

surfaces as gift, an invitation from God to share God's life more deeply. Ignatius says that "desolation is meant to give us true recognition and understanding," and that we cannot on our own achieve consolation (*Spiritual Exercises* no. 322). Sin consists in separation from God, desolation in feeling separated from God. In consolation one should acknowledge the gift; in desolation one should seek out desolation's gift of pointing out the way not to go.

DeM. speaks eloquently of the Three Degrees of Humility, of being so much in love with Christ as to be totally indifferent, yet insisting that the third degree goes deeper than indifference. We need to "unself" ourselves and become new persons in Christ, asking for sorrow with Christ in sorrow, joy with Christ in joy, in loving self-identification with Jesus. "Do not try to unself the self through crucifixion: unself the self through mystical identification and love" (146).

Sharing the life of Jesus means sharing crucifixion and resurrection simultaneously. "It is a dangerous thing to participate in Holy Communion. . . . We allow ourselves to be broken and poured out" (149). "To live the Crucifixion is to live crucifixionally, but joyfully. . . . Crucifixion people are resurrection people" (151). "There is no substantial difference between the weeks. . . . Total death and new life belong in every week" (154). "In short, the fruit of these four weeks is 'it is no longer I who live but it is Christ who lives in me'" (155).

DeM. mildly points out that the Contemplation for Attaining Love does not mention Christ. After all, the Father is the Beginning and the End; the Son the Way to the Father. We give ourselves back in all things to the Father, through the Son, and in the power of the Holy Spirit. The book ends with a reflection on three levels of loving and serving God: (1) in all things—proper to a hermit, (2) in all actions—proper to a cloistered contemplative, and (3) in apostolic action—proper to Jesuits and other "apostolic" groups. In reality, does not each group have to live on each level according to their calling?

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COMMUNICATING FAITH. Edited by John Sullivan. Washington: Catholic University, 2011. Pp xxvi + 405. \$34.95.

Sullivan's compendium is a valuable theological, pastoral, and practical contribution to the Catholic Church's mission of evangelization and catechesis. For theologians, it is an excellent resource as it brings theology and pastoral practice into dialogue in terms that open up wide horizons for theologians' reflection on their primary work. For practitioners, the perspectives of an impressive variety of contributors expert in the field of

education in the faith open up new vistas for facilitating the wedding of theology and life experience in the formation of the Christian disciple.

The first of six major sections in the book delivers a foundational language base for ensuing discussions about communicating faith effectively. The reader is introduced to a theological reflection model for faith formation and the key roles played by the individual's own experience, the community of faith, and immersion into the worship life and mission of the believing community. Several schemata for religious education are presented in subsequent sections that address formation in the home, the school, higher education, and international situations. Part of the genius of the work is that practitioners will find language or vocabulary that is familiar to them in at least some of the articles and will likely be challenged to think differently as they grapple with the terminology and perspectives of other articles. Fundamental to the premise of each chapter is the conviction that the goal of communicating faith is the life of faithful discipleship rather than the acquisition of a body of knowledge.

Part 2 incorporates critical analyses of historical trends that have led to current catechetical practices and examines the theological assumptions that underlie these trends. Parts 3 and 4 directly address formal academic settings and the challenges of communicating faith in and through "school." Case studies from England, Ireland, and Scotland highlight various programs and methodologies that may serve as a mirror for the reader to examine and critique local practice, to find affirmation for aspects of faith formation that are effective, and to discover potential adaptations and enhancements toward communicating faith more effectively in the future. Sound principles and insights can be extrapolated from geospecific texts and applied to religious education in general, e.g., the move from pre-Vatican II knowledge-based instruction to the formational model presented in each chapter.

It is unfortunate that in every case the Rite of Christian Initiation of Adults is equated with parish programs rather than presented as the liturgical rite that it is, albeit with inherent, essential formational aspects. The *General Directory for Catechesis* indicates that initiatory catechesis is the norm for all catechesis (no. 68); in this work, one can get the impression that the various authors' perspectives are normative, and the RCIA fits into them.

Parts 5 and 6 deal with a variety of international perspectives and aspects of modern communication and, with the exception of the two concluding chapters, may leave the reader somewhat dissatisfied. The issues raised are complex and contextually and culturally specific and in these brief chapters can be depicted only with a very broad brush. This leads to just a hint of Eurocentricity in the brief analysis of how best to communicate faith in Africa. The kernel of wisdom that weaves through the treatment of faith education in Africa, Ireland, the United States, and Europe, as well as

through art and technology, echoes what was critical in earlier chapters: knowing the right questions is essential to knowing how to communicate faith effectively. It must be noted that the chapter dealing with online learning is already dated, although certain aspects remain valid and relevant.

This collection does not treat 21st-century influences of the new cosmology or of feminist theologies, the significance of recent archeological findings or discoveries of historical documents, or the role of the Southern Hemisphere in the development and identity of the Church. It is, however, solidly rooted in the vision of Vatican II and pushes readers, e.g., the communicator of faith, seriously to consider both goals and methodologies in one's efforts toward effective faith formation. In his penultimate chapter, S. presents the relationship between faith and education through the metaphor of dance. With this compelling image of a partnering activity that is patterned and predictable while at the same time spontaneous and creative, he and his collaborators offer a well-honed, theologically sound framework for understanding the ministries of witness, evangelization, and catechesis in the Church today. *Communicating Faith* will serve well as a text for students in pastoral ministry programs, catechist formation programs, and seminaries, and as a worthy resource for anyone serious about communicating faith.

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THE NATURAL DESIRE TO SEE GOD ACCORDING TO ST. THOMAS AND HIS INTERPRETERS. By Lawrence Feingold. *Faith and Reason: Studies in Catholic Theology and Philosophy*. 2nd ed. Naples, Fla.: Ave Maria, 2010. Pp. xxxvii + 490. \$34.95.

This probative book, originally an excellent doctoral thesis, is comprehensive, detailed, and measured. Feingold expatiates a centuries-old issue: Does Aquinas's argument about the "natural desire" to see God contradict what he repeatedly says about the gratuitous and strictly supernatural character of that end? Although there are textual ambiguities in Aquinas's argument, the baroque Thomist commentators effectively dispel them, so F. argues, by explaining the "natural desire" to see God's essence as a supernatural desire divinely elicited from the *potentia obediencialis* of human nature. Stepping out of this long line of systematizing Thomists, 20th-century scholars (Henri de Lubac, Etienne Gilson, Jorge Laporta, and Anton Pegis) historically deconstructed rather than logically smoothed out Aquinas's variant statements about the *telos* of human nature *within* the actual economy of grace. Their historical optic: Aquinas allows the possibility of man's creation *in puris naturalibus* (e.g., *Quodlibet* 1, q. 4, a. 3, co.); yet, it is not a doctrinal focal point. Aquinas develops his rationally