

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.

Richard Gaillardetz
Boston College

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,

as well as the 2010 Pike River mining disaster in New Zealand. These engagements all point to the value of Schillebeeckx's thought beyond his European context. Two essays, by Denis Edwards and John Dunn, respectively, do not draw on contextual factors, but represent instead some of the best work I have seen on Schillebeeckx's theology of the cross and a critical reading of his use of the negative contrast experience. Perhaps the only outlier is an essay trying to interpret Schillebeeckx's theological understanding of culture, about which both McManus in her concluding essay and I myself have reservations. All in all, however, this is an excellent collection of essays, showing S.'s continuing relevance beyond his time and his context.

Robert Schreiter
Catholic Theological Union, Chicago

From Nothing: A Theology of Creation. By Ian A. McFarland. Louisville: Westminster John Knox, 2014. Pp xvii + 212. \$35.

In recent years some process theologians and their sympathizers have attacked, modified, or rejected outright the doctrine of *creatio ex nihilo*. Chief among their concerns is the belief that this doctrine has extrinsic roots as a Platonic import to Christianity. Those who reject *ex nihilo* claim to be returning to a more authentic and scripturally based Christian theology of creation and pose a formidable challenge. As McFarland explains, "The whole of this book is my answer to this challenge" (18). And his answer is a good one.

McF.'s impassioned defense of *creatio ex nihilo* takes the form of a consciously *exitus-reditus* structure reminiscent of Bonaventure's chiasmic work in the *Breviloquium*. The six chapters, with an introduction and conclusion, weave together the intrinsically linked, but often artificially separated, doctrines of creation and salvation. In this way, one might rightly align McF.'s efforts here with his theological forebear Irenaeus, to whom McF. is understandably indebted. Offering an impressive engagement with scriptural, patristic, medieval, reformed, and contemporary sources throughout, McF. deftly draws from the depth of these disparate sources to construct a trinitarian and christocentric account of *creatio continua* beyond the (all-too-often temporalized) initial "act of creation." While McF. surveys much of the contemporary literature on the subject, his project would have been stronger with the inclusion of more scientific literature beyond the few references that appear in chapter 6 on providence.

Those wishing to defend the doctrine of *creatio ex nihilo* must explain "the difference *nothing* makes"—to borrow a phrase from Brian Robinette, whose earlier important contribution to this same subject appeared in this journal (72.3 [2011]), yet whose article is never referenced in this book. McF.'s effort to explain this difference not only provides a formidable response to the challenges posed to *creatio ex nihilo*; it also offers a convincing account of the core aim of any theology of creation, namely, to explain the nature of the relationship between God and creation. And in the face of a