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that departs the mind returns to its tenancy." Why should this be? Because "mortal and immortal may not share the same home" (80).

Since L. spends much time in the book on the subject of glossolalia, I presume it must have something of the ecstatic about it. His analysis of glossolalia ends up where St. Paul did—preferring intelligibility to unintelligibility, and interpretation of tongues over tongues themselves, and inspired interpretation of Scripture over one that is simply textual.

Whether English translators are translating the Hebrew term for spirit or breath, *ruach*, or the Greek word for it, *pneuma*, they must decide whether to capitalize the term or leave it lower case. The same word in one context can convey the spirit that is in all human beings, or it can mean the special endowment of the Spirit. And in many cases it is not clear which sense is meant. In the initial text, another quandary faces the translator because the original texts do not have a definite article. So is it "she was filled with holy spirit" or "*the* Holy Spirit"? The difference is significant, both anthropologically and theologically.

L. believes the presence of the Spirit is coextensive with human birth, not something adventitious and reserved only for the few, or for special charismatic types. "The spirit that people receive from birth is no less divine or holy than the spirit they receive from charismatic endowments" (20). In this distinction he is inspired by or beholden to Frank Macchia's thesis about the "issue of subsequence," which Pentecostals use to give themselves a special identity that produces wonders rather than learning and virtue.

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From Enemy to Brother: The Revolution in Catholic Teaching on the Jews, 1933–1965. By John Connelly. Cambridge, MA: Harvard University, 2012. Pp. 376. $35.

Connelly's major contribution is bringing to light especially what happened in a circle of German speakers, for here he found the key debates and then the revolution for Catholics in seeing Jews not as enemies but as elder brothers. He starts with the reflections of Karl Thieme who focused on Paul's letter to the Romans. C. tells the story with drama and excitement, and provides new information for those who cannot get to the extensive German sources as well as to other archival materials. He expertly demonstrates that the road to Vatican II's *Nostra aetate* (1965) involved confronting the Church's own anti-Judaism. He provides the most significant account to date of how the conciliar text came to say what it did.

C. chose to begin his story in1933, the year Karl Adam considered Adolf Hitler an ally in bringing Protestants and Catholics together in a united Germany. Remembered as a trailblazer for a more open church, identified primarily as "the People of God," Adam had also "dejudaized" Mary from "hateful energies and tendencies that we condemn in full-blooded Jews" (21). In that same year, racism became a doctrine of totalitarian Germany, and Pius XI declared a "Holy Year of the Redemption," which justified in the minds of some misguided Christians the Nazi boycott of Jews. According to C.'s narrative, at this time "a small band of Catholics, mostly émigrés of Jewish or Protestant origin, began staging a vigorous opposition to racism and racist antisemitism" (34) in various places.

Starting with early 20th-century racism and Catholic attitudes toward it, C. examines the rise of Nazism among the German people and traces early efforts to combat racism and anti-Semitism. He revisits the attempted encyclical on racism by Pius XI, who personally enlisted John LaFarge, American champion of interracial justice, and then asked the help of Jesuit General Wlodimier Ledóchowski, who then enlisted Gustav Gundlach and others. None were free of what they considered justifiable anti-Judaism and even, for some, nonracist anti-Semitism. Whatever draft the ailing Pius XI might have seen, it would likely have been an obstacle for the authors of *Nostra aetate*.

The heart of the book comes in chapter 6, "Conversion in the Light of Auschwitz," where C. shows how Thieme led the way in giving a positive reading to Romans, especially chapters 9–11. C. traces the crucial events that put the right people in conversation, and often debate and disagreement, such as the "emergency" meeting in Seelisberg in the summer of 1947, and a series of other gatherings leading to Anton Ramselaar's convening international symposia at Apeldoorn in The Netherlands. Thieme's eventual insight hinged on interpreting Romans to show that Judaism still has a role in salvation and realizing that any distinction between anti-Semitism and anti-Judaism was no longer justifiable. Both should be abandoned. Thieme succumbed to cancer in July 1963, well before a draft made it to the council floor, but his conclusions fortunately influenced others who adopted them, especially Johannes Oesterreicher.

