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soned Catholic educators in a variety of ways. It is well worth reading and adding to one's library and will prove a valuable reference and tool for many years to come.

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THE EXERCISE OF THE PRIMACY: CONTINUING THE DIALOGUE

EDITED BY PHYLLIS ZAGANO AND TERRENCE W. TILLEY.
CROSSROAD PUBLISHING CO., 1998.

Reviewed by Robert Burns, O.P.

The Exercise of the Primacy is a fascinating study. The cornerstone of the book is the lecture presented at Oxford University on June 29, 1996, by John R. Quinn, the retired Archbishop of San Francisco. The lecture, titled "The Exercise of Primacy and the Costly Call to Unity," is Archbishop Quinn's response to Pope John Paul II's encyclical, *Ut Unum Sint* (That All May Be One). In San Francisco on November 22, 1997, the Roman Catholic Study Group of the American Academy of Religion hosted a dialogue between scholars and Quinn on his Oxford lecture. This volume presents the responses and comments of five scholars, Quinn's response to the scholars and final comments by the editors, Phyllis Zagano and Terrence W. Tilley, on both the topic and the project.

Quinn's lecture is a caring response to *Ut Unum Sint*. In his encyclical Pope John Paul cites his remarks to the Patriarch of Constantinople: "I insistently pray the Holy Spirit to shine his light upon us, enlightening all the Pastors and theologians of our Churches that we may seek—together of course—the forms in which this ministry (of Peter) may accomplish a service of love recognized by all concerned." Then the Pope issues this challenge:

This is an immense task, which we cannot refuse and which I cannot carry out by myself. Could not the real but imperfect communion existing between us persuade the Church leaders and their theologians to engage with me in a patient and fraternal dialogue in which, leaving useless controversies behind, we could listen to one another, keeping before us only the will of Christ for his Church...?

The object of the dialogue as the Pope describes it, is "...to find a way of exercising the primacy, which while in no way renouncing what is essential to its mission, is nonetheless open to a new situation." Quinn notes that the

Pope, in apostolic discernment, sees that there must be new forms of exercising the primacy as the Church approaches the threshold of a new millennium and he proceeds to offer several suggestions as to how this might be accomplished. He calls for structural reforms which will insure collegiality with the bishops of the world, which at present does not exist in the fullest sense since bishops continue as merely passive recipients of papal directives and initiatives. He goes on to call for a major structural reform of the Curia and of the Synod of Bishops and suggests how this might be accomplished. He also suggests that the time has come for some modifications in the procedures for the appointment of bishops as well as the employment of the principles of subsidiarity at all levels of Church life. Quinn concludes by calling for the primacy to be exercised according to the ecclesial model of Church governance whose primary concern is communion and "therefore discernment in faith of the diversity of gifts and works of the Spirit" rather than the political model whose primary concern "is order and therefore control."

The responses to Quinn's lecture are excellent. R. Scott Appleby (Notre Dame) brings the perspective of a historian of American Catholicism to the discussion. He examines the present tensions with regard to papal primacy in light of the modernist-integralist divisions early in the present century and asks whether we are retracing that unhappy path again.

Elizabeth A. Johnson, C.S.J. (Fordham), shows the importance of critical constructive feminist theology for reflecting on the authority in the Church. She asks the Pope to listen to women as a way of beginning to resolve the tension between "ecclesial" and "political" modes of exercising authority in the Church.

John F. Kane (Regis) affirms Pope John Paul II's diagnosis of the crisis of authority but seeks a solution other than the Vatican's authoritarian "hard-line" approach. He calls for a renewal which would develop a theology that holds both collegiality and primacy together, rather than a theology of practice that makes collegiality or primacy the governing norm.

Thomas P. Rausch, S.J. (Loyola Marymount), explores the issues of needed structural reform raised by Archbishop Quinn, especially the issue of how the principle of subsidiarity can be of practical use in the Church. He points out that the new situation the Pope sees at the beginning of the third millennium may be the kairotic moment for reform, not just for the well-being of the Catholic Church itself, but also for the Christian unity that so many desire.

Wendy M. Wright (Creighton) brings the perspective of spirituality to the discussion. She brings out what is ultimately the most important point in the analysis of primacy and Christian unity: the will of God and true spiritual discernment.

As is noted by the editors in the afterword, while the dialogue presented

in this volume does not include Pope John Paul II, its participants are able, patient, and cordial. They focus on issues and avoid polemic. They do not seek to open old wounds, obscure embarrassing facts, or forge consensus where none exists. Each seeks to discern, in difficult circumstances, the will of God for the Church. The editors rightly observe that the conflicts between the primate and the episcopate are ongoing. It is unwarranted to believe that there ever was perfect harmony—or that there ever will be perfect harmony in the Church before the eschaton. The practice and the doctrine of the primacy will continue to evolve. The real question is how the Petrine ministry can be exercised in the present situation to fulfill the essential work of the Church. This volume is a wonderful contribution to the dialogue on this subject which is so critical at this moment in Church history.

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