

it. The historical reality of Jesus is “the fullest revelation of the Christian God” (302) that includes not only his historical life but also his continuing impact on history. Jesus is “the defining sign of the Word made flesh,” so that his saving historical reality is correlated with crucified people everywhere (307–8). For Sobrino, we gain access to the Christ of faith by reenacting the practice of Jesus: “The most historical aspect of Jesus is his practice, and . . . the spirit with which he engaged in it, and . . . imbued it” (317). The encounter with the risen Jesus is an event perceived in history that demands a response (324) in the Latin American context as “a *praxis of love* that takes the crucified people down from the cross” (328, emphasis original). This finally is “an act proper to God Himself” (333–35, citing Rahner), a work of the Trinity.

In the final analysis, the book is about a “Christological spirituality” that recognizes Jesus in the crucified people of El Salvador (345–46). It offers a dynamic vision of a different kind of university, but “in a university manner.” Ellacuría engaged the reality of civil society on all levels, as was the case with the national debate of 1988 (172–74) and his attempted dialogue with President Alfredo Cristiani (349–50). The focus on the poor cannot mean the exclusion of those with power and authority. To be effective, conversion to gospel values must occur on all levels of society and with each person in his or her concrete situation.

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Francis: A New World Pope. By Michel Cool. Translated from the French by Regan Kramer. Grand Rapids, MI: Eerdmans, 2013. Pp. viii + 120. \$14.

Pope Francis: Untying the Knots. By Paul Valley. New York: Bloomsbury, 2013. Pp. xii + 227. \$20.95.

Since his election on March 13, 2013, Pope Francis has become an international phenomenon. Inaugurated as the first non-European pope in 13 centuries, the first pope from the Southern hemisphere, the first Jesuit pope, and the first pope from the Americas, the election of Francis has been considered a “historic choice,” a “radical break with the past” that points toward a new chapter in the history of the Church. Much has been uncovered about Francis’s past. And much has been publicized about the first year and a half of his pontificate. Of particular significance is how Jorge Mario Bergoglio’s perception as an “authoritarian conservative” to becoming “a pope for the poor” remains a critical point of interest in studying how the papacy of Pope Francis will form and guide the Church. The combined reading of Cool’s and Valley’s works offers an intriguing perspective into these studies.

“In the middle, there is a whole journey,” admitted Cardinal Bergoglio in *Pope Francis: Untying the Knots* (129). As the title suggests, V.’s work goes back and “unties the knots” of some of the twists and turns of Bergoglio’s past intellectual and spiritual journey. Relying on personal interviews and testimonies of a long list of

church leaders, theologians, scholars, friends and foes, Jesuits and non-Jesuits, the book provides gripping insights into the events of Bergoglio's life (after which each chapter title is named) and how each event transformed him. V.'s detailed information offers unique insights into what happened within Bergoglio's soul. While V.'s perspective is stimulating and convincing, the authenticity of his unpublished sources remains debatable. In addition, toward the end of the book, some of his quotations become repetitive. Despite these shortcomings, the book has successfully unraveled some points of contention surrounding Francis's past.

Unlike V., C.'s work studies the papacy of Pope Francis in its most recent history. The juxtaposition of Francis's character and the "Ten Pressing Matters" that challenge his papacy forms chapters 1 and 2 respectively. Chapter 3 enlists a few of Francis's speeches and writings as former Jesuit provincial, as former archbishop of Buenos Aires, and as newly elected pope. Chapter 4 presents various reactions expressed from around the world at the papal election that projected Francis to be "The Pope We Have Been Waiting For." C.'s attempt to present Francis as "A New World Pope," as the subtitle of his work indicates, is commendable. However, due to limited space and sources, C.'s work oversimplifies the challenges Francis has to deal with, given the intricacy of Vatican bureaucracy and the complexity of world politics. Drawing upon a few selective quotes, his claims sound presumptuous. Despite these, the book serves as a good and quick reading into the papacy of Pope Francis.

Given the length and the scope of each author's investigation, the two books accomplish their purpose of allowing readers a deeper appreciation for who Francis was, how he came to be pope, and the trajectory of his papacy, so that they might join him on the journey toward hope and mercy.

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Theology as Science in Nineteenth-Century Germany. By Johannes Zachhuber. *Changing Paradigms in Historical and Systematic Theology.* Oxford: Oxford University, 2013. Pp. xiv + 318. \$150.

Faith and science have historically been seen as being at odds, and no one seems to have resolved this fundamental tension. Zachhuber does not seek to resolve but to understand the tension. This is not a methodological question but a historical one; it concerns the notion of Christianity as an absolute faith and the idea of its history as a human science. Z. does not begin at 1800, nor does he end with 1900; rather, he starts in the 1830s and ends at the first decade of the 20th century. He focuses primarily on two "schools": the earlier one at Tübingen under F. C. Baur, and the later one at Göttingen led by Albert Ritschl. Z.'s narrative runs first from Baur to David Friedrich Strauss to Eduard Zeller, and second from Ritschl to Julius Kaftan to Ernst Troeltsch. Z. explains well the tensions in Baur's theology, the impact of Strauss's *Leben Jesu*, and the differences between Baur's conceptions of history and theology and those of Ritschl.