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Review: 'Catholic Divorce: The Deception of Annulments'

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individual theologians, as well as in his constructive suggestions, even though the latter generally remain on a rather abstract and heuristic level.

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RICHARD VILADESAU

Catholic Divorce: The Deception of Annulments. Edited by Pierre Hegy and Joseph Martos. New York: Continuum, 2000. vi + 230 pages. \$22.95.

This book, edited by Pierre Hegy, a sociologist at Adelphi University, and Joseph Martos, a theologian at Spalding University, adds another voice to the growing call that the Roman Catholic Church reassess its approach to the troubling pastoral issues of divorce, annulments, and remarriage. Some of the chapters had been previously published, and some were written specifically for this volume.

The editors make it a point to define precisely what they mean by the word "deception" which appears in their subtitle ("The Deception of Annulments"), and which is a major theme in the first and last chapters of the book. They define deception as "*unintentionally misleading*, often with the best of intentions" (9; 201). "To deceive is to make a person (or oneself) believe something that may only be a partial truth—in short, to mislead." (9-10).

The various essays in the book are of notable diversity in quality and significance. Some of the articles, while containing important points, at times lack sufficient focus and cohesiveness, and make statements that clamor for greater accuracy, nuance, and far less generalization. Other essays are much more carefully thought out and finely honed.

Not surprisingly, the two articles by renowned Dominican theologian Edward Schillebeeckx, originally published in Dutch some three decades ago, constitute the high points of the book. The article that appears toward the end of the volume is entitled "Church Teaching on Sexuality and Marriage." This essay reflects some of the basic theological insights found in Schillebeeckx's classic work on marriage published in the 'sixties, *Marriage: Human Reality and Saving Mystery*. While this article does not explicitly deal with Catholic divorce, it is included in the present volume because, in the words of the editors, it "offers conclusions that can be applied to church teaching on divorce" (8).

Schillebeeckx's other article, "Christian Marriage and the Reality of Complete Marital Breakdown", includes an examination of three major issues: the Church's interpretation of Jesus' words, the ethos of marriage and Christian love, and Christian possibilities after marital breakdown. One of the author's conclusions is that the pastoral practice based on *oikonomia* is both a benevolent and scripturally justifiable approach to remarriage.

Besides drawing from the Roman Catholic perspective, the editors have wisely included articles from other Christian traditions. Archbishop Peter L'Huillier explains the Orthodox tradition in regard to the indissolubility of marriage. A brief historical overview of marriage and divorce in the Anglican Communion of Churches is provided by William Swatos.

The editors express their hope that this book will "make a contribution" to the discussion in "the church at large" regarding issues relating to divorce and annulments (6). That some of the articles have made a contribution cannot be denied. Whether the entire volume would have been more effective had the editors mollified their polemical tone and had fewer axes to grind is a valid question.

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WILLIAM P. ROBERTS

Sacred Heart: Gateway to God. By Wendy M. Wright. Maryknoll, NY: Orbis, 2001. xv + 132 pages. \$18.00 (paper).

By my rough count there are over twenty entries for college, religious orders of men and women, devotional practices, etc. which use the title "Sacred Heart" in the *New Catholic Encyclopedia*. That rich variety is mute proof of how powerful the image of the Sacred Heart was in post-Tridentine Catholicism. Since devotion to the Sacred Heart is so intimately linked to the French School of spirituality it is no surprise that Creighton University's Wendy Wright should turn her attention to this subject since she is an acknowledged authority on the French School in general and Salesian spirituality in particular. What is (pleasantly) surprising is that Wright studies this theme with neither the disdain of the post-Vatican II tendency to ignore such manifestations of popular piety nor the enthusiasm of those reactionaries who tout any devotion, no matter how rococo, in order to distance themselves from the "modernists" of today.

Wright's work has a fugal quality to it in the sense that certain recurring motifs wend their way through the text with the motifs only coming into a coherent whole as the book concludes. Wright tells us of her own spiritual journey into Catholicism and her profound indebtedness to her intellectual mentor, the late Walter Capps of the University of Santa Barbara. Using those autobiographical threads as framing devices, she traces the theme of the heart from its biblical and patristic origins through the increased devotion to the humanity of Jesus in the Middle Ages to the flourishing of devotion to the Sacred Heart in the early modern period through, especially, the witness of the Visitation sister, Saint Margaret Alacoque (1647-1690).

While devotion to the Sacred Heart was the banner devotion of Roman Catholic piety (often accompanied by flamboyant iconography) Wright does note a parallel emphasis on the heart in the Reformed churches of the same period. After all, baroque Catholicism flourished in the same time period as the Moravians, Lutheran Pietists, and the early Methodists. It was John Wesley who, famously, described his own conversion in 1738 as having his "heart strangely warmed." The exponents of Sacred Heart devotionism like their Protestant counterparts saw the heart as the center of religious affectivity.

Behind this long tradition, of course, was the long focus of patristic and monastic meditation on the meaning of the water and blood which streamed