

a practical foundation rather than the “formalism” of the Universal Declaration of Human Rights. This opens to a two-order process. Following Levinas, Loegstrup, and Jonas, K. argues for an “exclusive type of contest between ideologies, cultures, and religions in our radically pluralistic cultures” (411), stressing the importance of engaging the particularity of traditions from within. Yet, one must then “[weigh] up the truth claims” of each tradition, “either by way of rational dialectics . . . or by what John Millbank calls “out-narration” (390–91). This long process finds its driving force in the crises we face in the world around us and in the interior crises of traditions as they face these challenges. No easy way out of particularity and exclusivism exists, though the process as a whole would, K. claims, yield a “balanced inclusivism.”

Readers can certainly profit from tackling this book. Yet, for all its scope, K. recognizes that he has touched only Western religious and philosophical “articulations of global ethics,” a notable lack, given the realities of the modern world (425). Moreover, for all his attention to the granularity of particular religious and ideological traditions, the tensions and diversities within traditions and the interpenetration of traditions in a pluralist society remain topics for a later time. Nevertheless, K. goes beyond Küng in important and useful ways that demonstrate a real path toward a global ethic. Given the complexity of the process he elaborates, however, a global ethic remains but a bright promise.

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ST. TERESA OF AVILA: 100 THEMES ON HER LIFE AND WORK. By Tomás Alvarez, O.C.D. Translated from the Spanish by Kieran Kavanaugh, O.C.D. Washington: Institute of Carmelite Studies, 2011. Pp. v + 452. \$18.95.

ST. TERESA OF AVILA: THE BOOK OF HER FOUNDATIONS; A STUDY GUIDE. By Marc Foley, O.C.D. Washington: Institute of Carmelite Studies, 2011. Pp. ix + 546. \$22.95.

With these two publications, the Institute of Carmelite Studies continues to fulfill its mission of making the Carmelite classics better known and understood by both scholars and spiritual seekers.

Alvarez is one of the foremost Carmelite authorities on Saint Teresa and the author of the 1200-page *Diccionario de Santa Teresa*, 2nd ed. (2006). It appears that the original of this book, *100 fichas sobre Teresa de Jesus, para aprender y enseñar* (2007), is a kind of condensation of the larger work to make it accessible (and affordable) to a broader audience. It would be incorrect, however, to call this a “popular” version, as the content is detailed and covers many aspects important to scholars. Those

doing in-depth research will need to turn to the *Diccionario*, but this translation can serve well as a more rough-and-ready desktop reference, especially on historical topics.

Although there is no index, the organization of the book in “themes” makes it possible to quickly locate information on a topic of interest. A. has included 30 themes on Teresa’s historical context, family history, and life in Carmel; 30 themes on background to Teresa as foundress and writer; 30 themes introducing and reviewing her writings; and 10 themes on her spiritual teaching. The historical information is detailed and often goes beyond what is typical in other introductions. For example, the sordid details of lawsuits between Teresa’s family members throw valuable light on many of her comments of exasperation, and the wide-ranging discussion of her formation gives a nuanced view of what shaped her mind and spirit.

A disadvantage of the text for the scholar is that it provides no references or bibliography. A. never indicates his sources other than the writings of Teresa herself, even though much of the information in this book does not derive only from those writings. The reader will also note that A. displays minimal interest in some topics that have been prominent in many recent discussions of Teresa, such as feminist insights into her literary style and the intricacies of her relationships with male ecclesial authorities. In all this, A. follows a tradition common among Carmelite friars, who generally prefer to keep their focus on a fairly unadorned and benign interpretation of the Carmelite saints while downplaying (or downright ignoring) scholarship by non-Carmelites.

Given the potential usefulness of A.’s book as a desktop reference, it is unfortunate that the translation and editing leave a great deal to be desired. Translator Kavanaugh is also a renowned Carmelite scholar, but the translation often falls into the trap of being so literal as to sound jarring in English. To give just one, relatively minor, example, he often uses the word “extreme,” presumably as a literal translation of *extremo*, when “at the end” or even “on the one hand . . . on the other hand” would make more sense. More serious, however, are the numerous places where the translation twists English grammar far beyond its limits, resulting in confusion (at best) or unintelligibility (at worst—see p. 73, for example). The proofreaders also appear to have failed in their responsibilities, as the text is riddled with printing errors such as leftover editorial codes, missing or added punctuation, incorrect accent marks, missing or misplaced italics, and misspelled words.

All in all, these translation and proofreading problems make the book far less pleasant to use than it could have been. More problematically, they at times could lead to factual misinterpretations when the book is used by those not already expert in Teresa’s writings. An example: After saying that scholars cannot determine which, or how many, novels of chivalry Teresa read during her adolescence, this sentence appears: “Normally

fifty or at least twenty of these books enthusiastically read by Teresa in her youth left a good deposit in her mind" (181). The sentence is both nonsensical and misleading.

