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Review: 'Salt, Leaven and Light: The Community Called Church'

Dennis M. (Dennis Michael) Doyle
University of Dayton, ddoyle1@udayton.edu

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such a view, the "degree of knowledge of God and awareness of him, or at least a capacity for such an awareness," which Barr takes the Bible to hold that people have "just by being human beings," could not be a structurally "anterior" feature of experience that constitutes the "original" or "natural" form of revelation in a twofold sense. It could only be what Barr takes it to be, namely, a temporally "antecedent" equivalent to revelation taken in a monistic sense (pp. 1-3, 6). This complex ambiguity constitutes the "working atmosphere the outlines of which had been largely set by [Barth's] side of the dialectical theology" (p. 201). It underlies Barr's confusion and accounts for the limitations of his unwittingly "Barthian" efforts to forward the prospects for a modern biblical theology.

PHILIP E. DEVENISH, *University of Chicago*.

SANKS, T. HOWLAND. *Salt, Leaven and Light: The Community Called Church*. New York: Crossroad, 1992. 251 pp. \$21.95 (cloth).

The biblical images of the title, *Salt, Leaven and Light*, represent the unifying theme of the book: that what characterizes contemporary Catholic self-understanding has been a shift away from a fortress mentality toward a call to permeate the world. Although the focus remains scholarly throughout, T. Howland Sanks clearly attends to the needs of pastorally oriented students by providing them with a well-grounded theological framework. The result is a neat package that will give students of Catholic theology a solid introduction to the broad range of concerns that constitute contemporary ecclesiology.

This work is primarily a graduate-level (and perhaps also an upper-level undergraduate) textbook on Catholic ecclesiology. It is written well enough to be accessible to a fairly broad audience, though it remains directed to the intellectually mature and the already interested. Although ecumenical in orientation and tone, the book's substance and point of view are Roman Catholic.

Sanks moves from concerns about methodology, through several historical chapters, to an array of contemporary issues, namely ministry, liberation theology, enculturation, the U.S. church, and relations with other world religions. The structure is well conceived in that it mirrors the methodology. Sanks teaches that theological issues cannot be adequately addressed without both consideration of social context and historical reflection on classic Christian sources. Well over half of the book is devoted to attaining the background necessary for engaging in the theological investigations of the final sections.

Although some attention is given to presenting a representative spectrum of positions on controversial issues, Sanks is inclined to explore more deeply those positions with which he appears to be sympathetic. For example, he communicates an insightful understanding of liberation ecclesiology but gives considerably less attention to its critics. An exception to this is Sanks's treatment of women's concerns; although quite sympathetic to them, he gives them proportionately short shrift by limiting them to a subsection under ministry.

Sanks also tends to give cursory treatment to certain positions associated with the Vatican curia, such as ecumenical restraint, retaining priestly celibacy, and continuing a male-only priesthood. Although he mentions some of the arguments behind these positions, he does not explore them in an in-depth manner that would satisfy those who hold them. He is inclined to support his own conclusions in these sensitive areas with generalizations about how the curial arguments do not hold up to historical and theological scrutiny. If these issues are to be raised

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at all, they deserve a fuller and fairer treatment. The upshot of my critical points is that more space might have been devoted to certain key issues; but I suppose it is inevitable that in a comprehensive text, even on such a high level, many topics will be covered in a way that leaves the reader wanting more.

DENNIS M. DOYLE, *University of Dayton*.

OUTKA, GENE, and REEDER, JOHN P., JR., eds. *Prospects for a Common Morality*. Princeton, N.J.: Princeton University Press, 1993. 302 pp. \$47.50 (cloth); \$16.95 (paper).

As the editors observe in their introduction to this volume, moral and political thought today is Janus-faced. One side, embodied in such documents as the 1948 Universal Declaration of Human Rights, assumes that there are certain moral claims or entitlements that pertain to all human beings and apply across cultural lines. Another side, associated with currents of pragmatist, communitarian, and postmodern thinking, stresses the contextuality and historicity of all moral claims and denies that there is any common morality applicable to or understood by all persons.

The essays in this volume, which have their beginning in a 1984 workshop sponsored by the Woodrow Wilson International Center, stake out different fundamental positions in this debate. All are responses to what the editors describe as the Enlightenment's paradigm of a common morality. This holds that certain universal moral beliefs are inherent in human reason; that these beliefs do not derive from a vision of the good, but regulate the pursuit of diverse human goods; and that, since they are independently founded in reason, these beliefs are capable of being known by all rational persons without the need of religious revelation.

Some of the essays in this volume seek to defend or reassert this paradigm. For example, in different ways and with differing kinds of appeals to rationality, human nature, and human interests, Alan Gewirth, Alan Donagan, David Little, and Annette Baier try to establish the bases and outlines of a common morality. Other writers, including Robert Merrihew Adams, Gene Outka, Margaret Farley, and John Reeder, doubt that a common morality can be constructed on strictly rational foundations alone, although they seek to provide arguments for at least some culture-transcending moral norms or values. Adams and Outka also seek to establish a more independent role for religious beliefs in the moral life than the Enlightenment paradigm allows. A final series of essays gives up entirely on the hope for a common morality based on universal rational foundations. Jeffrey Stout argues that while moral truth is nonrelative, it lies utterly beyond our grasp. In contrast, moral justification, with which we must be content, is always historical and contextual. Lee Yearley deepens this stress on the contextuality of moral knowledge by questioning whether we can identify any single ideal of human flourishing. The two essays by Richard Rorty that end the volume develop his contention that democratic institutions neither have nor need a philosophical justification but rest instead on the "intuitions of the particular historical community" that has created them (p. 265).

Readers familiar with other writing by the contributors to this volume will encounter many familiar themes and arguments. However, here and there fascinating new notes are sounded. Gewirth, for example, offers a series of succinct and powerful replies to relativist objections to his position. Donagan's essay establishes