

The Preferential Option for the Poor: A Short History and a Reading Based on the Thought of Bernard Lonergan. By Rohan Michael Curnow. Milwaukee: Marquette University, 2013. Pp. 232. \$23.

Curnow's clear, cogent argument shows why Latin American liberation theology and Lonergan studies are not theological ships passing in a postconciliar, pluralist night. Lonergan studies can learn from and offer new grounds for supporting the preferential option for the poor in all cultural contexts. Moreover, three excellences commend C.'s study to those outside Lonergan studies.

First, two fascinating chapters trace the genealogy of the option for the poor from the little-known meetings and document of the Group of the Nations of the Poor Church during Vatican II up to the document from the 2007 meeting of the Latin American Episcopal Conference. Popes John Paul II and Benedict XVI taught the option as charity. Liberation theology argued for comprehensive analysis, interpretation, and practice. C. takes up the latter in the propitious moment of Pope Francis's attention to economic justice.

Second, C.'s book has unexplored potential for dialogue with black liberation theology and studies on poverty. He points out (144–54) how Lonergan addressed subliminal organizations of experience and preconscious imagery, which Robert Doran has expounded as psychic conversion. Grappling with race and poverty surely involves change in entrenched, subliminal stereotypes.

Third, C.'s study moves into constructive missiology. Discussion of Doran's *Theology and the Dialectics of History* (1990) explains integral conversion that incorporates the option for the poor and makes common cause with integral liberation while privileging cultural praxis in building for the kingdom of God, symbol of the fullness of human flourishing with God.

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Walter Wink: Collected Readings. Edited by Henry French. Minneapolis: Fortress, 2013. Pp. xxxii + 311. \$34.

This judicious and substantial selection is an excellent introduction to the core works of Walter Wink. I highly recommend it for biblical, theological, or ethics courses at the seminary and collegiate level.

A warm foreword by Marcus Borg signals Wink's participation in the Jesus Seminar, to which his magisterial work, *The Human Being*, effectively responds. That remarkable book on the "son of man" sayings in the Gospels (which French himself assesses as the most important) is well represented in the final section. Its hermeneutical framing takes up themes from the very first selection, truly important and happily included, from *The Bible in Human Transformation*. That little tract, beginning with the declaration, "Historical biblical criticism is bankrupt" (3), assails the myth of objectivity,

advocates an engaged reading of the text, and presages liberation hermeneutics. It also caused Wink's being denied tenure and blacklisted in the guild.

Others, myself included, regard the famous trilogy, *Naming the Powers* (1984), *Unmasking the Powers* (1986), and *Engaging the Powers* (1992)—republished here, as truly his most influential. They have brought the biblical language of power back on the map of theological ethics. His review of the NT material, the theological essays informed by cultural analysis and depth psychology, and the capstone—a new and renewed practical theology of nonviolence—have become seminal for biblical studies and spirituality.

The volume includes an obscure autobiographical essay (xxi–xxxii), which has been expanded in Wink's more recent posthumous work, *Just Jesus: My Struggle to Become Human* (2014). F. does well in his brief and lucid introduction to make the connection between what he calls “biography and bibliography” (xiii). His limitation in both introduction and collection comes from a narrow reliance on Fortress publications. As is the volume itself, all selections are from Fortress Press, Wink's major publisher. There is, to be sure, an editorial facility in this, but, as F. himself seems to acknowledge (xv), one can readily imagine a fuller, broader anthology that will one day draw upon Wink's other books, both popular and practical, as well as articles, interviews, accounts of nonviolent action, and prayers.

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Toward the Future: Essays on Catholic–Jewish Relations in Memory of Rabbi León Klenicki. Edited by Celia M. Deutsch, Eugene J. Fisher, and James Rudin. New York: Paulist, 2013. Pp. xxvi + 259. \$24.95.

The volume is arranged systematically, opening with tributes to Rabbi Leon Klenicki, followed by essays on Scripture, identity, theology, liturgy, spiritual practice and mysticism, and new frontiers.

Of note is Rabbi Shira Lander's essay on the vexed question of Jewish identity, which even-handedly considers the multiple dimensions of that problem, and which might be especially useful for Catholic readers. Tamara Cohn Eskenazi's “Biblical Resources for Interfaith Dialogue” does not avoid recognition of those places where the Hebrew Bible creates difficulties for interfaith dialogue, but she skillfully places them in tension with passages that create a foundation for such collaboration. One timely feature of the volume, given the changing nature of American Catholicism, is the set of three essays that deal with Latina/o Catholic–Jewish experience and dialogue. Jewish–Catholic dialogue has had an inevitable European orientation thus far, but the volume shows awareness that this is shifting.

An especially difficult subject—the central theological division—is addressed in Hans Hermann Henrix's “God's Presence in Israel and Incarnation.” On the one side, there are Jewish reservations such as Emmanuel Levinas's dual dictum that the idea of the incarnation is “‘too much’ for God's poverty and ‘too little’ for God's glory” (101).