

both are primarily formative rather than informative, and they work through the body and the imagination rather than through the intellect.

In part I S. uses Maurice Merleau-Ponty's *Phenomenology of Perception* (ET 1962) to explain how we find ourselves as beings in the world through our bodies, and he uses Pierre Bourdieu's *The Logic of Practice* (ET 1990) to argue for the primacy of habituation over intellection. In part II he builds on the works of other philosophers (mainly phenomenologists) to show how we live immersed in images through which we interpret the meaning of existence and find purpose in life. "Liturgies marshal the aesthetic dynamics of metaphor and narrative, the 'literary' force of poems and stories" (128). Therefore those who design and plan public worship must keep in mind that the telos of this weekly activity is mission, and so "the Story that is enacted in the drama of worship" (153) should be presented in such a way that the participants feel both required and empowered to transform the world in the image of God's kingdom.

The book's argument is well articulated, but in the end I do not find it persuasive. Certainly Sunday services can do more to persuade and inspire people to put their faith into practice during the week, but in today's society we are bombarded by so many competing stories—from advertisers, politicians, musicians, and script-writers—that it is hard to believe that an hour or two per week in church can convert pew sitters into action heroes. Much more is needed.

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Ignatius of Loyola Speaks. By Karl Rahner, S.J. Translated from the German by Annemarie S. Kidder. South Bend, IN: St. Augustine, 2013. Pp. xvi + 75. \$13.

Theologian and native German-speaker Annemarie Kidder provides a clear, readable, and appropriately colloquial translation of a late-career essay that German theologian Karl Rahner (1904–1984) had written to accompany a pictorial on Ignatius of Loyola (*Ignatius von Loyola*, [1978]). In this essay, which R. has called "a sort of last will and testament" (xvi), he assumes the voice of the sanctified Ignatius, who wants "to try and say something about myself and the task of Jesuits today" (3).

The 15 brief chapters move seamlessly from issues of individual religious experience and mystical prayer to discussion of Ignatian spirituality, religious institution, and the incarnation of Christ, into treatment of service and discipleship, with special reference to the Society of Jesus that Ignatius founded. The latter chapters, including the final two on the universal mission of the Society and the order's possibilities for change, R. addresses to his brother Jesuits, insisting on the relevance today of the charism of the preinstitutional Society. The book's movement thus recalls topics from the Ignatian Exercises, in particular the Trinity's decision to enter the world and the companionship with Jesus of the one making the Exercises. Those acquainted with R.'s thought will find here the familiar themes of unmediated God experience, spiritual

freedom, and decision making, the human person's place in the modern world, and solitude before God, all of which echo in the documents of Vatican II.

If at times the essay challenges the reader to distinguish the voice of Ignatius from that of R., it also offers an imaginative, provocative invitation to discover whether, as R. claims, "a person can experience God personally" (12). Thus, while written by a Jesuit for Jesuits, this volume will appeal both to professional theologians and to others interested in Ignatian spirituality, the devout life, and R.'s own theology and spirituality. Above all, the book defies the "no money, no mission" (my words) attitude that can corrupt minds, hearts, and institutions with the egotistical delusion that "by having more power one can serve one's neighbor better" (64).

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Suffering and the Christian Life. Edited by Richard W. Miller. New York: Orbis, 2013. Pp. v + 152. \$22.

"No one has experienced humanity to the full unless he or she has experienced its finiteness and suffering" (70). These words of Walter Kasper frame this slim volume of challenging, thought-provoking essays in which six Catholic scholars reflect on the soul-searching questions prompted by the inescapable fact of human suffering. Each author turns to Scripture and contemporary reflection to examine its meaning in Christian life.

In Part I Daniel Harrington starts with the tradition that informed Jesus' own life, listing the five approaches to suffering found in Hebrew Scriptures. He surveys the psalms of lament before concentrating on Psalm 22, interpreting it "in terms not only of Jesus' suffering and death, but of his resurrection and vindication" (11). Dennis Hamm reminds us of the sociopolitical milieu in which Jesus' passion took place, while his analysis of Philippians 3:7–11 clarifies the theological, psychological, and spiritual demands of discipleship typified in Paul's conversion. It was "a transformation of mindset . . . [that] changed his way of understanding what it meant to be in right relationship to God . . . a righteousness initiated by God and entailing faith" (29) and inevitable suffering.

Susan Calef adds a voice of urgency to the discussion, insisting that we see discipleship in terms of life, death, *and* resurrection. In unpacking what Mark's Jesus likely meant by "take up your cross," she claims that this phrase, as used in the post-New Testament tradition, has been damaging and dehumanizing to all marginalized people. C. reorients us to the story of the hemorrhaging woman where Jesus "lauds the woman's resolute trust that God wills the good for her" (61) and connects her interpretation with Mark 8:34. "This long ordeal was not her 'cross to bear.' It was, rather, an occasion for the reign of God to draw near" (62). This insight illumines Jesus' suffering in Gethsemane and Golgotha, involving "mystery and presence, neither of which explains or justifies suffering, but both of which point a way through it" (69).