

A. clearly notes. Such moments of broad brushstrokes might be an understandable price to pay in exchange for the scope of the book and the abundance of authors considered.

Also at times A. seems to resist Rahner's unapologetic stance as a Christian theologian. She remarks, with some censure, upon his "stringently theological framework" (21) and his use of a "stringently Christian theological basis" (140) for ethics. I agree that Rahner's work is thoroughly theological and resoundingly Christian (some readers who emphasize his philosophy hold this in doubt). Yet I do not wish for Rahner to move beyond his own location in order to better engage issues of postcolonial theory and globalization that are vital to our era. That work is ours to do and A., in the constructive postcolonial theology of this book, is doing it extremely well.

Yale University, New Haven, Conn.

SHANNON CRAIGO-SNELL

THE CHURCH: THE EVOLUTION OF CATHOLICISM. By Richard P. McBrien. New York: HarperOne, 2008. Pp. xxviii + 476. \$29.99; \$17.99.

This one-volume, historically based theology of the Catholic Church is addressed to several audiences, including the interested nonspecialist, the student, and the theologian. McBrien displays throughout a gift for clarity and an organizational wizardry that enable him to credibly engage these levels all at the same time. Rare is the scholar who can so ably manage such an immense task.

As a textbook in ecclesiology, this work provides the ecumenical, scriptural, and historical context for the study of Vatican II in itself and as it impacts ecclesiology today. Four chapters lay out this context. Then, a central chapter devoted to the council is followed by two chapters tracing contemporary theological trajectories and a final chapter that looks to the future. Vatican II gives the book its thematic unity and focus. Even the early contextual and historical chapters proceed by frequent comparisons of ideas and positions with those that would later emerge in the conciliar documents. Many topics are mentioned only briefly, as is characteristic of a survey text. The book achieves a kind of depth, however, through the consistency of its narrative, the trenchant judgment evident in many of its claims, and its ample footnotes and bibliography.

On the scholarly level, the book achieves another kind of depth in that it serves as an alternative to the ecclesiological works of Roger Haight. M. and Haight hold many similar positions and share many ideological opponents. Yet M. is critical of Haight's transdenominational ecclesiology as an approach ungrounded in a concrete historical community and as a project impossible to achieve adequately by a single author even in a multivolume work. Here M. offers a work both centered in Roman Catholic tradition and ecumenically open. It argues by illustration that one does not have to move to a transdenominational position to lend support to a progressive and ecumenical trajectory from Vatican II, through the present, and

toward the future; one can do so more coherently and effectively as a Roman Catholic articulating the best of Roman Catholic tradition. The only book that comes close to what M. is doing is Bernard Prusak's *The Church Unfinished: Ecclesiology through the Centuries* (2004), which is similarly organized historically, though without the simultaneous systematic breadth.

M.'s Catholic instincts lead him to emphasize that Christianity in its origins has ecclesial dimensions that are liturgical, authoritative, and dogmatic. Throughout the volume, his ideological opponents, beginning with the gnostics, represent for him some form of what he consistently labels "sectarianism." In one long footnote (387–88), he uses this label to engage in a dismissive assessment of the work of Stanley Hauerwas and his students, especially Hauerwas's Catholic students. This attack stands in contrast to the even-handed tone generally maintained throughout the book, with the only other notable exception being a harangue launched against Avery Dulles for a 2000 article in *America* arguing that the modern centralization of authority in the papacy has had its good sides (307–12).

M. presents his own positions as "critical" and "rational," and the positions of those who disagree with him as "pre-critical" and "pre-Vatican II." He portrays the founding editorial board of *Communio* as having an affinity with the defeated minority at Vatican II without acknowledging their own claim that they embrace the council while they offer alternative interpretations of its teaching and significance. Those whom M. dismisses as sectarian or retrograde are often those who take a different approach concerning the engagement of the Church with the world. He might do better to engage in respectful conversation the voices of those who take a critical stance attentive to the dialectic of Enlightenment thought or those who see the rapid disappearance of Christian subcultures as calling for new strategies of community formation and cultural resistance.

Despite what I consider to be this one flaw in his treatment of those with whom he disagrees, the book stands as the only current single-volume, comprehensive text in Catholic ecclesiology. With its intricate organization, clear exposition, and consistently argued narrative, it makes a serious and valuable contribution such as could only have been produced by one of the leading experts in the field.

University of Dayton, Ohio

DENNIS M. DOYLE

THE TRINITY AND AN ENTANGLED WORLD. Edited by John C. Polkinghorne. Grand Rapids, Mich.: Eerdmans, 2010. Pp. xi + 215. \$30.

Thirteen authors contribute to this attempt to connect science with metascience, more specifically physics with a version of trinitarian theology. Three are especially seminal for the direction the volume takes. John Polkinghorne (the reason for the book's unique confection) is interested in connecting the intrinsic relationality that physicists are uncovering in the material universe with the relational ontology theologians are seeing in the intratrinitarian relations between Father, Son, and Spirit. John Zizioulas,