). The same can very well be said of Rahner. Egan does not hesitate to confirm this: “I knew him as a mystic of everyday life, as a priest who constantly surrendered to God’s loving incomprehensibility through a life of self-giving love, a theologian whose thinking was inseparable from his own spiritual life” (Ibid.).

After the Preface and Chronology of Rahner’s life, the first chap-
ter gives his biography. Then each of the remaining chapters develops a particular attribute of Rahner. There is a chapter each on Rahner as Ignatian Theologian, as Mystical Theologian, as Teacher of Prayer, as Preacher of the Good News, as Lover of Jesus Christ, as Teacher of Church and Sacraments, as Teacher of Christian Life, and as Teacher of the Last Things.

Egan deliberately begins with Rahner as Ignatian Theologian. He claims that most miss the secret of Rahner’s extraordinarily profound theology because they fail to see the significant role played by Ignatius’ spirituality and his Spiritual Exercises, particularly the immediacy of the human person’s experience of God. In the following chapter about Rahner as Mystical Theologian, the term “mysticism” is clarified. It is usually associated with strange, psychic phenomena, but for Rahner “mysticism” means the person’s experience of grace which grounds the ordinary Christian’s life of faith, hope and love and anyone’s living according to his or her conscience. Egan lengthily lists Rahner’s description of the surprising but ordinary ways a person can indeed be a mystic of everyday life.

Prayer has played an important role in Rahner’s theologizing. In Rahner as Teacher of Prayer (Chapter Four), Egan considers it significant that Rahner’s first article and last book were on prayer. “To some extent,” Egan explains, “one can view Rahner’s theology as prayer seeking understanding, as kneeling with the mind before holy Mystery with Christ in the Spirit” (81).

In Rahner as Preacher of the Good News (Chapter Five), Egan stresses that for Rahner, theology exists only because there is preaching and not vice versa. “The priest,” Rahner declares, “is not primarily a theologian but one ordained by the Church to preach and to celebrate God’s efficacious Word” (105).

These foregoing comments are sufficient to give the reader a taste of what the book is all about. Given Rahner’s voluminous writings, Egan’s 208 pages succeed in showing the substantial influence of
Ignatian spirituality on Rahner's theology and mysticism. Those engaged in the work of spirituality will find the book engrossing and genuinely rewarding. It may however require knowledge of philosophy to make one's reading profitable. Actually, it can also be read as a basic catechism for educated persons (again with philosophical background) because it gathers together important points of theology and spirituality and explains them meaningfully and refreshingly. Like Rahner, the reader who comes to the end of the book will perhaps need to kneel with the mind before holy Mystery with Christ in the Spirit.

Reviewed by Victor R. Salanga, S.J.


It is the times that try men's souls which reveal the quality of a person. Until 1993, Joseph Cardinal Bernardin was a priest whose career, while successful by the standards of clerical advancement, was not very different from that of other members of the Roman Catholic hierarchy. Born in 1928 in Columbia, South Carolina, he lost his father to cancer in 1934. His mother was a valiant woman who sacrificed and struggled to support, and to be both father and mother to Joseph and his sister, Elaine. At 17 he won a scholarship to the University of South Carolina, and enrolled in the pre-med program. A year later, he met some young priests who challenged him to put his desire to help others at the service of Jesus Christ and his Church. Thus it was that he began his priestly formation at St. Mary's College in Kentucky. After further formation in Maryland and at Catholic University he was ordained in 1952 for the Diocese of Charleston. His ecclesiastical advancement was rapid: made auxiliary bishop of Atlanta, Georgia in 1966, he was then the youngest Catholic bishop in the US; in 1972, he