

anthropocentric approaches; a commitment to historicity and historical thinking; vulnerability rather than an emphasis on autonomy; and the need to communicate in and through multiple languages and modes of expression.

This collection lives up to its promise as a launching pad for a theological anthropology in the 21st century. It does not pretend to provide answers, but it certainly gets many of the questions right.

Robert Schreier

Catholic Theological Union, Chicago

*Hope in Action: Subversive Eschatology in the Theology of Edward Schillebeeckx and Johann Baptist Metz.* By Steven M. Rodenborn. Minneapolis: Fortress, 2014. Pp. 364. \$39.

Rodenborn tracks Metz's and Schillebeeckx's publishing careers in text-by-text, chronological order so as to demonstrate both theologians' evolutions from sanguine appropriators of modern secularism to critical proponents of prophetic, practical eschatology for a threatened humanity and planet. R. eventually arrives at accurate characterizations of Schillebeeckx's mature eschatology as prophetic, grounded in "protology" and Christology, and of Metz's as apocalyptic, grounded in a practical fundamental theology. While articulating their differences, R. also insightfully demonstrates how Metz's deployment of the practical categories of memory, narrative, and solidarity as disruptive of modern apathy functions analogously to Schillebeeckx's notion of "contrast experience."

The book's six chapters are each devoted to one or the other theologian—chapter 1 to Metz, chapters 2–4 to Schillebeeckx, and chapters 5 and 6 to Metz again—rehearsing the respective theologian's arguments, along with discussion of philosophical influences to his evolving thought. Footnotes often provide further detailed treatment of the philosophical and theological interlocutors, making the work a useful resource for the study of Catholic European theology in the second half of the 20th century. On the other hand, R. ignores some of the secondary literature on Metz, resulting in a failure to recognize how mystical practices of prayer, especially the Eucharist, figure so essentially in Metz's eschatology. "Dangerous memory" is not just a term from Walter Benjamin that Metz exploited; it is also a concept profoundly nurtured by eucharistic acts of "remembrancing." R. likewise ignores Schillebeeckx's career-long treatment of sacraments in eschatological terms, notably as fragmentary mystical moments nourishing ethical-political praxis. This dual failure points to a weakness in the book's methodology, reducing the two scholars' theologies to academic philosophical enterprises devoid of the prayer and sacramental liturgy so fundamental to their theories and praxes of faith.

Although nowhere acknowledged, the book appears to be R.'s doctoral dissertation by the same title and subtitle (University of Notre Dame, 2009). Its publication felicitously coincides with Bloomsbury's recent release of *The Collected Works of Edward*

*Schillebeeckx* (11 vols.) and may prove helpful to a new generation's immersion into the prodigious work of the Flemish theologian.

Bruce T. Morrill, S.J.  
Vanderbilt University, Nashville

*Prophetic Rage: A Postcolonial Theology of Liberation.* By Johnny Bernard Hill. The Prophetic Christianity Series. Grand Rapids, MI: Eerdmans, 2013. Pp. x + 179. \$ 25.

Writing on the 30th anniversary of the March on Washington, Hill presents black liberation theology for a new generation of thinkers by locating this theology within a contemporary globalized context and postmodern culture. He contends that Christian prophetic rage “offers a new vision for resisting and overcoming empire . . . and its related tentacles of racism, patriarchy, violence and militarism” (6). Unlike other accounts of black theology that identify white supremacy as the major threat to black life, H. convincingly argues that the most imminent hazard today is the nihilism that ensues from the contemporary experience with empire.

To redress the reality that “black identity has become so intertwined with capitalism, consumerism and whiteness as normative cultural standard” (111), H. focuses on the prophetic sources that can nurture an authentic black identity capable of confronting the internalized oppression and the exclusionary character of Western culture. This means looking back—“remembering rightly” (Miroslav Wolf)—in order to move forward. H. privileges the faith expression of slave religion and the African American experience of oppression in identifying the contours of a contemporary black theology, and turns to Martin Luther King’s vision of the beloved community and Desmond Tutu’s reconciling spirituality, to illustrate how prophetic action and spiritual resistance can overcome the forces of empire.

To further his argument, H. offers rich reflections on the call for a more just and sustainable economic system that benefits the common good. He advances Afrocentrism as an inclusive philosophical perspective to resist the systems of patriarchy, sexism, and marginalization. In these reflections, H. deftly brings into conversation a wide array of voices, including W. E. B. DuBois, Malcom X, Cornel West, Cheick Anta Diop, and Molefe Kete Assante. H. ultimately turns to Jesus as the transfigured son and prophet who confirms God’s promises and nurtures the creative struggle for justice and reconciliation.

Though scholarly in emphasis, this slim, clearly written volume is accessible to a wide audience. A passionate and powerful book, it begins to lay the groundwork for constructing a postcolonial theology of liberation from the black American perspective.

Ernesto Valiente  
Boston College