

Les théologiens jésuites: Un courant uniforme? By Michel Fédou, S.J. Collection Petite Bibliothèque Jésuite. Brussels: Lessius, 2014. Pp. 144. €12.

This volume is part of a very useful series on Jesuit topics. Fédou, professor of patristics and systematic theology at the Centre Sèvres in Paris, offers a nuanced answer to the question of uniformity, or the lack of it, in the work of Jesuit theologians. He distinguishes four eras: the first generations from the companions of Ignatius of Loyola to ca. 1620; the 17th and 18th centuries, including conflicts between Jesuits and Jansenists regarding grace and human freedom, moral theology, and sacramental practice; the restored Society of Jesus from 1815 to the 1950s, with both reactionary currents of thought as well as the *nouvelle théologie* of Henri de Lubac and the “supernatural existential” of Karl Rahner; Vatican II to the present, with a truly global Society of Jesus, whose theologians work not only in Europe and North America but also in Latin America, Africa, and Asia.

F. argues that while there is a great variety of theological methods and approaches among Jesuits, there are certain recurring characteristics of Jesuit theology. Jesuit theologians seek to explain and teach the faith in ways consonant with a given time and place, in the context of a specific culture, with its language, traditions, imagination. Jesuit theology is closely related to spirituality centered on the human person in relation to God, and on the vocation of the person to live a life in response to God’s gracious call. Informed by the *Spiritual Exercises* of St. Ignatius, Jesuit theology is Christocentric and articulated from within the Church and for the Church. At the same time, Jesuit theology is open to the experience of God in other religious traditions, an openness not always appreciated in Rome.

This work is well worth reading, even if at times it attends too much to theologians working in France and Germany and too little to those working elsewhere.

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What Are They Saying about Augustine? By Joseph T. Kelley. New York: Paulist, 2014. Pp. xix + 258. \$19.95.

Kelley’s book addresses a comprehensive and historical overview of contemporary scholarship on Augustine. K. is stimulated by the question in the title and asks himself: “Who are *they*?” (xv, emphasis added). Thus, by setting out to establish a tripartite conversation between Augustine, the historical witnesses of the influence and legacy of Augustine, and Augustine scholars, K. takes a “chronological approach” to exhibit how Augustine’s thought was being received and interpreted through late antiquity to the mediaeval, modern, and contemporary worlds (xvii).

The emphasis on historical overview divides the book naturally into three parts: first, in introductory chapters (1–3) K. considers Augustine’s life, primary works, and writings on theological controversies. K. then moves systematically through