

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).

On the other side, Henrix looks to Pope Benedict XVI's response to Jacob Neusner where, reading the Sermon on the Mount together with the Prologue to John, the pope synthesizes language of Jesus as "God's living Torah." Henrix addresses some of the current lines of the subject, although I would also like to have seen here some of the recent scholarship by such Jewish researchers as Daniel Boyarin, who looks at first-century Jewish precedents for *Logos/Memra* theology, with its incarnational implications. A path to constructive dialogue might be found by recalling the Jewish roots of even these controversial Christian ideas.

The half century that produced *Nostra aetate* and *Dabru Emet* accomplished unprecedented things. But while such first steps were arguably clear ones to take, the next generation's steps may be less clear. Concluding essays by David Gordis, Peter Phan, and Celia Deutsch are bold in articulating concrete goals, and can provide readers with lively jumping-off points for dialogue and further collaboration.

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The Mystery and Agency of God: Divine Being and Action in the World. By Frank G. Kirkpatrick. Minneapolis: Fortress, 2014, Pp. xvi + 163. \$39.

Philosophical theologian Kirkpatrick is interested in establishing "the primordially of God as an agent" (15) in contrast to an ontology of God. In more Scholastic terms, his interest is in the divine *agere* rather than the divine *esse*. To that end K. enlists a number of philosophers to explore notions of agency, agent, and action. K. senses divine agency being more and more excluded from scientific explanations of nature, thereby making God irrelevant.

The book is rich for those who want to know how to construe agency philosophically and then how one might proceed from there to understand divine agency in particular. K.'s foundation is laid with John Macmurray's conception of the self as agent. He then employs three other thinkers, Raymond Tallis, Edward Pols, and William Alston. The upshot of this philosophical approach, K. argues, is that we too readily think of acting or of being acted upon from our own narrow anthropomorphism and read God's actions in the same light.

If one approaches the question of divine agency with a need to plumb one's own religious tradition's doctrine on the issue, the book can leave one dissatisfied, especially if the agency of the Christian God, for example, is understood as trinitarian and significantly different from that of the Jewish or Muslim God. K.'s purview is of the three traditions together. Agents, whether divine or human, are personal, and K. fails to account for the question of divine agency in terms of the distinctiveness of how persons are understood in each tradition.

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