

and empathetic volume is an insightful addition to the growing literature on Newman and his milieu.

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Evangelization in China: Challenges and Prospects. By Kin Cheung Chiaretto Yan. Maryknoll, NY: Orbis, 2014. Pp. xiv + 178. \$30.

Even though the Vatican–China relation has warmed up since 1980, the current impasse between the Holy See and the government of China on the appointment of bishops has left Chinese Catholics in a stagnant relationship. This contentious and sensitive issue displays differing views—often politicized and with vested interests—of the Catholic presence in China since the 1950s. Much has been written about the “two” Chinese Catholic Churches, one officially recognized by the government (the so-called “Patriotic Church”), the other often labeled as the “underground” Church.

China observers in recent years reject this simple classification of Chinese Catholics and seek a more comprehensive picture. In this book—a revision of his dissertation in missiology—Yan attempts to give an insider’s view of the complex reality of the Catholic Church in China. He is a Western-trained Chinese scholar and layman who examines the challenges and prospects of Catholic evangelization in China.

Y. divides his material into three parts: Part I provides both the historical and current context for the evangelization in China; Part II discusses the writings of John Paul II and Benedict XVI on China; and Part III analyzes the opportunities and challenges for the Church in China from both ecclesial and Chinese government points of view, and offers a way to move beyond the current impasse.

The book’s most valuable contribution is its historical account of the government’s policy on religion in China (chap. 3) and the present-day situation of the Catholic Church in China (chap. 4). Y. concludes by reflecting on what he sees as points of contention to help both the government and the Catholic Church resume dialogue.

While one might disagree with Y. on some specific points regarding his analysis or solutions, his book is certainly a welcome addition to the current discussion on how Chinese Catholics can move into the future with confidence.

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John XXIII: The Medicine of Mercy. By Massimo Faggioli. Collegeville, MN: Liturgical, 2014. Pp. xiv + 150. \$12.95.

This slim volume provides an accessible introduction to the remarkable life of Angelo Roncalli. Given his audience and the book’s brevity, Faggioli had to be selective in

what to emphasize, and in almost every case he chose well. He answers the question of anyone who would have known Roncalli primarily as the pope who called the council: what could have prepared this man to make such a bold move? Two figures are rightly highlighted. The first is Giacomo Radini Tedeschi, bishop of Bergamo, whom Roncalli served as secretary. Radini provided an exemplary model of episcopal leadership. He was a fierce advocate of a socially engaged Catholicism and a dedicated pastor committed to the spiritual and material welfare of his flock. The second figure is the 16th-century archbishop of Milan, Charles Borromeo. As both bishop and historian, Roncalli was drawn to Borromeo's pastoral work of implementing the sweeping reforms of the Council of Trent.

Lastly, F. emphasizes Roncalli's almost 30 years as a church diplomat in Bulgaria, Turkey, and France. That experience helped him appreciate the limits of a Vatican bureaucracy often out of touch with the pastoral concerns of local churches. It was during that period that he developed productive relationships with Jewish leaders and intellectuals and came to appreciate the distinctive contributions of Eastern Orthodoxy and the Eastern Catholic churches.

The book's strengths lie in its insightful presentation of the most formative influences on Roncalli. Its excellent introductory chapter could stand on its own for its treatment of our modern penchant for canonizing popes. The account of Roncalli's papacy was less developed than I would have liked and might have given more attention to some interesting puzzles, such as Roncalli's inconsistent attitude toward the retention of Latin as the language in the Church's worship. Given the audience and restrictions in length, such lacunae are inevitable and do not detract from the value of this volume as a brief introduction to one of the most important figures in modern Catholicism.

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From North to South: Southern Scholars Engage with Edward Schillebeeckx. Edited by Helen F. Bergin. Adelaide: ATF, 2013. Pp. xix + 163. \$50; \$37.50.

This collection of nine essays engages the thought of Edward Schillebeeckx from the contexts and concerns of New Zealand, Australia, Papua New Guinea, and Eastern Asia. No attempt is made to cover themes of Schillebeeckx's theology systematically. Pride of place is given to his writings on suffering and especially the negative experience of contrast, as well as to his critique of church leadership and authority. Bergin provides an excellent introduction that helpfully weaves together the work of the contributing authors. Kathleen McManus (from the United States) offers an equally valuable "outsider" view from the perspective of her own work on Schillebeeckx regarding suffering.

Most of the authors take concrete persons or events from the Global South as their starting points. Thus, the struggles of Sister (now Saint) Mary McKillop in Australia, the political vision of Papua New Guinea leader Bernard Narokobi, and the contextual theology of Maori theologian Henari Tate are brought into dialogue with Schillebeeckx,