

Was it permissible according to church doctrine to kill non-Christians? Did the church encourage, or even demand, that death could be avoided if one became a Christian?

One way Christianity moved away from war was in recognizing human worth and dignity, leading eventually to the modern doctrine of human rights (Matthias Perkams). And since conflict was often unavoidable, dialogue became increasingly popular. St. Benedict emphasized the necessity of communication and dialogue for conflict resolution (Wolfgang Gottfried Buchmüller). Other major theologians discussed here are Augustine and Bernard of Clairvaux.

These contributions may be focused on peace, but they are neither naively idealistic nor theologically doctrinaire. Instead, the essays show accomplished scholars struggling with the eternal questions of legitimate war and lasting peace.

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America's Pastor: Billy Graham and the Shaping of a Nation. By Grant Wacker. Cambridge, MA: Harvard University, 2014. Pp. 413. \$27.95.

This is a very smart book. As Wacker makes clear from the opening page, it is not meant to be a conventional biography. The book's focus is less Billy Graham himself (about whom many biographies have already been published) than a series of larger questions about US culture itself. W. posits that the "rise, singularity, and longevity of a lanky farm kid from North Carolina helps us understand how America constructed and experienced leadership. More important, Graham's story sheds light on the formation of a moral vocabulary that expressed the grievances and aspirations of millions of people" (5). W. reveals how Graham's career provides a useful hermeneutical lens for making sense of the complexities of American culture in the six decades since World War II (the span of Graham's career).

W.'s prose style is elegant and lucid, and he offers many interesting facts along the way: for example, Graham is the only living American to be featured in the stained glass of the Washington Cathedral; he was listed 57 times in the Gallop Poll's roster of "10 Most Admired Men"—easily defeating the next in line, Ronald Reagan, who appeared 37 times; he was called "the 13th Disciple" by a CNN correspondent; and in a 1978 *Ladies Home Journal* survey, the only person listed above him in the "Achievement in Religion" category was God). But the biographical details of Graham's career—as interesting as they are—recede into the background, as W. uncovers the larger pattern of meanings: he convincingly adumbrates how Graham reshaped the traditional evangelical language of revivalism into a moral vocabulary that millions of Americans (evangelicals and others) used to make sense of their private lives and public commitments. W. likewise shows how Graham came to shape the very culture that created him, eventuating in a pastoral career in which Graham "spoke both for and to modern America" (28). Just part of the elegance of W.'s study is his ability to show Graham's uncanny ability to adopt trends in the wider culture and

repurpose them for his own evangelical intentions. With that in mind, W. presents Graham as something like a finely calibrated barometer, making evangelicalism acutely responsive to the shifting pressures in post-World War II America.

This is an important book for anyone interested in the relation of religion to North American culture, and not just specialists in American evangelicalism. It merits careful reading.

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A Grammar of Justice: The Legacy of Ignacio Ellacuría. Edited by J. Matthew Ashley, Kevin F. Burke, S.J., and Rodolfo Cardenal, S.J. Maryknoll, NY: Orbis, 2014. Pp. xvi + 283. \$25.

The book's cover photograph of Ellacuría at the microphone is both revelatory and deceptive: revelatory because it highlights the prophetic dynamism of Ellacuría's unsettling and very public "grammar of justice"; deceptive because it risks hiding the cloud of witnesses, living and dead, who have internalized this grammar of justice at every level (mystical, theological, pastoral, poetic, political). Everywhere in this volume Ellacuría stands not alone before a microphone but as icon for the martyred people of El Salvador. As Burke observes in a shimmering introduction, citing poet Denise Levertov, remembering the martyrs fuels our protest against the injustices of history and moves us to replace the "imagination of war" with an "imagination of peace" (xi).

Nowhere is the breathtaking scope and audacity of Ellacuría's "imagination of peace" clearer than in chapters 1 and 2, texts by Ellacuría himself: his letter to Archbishop Oscar Romero of April 9, 1977 ("I have seen the finger of God in your action"); and chapter 2, his last major essay completed months before his assassination, "Utopia and Propheticism from Latin America," in which Ellacuría dares "a new approach to history" (8) buoyed by the dynamism of Christian faith in the incarnate Word who "became history" (9). Though Ellacuría's philosophical style is difficult, his denunciation of a dehumanizing global capitalist order resonates clearly (22), and his case for reclaiming the integral spirit of propheticism (as method) and utopia (as horizon) is urgent and persuasive. The "Christian spirit" of the Salvadoran poor that animates his writing pulses with fiesta—"hope on the march" (28)—and the gospel prerogative "that all might have life and have it more abundantly" (29).

Grouped into four major sections, the 14 essays that follow those by Ellacuría offer a mosaic reading of his legacy by seminal liberation theologians (Jon Sobrino and Gustavo Gutiérrez), seasoned interpreters from the United States (Robert Lassalle-Klein and Michael Lee), Latin America (Rodolfo Cardenal and Héctor Samour), and Europe (Martin Maier and José Sols Lucia), as well as consistently superb essays from younger scholars (Thomas Fornet-Ponse, David Ignatius Gandolfo, Jonas Hagedorn, Francisco de Aquino Júnior, Sebastian Pittl, and Andrew Prevot). Conspicuously absent are women's voices. Are there no leading female scholars of Ellacuría's thought, and, if not, why?