

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.

However, the resolution to anti-Judaism cannot come from historical exegesis alone but from theologians who present alternative interpretations of the death of Jesus (175–76). New perspectives on Paul’s attitude toward Gentile Christians who should be neither Jews nor partakers of imperial religion, and the complications of the so-called “parting of the ways” offer additional and valuable avenues for reinterpreting our sacred story (the three considerations are summarized on 202–3).

The rest of the book (chaps. 9–10) exhorts us to take responsibility for the texts we use in our preaching and teaching, in our theological reflection, and in our living the texts as responsive and responsible readers/listeners. Eight guidelines (221–27) give a partial summary of the contents of the book. I highlight two: (1) “Connect the passion accounts to the ministry of Jesus.” Jesus died as a consequence of the way he lived, and the cross can only be understood in relation to his mission and vision of a renewed world. (2) “Connect the cross of Jesus to the crosses of history.” The power of our sacred story is a power of nonviolent love that can free all who are oppressed and suffering. The interpretation of the cross, then, must not be separated from the life of Jesus that precedes it, nor from the life of the people who have come after it. The final chapter explores “possibilities for letting the power in the story transform us, both personally and communally” (229). The chapter draws on two “tellings” of Jesus’ passion and death, the *Spiritual Exercises* of Ignatius and the “Seven Last Words” as interpreted in the light of biblical scholarship and contemporary spirituality. The ultimate purpose is to let the wood of the cross become the tree of life “for the healing of the nations” (Rev 22:1–2).

In the epilogue, B. gives a personal reflection on why, given the history, we continue to read the passion narratives. She says that writing the book has been at once “challenging, disedifying, intriguing, and enriching” (258). It will be so as well for those readers willing to be accountable to history and to confront disturbing truths. Only so can we redeem our sacred story.

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Redeeming History: Social Concern in Bernard Lonergan and Robert Doran. By Gerard Whelan. *Analecta Gregoriana* 322. Rome: Gregorian University, 2013. Pp. 254. €27.

The book’s title offers a clear indication of its central argument. Whereas Bernard Lonergan is often seen as a dogmatic theologian who went back to philosophy to rethink the foundations of truth, he is less frequently perceived as having a passion about the drama of history and in particular about overcoming the realities of poverty, injustice, and unbalanced economic systems. Whelan wants to remind us that it was “social concern” that initially energized the intellectual commitment of the young Lonergan, even though it seemed later to retreat to being a minor theme in his symphony. W. also seeks to situate this core concern within Lonergan’s theology of culture as a battleground, with its complex story of progress, decline, and, potentially,