

In section 3, “Future Directions for the Church,” Paul Lakeland concentrates on the laity, William Ditewig considers new ways of thinking about ordained ministry, and David DeCosse addresses the primacy of conscience, Vatican II, and Pope Francis himself. Lakeland effectively connects (and in a way that explains much of Pope Francis’s actions) the needs to declericalize the Church, to examine the path toward a truly global Catholicism, and to actualize the preferential option for the poor. DeCosse shows that one of the most delicate shifts from Benedict XVI to Francis is on the issue of conscience considered in the context of the reception of two of the last documents to be approved at Vatican II, *Gaudium et spes* and *Dignitatis humanae*, and compares its present understanding to that of the previous tradition.

In the epilogue Albert Gelpi and Barbara Charlesworth Gelpi identify the *sensus fidelium* as the marker of Francis’s ecclesiology, and potentially the pivotal theme for a change in the role of laity and especially of women in the Church.

A look at the index suggests the wide horizon of the issues addressed by the authors and the value of the book in helping us perceive the importance of the present time in the life of the Church, which directly recaptures the joys and hopes of Vatican II. The book keeps the promise made in Crowley’s introduction, “to get some kind of indication, in broad strokes, of how the promise of the Council might be realized in the future, as read from the present vantage point” (xvii). The book’s contribution remains valid, even two years after the conference that originated it—two very eventful years in Francis’s pontificate and in the life of the Church.

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Pope Francis’ Revolution of Tenderness and Love: Theological and Pastoral Perspectives.
By Walter Kasper. Translated by William Madges. New York: Paulist, 2015.
Pp. x + 117. \$16.95.

Since Jorge Mario Bergoglio’s election as bishop of Rome in 2013 a number of biographies have appeared about him. The study by Cardinal Kasper, an emeritus theology professor from the University of Tübingen, demonstrates his own amazing command of theology over the last two centuries and his appreciation for currents of thought that continue to influence the present pope. K.’s book concentrates not on the pope’s life but on his intellectual formation and theological leanings. He rejects superficial labels from “rock star” to “theological lightweight” that have often been attached to this “pope of surprises” (as described by Andrea Riccardi). K. argues that what may seem to be innovations are actually illustrations of the eternal newness of the gospel. The pope’s dual dedication to continuity and reform implies not poking about ashes but stirring up embers.

The unusual expression in the book’s title “revolution of tenderness” (*rivoluzione della tenerezza*) is taken from Francis’s 2013 apostolic exhortation *Evangelii gaudium* (nos. 88 and 288). K. analyzes several lectures delivered in various European and

American venues. He exhibits a close familiarity with Francis's published documents and homilies, and understands the significance of his pastoral gestures. He characterizes Francis's theology as basically kerygmatic, one that includes the strong influence of the 19th-century theologian Karl Christian Friedrich Krause's "democratic romanticism." He sees Francis not as a covert Franciscan, but as a Jesuit through and through, especially in his appeal to the Ignatian discernment of spirits.

Chapter 5 draws on some of the themes developed in K.'s recent book *Mercy: The Essence of the Gospel and the Key to Christian Life* (reviewed in *Theological Studies* 75 [2014] 193–94). Chapter 7, "Perspectives of Ecclesial Renewal," stresses the pope's wish to bind together collegiality and papal primacy, a theme close to K.'s own convictions. Chapters 8 and 9 provide insights into Francis's ecumenical outreach, especially to the Orthodox and the Pentecostals, as well as his concern for dialogue with Judaism, Islam, and various Asian religions. Chapter 10 emphasizes the pope's commitment to the church of the poor as highlighted for instance in the famous 2007 Aparecida Document from the Fifth General Conference of Bishops of Latin America and the Caribbean (CELAM) for which he served as chair of the editorial committee.

In some theological quarters today, one hears the lament that European theology is not as productive as it was before, during, and after Vatican II. However, anyone perusing K.'s extensive academic footnotes to European (especially German and Italian) cited publications should be convinced that Continental research is in fact alive and even outstripping North American output.

Reading this assessment of the pope's program may well promote one's joy and hope of the gospel.

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A Trinitarian Theology of Religions: An Evangelical Proposal. By Gerald McDermott and Harold Netland. New York: Oxford University, 2014. Pp. xi + 331. \$29.95.

Religious pluralism is increasingly a challenge for theologians and missiologists as they contemplate Christian witness in a globalized world. In various attempts to think about and respond to other believers, Christian scholars have theologized about the merits of other religions in the divine plan of salvation. McDermott and Netland's present work is a welcome effort to address the concerns and issues raised by evangelicals and other Christians on how meaningfully to engage with religious others in a respectful and sensible way.

The book begins with a survey and evaluation of contemporary theologies of religions written in the past 40 years, proposing that evangelicals move beyond "parochial" positions on religious pluralism (43–44). In chapter 2, the authors call for a return to a trinitarian foundation to safeguard the boundaries of evangelical orthodoxy. In the authors' assessment, any theology that divides the salvific work of Christ from that of the Holy Spirit disconnects the human Jesus from the divine Christ or