the professor who appreciates Scriptural exposition as it applies to the mind, heart, and hands; and to every Christian disciple who takes the Biblical mandate of rescuing the oppressed seriously. *Good News About Injustice* is particularly poignant in its practicability, its specific use of story and example, its concrete expression of how God can use every member of Christ's body for accomplishing His purpose, and its vital linking of the Gospel message with social justice and vibrant discipleship.

Two areas of possible improvement are more adherence in presentation of content with the book's overall organization and a more thorough treatment of theodicy. While the character of God comprises a full section and ideas surrounding theodicy are sprinkled throughout, a two-hundred page manifesto on *Good News About Injustice* merits more than ten pages dealing with "Answers for difficult questions" (p. 109) on the compatibility of a compassionate God of rescue with the reality of oppressive suffering. Even so, *Good News About Injustice* packs a wallop.

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Hunt, Anne. *What Are They Saying About The Trinity?* Mahwah, New Jersey: Paulist Press, 1998.

Anne Hunt is a Roman Catholic theologian who teaches at Yarra Theological Union in Melbourne, Australia. This brief book on the Trinity is part of Paulist Press' popular *What Are They Saying About...?* series, and replaces the 1979 volume by Joseph Bracken which had the same title. In keeping with the goals of the series, Hunt's book is a report designed to bring a general audience up to date on recent theological developments. Hunt writes in a clear, readable style, is careful to avoid jargon, and defines technical terms as she introduces them. The style would be appropriate for undergraduates and for adult study groups with some theological background, but would also not be out of place for more advanced students.

So what are they saying about the Trinity? In this case, "they" are five recent Roman Catholic theologians with distinctive approaches to the doctrine: Leonardo Boff, Elizabeth Johnson, Denis Edwards, Hans Urs von Balthasar, and Anthony Kelly. Hunt devotes one chapter to each figure, in which her main concern is to give a clear summary account of each author's key ideas and characteristic vocabulary in a brisk fourteen pages. Her own incisive summaries are interspersed with well-chosen quotes from each author, which amount to a tiny digest of the best bits of each author's style. Wherever possible, Hunt focuses on a single book by each author, usually that writer's major statement on the Trinity. She appends an admirably short list of other works, including select secondary sources, in a "recommended reading" section at the end of the book.

Hunt stresses what is novel and exciting in recent trinitarian theology, and she selects her five thinkers to showcase their creativity in opening up "new areas of trinitarian imagination." Her goal is to show trinitarian theology as a journey of adventure

or exploration, and the traits she values are revealed by her preferred adjectives: interesting, disclosive, persuasive, exuberant. One of the delights of the book is Hunt's recognition that excitement and even progress in theology do not require a rejection of tradition, let alone a trendy scramble for relevance at any cost. Her selections make this clear: the fact that Hans Urs von Balthasar and Anthony Kelly are featured alongside Elizabeth Johnson and Leonardo Boff shows that (to use Vatican II terminology) Hunt understands the need for both *ressourcement* and *aggiornamento,* a retrieval of the riches of traditional orthodoxy on the one hand, and an updating of old forms of thinking on the other.

Hunt selects Leonardo Boff's book *Trinity and Society* as an instance of Latin American liberation theology's contribution to trinitarianism, posing the question: How is this doctrine good news for the poor? Boff uses a social model of the Trinity to argue that human society should reflect the relationships of mutuality and equality found in the divine life. The Trinity is a mystery of inclusive, perichoretic love, and human social life should be a sign and sacrament of this trinitarian communion. With the motto "The holy Trinity is our social program," Boff uses his vision of God to criticize the individualistic excesses of capitalism, the collectivistic errors of socialism, and the hierarchical authoritarianism of his own Roman Catholic church. This chapter contains a few uncharacteristic lapses of judgment on Hunt's part: she omits Boff's boldest doctrinal innovations (for instance, his advocacy of a "*spirituque*" clause to balance the West's "*filioque*" clause), and then concludes that he is content to accept standard Catholic trinitarianism in order to glean social implications from it. While it may be true that the most obvious trend in Boff's theology is to supplement trinitarian orthodoxy with a corresponding trinitarian orthopraxis, Hunt overlooks his creativity at the doctrinal level.

