

*Consecrated Phrases: A Latin Theological Dictionary.* By James T. Bretzke, S.J. 3rd ed. Collegeville, MN: Liturgical, 2013. Pp. xii + 268, \$34.95.

From A to V this dictionary achieves its aim to explain frequently used Latin phrases in theology, often with examples to indicate the nuances of a particular term. This third edition can be considered a new work, expanded by over 50% on the second edition. Students of theology, especially those interested in ethics and canon law, will find this book to be a treasure chest of nuggets.

The dictionary reflects the personal experience of B. as teacher and researcher. It contains standard items, particularly from the moral manual tradition. While the explanations are straightforward translations, the examples are random and often wry. B. clearly has a theological preference for terminology as interpreted in the probabilist tradition. He shows this in extended comments on types of *lex* (123–28). There are hints of this theological preference when he uses examples of attitudes of which he is not much in favor, as in the entry *pro multis* (191) and *nulla veritas sine traditione* (158). Should anyone think that a Latin dictionary is dry per se, many of the entries here will force a rethink, such as *coitus interruptus* (37) or *sede vacante* (221).

There is no substitute for a professional formation in Latin or a use of standard dictionaries. B. would acknowledge that. His book could be useful as a companion in seminars that cover historical aspects of the moral manual tradition. The whimsical style, occasional wit, and irony might even encourage a novice Latinist to dig more deeply. Among the advantages of Latin is its precision, and it is a pity that two important phrases (*extra ecclesiam nulla salus* and *Acta Apostolicae Sedis*) are misspelled throughout. Though personal in its choice and commentary, B. offers students of moral theology a reference source that should be complemented by mainstream dictionaries.

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*Can Only One Religion Be True? Paul Knitter and Harold Netland in Dialogue.* Edited by Robert B. Stewart. Minneapolis: Fortress, 2013. Pp. xix + 215. \$24.

The Greer–Heard Point-Counterpoint Forum in Faith and Culture at New Orleans Baptist Seminary was founded, Stewart explains, to “have a respected Evangelical scholar dialogue with a respected non-Evangelical or non-Christian scholar” (xv). In the lead essays, Harold Netland and Paul Knitter perform well in these respective roles, engaging in a concise, mutually respectful conversation on issues of pluralism, religious epistemology, and the normativity of Scripture. To this has been appended several papers presented at the Forum and at a concurrent event hosted by the Evangelical Philosophical Society, as well as essays solicited from the quintessential pluralist John Hick and the Reconstructionist Jewish theologian Nancy Fuchs Kreimer. Of these, only one—by Terrence W. Tilley—directly addresses the exchange between

Netland and Knitter (he finds both of them wanting). Others offer critiques of and alternatives to the pluralist hypothesis in general, particularly as articulated by Hick.

For those acquainted with recent scholarship in the theology of religions, the volume treads familiar ground, in most cases rehearsing arguments that have been in the air for the better part of 30 years. There are, however, gems. In addition to Netland and Knitter's fine introductory statements (chap. 1), Stewart's general introduction helpfully explores a wider range of options than is generally acknowledged in the theology of religions project; Paul Rhodes Eddy executes an insightful diachronic analysis of Hick's intellectual development; and essays by Hick, Tilley, S. Mark Heim, Keith E. Yandell, and R. Douglas Geivett offer useful, concise summaries of distinctive proposals developed at greater length elsewhere. Like the religious plurality that is the subject of discussion, the essays in this volume fit together only awkwardly, but that does not render them unworthy of serious regard. One special virtue: most essays offer complex arguments in an accessible style, suitable for undergraduate students.

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*Christianity in a Nutshell.* By Leonardo Boff. Translated from the Portuguese by Phillip Berryman. Maryknoll, NY: Orbis, 2013. Pp. viii + 119. \$18.

Boff declares that this book will be his swan song. It is a remarkable achievement in which he sums up the "minimum of the minimum" of Christianity—what has taken him 60 published books to explore and explicate.

To explore the divine Mystery, B. provides a meditation on contemporary science and its explanation of the origins of the world and of humankind. "This means understanding the cosmos in evolution and expansion, and for believers, [how it is] sustained by the ongoing creative power of God" (1). He traces the growing complexity of order and finally the breakthrough of life and consciousness toward the unification of the human species through the process of globalization. It is an ambitious project. Readers familiar with the work of Thomas Berry, Brian Swimme, and others will find a compatible soul mate in B.'s meditation on cosmogenesis and in the marvelous Mystery that originates and dwells in every wave, string, vibration, singularity, and constant of the universe. B. declares, "God creates the universe as a mirror in which God sees the divine Self and also a vessel to receive God" (2).

B. has an implicit critique of the static categories of Greek cosmology and the hierarchical ordering of the universe and hence of humankind. "God knows a becoming," he avers, "and thereby initiates a history" (2). Readers will find herein a number of provocative articulations. B. proclaims, for instance, that the "supreme work of the Spirit was lovingly identified with Mary. . . . He was internalized in her. He became Mary, allowed her to become Spirit, for she identified with Him" (35). In attempting to provide a feminine face of God, B. seems to incorporate Mary into the perichoresis of the Trinity itself.