

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

volume consists of 19 essays delivered at an international symposium by an outstanding intellectual community. The essays are not recollections or mere praise of Hick's vision for religion in the 21st century, but are original insights inspired by his thought. Furthermore, not all the scholars are uncritical of Hick and his program. The conversation remains fresh.

The book is arranged in four parts: (1) Religious Pluralism and Global Perspectives, (2) Religious Pluralism and Practical Concerns, (3) Theological and Philosophical Orientations, and (4) John Hick's Writings and Their Impact. Part 1 engages Hick's "Copernican Revolution" in the area of theologies of religion. The opening essay, "Religious Pluralism and the Need for an Interreligious Theology," by Perry Schmidt-Leukel, forcefully defends Hick's pluralism from the standard criticisms, such as "pluralism is disguised imperialism" or "pluralism does not take religious difference into account." Schmidt-Leukel's essay may not be the best starting point, because the tight argument may leave the reader thinking that the conversation is over. Instead one may wish to begin with Paul Knitter's "Virtuous Comparativists Are Practicing Pluralists." Although Part 1 reflects on theologies of religions, comparative theology provokes much of the conversation. By looking closely at Catherine Cornille's award-winning *The Im-possibility of Dialogue*, Knitter directly addresses comparative theologians and the contested issue as to whether contemporary interreligious theology should have a firm theology of religion in place. Anyone unfamiliar with comparative theology will find Knitter's essay to be a primer for the many references to comparative theologians in the other essays.

Part 2 places a pluralist theology of religions on the ground by considering what is actually happening in interreligious encounters. In this part as well as in the other parts of the book, readers can enjoy imagining the conversation between the scholars at the international symposium after reading their essays. For example, Gavin D'Costa's "Interreligious Prayer between Christians and Muslims" analyzes the response of church leadership to members of different religious traditions praying together—in their own way or separately but together. How would D'Costa respond to Ursula King's essay, "Interfaith Spirituality or Interspirituality? A New Phenomenon in a Postmodern World," which points out that members of different traditions are praying together anyway, and church leadership has lost much of its control and influence on those encounters (116)?

Part 3 is pithy and rewarding. For instance, Chester Gillis's opening essay, "John Hick: Theologian or Philosopher of Religion?," should be required reading for anyone interested in tackling Hick's corpus. He silences some of the arguments around Hick's assertions by pointing out that Hick writes sometimes as a theologian and sometimes as a philosopher of religion, and can be misunderstood if the reader does not know which Hick is writing. G. points out that Hick himself brought this

distinction to his attention with regard to Hick's *An Interpretation of Religion* (1989), a work of philosophy of religion, not theology. Other essays point out inconsistencies in Hick's approach, as well as resources for correcting them.

Part 4 considers the history of the impact of Hick's work and opportunities for its further influence. Geoff Teece in "John Hick's Religious Interpretation of Religion: An Unexplored Resource for Religious Educators" wonders why a writer as influential as Hick has not had more influence on religious education in Britain, such as Ninian Smart had. One quick answer Teece offers is that, despite Hick's breadth of subjects, he never wrote on religious education (254). Given the rise of secularization in Western Europe and North America, any religionist would be interested in this essay, but may wonder whether Teece convincingly provides Hick as a solution.

Other essays in this volume deserve comment, but space does not allow for it. Despite the 19 essays covering the wide range of Hick's thought, some are noticeably missing. Few scholars have been more influenced or critical of Hick than S. Mark Heim, who responded to Hick in detail in his award-winning *Salvations* followed by *Depths of the Riches*. Readers would want to know what a scholar of Heim's caliber thinks of Hick's place in the modern world. In addition, while King's essay and a few others briefly mention double or multiple religious belongings, one would like to read what Hickians think of this rising religious phenomenon.

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THE TRINITY AND THEODICY: THE TRINITARIAN THEOLOGY OF VON BALTHASAR AND THE PROBLEM OF EVIL. By Jacob H. Friesenhahn. Burlington, VT: Ashgate, 2011. Pp. 197. \$89.95.

As Friesenhahn states clearly in his introduction, his goal here is to reassess the trinitarian theology of Hans Urs von Balthasar and to uncover its potential as a resource for a new constructive response to the "problem of evil" (1). The question of theodicy was not absent from Balthasar's vast *oeuvre*: in *Theodrama* and *Mysterium Paschale*, Balthasar himself had interpreted the mystery of the Trinity through the lens of a theology of the cross, whereby Christ's passion and his descent to hell could be seen as the supreme expression of God's solidarity with the suffering of humanity. F. adopts a different approach, choosing to present Balthasar's theology of the Trinity as a response to the philosophical discussion of the problem of evil by contemporary analytic thinkers.

Part I relies on the work of some prominent philosophers of religion to explore the "question of evil." F. begins with a discussion of Elie