

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.

Thomas Worcester, S.J.
College of the Holy Cross, Worcester, MA

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

Augustine's literary and ecclesiastical activities. It would have been helpful to present more of a summary and critique of Augustine's texts to serve as a starting point for new readers of Augustine.

While referring to recent studies on Augustine's major treatises, K. also focuses on a surging new interest in Augustine's sermons (including six sermons discovered in Erfurt in 2008) and letters, both of which give eloquent testimony to the religious, political, and social dynamics in Roman North Africa. Second, K. examines the broad intellectual impact of Augustine—first on the Middle Ages and the Renaissance, then on the Reformation and up to today—with limited but clearly defined indications. Third, he carefully shows the current focus of Augustine research and introduces some of the most prominent biographers. Of particular interest to K. is a consideration of both Possidius, a contemporary biographer of Augustine, and Louis-Sébastien Le Nain de Tillemont, a 17th-century French ecclesiastical historian. Surveying both shifting emphases in Augustine scholarship and research resources such as journals, institutes, and companion volumes, K. offers splendid guidance for further exploration by readers.

K. accomplishes not just an overview of Augustine scholarship, useful in itself, but also a vision for the future direction of Augustine studies. Along with a helpful appendix, over 40 pages of informative notes, and bibliography, the book is a good primer for undergraduate research.

Naoki Kamimura
Tokyo Gakugei University

Ecumenical Perspectives on the Filioque for the Twenty-First Century. Edited by Myk Habets. New York: Bloomsbury, 2014. Pp. xviii + 240. \$112.

This collection of articles outlines the *status quaestionis* of the debate on the *filioque* over the last three decades, taking as its starting point the report on the procession of the Holy Spirit issued in 1981 by the World Council of Churches. While the literature on this topic is immense, most publications limit themselves to tracing the historical genealogy of the debate, or summarizing—not always objectively—the theological rationale for the Catholic or the Orthodox position. This present collection, however, is no mere erudite or polemical manual on the *filioque* question. By bringing together contributions from the most disparate traditions and theological schools, including Baptist and free church Christianity, Habets seeks to encourage a sustained conversation on the question of the procession of the Holy Spirit that is ecumenical, comprehensive, and creative.

The contributors, despite their ongoing theological differences, agree on the inadequacy of both the traditional Orthodox “monopatrim,” which fails to conceptualize the difference as well as the relationship between the Spirit and Son (93), and certain Western readings of dual procession, which effectively depersonalize and appear to subordinate the third member of the Trinity to the other two (171–74). A number of alternative readings are then presented: Paul D. Molnar's essay reviews Thomas F. Torrance's reinterpretation of divine monarchy and his suggestion that the Spirit proceeds from the Trinity as