

comment. While this approach has the benefit of collecting in one volume a number of significant passages, the book fails to achieve either of two possible goals: it neither offers anything truly original, as it draws on the various authors cited but using them to advance a new argument; nor does it offer a systematic anthology of Christian and Muslim writings, though perhaps she might have done better by making that her explicit purpose.

S. has done much for Muslim-Christian dialogue over the last two decades, and I am one of many Christians who are very grateful for her contribution. In her new book she has pointed to the kind of work that we need a leading Muslim scholar to write in order to take Christian-Muslim dialogue forward to a greater depth of intellectual and spiritual encounter. If this is not quite the book that Christian readers are waiting for, it is a valuable first draft toward it. That is something for which we should be very grateful.

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CHRISTIANITY AND THE POLITICAL ORDER: CONFLICT, COOPTATION, AND COOPERATION. By Kenneth R. Himes. Maryknoll, NY: Orbis, 2013. Pp. xv + 359. \$40.

Himes covers a capacious topic: church versus state, church and society, and the two realms of the temporal and the spiritual (their quasi-separate autonomy but necessary interaction). Following the famous formula of Gelasius that “two there are,” two distinct realms, each with its authority derivative from God, allow for no facile division.

H. deftly explores OT kingship, showing that while it had a religious role, it was accountable, under the covenant, to God. H. notes the dual strands of monarchical versus antimonarchical traditions in the OT, and its refusal simply to wipe out one or other is obvious.

The famous dictate of the NT about rendering to Caesar what belongs to Caesar and to God what belongs to God still leaves relatively ambiguous just what belonged to each. The NT exhibits three different strands concerning church and state: (1) a constructive view of the state as found in Romans 13; (2) a critically transformative view of church and state as found in Mark 12; and (3) a stance of critical resistance as found in Revelation 13. H. notes that any utterances of the NT about the state are never to be taken as purely theoretical and about government in general, but always in relation to some particular governmental organization.

Four chapters survey important formulations or contestations about church and state in the patristic era, the medieval era, the age of reform, and the age of the French Revolution. The chapter on the patristic era contrasts the favorable views of the empire of Eusebius (who allowed a religious role to the emperor) with more moderate views of Ambrose (who

insisted on an arena of freedom for the church) and with Augustine's sense of the state as merely a force to restrain sin. In the medieval era, as the emperor moved eastward to Byzantium, the popes grew to have temporal power. H. rehearses the investiture controversy between Pope Gregory VII and Emperor Henry IV, in which the pope claimed the exclusive right to nominate bishops and even a right to depose a monarch. Gregory did not subscribe to the formula of Gelasius but argued that the temporal was subordinate to the spiritual realm. In a later dispute between Pope Boniface VIII and King Philip IV of France over the king's imposition of taxes on the clergy, Boniface wrote his famous decree, *Unam sanctam*, claiming papal supremacy in the temporal sphere. Giles of Rome famously supported this papal claim, while John of Paris disputed it, arguing constitutional limits to both the papacy and monarchy. Toward the end of the medieval period, Marsilius of Padua restricted Christianity to a nonpolitical role.

The age of reform ushered in alternative visions for church and state: the Lutheran two-kingdom doctrine and the Calvinist understanding of the state as a sphere of God's providence. Lutheranism's alliance with secular rulers seemed more intimate than that found in the medieval period. A growth in a theory of the divine right of kings led to arguments that there might be a right to rebellion against a tyrannical king. During the period of revolution in France, the church came to deal with an anticlerical world. French Catholics became ultramontanist, looking to the pope for support against their secularist governments. Throughout this period (indeed, until the American Revolution), most thinkers could not conceive of a state where religion was not unitary.

In the book's third section, H. deals with the nature, purpose, and form of the state. He reminds us that the state is not society. Thus, formulas for separation of church and state do not necessarily include a separation of church and society (and society has impact on the policies of the state). In a chapter entitled, "Why Is the Church Engaged in Politics?" H. draws on *Gaudium et spes*'s argument that the church has no proper political mission. Its mission is religious. Yet, inasmuch as the church is interested in human development, human rights, justice, redress to social sin, willy-nilly it will address government and the state as moral issues. Two concluding chapters deal subtly and thoughtfully with the church and domestic US politics, and Christianity and international politics. H. argues (1) that the church should shape politics not through coercion but persuasion; (2) that it should have a proper respect for the legitimate autonomy of other public institutions and actors; and (3) that the church's involvement in public life should look to the common good, not primarily to its own self-interest. In matters of law and policy the church's aim should be to protect public order. Finally, the church ought to be able to explain its political choices using language and

ideas that are accessible to all citizens of good will, relying on reason rather than revelation.

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ECCLESIOLOGY AND EXCLUSION: BOUNDARIES OF BEING AND BELONGING IN POSTMODERN TIMES. Edited by Dennis M. Doyle, Timothy J. Furry, and Pascal D. Bazzell. Maryknoll, NY: Orbis, 2012. Pp. ix + 334. \$38.

Exclusion, whatever its source and nature, is a challenge to the church's faithfulness to its own unity and mission. Such is the central thesis that underlies 32 brief essays collected in this substantial volume, a fruit of the Dayton "Ecclesiology and Exclusion" conference (2011).

By bringing together a group of outstanding theologians representing various denominations and cultures, D. and his coeditors made sure that the essays not only discuss but also embody various forms of diversity. Arranged in seven parts, the book presents the series of discussions on the problem of exclusion seen from multiple perspectives including race, gender, immigration, sacraments, and ecumenism. Most contributors combined their observations regarding instances of an exclusory identity politics found in churches with showing the theological implications of such stances.

Issues discussed in the volume range from ecclesial complicity in racial supremacy to a dichotomous theology of nature and grace with sharp boundaries between church and world, and again from the church's recurrent incapacity to take a prophetic option for migrants to "a whiff of Donatism" in the attitudes of some US bishops to their roles as teachers and leaders. The main thrust of the volume that unites these diverse frameworks is to explore exclusion as not merely an ethical but rather as a fundamentally ecclesial problem and to identify relevant issues confronting ecclesial practice in the postmodern context that many find prone to division and polarization.

Gerard Mannion's *Ecclesiology and Postmodernity* (2007) provided the focus that inspired the organizers of the Dayton conference. A later chapter on the exclusion of marginal people (mainly immigrants and the homeless) focused on a condition found in almost all countries. Two insightful comments on Bryan Massingale's *Racial Justice and the Catholic Church* (2010) as well as his response show how creatively different contributors approach the question of exclusion.

Massingale's examination of racism as systemic, institutional, cultural, and foundational to US society leads him to the question of the role Christian faith ought to play in the effort to bring about racial justice. Nigerian Jesuit A. E. Orobator questions the adequacy of "lament" and "compassion" as the practical tools aimed at overcoming the evil of racism and suggests that