A chapter on Jewish identity for Jews and for Christians, a prelude to C.'s chapter on Vatican II, is relevant to discussions today. C.'s account of the conciliar draft "On the Jews" lacks the precision that the *Acta* and other conciliar sources provide, though he had access to the minutes of the Secretariat, usually in French. Some may find his final chapter, on whether or not a particular mission to the Jews continues, the most provocative, for he identifies well the lingering problems, offenses, misunderstandings, and unresolved questions from the council.

As a conciliar event, *Nostra aetate* unavoidably took on a life of its own. Before a first draft was shared with the Council Fathers, some were calling for references to others, especially to Muslims. So, while paragraph 4 remains the heart of the final text, the declaration managed to accomplish considerably more for interreligious relations.

With so much detail, so many lives discussed, and conversations and documents woven into C.'s narrative, there are a few mistakes. The 1928 Decree of the Holy Office suppressing *Amici Israël* was not a "papal" act, though Pius XI would have approved it (96–97, 100). There is an unfortunate typo where Pius XII (101) should be Pius XI. Benedictine Abbot Leo Rudloff was not a convert (179). Pope John XXIII did not request a draft on the Jews; rather, Cardinal Augustin Bea, during the council preparations, recommended that his newly organized Secretariat for

Promoting Christian Unity facilitate the relation of Jews to Catholics (240–41). Osterreicher did not author singly any of the Secretariat reports and eventual drafts (243). It was after the Secretariat's first plenary in November 1960, not in July 1960 (236), that Osterreicher and others were appointed to the Secretariat to fill out the first working team.

Most mistakes are small points. The contribution of C. in tracking the revolution in Catholic thinking in the decades leading up to the council and *Nostra aetate*, especially among the German speakers, is a great accomplishment. This is a very important book, written with style and insight, and now a valuable resource for understanding the history of Christian–Jewish relations in the 20th century and *Nostra aetate*.

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Redeeming Our Sacred Story: The Death of Jesus and Relations between Jews and Christians. By Mary C. Boys. A Stimulus Book. New York: Paulist, 2013. Pp. xii + 387. $29.95.

As in her earlier work, *Has God Only One Blessing?* (2000), Boys has again given us a moving and insightful call to our Christian conscience to repent of our past history and so to redeem our sacred story. "It is my hope that by transforming our telling, we might both breathe new life into our relationship with the Jewish people and reanimate the understanding and practice of our own Christian vocation in the world" (229). As Christians, we must grieve and lament over the wounds of history that Christianity has inflicted on Jews (215). "Redeeming our sacred story involves not only reading troubling texts differently, but living into their transformed meanings" (218).

Part I, "A Trembling Telling," considers stories "wrongly told" that ignore the "other half of the story" of Jewish suffering (18), and stories "rightly told" that engage the power of the story both then and now (37). To redeem the story, we must honestly confront the tragic history of anti-Semitism, so Part II, "A Troubling Telling," recounts the history of these disturbing texts: the "raw materials for hostility to Jews" in Scripture itself; the consistent refrain in the patristic period of Jews as responsible for the death of Jesus ("Christ killers") based on biblical passages; the emergence of a virulent anti-Judaism in the Middle Ages all the way to Nazi ideology; and contemporary attempts to rescind the "deadly accusation." B. offers abundant and nuanced resources to understand this "tormented history" (137) and to acknowledge our responsibility. The question that should haunt us is "the extent to which Christianity is complicit in the genocide perpetrated by the Third Reich" (138–39). There are complicating factors in acknowledging both "continuities" and "discontinuities" so that Christianity alone does not bear the blame for the *Shoah*.

Part III explores "new perspectives on troubling texts" by highlighting the Roman Empire as a "backstory" to the crucifixion that gives a wider horizon to NT accounts.