

Diakonia Studies: Critical Issues in Ministry. By John N. Collins. New York: Oxford University, 2014. Pp. xiv + 277. \$74.

This volume completes Collins's 40 years of groundbreaking linguistic research and argumentation on the Greek term *diakonia* and on the nature and functioning of Christian ministry. He divides the book into three parts: *Diakonia* from the Nineteenth Century to Today, *Diakonia* in the Early Church, and *Toward Ministry for the Twenty-First Century*. He aims to make his initial reflections on ministry more accessible to new audiences and to stimulate further much-needed discussion and debate. He maintains that both his 1990 volume, *Diakonia: Re-interpreting the Ancient Sources*, and the research found here will show unequivocally that at no point in ancient Greek usage, Christian or other, did *diakonia* mean a loving service to those in need, as it is widely taken to mean today. And he points to the many other possible meanings that it did have in the ancient Greek-speaking world. He also notes how the cognate terms "deaconate" and "deacon" advanced in the 1960s from relative obscurity to feature prominently in the leading, ecumenically agreed-upon statement on Christian ministry, namely, the 1982 World Council of Churches document *Baptism, Eucharist, and Ministry* that described the church's ministry as "threefold," comprising bishops, presbyters, and deacons.

It is clear that C. places great hope in the future of ecumenism, especially if some of the familiar obstacles can be faced and overcome, namely, the exclusion of women from ordination, mandatory celibacy, lifetime appointments, large congregations of any size that inhibit two-way communication, global uniformity at the expense of regional inculturation, exclusivist language, and lack of ecumenical will.

As one might expect, this book suffers somewhat from the fact that 14 professional papers are presented as chapters: six have already been published in theological journals, five have been chapters in books, one is a reworked public lecture, and one (chap. 3) is completely new. The text concludes with a thorough nine-page index, three pages of the author's publications, and a list of the sources for each of the chapters.

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Himmelwärts und weltgewandt: Kirche und Orden in (post-) säkularer Gesellschaft / Heavenward and Worldly: Church and Religious Orders in (Post) Secular Society. Edited by Thomas Dienberg, Thomas Eggenberger, and Ulrich Engel. Münster: Aschendorff, 2014. Pp. 388. €42.

This completely bilingual (German–English) collection of 20 essays on future directions of religious life in (post-) secular societies comes from a conference ending an eponymous project of several years sponsored by the Capuchins and Dominicans in Germany. While focusing principally on Europe, contributions come from Mexico and the United States as well. The first set of essays set the theological and sociological scenes; essays

by John Corriveau on the theology of communion and by José Casanova on understanding the dimensions of secularization are exceptionally illuminating. There follows a section on “global” approaches, with essays from Eastern/Central European, Mexican, and US scholars, and a section on the nomadic quality of postmodern life, the impact of world poverty, and sacramentality. Next comes a variety of perspectives on Franciscan spirituality, along with essays on modernity (with an emphasis on individuality and pluralism in contemporary life). All this is brought together in prospects of religious life in the future. Here an essay on this topic by Ulrich Engel, given in a series of ten theses, is especially insightful. The volume concludes with the results of an empirical survey of opinions among mendicants in Germany.

For anyone interested in exploring what directions religious life might be taking, especially in Central and Northern Europe, this book is a rich aid to reflecting on how consecrated life is engaging postmodern and (post-) secular societies. In doing so, it goes well beyond Europe and will have relevance for other societies grappling with the latest stages of secularization and modernity.

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Building Catholic Higher Education: Unofficial Reflections from the University of Notre Dame. By Christian Smith and John C. Cavadini. Eugene, OR: Wipf & Stock, 2014. Pp. xvi + 112. \$15.

Smith’s slim volume reflects on mission at the University of Notre Dame, while John Cavadini’s appendix considers the role of theology. S. begins with an analysis of official statements about mission at the university, emphasizing two points: first, that there is a clear, consistent vision of the unity of faith and intellectual inquiry in Notre Dame’s mission, requiring a preponderance of Catholic faculty; and second, that faculty who are not Catholic must nevertheless share in the mission of the university without feeling like second-class citizens.

S. elaborates on these two points in the ensuing chapters, proposing both ideas for faculty who share in the mission and caveats for those who actively oppose it. His strongest chapter is a commentary on the role of social science. He suggests from his own experience as a sociologist that scholars have gained enough critical distance from certain strains of postmodern thought to see that “the previous epistemic privileging of secularism no longer enjoys a defensible basis” (68), thereby opening an avenue of inquiry that seeks intellectual coherence and a willingness to engage with Catholic thought in the interest of seeking integration in knowledge.

Cavadini’s helpful essay on the role of theology stands alone as a commentary on how this discipline’s inclusion in the curriculum helps shape a new “paradigm of intellectual culture as a dialogue between faith and reason” (103). As such, it provides an openness toward the integration of knowledge, acting as a middle road between secularism and sectarianism.