

out exactly how this “culture of persuasion” came to be and achieve the end of creating a new notion of public space and identity.

Primarily a study on the emergence of the early modern public sphere in England, K.’s book is notable for its inclusion of transnational Protestant reform movements, especially his chapters on the various English uses of Antoine de Marcourt’s *Livre des marchans* and John Calvin’s distinction between the *forum conscientiae* and the *forum externum*, which lays the groundwork for a theological justification of a distinct “public sphere” in Reformed thought. The remaining seven essays offer well-researched and compelling case studies of different moments of public persuasion in 16th-century English Protestant history.

The prose is lucid and strong, but the content itself—grounded as it is in impressive archival research and historiographical interventions—is most likely to appeal to specialized scholars of 16th-century religious and political history. That said, the study of the invention of the modern public sphere and the concomitant constructs of “religion” and “secularity” have a rich life outside this subdiscipline. Scholars of modernity, religion, and secularity will find herein substantial historical grounding for more abstract or philosophical discussions.

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*Living for Jesus and Japan: The Social and Theological Thought of Uchimura Kanzō.* Edited by Shibuya Hiroshi and Chiba Shin. Grand Rapids, MI: Eerdmans, 2013. Pp. xiv + 223. \$25.

Uchimura Kanzō (1861–1930) was a representative Christian leader and thinker in the Meiji and Taishō periods of Japan. He is well known as a prolific biblical commentator, a pacifist Christian thinker, and an advocate of a nonchurch (*mukyōkai*) type of Christianity (vii).

According to the editors, the purpose of this anthology is to make Uchimura’s Christian thought better known to the world at large (vii). The book is divided into two parts. The first deals with Uchimura’s social thought: his ideas on Japan for the world, his youthful encounter with the United States, his pacifism, and his nationalism and the legacies of his patriotism. The second part refers to his biblical studies and theological thought, his biblical research method, his nonchurchism (*mukyōkai-shugi*), his views on atonement and justification by faith, and his atonement eschatology.

Uchimura is worthy of continued study and remains inspiring and refreshing not merely as a Christian thinker but also as a social thinker (vii). Specifically, Uchimura tries to link Japanese cultural traits with an influential universal religion, namely, Christianity. This is represented in his famous essay “Two J’s” (1926), where he writes, “I love two J’s and no third; one is Jesus, and the other is Japan. . . . Jesus and Japan; my faith is not a circle with one center; it is an ellipse with two centers.” On the reverse side of the cover of his cherished Bible he wrote, “To Be Inscribed upon my Tomb. / I for Japan; Japan for the World; the World for Christ; / and All for God.”

Uchimura's influence extended to US President John F. Kennedy, who read Uchimura's well-known *Representative Men of Japan* (1894) and remarked that Uchimura was the Japanese politician he most respected.

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*The Global Vatican: An Inside Look at the Catholic Church, World Politics, and the Extraordinary Relationship between the United States and the Holy See.* By Francis Rooney. Foreword by Ambassador John Negroponte. Lanham, MD: Rowman & Littlefield, 2013. Pp. xx + 291. \$27.95.

This volume by Rooney, former US Ambassador to the Holy See provides an inside look at the Catholic Church, its role in world politics and diplomacy, and the extraordinary relationship between the United States and the Holy See that existed from the very foundation of the American Republic until 2008 when R. was replaced as Ambassador. Well written and readable, the book provides a solid updated bibliography, enriched by a wide range of interviews that include high-level Vatican officials and church observers. Moreover, thanks to a well-designed structure, R. accomplishes the goal of appealing to both a general audience and experts in the field.

Part I surveys the history of US–Vatican relations from the end of the 18th century. Through a fascinating analysis of the main phases of alliance and conflict between the United States and the Holy See, R. examines the ups and downs of a long process of mutual understanding and recognition. From the appointment of the first American Catholic bishop until the “symmetry of goals and actions” (142) between President Reagan and Pope John Paul II, R. describes how the “soft power” of the Catholic Church attracted and to some extent influenced US foreign policy, especially during the Cold War.

Part II depicts R.'s personal reflections on key themes, issues, and events of his ambassadorial assignment. The timing of his mission to the Holy See came at a momentous period for both the United States and the Catholic Church. “America was four years out from 9/11 and locked in difficult wars in two countries, including a conflict in Iraq of which the Holy See had strongly and vocally disapproved” (xiii). On the other hand, a decline of active participation and growing secularization in much of the Western world threatened the Church at the same time that the clergy sexual-abuse scandal continued to explode, yet the Church remained a powerful moral voice in the world. R. tells of his working with the Holy See to achieve as much diplomatic alignment with the United States as possible on these crucial issues.

Part memoir, part historical essay, the volume captures the braided nature of religious and political power and the complexities, battles, and future prospects for the relationship between the Holy See and the United States as both face challenges old and new.

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