liturgical participation and faith-sharing groups"), and more consistently susceptible to citing Rahner ad infinitum. Still, this slim volume makes for easy and informative reading; in itself, it is a fine example of how spirituality and theology can and should combine in a profitable way.

SEXUAL DIVERSITY AND CATHOLICISM:
TOWARD THE DEVELOPMENT OF MORAL THEOLOGY
Edited by Patricia Beattie Jung with Joseph Andrew Corey
Collegeville, MN: Liturgical Press
Reviewed by James T. Bretzke

Just a few years ago I was engaged in a conversation with a colleague on theses for a comprehensive exam in sexual ethics which he had drawn largely from Gerald Kelly’s 1941 classic Modern Youth and Chastity—widely used in Catholic colleges in the 1940s and 1950s. Kelly’s work contained five crystal clear and practical moral principles meant to guide young people in choosing the good and avoiding the evil in the sexual arena, such as “every directly venereal action is against the law of God, and a serious sin of impurity.” The remaining four principles were likewise concerned directly in one way or the other with aspects of legitimate and illegitimate causing of venereal pleasure. This moral message was simple and clear: sexuality boiled down to sex, sex was dangerous since it ultimately concerned when one could and could not licitly engage in venereal pleasure at the peril of one’s soul. My colleague maintained that Kelly’s principles, founded on the unchanging pillars of human nature and the natural law, were just as valid today as they had been in the days of our parents who had used this book in their college theology courses.

Clear as this version of sexual ethics may have been, the theology of the human person developed in Vatican II, and continued through the writings of John Paul II, the Catechism of the Catholic Church, and reiterated most recently in the Congregation of the
Doctrine of the Faith’s “Letter on the Collaboration of Men and Women in the Church and in the World” all put the accent on the development and integration of the whole human person, in all of his and her biological, psychological, emotional, spiritual, sociological and cultural complexity, rather than just on what aspects of venereal pleasure can be lawfully tolerated.

Since the theological anthropology of “whole” person affirms each individual’s dignity and uniqueness, this means that there will be some necessary diversity that goes beyond merely our genetic make-up or DNA code. In developing a contemporary sexual ethics that is faithful to this view of the human person, how then can we deal with the notion of sexual diversity within the confines of Catholicism? Should not the role of moral theology be to lay down absolute norms founded in the natural law lived out in our human nature that is unchanging and common to all? Yet, even though these questions seem to suggest clear-cut answers, the authors of this volume present an understanding of the sources for theological reflection on both sexuality and its various lived expressions, which are morally complex if nothing else.

The fifteen essays in this book are divided into the “Introduction” by Patricia Beattie Jung, followed by sections on “Interpreting Church Teachings,” with the lead essay by Bishop Thomas Gumbleton, the only non-lay contributor. Other sections are: “Interpreting the Bible” (looking at hermeneutical issues, sexual violence, and same-sex issues in the Old and New Testaments presented by biblical scholars), “Interpreting Secular Disciplines” (with contributions by psychologists and philosophers), and a final section on “Interpreting Human Expérience” (with essays by two lay Catholic women ethicians, Cristina Traina and Mary Hunt).

The book also contains a helpful index and list of ecclesial documents cited in the various essays. While not every area is given the same focus or breadth of treatment, by and large the essays are quite well-written and a good attempt has been made to incorporate a balanced variety of issues, viewpoints, and approaches, including special attention to the insights that the various disciplines of theology,
Scripture, ethics, and the social sciences might bring to a better understanding of sexuality—in all of its rich diversity and moral complexity. Since the issues are rarely simple, neither are the questions raised nor the answers tentatively proffered. While this collection may not propose solutions with the same clarity as Kelly’s Modern Youth and Chastity, it helps to broaden our perspectives on the morally complex world of sexuality. Theologians and educated lay persons alike should find it a helpful stimulus to deeper reflection on these issues.

**COMPENDIUM OF THE SOCIAL DOCTRINE OF THE CHURCH**
Edited by the Pontifical Council for Justice and Peace
Vatican City: Libreria Editrice Vaticana
Reviewed by James H. Kroeger

For the first time in history, the Holy See has published a comprehensive sourcebook of the Church’s social teaching. This is a significant achievement as some statistics indicate. The compendium has a 30-page introductory section and 525 pages of text. One finds 193 pages of references, of which 26 are “source” references (Scripture, councils, papal and church documents) and 167 are “subject” references (themes and topics). There are 1,232 detailed footnotes.

The idea of a compendium was proposed by John Paul II in his 1999 apostolic exhortation *Ecclesia in America*, when he noted: “It would be very useful to have a compendium of approved synthesis of Catholic social doctrine... which would show the connection between it and the New Evangelization” (EA 54). The same pope had noted earlier in *Sollicitudo Rei Socialis*: “The teaching and spreading of her social doctrine are part of the Church’s evangelizing mission” (SRS 41). The pope’s dream has now become reality.