

the counter-reformation” (207). Though D. qualifies his use of “invented” and is right to draw attention to the long-neglected contributions of the church at Trent, this claim for the contribution made by the Marian church seems a stretch in light of the many other phenomena that shaped the Counter-Reformation.

With this book D. continues the trajectory of much of his work on the English Reformation: challenging the traditional claims of Whiggish historiography and demonstrating the vibrancy of Catholic faith and practice under the Tudors. He effectively rehabilitates the Marian regime as more intellectually minded, pastorally sensitive, and forward-looking than stereotypes suggest—and also as an object for additional research. It is difficult to read these pages and not wonder, on account of its poor reputation, how many interesting studies of the Marian church have gone unwritten. The book is well documented and attractively presented, with a series of full-color plates that illustrate D.’s characteristically lively writing. It marks an important turn in the study of one of England’s most maligned monarchs.

*Fordham University, New York*

J. PATRICK HORNBECK II

MOVEMENT OR MOMENT?: ASSESSING LIBERATION THEOLOGY FORTY YEARS AFTER MEDELLÍN. Edited by Patrick Claffey and Joe Egan. New York: Oxford University: 2009. Pp. 268. \$56.95.

Is liberation theology dead or alive? In 2008, Dublin’s Milltown Institute invited theologians to a colloquium in which they addressed the status of liberation theology on a global scale—in Latin America, Africa, and Asia. This book, an integrated collection of ten essays, is the outcome of the colloquium. It commemorates the 40th anniversary of the Second General Conference of Latin American Bishops (CELAM II) convened in Medellín, Colombia, where the bishops applied the teachings of the Second Vatican Council to the people of Latin American. Their addresses and documents encouraged priests, theologians, and lay leaders to read the signs of the times in light of the gospel, transform unjust structures, work in solidarity with the poor, and liberate the oppressed.

Forty years later the theologians gathered at Milltown were to investigate how contemporary ecclesial and secular developments had affected the new theology that the Medellín conference had christened. Each author was asked to respond to the question whether liberation theology “is a significant theological and ecclesial movement or merely a moment whose time has passed.” Although a few authors say it was a moment to address the misery of the poor and oppressed (one calls it a “kairos” moment), most say it was as well a movement, while one refers to it as a legacy that continues to influence the church and Catholic social teaching. The respondents also assessed the strengths and weaknesses of liberation theology and suggested the direction toward which it appears to be going.

The strengths of liberation theology include (1) its call to commit to the poor; (2) a methodology that insists on doing a social analysis followed by a theological reflection that leads to action; and (3) an epistemology that recognizes and draws upon the struggles of the poor as a special place of God's revelation. Delving further, the authors point out how liberation theologians initially failed to consider that the poor and oppressed included not only the economically poor but also women, blacks, and other marginalized groups. First generation liberation theologians, for example, failed to critically analyze false assumptions about women found in both the Bible and everyday life.

James Corkery carefully assesses a theological disagreement between Cardinal Joseph Ratzinger and Gustavo Gutiérrez. The latter has written that God's reign permeates every dimension of human existence—the political, the human, and the spiritual. Ratzinger, then head of the Congregation for the Doctrine of the Faith, charged that Gutiérrez too closely linked liberation of the human being and growth of the reign of God; that is, he confused liberation with salvation. While representing both sides of the issue fairly, Corkery presents data from Gutiérrez's writings that clarify what he actually said and that show Ratzinger's critique was inaccurate.

The authors explain the method of this theology and demonstrate a broad knowledge of its development and its many crises. They are correct, for example, in recognizing that Marxism played a far smaller role in liberation theology than the critics have alleged. They rightly argue that the category of the oppressed needed to be broadened so as to include cultural diversity, religious pluralism, issues of gender, and sexual orientation as important issues in identifying and liberating the victims of oppression. Given the vastly different contexts of the liberation theologies in nations within the continents of Latin America, Asia, and Africa, as well as the feminist theologies that are developing within those nations, the authors have helpfully pointed out differences and similarities.

The book has a few limitations. Although the editors invited scholars to address the status of liberation theology to mark CELAM II's 40th anniversary, relatively few say much about the content of the CELAM conference itself. In fact, the bishops presented many new ideas that guided the movement. Moreover, they applied and even advanced the principles and concepts of Vatican II. For example, whereas the council called merely for renewing the temporal order, the bishops at Medellín spoke of transforming deficient and sinful social structures within that order, which in large part had brought about "institutionalized violence."

The essay on African Liberation Theology, while insightful, struck me as overly complex. And although many of the contributors made abundant use of first-generation theologians, none of these pioneers was invited to author a chapter; a response from a theologian, such as Gutiérrez, would have provided further insight into the direction liberation theology might take.

This book would enrich an upper-division course or graduate seminar in liberation theology. It presupposes and builds on a solid knowledge of liberation theology and on the contexts within three continents.

*John Carroll University, Cleveland*

THOMAS L. SCHUBECK, S.J.

REDEEMING THE ENLIGHTENMENT: CHRISTIANITY AND THE LIBERAL VIRTUES. By Bruce K. Ward. Radical Traditions. Grand Rapids: Eerdmans, 2010. Pp. xiv + 230. \$26.

Ward's ambitious, fascinating book details a "three-cornered struggle" (195) within modernity over four virtues: equality, authenticity, tolerance, and compassion. His intent is "neither to reject nor to reclaim the Enlightenment project, but to see how it might be redeemed" through "a recollective rethinking of the inner connection between the Christian tradition and the moral aspirations of the Enlightenment" (2). W. sees a "full-blown contemporary crisis of liberal humanism" based on the "lack of theoretical foundation" for its deepest moral beliefs (17). Yet he "resists" the "generally dismissive view" (26) found in many Enlightenment critics, favoring instead projects, like those of Charles Taylor and Jeffrey Stout, that strive "to encompass" the "glittering parody" that the Enlightenment ideals present (25). He practices "immanent critique in dialogue" rather than rejection, aiming to demonstrate that Christianity rightly understood can "out-Enlightenment" the Enlightenment, that is, that Christianity can provide a better account of the Enlightenment's moral ideals than can the Enlightenment itself. By doing so, Christianity can also come to understand itself better, for the context of the Enlightenment is "the failure of historic Christianity to enact its own teaching" (194).

W. focuses on three key figures (his "three corners") in dialogue: Rousseau, Nietzsche, and Dostoevsky. A chapter is devoted to each of the four liberal virtues, with Rousseau providing a humanistic account, Nietzsche undermining it, and Dostoevsky redeeming it. Other thinkers provide helpful supplementation—for example, Martha Nussbaum becomes a contemporary Rousseauian defender of compassion. By choosing Rousseau and offering rich and appreciative readings of him, W. makes it impossible to deny the real moral earnestness of liberal aspirations. If secular liberalism sometimes aspires to Rousseau, however, W. shows that without Christianity such liberals are subject to Nietzschean critique and the slow slide into nihilism. Yet Nietzsche plays a second role here: showing the inadequacy of the antecedent Christianity. W. agrees that "the Enlightenment critique of revealed religion" has "significant validity" (54). Something else is needed.

W.'s extensive and beneficial readings of Dostoevsky play this role, both "redeeming" the Enlightenment from its limitations and also recovering its insights for a renewed, authentic Christianity. Three themes pattern the exposition of this Christianity: (1) the refusal to make love a matter of external divine command, in favor of a "retrieval of the natural" (69) or "integral wisdom" (154); (2) the importance of the Girardian interpretation