

cultivate a healthy epistemic humility, listen to others' experience, and regard the search for moral wisdom as a communal endeavor in which the valid insights of everyone are acknowledged.

Raphael Gallagher argues that the phrase "fundamental moral theology," which became popular after the demise of the neo-Thomist manuals of moral theology, has been marked by "confusion and contradiction." Gallagher then surveys the work of a number of European moral theologians to demonstrate the lack of consensus on the meaning, purpose, and function of fundamental moral theology. Gallagher concludes by outlining the historical development of Curran's fundamental moral theology, indicating how it would benefit by incorporating certain ideas from European moral theologians.

Bryan Massingale describes Curran as a "churchman" who "manifests abiding optimism" in his church's moral tradition and its relevance to all people of good will. As such, Curran is rightly understood as a revisionist who accepts the core claims of his moral tradition and prefers to reinterpret certain language, categories, and methods of analysis instead of rejecting them outright. Massingale, however, doubts whether Curran's revisionism is warranted, when the experience of many younger moral theologians with the church is one of discomfort, estrangement, and a "deep ambiguity" about its moral heritage. Given the "systemic distortions, unconscious biases, and unacknowledged collusions with human evil in the Catholic ethical tradition," Massingale recommends that Curran's brand of revisionism should be rejected in favor of a more radical posture that is willing to critique—and possibly reject—longstanding ideas and concepts that are taken for granted in contemporary moral theology.

Lack of commentary on the remaining essays is due only to space limitations, not to lack of quality. The editors should be commended for bringing together this group of renowned scholars to evaluate the work of Curran, who for the past forty years has been one of the most productive and esteemed American Catholic moral theologians. Without exception, the essays are insightful and fair, and most assess Curran's contribution to their respective fields thoroughly. The volume is a must read for any serious student in Catholic moral theology and a fitting tribute to a man who has done much for the discipline.

MARK GRAHAM

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Notes on the Holiness of God

By David Willis

Grand Rapids, Eerdmans, 2002. 179 pp. \$20.00.

In the introduction to this rich and wise set of reflections on the doctrine of God, David Willis, professor of systematic theology emeritus at Prince-

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