

*Restating the Catholic Church's Relationship with the Jewish People: The Challenge of Super-Sessionary Theology.* Frontiers of Scholarly Research. By John T. Pawlikowski. Lewiston, NY: Edwin Mellen, 2013. Pp. ix + 114. \$109.95.

In the glow of the Easter season, Christians frequently sing the hymn “Lord of the Dance.” But as worshippers joyfully sing, do they consider the implications of the lyrics for their relationship with their Jewish sisters and brothers? The traditional anti-Jewish accusation that Jews stubbornly refuse to recognize Jesus as Messiah leaps from lips enthusiastically proclaiming: “I danced for the scribe and the Pharisee / but they would not dance and they would not follow me.” The tired trope of a moribund religion mired in hypocritical legalism reverberates from the verse, “I danced on the Sabbath and I cured the lame / the holy people they said it was a shame!” Chillingly, the deicide or Christ-killer charge is all too obvious in the words, “they whipped and they stripped and they hung me dry / and they left me there on a cross to die.”

“Lord of the Dance” demonstrates why Pawlikowski’s newest book is so necessary. Christians have not yet learned the centrality of Judaism to Christian self-understanding—so long as they use the militaristically triumphal hymn “Lift High the Cross” and sing “led on their way by this triumphant sign, the hosts of God in conquering ranks combine,” and not hear the worst sort of theological supersessionism as well as the echoes of the physical and political abuse that historically followed therefrom. P. writes with the authority of a pioneer who has invested over 40 years into repairing the gaping wound between the Jewish and Christian communities. Here he is concerned “to persuade systematic theologians in particular who . . . have not addressed the profound implications of *Nostra aetate*, chapter four” (viii).

P.’s compact volume organizes a wealth of material into eight parts of very unequal length. His goal is twofold: (1) to provide a survey of the efforts that have been made to craft a nonsupersessionist theology of Christian history in the hope that more theologians will incorporate this post-Vatican II perspective into their work; and (2) to offer his vision of how to affirm both Jewish covenantal life and the Christian understanding of the universal significance of Jesus Christ. Part I provides an overview of the theological moves that led to supersessionist theology: since Jews rejected Jesus as messiah and murdered him, they are sentenced to continual persecution, serving as a lesson for those who might make the same mistake of rejecting Jesus. P. does not flinch from the conclusion that “the church . . . bears considerable responsibility for the suffering and death that this theology imposed on the Jewish community in Christian-dominated societies” (11).

Part II presents the three fundamental responses of Vatican II’s *Nostra aetate* to supersessionist theologies: the Jewish people are not collectively responsible for the death of Jesus; the Jewish covenant with God is ongoing; Jesus practiced some form of what is called Second Temple Judaism. These affirmations are the building blocks on which Christian theologians must construct a positive theology of Judaism.

Parts II, IV, and VI constitute the core of the book. Parts IV and VI present “initial” and “more recent” efforts to articulate a renewed theology. P. surveys various Protestant and Catholic efforts at theological reformulations. The reader can depend on his fair

and accurate representation of these authors' positions, many of whom he has come to know personally over the course of his career. Variations on one-covenant, two-covenant, and *logos* models are examined for how they best maintain the integrity of the Jewish and Christian traditions. P. demonstrates his theological range in part VI where he engages biblical theology and explains the importance of new research on the theology of Saint Paul and the "parting of the ways" to building a new theology of Jewish–Christian relations.

Parts V, VII, and VIII present the elements of P.'s vision for a renewed Christian theology. P. has long insisted on a distinctive newness for the Christ event. He cautions against approaches that might view Christianity as a stripped-down Judaism for Gentiles. In this volume, he rejects classical messianic fulfillment and atonement Christologies (78), and he suggests that an incarnational Christology focused on the transparency found in the divine–human relationship provides the theological foundation for an understanding of distinctive but linked paths to God. Critically important is P.'s contention that Jews need not adopt christological language at the end time (96).

P. is a deft guide through highly sensitive material. Though he readily admits that his model is not complete, he is to be thanked for challenging theologians to write theology that honors Judaism as a holy path. P. will not allow Christians to sing their Jewish brothers and sisters out of salvation.

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*Extra Ecclesiam . . . : Zur Institution und Kritik von Kirche.* Jahrbuch Politische Theologie 6/7. Edited by Henning Kligen, Peter Zeillinger, and Michael Hölzl. Münster: LIT, 2013. Pp. xvi + 261. €39.90.

This interdisciplinary (but mainly theological) international (but mainly German) study, a double number of the *Jahrbuch politische Theologie*, is the work of 28 scholars. Of the authors in the volume, 14 are from Germany, four from England, three from Austria, and one each from El Salvador, Switzerland, and Romania. As to the authors' religious affiliation, 14 are Catholic, seven are not explicitly identified, two are Protestant, and one each is Jewish, Muslim, and Eastern Orthodox. Several different disciplines are represented as well: 22 from religion/theology, three from communications/journalism, two from sociology, and one each from art, history, poetry, and philosophy. While 23 scholars are male, five female scholars' work is presented. Three articles are in English, the others in German.

The purpose of the book is to take stock—from an obviously Eurocentric point of view—of the current situation of the "new political theology" that, from the 1970s, has been associated with the name of Johann Baptist Metz. As several contributors point out, this is in distinction from "classical political theology" of the ancient world associated with the name of Augustine, and also from "modern political theology" associated since the 1920s with the name of Carl Schmitt.