

Review

Reviewed Work(s): *To Change the World. Christology and Cultural Criticism* by Rosemary Radford Ruether

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Nichols says in the introduction, "no neat answers". For me this is a strength rather than a weakness of the book. Too often in the past the answers have been quick and facile. Nowadays, we must often be content, in Rilke's phrase to "love the questions" and grow together, patiently and hopefully, in the direction of truth. For this process, Henri Bourgeois's book is very useful indeed and, even though the book is written out of the author's experience in France, it speaks meaningfully to all those who are concerned about the lack of vitality in the Church, and about the alarming growth in the number of those who, though baptised in infancy, show no signs of "becoming what they are".

OLIVER BRODERICK

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To Change the World. *Christology and Cultural Criticism.* Rosemary Radford Ruether. New York: Crossroad. 1983. Pp. 85. Price \$5.95.

This is a collection of five essays which were originally read at the Free University of Amsterdam in 1980. The opening essay, 'Jesus and the Revolutionaries: Political Theology and Biblical Hermeneutics', provides the premises for the arguments in the subsequent lectures. The key to her whole approach occurs in a statement on page 14: 'I would suggest that Jesus' vision of the kingdom was essentially this-worldly, social and political, and not eschatological . . . his sayings suggest that his view of the kingdom remains primarily in the prophetic tradition, a vision of a this-worldly era of peace and justice.' This one-sided understanding of the kingdom inevitably flaws her remaining chapters which discuss Latin American Liberation Theology, Jewish Christian Relations, Feminism and Ecology. She continues to over-emphasize the human potential for establishing the conditions of the kingdom of God.

However, the book is very provocative and stimulating. The author challenges many of our deep-rooted attitudes and prejudices. The biggest regret one might have in reading these essays is that Ms Ruether did not allow herself more space to deal with what are the most topical and controversial areas of modern theology.

EUGENE DUFFY

Dunboyne House, Maynooth

Lutheran Letters. Pier Paolo Pasolini. Translated by Stuart Hood. Raven Arts Press, Dublin. Pp. 129. IR£8.50.

Not too often do prophets pass by. I should think Pier Paolo Pasolini was one. A poet, journalist, novelist and film-maker of remarkable elegance, his sordid murder in 1975 in Rome was an ironic symptom of the disease he had for so long attempted to cry about in a Europe he saw fast slipping into decay. He was a great lover. His passion was for living, for God, for a new earth, for all the contradictions that shaped us. In latter years he was a man of rage. With biblical fury he railed against the death that was destroying all intelligible life in Italy. This series of essays is from articles he wrote in the months before he died.

As with greatness, he was a contradiction. He was at once a Roman