

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 Its core is Jacques Dupuis's hitherto unpublished responses to *Dominus Iesus* and to the Congregation for the Doctrine of the Faith's Notification regarding his *Toward a Christian Theology of Religious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.

William Burrows, a longtime editor at Orbis Books and primarily responsible for D.'s books published there, offers an extensive and excellent retrospective on the post-Vatican II church in the West, told in light of his own friendship with D. At the book's end, B. draws on his own story, including his studies in Rome in the years after the council, in order to bring to life the controversy and the players involved, thereby also sketching the context in which D.'s theological scholarship was sorely needed and welcomed, but then encountered theological and political obstacles. But the situation of the church in the era of *Dominus Iesus* seems to have made it impossible for a true rapprochement to take place.

From one perspective D. appears to have been caught up in forces beyond his control, debates only minimally aroused by what he actually wrote. He bore the brunt of critiques aimed more at general cultural and theological tendencies than at anything he himself wrote or would have sanctioned. But however distressing all this was for D., intellectually he never fell into passivity. Nowhere in the two essays does D. merely walk away from his critics, and never does he retreat from his own considered views, even as he explains them with still more nuance.

The contribution of the two essays themselves is substantive. In "The CDF Declaration *Dominus Iesus* and My Perspectives on It," D. analyzes that document's key claims in order to confirm its solid and important points while stepping away from the less carefully stated extensions and distractions that gave the document a bad name. D.'s meticulous reflections—close up, serious, and unyielding theological reflection—are among the best available rejoinders to the declaration's theological arguments. In "The CDF Process and Notification and My Perspectives on Them," D. is similarly precise in responding to each of the eight propositions posed in the Notification in the course of assessing his writings. Here too it is evident that D. is better informed and more careful than his critics, who seem unable to engage what he actually wrote.

The debate tells us much about the theological and political constraints operative in the papacy of John Paul II and during the decades when Joseph Ratzinger oversaw the CDF. Over and over again D. stakes out a moderate position sensibly at the center of Catholic discourse on religions: respect for tradition and knowledge of its depth and nuance give us a fuller repertoire of ideas and distinctions by which to propose a Catholic, tradition-sensitive openness to religions and to God's real presence in them, an openness that steers clear of relativism, but also resists the temptation to confuse exclusivism (in theory or practice) with orthodoxy. Repeatedly D. seeks the most generous and open position permitted and even demanded by the wealth of resources available in magisterial and theological tradition.

Near the end of his response to the Notification, D. writes candidly: "I am aware of suggesting what I have called a 'qualitative leap,' which would

lead beyond what remains even today the official teaching of the Church's magisterium." But he quickly adds that he is referring to a vision still "deeply anchored in the Church's living tradition" and is building upon it. For this, in turn, free inquiry is permitted and indeed necessarily encouraged, since "the official doctrine of the Church does not claim to fix boundaries beyond which theological research is forbidden to venture," but only "to draw guidelines and to indicate pointers along which theology may think and reflect anew, in the present context, on the ineffable divine mystery, which has been progressively disclosed to humankind throughout history and, 'in these last days,' 'fully revealed' in Jesus Christ." In the end D. states very clearly, "I once more submit my endeavors to the consideration of my theological peers and to the judgment of the Church's doctrinal authority" (100–101). This was an act of humility, but one that also begged for a response in kind from church authorities. Sadly, D.'s two weighty responses received no further reaction from his official critics.

Clear, well put together, and relatively brief, this book will be a valuable resource in advanced undergraduate or graduate courses, as well as to the scholar of Catholic theology and polity since the council. B. is to be thanked for his work in retrieving and filling out the record.

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THE ETERNAL GENERATION OF THE SON: MAINTAINING ORTHODOXY IN TRINITARIAN THEOLOGY. By Kevin Giles. Foreword by Robert Letham. Downers Grove, IL: IVP Academic, 2012. Pp. 270. \$24.

Giles is an Anglican minister with considerable parish experience whose scholarly work has consistently engaged with questions about women in ministry. The evangelical form of Christianity to which he is committed has a lengthy tradition of conversation about the role of Scripture and its relation to church tradition. In our own day, that requires a fresh consideration of the creation of humanity as male and female, the role of each in human societies and their structure, and the theological significance that sexual difference is said to have. This book, therefore, is a constructive extension of his earlier *The Trinity and Subordination: The Doctrine of God and the Contemporary Gender Debate* (2002), in which he argues against evangelical writers who claim that the Son's subordination to the Father warrants the structural subordination of women to men.

G.'s goal in this book is to assert that the belief in the eternal generation of the Son has "biblical warrant," which he grounds in the community of belief and the "overall teaching of Scripture" (57, 63, 246), an approach that is clearly at odds with some of his evangelical audience. This study, therefore, is as much about G.'s understanding of orthodoxy