

moral imperatives so distinctive on revealed grounds so astounding that they could make no easy sense to outsiders. Only the heroic witness of a consistent discipleship might engage outsiders: by fascination, repugnance, wonder, and sometimes faith, and then an understanding of its moral outcomes. In this (less compliant) mode faithful Christians might offer a provocative moral challenge to the world. On Hauerwas' likely view of it, Curran would be so anxious to frame his moral inquiry in terms congenial to the broadest possible cultural audience that he could not help but inhale the *Zeitgeist* whole.

One cannot entirely avoid the irony that the astringent Southern Baptist Hauerwas is read attentively by critical audiences of every church and none, while Curran's presuppositions, concerns, and even vocabulary confine his arguments so intramurally to a (non-'big') Catholic audience.

Also paradoxical is the fact that Curran, the Catholic priest, treats Pope John Paul II, especially in *Veritatis Splendor*, his *ex professo* work on Curran's subject and associates, as his Nemesis (the Pope outranks God, Jesus, and even Aquinas in length of index citations). Curran sees the Pope as caught in a moral approach fixated on negative categorical imperatives, a legal thought-model, a penchant for solemn and absolute prohibitions and immutable norms that do not allow for historical accommodation to new insights from human experience. Thus the Pope, by demanding a deference of mind and will to his imperatives, is provoking all this tension and conflict in the Catholic flock.

Meanwhile Hauerwas, the Methodist layman, with much respect for the Catholic Church and little for the church catholic, says this of *Veritatis Splendor*: 'Those who are satisfied with current political and social arrangements in the West, or who contend that some tinkering will set them right, will be inclined to find the Pope's perspective classical and quaint, perhaps even rigid and unyielding. Those of a more radical bent, on the other hand, may well recognize here a voice clearly and unequivocally on the side of human dignity and one which offers the figure of Jesus as a compelling ideal and a compassionate guide along the way.'

James Tunstead Burtchaell  
Berkeley, Calif.

*Agape, Eros, Gender: Towards a Pauline Sexual Ethic*, by Francis Watson.  
Cambridge: Cambridge University Press, 2000. 268 pp. hb. £37.50.  
ISBN 0-521-66263-X.

**W**hat is to be done about patriarchy and the exclusion of women from public space? How are we to understand sexual desire?

# Agape Eros Gender

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## **Table of Contents Agape Eros Gender**

1. Understanding the eBook Agape Eros Gender
  - The Rise of Digital Reading Agape Eros Gender
  - Advantages of eBooks Over Traditional Books
2. Identifying Agape Eros Gender
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Agape Eros Gender
  - User-Friendly Interface
4. Exploring eBook Recommendations from Agape Eros Gender
  - Personalized Recommendations
  - Agape Eros Gender User Reviews and Ratings
  - Agape Eros Gender and Bestseller Lists
5. Accessing Agape Eros Gender Free and Paid eBooks
  - Agape Eros Gender Public Domain eBooks

- Agape Eros Gender eBook Subscription Services
- Agape Eros Gender Budget-Friendly Options
- 6. Navigating Agape Eros Gender eBook Formats
  - ePub, PDF, MOBI, and More
  - Agape Eros Gender Compatibility with Devices
  - Agape Eros Gender Enhanced eBook Features
- 7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Agape Eros Gender
  - Highlighting and Note-Taking Agape Eros Gender
  - Interactive Elements Agape Eros Gender
- 8. Staying Engaged with Agape Eros Gender
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Agape Eros Gender
- 9. Balancing eBooks and Physical Books Agape Eros Gender
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Agape Eros Gender
- 10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
- 11. Cultivating a Reading Routine Agape Eros Gender
  - Setting Reading Goals Agape Eros Gender
  - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Agape Eros Gender
  - Fact-Checking eBook Content of Agape Eros Gender
  - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development
  - Exploring Educational eBooks

## 14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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