

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.

Mark Massa, S.J.
Boston College

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 Fernet-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?

Yet challenging me at every turn, as a North American Christian, theologian, classroom teacher, and parent, is the question addressed by Lassalle-Klein through Sobrino: How “to do in our university way what Romero did in his pastoral way?” (180). Or, as Ashley evokes Karl Rahner in his sublime conclusion: How to help the people of our time “catch sight of” the God who loves us and enters history to liberate us from all that threatens us (268)? Pulsing throughout with the dynamism of a faith that seeks justice in the whole of life and even unto death, this is an essential collection of primary and secondary resources for advanced undergraduate- and graduate-level theological inquiry—an unflinching vision, both beautiful and costly, of a Christian faith that humanizes.

Christopher Pramuk
Xavier University, Cincinnati

Dear White Christians: For Those Still Longing for Racial Reconciliation. By Jennifer Harvey. Prophetic Christianity. Grand Rapids, MI: Eerdmans, 2014. Pp. viii + 262. \$25.

Cyprian Davis and Bryan Massingale, among others, have detailed the US Roman Catholic Church’s mediocre record in dealing with racial injustice and the lack of willingness to take more extensive and effective action. Harvey is a Protestant writing for and about her fellow Protestants, but she has much to teach Catholics.

In part I, H. draws on her antiracist work and scholarship to craft a devastating critique of reconciliation as the goal of the churches’ efforts. Reconciliation ignores the actual history and devastating costs of white supremacy, still evident today in the appalling inequalities between blacks and whites. So reconciliation alone does not address the basic cause of racial alienation, massive and systemic racial exploitation. Alienation is the symptom, not the problem. Consequently, reparation must replace reconciliation as the churches’ focus.

Yet, as H. recalls in part II, Christian churches recoiled from the demand for reparations when it was presented in the Black Manifesto at Riverside Church in 1968. A few lone white voices recognized its justice, but the churches’ leadership decisively rejected the Manifesto without asking whether its charges were true and whether, therefore, reparations were in fact necessary. So the Civil Rights Movement did not engender reconciliation since its precondition, reparation, had not been met. Indeed, reparation has hardly ever been seriously discussed in church contexts—with two notable exceptions.

In part III, H. describes efforts by Presbyterians and Episcopalians to understand the workings of a system that allocates material goods and establishes social hierarchies by ascribing particular meanings to skin color. H.’s interviews and analysis of the process in the Episcopal Diocese of Maryland offer hope and point a way forward. Understanding the system led to white Christians’ commitment to work for reparations. And only reparations, H. convincingly argues, can bring about the desired reconciliation.