

After an analysis of historiography and Jewish existential thought, S.'s answer to the complexities of messianism is that the Chosen People should strive for social justice.

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WOMEN AND THE VATICAN: AN EXPLORATION OF OFFICIAL DOCUMENTS.
By Ivy A. Helman. Maryknoll, NY: Orbis, 2012. Pp. x + 262. \$35.

Much of the discussion of feminist theology and magisterial teaching on women focuses on a particular issue, such as sexual ethics or the ordination of women to the priesthood. Helman provides instead a broad overview of the subject that will assist readers just entering the conversation and will provide a larger perspective to those concerned primarily with one issue.

H. outlines the development of the Vatican's theology of women by decades from 1960 to 2011, arguing that the clarification of the magisterial thinking on women is prompted by feminism, which the magisterial theology supports in some ways and critiques in others. An introduction discusses the different waves of feminism and intrafeminist discussion, as well as sketches pre-1960 church teaching. Each chapter introduces the documents of a given decade, concluding with excerpts or full texts of those H. considers most significant. The conclusion synthetically examines the theology of women emerging from these developments.

H. highlights the main themes of marriage, sexuality, dignity and human rights, service, and gender complementarity as they arise over the decades, while resolutely maintaining a broad vision of the emerging theology of women as a whole. These themes are contextualized with reference to historical, cultural, and theoretical shifts in feminism and women's legal rights and opportunities, such as the 1973 *Roe v. Wade* decision and the concept of gender as a social construction in the 1990s and 2000s. In addition, tangential theological themes such as the Roman Catholic Church's attitude toward scientific and technological developments are introduced when needed and treated briefly and effectively. In the conclusion, H. summarizes magisterial teaching on the definition of femininity and womanhood, as well as what the Vatican deems necessary for women to be fulfilled in family, church, and society.

The unitive treatment of these themes as they contribute gradually to a general theology of the nature of women and their needs is significant, as is the identification of the most essential documents and their historically contextualized presentation. Nonetheless, H.'s greatest achievement is her tone, which, by its studied neutrality and nuance, grants access to readers across the spectrum of feminism and ecclesial politics. She acknowledges the substantial agreements between various feminist positions and Vatican

positions as well as the critiques leveled by magisterial documents against cultural engagement with certain forms of feminist thought and those leveled against the Vatican theology by feminism. This is exemplified in the section of the conclusion treating the reception of this theology: H. lays out the significance of the reception of authoritative church teaching according to Roman Catholic theology, then briefly treats supporting and dissenting voices.

H. offers a word on authority in the introductory material to those documents that seem to claim infallibility by internal evidence or have been declared infallible by another document. A note on the different genres and rhetorical styles of a few of the documents would have been equally helpful; it is difficult to determine whether the responsibility to reform the church and save humanity from destructive violence embedded in Pope Paul VI's 1965 "Address to Women" represents an exhortative rhetoric common to other special addresses or is unusual in its scope (26).

H.'s work unites a comprehensive treatment of feminist questions in Vatican documents with an effective anthology of those documents. It will of course be of most interest to those who are invested in intra-Catholic dialogue or Catholic engagement with contemporary cultural developments, but it may invite those more broadly interested in feminist theology to the overview of the development of Catholic magisterial teaching on women.

The text is accessible enough to accommodate both readers who know a great deal of magisterial teaching but very little about feminism and its history, as well as readers who are versed in feminist theory but know little about the scope of magisterial teaching on women. A carefully selected bibliography and a section clearly marked "further reading" both for and against the official Vatican theology of women will lead readers more deeply into the questions at stake. This resource has enriched the dialogue on the Catholic magisterial theology of women by making it broadly and comprehensively available and by inviting readers into a more civil and critical conversation.

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RELIGIOUS PLURALISM AND THE MODERN WORLD: AN ONGOING ENGAGEMENT WITH JOHN HICK. Edited by Sharada Sugirtharajah. New York: Palgrave Macmillan, 2012. Pp. xiv + 269. \$85; \$65.

This collaborative volume is a second Festschrift for John Hick published on the occasion of his 90th birthday. Much in the world has changed since the first Hick Festschrift was published 13 years ago, not the least of which are the additional seven books Hick himself has written. The present