Fortunately the second ICS text does not share these editorial problems. Foley, who has previously published several books on St. Therese of Lisieux, offers a study guide to Teresa of Avila's least-read full-length work, *The Book of Her Foundations*. Teresa wrote the *Foundations* between 1573 and 1582 (the year of her death), providing accounts of events surrounding each of her 15 foundations. Along the way she also offers sage spiritual advice to prioresses, recounts many delightful anecdotes, and gives biographical sketches of a number of the women who figure in the story. Since it deals extensively with Teresa in action, facing the messy vicissitudes of human nature, travel, benefactors, lawsuits, and ecclesial politics, *Foundations* is a great help to taking Teresa's mysticism off the pedestal and inserting it back into ordinary human life.

The book includes the full text of Teresa's *Foundations*, with each chapter followed by a commentary in three parts: a summary, one or more reflections, and questions to stimulate personal integration by the reader. The study guide is aimed not at scholars, but at those desiring to use the *Foundations* for personal spiritual reading. The chapter summaries sometimes include additional historical background that will help the reader grasp what Teresa was dealing with, but F.'s intent is more to engage the reader than to provide a full history. The reflective pieces most often suggest parallels to a story from literature. Sometimes, however, F. tells a story from his own experience, expands Teresa's insights by quoting other spiritual classics (e.g., Augustine or Francis de Sales), or just guides the reader in imagining her- or himself in Teresa's shoes. Finally, the questions are always focused on the reader's own life, proposing reflection on how one has faced similar challenges and what one can learn from Teresa's way of responding.

F. succeeds in his goal, which is to make Teresa's *Foundations* more inviting to readers who love Teresa's other, more explicitly prayer-focused, writings but may have felt put off by this one. I do not recommend this book for scholars, however, unless for their own spiritual reading, because F. has not really added anything of substance to Teresa's text. He does not attempt any serious theological or literary analysis of his own, nor does he refer the reader to those of others. Like A., he offers no references, no bibliography, and no index. His focus is really less on the text per se than on the spiritual life of the reader, with the evident hope that the reader will be inspired, challenged, and transformed by an inner dialogue with the experiences that Teresa recounts.

These two books, then, have quite different strengths as introductions to aspects of Teresa's contributions. A.'s book, despite its flaws, deserves a

place on the scholar's bookshelf as a "ready reference" to many aspects of Teresa's life and work. F.'s, on the other hand, will be found most useful by those who simply want to drink more deeply of Teresa's spiritual wisdom.

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BUILDERS OF COMMUNITY: RETHINKING ECCLESIASTICAL MINISTRY. By José Ignacio González Faus. Translated from Spanish by María Isabel Reyna. Revised by Liam Kelly. Miami, FL: Convivium, 2012. Pp. 165. \$21.99.

Catalan theologian Faus is not well known to Anglophone audiences, so we are indebted to the enterprising Convivium Press for including this book on the future of ministry in their growing series of theological translations into English. The title of the work is in the spirit of the author's intentions, although it is somewhat misleading. F. is clearly preoccupied with the present state of ministry in the Catholic Church and what this might mean for the future. But his reflections on present and future fill only the last 20 pages of the book. Nevertheless, the preparatory work is important since the whole thrust of the argument is that the present and future of ministry needs to pay more attention to the lessons of the past.

The work is divided into four sections of roughly equal length. In the first, F. explores the meaning of the term "priest" in the New Testament, concluding that it is recovered by the Letter to the Hebrews as applying only to Jesus, and that the New Testament as a whole studiously avoids using "priest" for the leaders of the Christian community. There is instead a "new lexicon" of apostle, deacon, bishop, and so on, which do not confer priestly status but rather associate Christian leaders with the sacrificial self-surrender of Jesus. Ecclesial ministry is not priestly, but sacrificial, living for the sake of the community, which is the only churchly reality to be called priestly. The second section explores the development of thinking about ministry within the first century, particularly in the Pastoral Epistles, and concludes that replacing talk about clergy and laity with talk about the duality community/ministries is supported by NT evidence and, says F., is "binding for the whole of the Church today" (93).

In chapter 3 F. turns to the well-worn path of the clericalization of ministry in the post-NT history of the church. He rehearses the story of how the terms "laity" and *kleroi* developed and changed. The process by which the church ministries of the early period became clericalized and later developed into ecclesiastical functionaries is problematic for F., most of all because it is increasingly forgetful of the church's missionary character. With the triumph of clericalization the Church turned in upon itself. F.'s argument about clericalization is not especially novel, with the important qualification that he places the beginnings of the process at a