

after a meteoric rise and fall from grace at the king's court in the wake of the Seven Years' War, and accelerated by Voltaire's complicated relations with Frederick and with the young abbé. Although later reconciled with his church (1754), de Prades never got over the unjust treatment he had received and was never able to return to France. Moreover, the scandal of de Prades intimidated the Jesuits so much that they sharply curtailed their more open-minded engagement with the Enlightenment project, preferring instead to favor aspects of it while rather hypocritically pursuing both the Encyclopedia project and the Jansenists with renewed vigor—a position that became politically untenable as the later 18th century progressed. In this way, the Jansenist Catholic Enlightenment marked as its first victory the expulsion of the Jesuit order from France, which was one indirect cause of the radicalization of the Enlightenment in France before the Revolution.

B.'s elegantly written book is to date the most definitive account of a tremendously important theological battle that occurred in Enlightenment Europe, and it evokes thought-provoking reflections on more recent events. He clearly presents the ecclesiastical setting of 18th-century France, guides us safely through complex and highly intricate theological quarrels, and shows their connection to wider trends in the scholarship of the transnational Enlightenment, the radicalization of Enlightenment, the Catholic Enlightenment, and the history of pre-Revolutionary France. B. argues convincingly that the affair of Abbé de Prades was crucial, not only for French Catholicism but also for the fate of the French Catholic Enlightenment. This book is a must read for historians and theologians alike.

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EDUCATING FOR FAITH AND JUSTICE: CATHOLIC HIGHER EDUCATION TODAY. By Thomas P. Rausch, S.J. Collegeville, Minn.: Liturgical, 2010. Pp. xiv + 165; \$19.95.

For Thomas Rausch the Catholic university is to be, more generally, at the service of faith and, more specifically, an agent that enables the next generation to come to a personal encounter with the living God as revealed in Jesus Christ. In defense of this position, R. presents two sets of well-written essays that can be read independently of the other. Section 1 is written by R.; section 2, by guest authors.

In his own first two chapters, R. meticulously traces the development of the Catholic university from its medieval roots, highlighting the developmental role of philosophy and theology. He eventually states that Vatican II and its aftermath introduced significant challenges to long-dominant understandings of the mission and identity of the university—challenges that are still being worked out. Theology, for example, once the locus of Catholic identity, has been profoundly affected by clericalization, professionalization, and laicization. The discipline has moved from a pastoral and wisdom focus toward a more critical and interpretative focus, prompting greater faculty and even administration loyalty to the

academy than to the church. R. sees this as problematic for the faith development and pastoral needs of students and also for the mission and identity of the university.

In chapter 3 on faith and development, R. presents an excellent overview of the mission of the José Simeón Cañas University of Central America (UCA) in El Salvador. He profoundly admires the witness of the UCA Jesuits, but his admiration comes with the caveat that the situation of U.S. Catholic universities today is very different from UCA's. R. points to UCA theology courses that are taught within the context of poverty and that engage students in service and service learning as expressions of solidarity and as examples of UCA's influence on U.S. Catholic universities. In highlighting these, however, R. may be expecting so little of our universities that he could do a disservice to the witness of the UCA martyrs. It was not its service requirements that distinguished UCA's witness or that cost the Jesuits their lives. As R. correctly observes, UCA sought to be a critical conscience in Salvadoran society and set itself to the practical task of building the kingdom of God. Are our universities not to be held to the same standard? It would have been helpful if R. had entertained this question; this is a discussion that needs to take place in our universities.

Each essay in section 2 contributes solidly to the literature on experiential learning. I especially appreciate Stephen Pope's analysis of Boston College's eight-day immersion trip to El Salvador. His measured and nuanced case for immersion experiences is refreshing. Pope carefully and convincingly argues that the experiential paves the way for intellectual inquiry; is a stimulus to learning; provokes significant social, moral, and spiritual transformation; and is instrumental in generating solidarity. Yet, while each author here attests to the power of experiential learning, only a minority of students can or will take advantage of such immersion programs. The tougher issue, unaddressed here, is how to educate the vast majority more effectively.

This book is important for administrators concerned about questions of Catholic identity, for theology and religious studies faculty as they rethink the direction of their departments, and for faculty engaged in and in defense of experiential learning. While R. does not raise the critical questions for us here, by laying the ground so carefully he gives us a basis for discussion, analysis, and decision.

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SUZANNE C. TOTON

SURNATUREL: A CONTROVERSY AT THE HEART OF TWENTIETH-CENTURY THOMISTIC THOUGHT. Edited by Serge-Thomas Bonino, O.P. Translated from the French by Robert Williams. Translation revised by Matthew Levering. Faith and Reason. Ave Maria, Fla.: Sapientia, 2009. Pp. xiii + 349. \$32.95.

This volume consists of Bonino's introduction and 15 essays by the editors of the *Revue thomiste* and members of the Dominican Institut