

very sick young girl (*Mystery and Manners* [1957]). Mary Ann was not a fictional grotesque but a child of three with facial deformities, persistent tumors, and cancer treatments, cared for by the sisters of Our Lady of Perpetual Help Home in Atlanta until her death at age twelve. Writing that introduction, B. argues, O'Connor gained new insight into both her preoccupation with the fictional grotesque other—as person, moral failure, and sin—and her own adult onset as grotesque from lupus-related disabilities.

O'Connor's work promises fruitful theological reflection on disability, particularly in defiance of polite society. Beware, however: B.'s ready association of pain, suffering, and disability with either a romanticized Job-like acceptance of disaster/evil/grotesques or moral failure and sin is problematic. Disabilities studies reject these associations for their reduction of people with disabilities to their instructive value—the mirror image exposing pretense—for “the normate” (a term coined by Rosemarie Garland Thomson) and nondisabled as opposed to the inherent value belonging equally to all. Similarly, B.'s subtitle labeling—“a theology of disabled humanity”—regrettably can disqualify the difference, identity, and real difficulties (injustice, discrimination, and stigma among other social sins) that people with disabilities experience with frequently scandalous effect. Nevertheless, B. offers an as yet under-utilized approach to mine the subtexts of O'Connor's work.

Mary Jo Iozzio  
Boston College

*Spirituality Seeking Theology.* By Roger Haight, S.J. Maryknoll, NY: Orbis, 2014. Pp. xiv + 194. \$26.

Examining the decline of Christianity in Western churches, Haight suggests an innovative project to make Christianity and its doctrines once again intelligible, meaningful, and applicable to its faithful today. Between the world of spontaneous Christian living and that of theologians, H. asserts, there exist various dynamics in a “vast sphere of conscious witness and reflection on Christian practice” (1). Prior to theologizing, however, the experience of following Jesus remains the primary source that leads to self-consciousness and language, and serves as a basis for reflection and doctrines. H. therefore proposes that spirituality seeks a theology.

Such a dynamic is reflected not only in the overall structure of the book, but also in the flow of what I see as three movements. Chapters 1 to 3 explore the narrative of the universe and its human species from complementary perspectives of both spirituality and modern sciences. Chapters 4 to 7 focus on Jesus of Nazareth, a mediator of transcendence, and various aspects of his stories of ministry as well as his call to others, all of which remain the principal content and inspiration of Christian faith and practice. The final two chapters (8 and 9) show how Christian narratives and doctrines were constructed and developed during the post-Jesus period. Throughout these last chapters, H. accentuates the dialectical relationship

between the lived experience of the Christian faith and theological doctrines and symbols. Lived faith experience has always retained a primary role in theological reflection and movement.

The volume offers a convincing and intelligible argument for Christianity in the modern world, given H.'s knowledge and understanding of theology as dynamics constantly in need of being recreated and renewed. I highly recommend the book for all who seek to make sense of their Christian faith amid ever-changing cultures, especially at the frontier of scientific research and discovery of the modern world.

Hung T. Pham, S.J.  
Jesuit School of Theology of Santa Clara University

*Theology for Ministry: An Introduction for Lay Ministers.* By Edward P. Hahnenberg. Collegeville, MN: Liturgical, 2014. Pp. vii + 133. \$14.95.

This slim volume is a gem. Hahnenberg packs considerable material into this inspirational text. His concise overview of the development of ministry pays attention to its required theological foundations. The book chapters follow a structure based on the first part of the *Catechism of the Catholic Church* and the *United States Catechism for Adults*, themes that find their basis in the Creed, as the chapter titles indicate: 1 Called, 2 By God, 3 Through Christ, 4 In the Spirit, 5 With Others, 6 For Others. This structure narrates a theology of lay ministry that culminates in a trinitarian model of ministry.

An essential dynamic of the book is the emphasis placed on dialogue between reflective experience and the Christian tradition. H. approaches the theology of lay ministry initially through the themes of vocation and calling. He contextualizes Catholic lay ministry within a broad historical and theological vista, providing a foundation in trinitarian theology, Christology, a pneumatological theology of charism, and a description of the evolution of ministry from the early church up to the post-Second Vatican Council Church. This ultimately finds its apex in a trinitarian approach to contemporary ministry. Indeed, it is the relational aspects of a trinitarian theology that will help guide a present theology of ministry and foster further collaboration between all ministers in the Church.

This accessible text includes anecdotal stories, reflection points, questions for group discussion, recommended reading material, and a model for theological reflection. Each section finishes with a helpful section on "Theology for Ministry" that prompts the reader to integrate themes in the chapter with ministerial issues. Through the inclusion of these practical materials, which encourage readers to relate the materials to their own experience, lay ministers are invited to engage in conversation with the tradition. This insightful introductory text is encouraging and prophetic. It will be valuable to those new to ministry, students of ministry, and experienced ministers alike.

Deborah Ross  
Jesuit School of Theology of Santa Clara University