

Simon Conway-Morris who explores some consistencies between biological evolution and a universe with a beginning and an end. The evolutionary process appears to have “inherent probabilities, if not inevitabilities, of complex forms emerging” (162), including sentience, which has implications for how humans view and treat the world out of which our species evolved. Conway-Morris urges the redirection of our self-understanding “away from destructive impulses to recognizing the natural order as integral to ourselves” (170). We need to engage in a “Job-like interrogation of the world” (172), acknowledge our accountability for the gifts of the physical creation, and anticipate its potential into the future.

In the theology section appear four outstanding essays. Keith Ward identifies in the New Testament several eschatological notions that are “wholly consistent” (247) with the idea that space-time has a temporal end, and he stresses the need for Christians to embrace an understanding of salvation as the destiny of the entire universe. Jürgen Moltmann examines cosmic eschatological scenarios in the Christian tradition and demonstrates the richness of theological reflection when informed by the open universe model. Ellis explores the connection between temporal and eternal natures of existence and astutely concludes that an individual’s view of the far future depends on his or her ontology. The most methodologically oriented essay is that by theologian-physicist Robert John Russell, a minister in the United Church of Christ and founding director of the Center for Theology and the Natural Sciences. He considers options for interdisciplinary dialogue on resurrection, eschatology, and cosmology, and he outlines a step-wise method of “creative mutual interaction” through which theologians and scientists can reconstruct Christian eschatology in the light of scientific findings and speculations. The research programs Russell delineates should keep scholars busy far into the near future.

This collection adds significantly to the sparse scholarly literature in which cosmological speculations on the future universe and Christian eschatology are interfaced. Graduate and upperclass undergraduates should be able to read most of the essays without background preparation, although knowledge of advanced mathematics will facilitate following Cairns-Smith and Dyson.

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GOODBYE FATHER: THE CELIBATE MALE PRIESTHOOD AND THE FUTURE OF THE CATHOLIC CHURCH. By Richard A. Schoenherr. Edited by David Yamane. New York: Oxford University, 2002. Pp. xxxix + 275. \$29.95.

THE UNNATURAL LAW OF CELIBACY: ONE MARRIED MAN’S STRUGGLE TO BECOME A ROMAN CATHOLIC PRIEST. By Ronald N. Eberley. New York: Continuum, 2002. Pp. 204. \$22.95.

In the twelfth century, at the time of the Lateran Councils I and II whose canons invalidated any attempted clerical nuptials, Pope Gregory VII in-

terdicted any public attempts to expound historical or theological bases for the marriage of priests. Even robust papal vetoes, however, sometimes get ignored. So, Durandus, before the Council of Vienne in 1311, and Cardinal Zaberella before the Council of Constance (1414–1418), once again broached the taboo topic. It got raised again at the time of the concordat with Napoleon in 1801 (when 2,000 of the 3,224 priests who submitted to the French Civil Constitution for the Church chose marriage over priestly reinstatement) and by a group of Czechoslovakian priests, the *Jednota* group, in 1920.

Both books treat of a married priesthood and the ordination of women. Schoenherr was a distinguished sociologist of organizations and demography at the University of Wisconsin and the author of the ground-breaking demographic study of the priest shortage, *Full Pews and Empty Altars* (1993). *Goodbye Father* (perhaps, an infelicitous title) was intended, originally, as an interpretative and theoretical companion to that earlier study. S. died unexpectedly in 1996 leaving behind a sprawling manuscript of over 1,000 pages. Yamane, his student, deftly edited that manuscript down to its present size and, in his introduction, updated the data on the number of priests (and more recent sociological accounts of ministerial shifts).

S.'s is the theoretically more sophisticated book. Drawing on Weberian categories from the sociology of religion and phenomenologists such as M. Eliade, J. Wach, and P. Otto, S. argues forcefully for the indispensable importance of hierarchy in religion and for sacerdotalism, as well as sacramentalism, as absolutely central to the Catholic prototype. Hierarchy refers to the technical core of a religious group with the tasks of providing, coordinating, and controlling access to the sacramental means of salvation. Some persons are chosen and set aside to act in the community's name. The role of this hierarchy is to safeguard the definitiveness of the religion's foundational myth as a living set of symbols and to reenact them in ritual. Hierarchy (an ordered and necessary community control through mediating agents of both orthodoxy and tradition) stands in tension with hierophany, the tangible contact with the holy and a root experience of contact with God. Hierophany is available to all, as Vatican II insisted in *Lumen gentium* where it maintained that there was a universal call to holiness, not two different castes of holiness, lay and sacerdotal, married and celibate.

The heart of S.'s argument is that, by a kind of tragic irony, many lay Catholics may be willing to forego a clericalized priesthood for a substitutionary vibrant lay ministry; feminists may be willing to abandon the sacrificial nature of the Eucharist and hierarchy for gender equality; conservative bishops and priests, along with loyalist Catholics, may tend to eclipse the hierophanic vitality of the priesthood itself (content to live with celibate mere functionaries—what used to be called “Massing priests”) to hold on to male celibate exclusivity. The precious baby that gets thrown out with this bathwater is the Eucharist as a sacrifice, mediated—as are several of the other sacraments—only by a priesthood.

