

liberalism, but in recovering Rahner's robust Catholicism in its broad—yet concrete—dimensions. Mariology is the perfect place to start.

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BEYOND THE WALLS: ABRAHAM JOSHUA HESCHEL AND EDITH STEIN ON THE SIGNIFICANCE OF EMPATHY FOR JEWISH-CHRISTIAN DIALOGUE. By Joseph Redfield Palmisano, S.J. New York: Oxford University, 2012. Pp. x + 186. \$74.

It is a common view that the ignition of positive Jewish-Catholic relationships in the last 50 years is one of the great achievements of the Second Vatican Council and its document *Nostra aetate*. Scholars have enabled a greater understanding of many of the sources for that development. Certainly there are the roles played by the Jewish thinker Jules Isaac and by such Catholic leaders as Popes John XXIII and John Paul II, and Cardinal Augustin Bea. But there are also the contributions made by Jewish and Protestant converts to Catholicism who brought to the church a fundamental sympathy for the religious communities that had nurtured them (as John Connelly emphasizes in his *From Enemy to Brother* [2012]).

P.'s volume is a densely written and profoundly searching examination of empathy and the place it may and should occupy in Catholic-Jewish conversation in particular and in interreligious dialogue in general. Encountering Heschel and Stein from this perspective seems a privileged road into their generous minds and hearts. Such a theme is not, however, an artificial imposition on either Heschel or Stein because empathy was an important intellectual category and personal experience for both; Stein actually did her dissertation on the topic. Bringing Heschel and Stein into communication on this shared theme puts at the center of the improved relationships the experience of the Holocaust or Shoah, and that is as it should be for a number of reasons, not the least of which is that Stein herself became a victim of Nazi murder.

We Catholics also need to be reminded of the post-Holocaust clarity of mind that was exhibited by Jews such as Heschel when the debate about *Nostra aetate* was taking place during Vatican II. At the time Heschel asked: "Why is so much attention being paid to what Vatican II is going to say about the Jews? Are we Jews in need of recognition? God himself has recognized us as a people. Are we in need of a 'Chapter' acknowledging our right to exist as Jews? . . . It is not gratitude that we ask for: it is the cure of a disease affecting so many minds that we pray for" (144–45).

The diseases of anti-Judaism and anti-Semitism were not new, and both Heschel and Stein were acutely aware of those histories. that engaged learning and contributed to the prophetic force of their writings. In turn,

that force evoked a deeper understanding of people's religious souls and their spiritual powers, such as empathy. Among the most stimulating pages in this fine volume are those that pair an inspirational statement by Heschel ("The Meaning of this Hour") with Stein's 1933 letter to Pius XI in which she pleaded that he break the silence of the church in the face of the Nazi persecution of the Jews. We can only imagine what might have come to pass if the pope had accepted her plea, what tragedies might have been avoided. Empathy and a feeling of belonging, as well as a fresh attachment to the Bible, emerge not primarily from the scholar's study but rather from shared historical experiences, especially tragic encounters.

The decision to include Stein as one of the two thinkers in this volume was an inspired one and not just because of her thoughtful phenomenological meditations on empathy. Rather, the controversy that surrounded the canonization of this woman who was able to hold in "dialectical tension her dual affirmations of being a daughter of Israel and Carmel" (100), brought forth some of the most explicit reservations among Jews regarding the adequacy of Catholic understandings of their traditions and sensitivities. In turn, regard for how Jews were offended by this event opened up a more critical understanding and a more profound empathy between Jews and Christians. Most significantly the controversy brought many a renewed commitment to a personalist understanding of themselves and their partners in dialogue. It is this personalism that this investigation of empathy throws into vivid relief, and that is all for the good of interfaith dialogue and of human community in general.

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JACQUES DUPUIS FACES THE INQUISITION: TWO ESSAYS BY JACQUES DUPUIS ON *DOMINUS IESUS* AND THE ROMAN INVESTIGATION OF HIS WORK. Edited by William R. Burrows. Eugene, OR: Pickwick, 2012. Pp. xxviii + 197. \$25.

This book is a valuable contribution to the theology of religions and to our understanding of the intellectual life of the post-Vatican II church. Its core is Jacques Dupuis's hitherto unpublished responses to *Dominus Iesus* and to the Congregation for the Doctrine of the Faith's Notification regarding his *Toward a Christian Theology of Religious Pluralism* (1997). D. had been forbidden to publish these responses during his lifetime; even now, the CDF interrogations and his answers remain tucked away in the Vatican and Jesuit archives. The book will remain part of the permanent record of our times, making available important and precise clarifications by this leading Catholic theologian of religions.

Part One sets up the controversy, putting in context postconciliar theological and ecclesial consideration, and distinguishing D.'s contribution.