For an example of feminist trinitarianism, Hunt takes up Elizabeth Johnson's book *She Who Is.* Johnson's concern is to use the doctrine of the Trinity to explore how women are *imago Dei,* in the image of God. Hunt's summary slightly obscures the threefold charge Johnson makes against masculine God-language: that it has been used exclusively, literally, and patriarchally by the church. One of the most interesting things about Johnson's work is the strategy of using trinitarian resources at all, because just a decade ago "feminist trinitarianism" sounded to most of the theological world like an oxymoron. But Johnson undertakes to describe the three persons of the Trinity in terms of feminine categories, with the leading idea being Sophia, or wisdom. Thus she describes the Spirit as "Spirit-Sophia," Jesus as Sophia incarnate, and the first person of the Trinity as Mother-Sophia. Hunt is enthusiastically positive in her presentation of Johnson's work, and if she has any criticisms, she withholds them.

The next trend Hunt examines is ecological approaches to the Trinity, and for a spokesperson she turns to fellow Australian Denis Edwards. In his book *Jesus the Wisdom of God,* Edwards develops a vision of God as a fountain of self-expressive goodness overflowing in a love that must be shared interpersonally. In order to put Edwards' work in context, Hunt devotes several pages to describing his two main theological sources, Bonaventure and Richard of St. Victor. The unique contribution of Edwards is to extend this line of tradition to include the modern idea of nature and contemporary ecological consciousness. Edwards develops a wisdom theology of cosmic scope, with an emphasis

on mutuality, sharing, and the inherent value of all creatures as flowing from the self-expression of the triune God.

These preceding three chapters form a tidy group in that they show how elements of the contemporary mindset can be informed by trinitarian theology. Boff, Johnson, and Edwards are all concerned to demonstrate the relevance of the doctrine for ethical action in various spheres: human liberation, feminism, and ecology. The next two theologians are more concerned with delving deeper into the mystery of the Trinity itself. Hunt's chapter on Hans Urs von Balthasar is a masterpiece of summarization, and quite possibly the clearest brief explanation of his theology ever printed. She concentrates on his book *Mysterium Paschale* in order to describe his theology of Holy Week, and his emphasis on the aesthetically enrapturing and dramatically captivating core of reality which is the Trinity. This section is a marvel, because Hunt has obviously caught von Balthasar's vision and shares some of his joy in moving from doctrine to doxology, from thinking about God to praising God. The final theologian Hunt examines is Anthony Kelly, an Australian who belongs to the religious order of Redemptorists. Kelly's project is to retrieve the classic Augustinian psychological analogy of the Trinity, which appeals to our experience of being a self with faculties of knowledge and love as a basis for describing how God is a Trinity. This analogy has not been considered popular or persuasive for quite a while, so Kelly's attempt to retrieve it is in some ways against the temper of the times. His strategy is to transpose the old analogy into more contemporary ways of thinking about the self, trading in the old concept of faculties for concepts like consciousness, intentionality, experience, and subjectivity. Hunt is especially sympathetic to Kelly's work because both share an interest in the theology of Bernard Lonergan, and Hunt's own work as a constructive theologian involves creatively reconciling the psychological analogy with the more salvation-historical approach of recent times.

What Are They Saying About The Trinity? fulfills its task nearly to perfection: it "whets the theological appetite" by showing some new and creative directions in which theologians are taking the doctrine. It does not cover the basics of trinitarian theology, either in its biblical foundations or its patristic development, and therefore it should not be used as the only book on the Trinity in a theology class. For those who already have an acquaintance with the basic outlines of traditional trinitarianism though, this book provides an excellent array of answers to the frequently-heard question, "Why does this doctrine matter?"

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Strehle, Stephen. *The Separation of Church and State: Has America Lost Its Moral Compass?* Lafayette, La.: Huntington House Publishers.

I began to read this book with some ambivalence, not because the author is a shabby scholar—Strehle has written two fine works in the history of theology—but because I have read so many books and articles with titles like this one that I did not believe anyone