The shortage of priests leads to a proliferation of new communion services which are not the Mass—although they can be easily mistaken for one.

There is, argues S., an absolute necessity for a professional, hierarchical, ordained priesthood. Lay ministry can replace this sacerdotal core only up to a point. Therein lies the nub of the priest shortage which has already reached crisis proportions. By 2005, the number of U.S. priests will have declined 46 percent from 1966, while the number of Catholics will have expanded 65 percent in the same time interval. The shortage of priests in the Church is severe, chronic, worldwide, and growing. The average age of priests is rising rapidly, and questions arise about priestly overextension and burnout and equitable decisions about which parishes get priests.

S. predicts that a married clergy will emerge in the Catholic Church in the next generation—first as an exception, due to severe need. He predicts that celibate exclusivity for the priesthood will fall before male exclusivity for several reasons: Celibacy is more shallowly embedded, since it dates as a universal rule for only eight or—depending on how you measure its actual implementation—five centuries. Patriarchal exclusion of women in world religion dates from four millennia before Christ. Celibacy is more narrowly diffused. Among the world religions only Catholicism demands celibate exclusivity in its central functionaries. Celibacy is more deeply debated than questions of gender inclusion (a majority of American priests and people favor a married clergy), and no claims (unlike those about ordaining women) have ever been made that a married clergy is opposed to scriptural or deep theological grounds. Its grounding rests on pastoral or ascetical arguments. But people in the pews remain unpersuaded by the arguments for the necessity of compulsory celibacy.

S. plots shifts in world Catholicism that undercut the niche for recruitment of male celibate priests. He points to the personalized valorization of marriage as a different but equal avenue to holiness. Studies show that celibacy is the main obstacle to male young activists' deciding to become priests and the prime reason for nonretention of seminarians and the already ordained. In several chapters, S. looks at the sociological, formidable force of the conservative coalition in the Church, ranged around the pope, to retain the exclusive celibacy rule, but he argues that bishops and lower clergy see potent pastoral reasons to extend ordination to the married. In the end, compulsory celibacy and male dominance are obstacles to the deep universalism ingredient in Catholicism. Yet S. does not minimize the magnitude of these changes, as he insists throughout that to change the dominant form of Catholic ministry would be to change the entire organizational structure of the Roman Catholic Church. No wonder a conservative coalition balks at such changes.

Eberley, a pastoral associate in the Archdiocese of Seattle, tells in a faith-filled and prayerful way the winning story of his Catholic childhood and adult married life in Canada where he was a lay activist, founding Legion of Mary groups. Upon his wife's death, he sought for a time to become ordained but left the seminary to marry. Now he pleads that bishops appeal to Canon 1042 which allows the Holy See to grant dispensations to the rule of exclusive celibacy. S.'s study is a must read. E.'s plea is for

Catholic leaders to give us the married as well as the celibate diocesan priests we need.

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GERMAN IDEALISM: THE STRUGGLE AGAINST SUBJECTIVISM, 1781–1801. By Frederick C. Beiser. Cambridge: Harvard University, 2002. Pp. xvi + 726. \$61.50.

Beiser's important earlier studies—*The Fate of Reason* (1987) and *Enlightenment, Revolution, and Romanticism* (1992)—placed the trajectory of ideas, issues, and arguments of late 18th- and early 19th-century German philosophy and political thought within an illuminating account of their cultural and political contexts. In this work, B. shifts attention from that larger background and presents, in contrast, a closely focused analysis of the texts of six thinkers—Kant, Fichte, Hölderlin, Novalis, Schlegel, and Schelling—that bear upon “one specific theme: the meaning of idealism itself, and more specifically the reaction against subjectivism” (viii). The analysis is in service of a larger thesis that goes counter to a commonly accepted interpretation of German idealism as “essentially the culmination of the Cartesian tradition,” which is usually accompanied by “a seductively simple narrative” that makes it “the gradual and inevitable completion of Kant’s ‘Copernican Revolution’ ” (1–2). B. argues instead that it is “more accurate to say the exact opposite: that the development of German idealism is not the *culmination* but the *nemesis* of the Cartesian tradition” (3). He sees Kant marshaling against the truly subjectivist Cartesian “way of ideas” arguments that have within them the structural and normative elements that later provide the framework upon which his successors constructed their objective idealisms. On B.’s reading the trajectory of idealism thus moves from “the ‘subjective’ or ‘formal’ idealism of Kant and Fichte, according to which the transcendental subject is the source of the form but not the matter of experience” to an “‘objective’ or ‘absolute’ idealism . . . according to which the forms of experience are self-subsistent and transcend both the subject and object” (11).

For B., a variety of factors contribute to the subjectivist interpretation he seeks to counter. Among the most important has been “a failure [on the part of the subjectivist interpretation] to distinguish between two very different versions or forms of idealism” (6). In the first version, the ideal is indeed the subjective and stands as the mental or spiritual over against the physical or the material; in the second, it is objective and stands as the archetypal or normative over against the ectypal or the substantive. He notes that the idealists are not entirely blameless for such a misreading since they often did not themselves carefully distinguish these two forms. In consequence, an important part of B.’s corrective strategy is to untangle the interplay of these two forms within the texts he examines; this done, he argues that, when properly read, the line of development is “a progressive