

L.'s reading of the life of Christ as marked by poverty, chastity, and obedience challenges contemporary emphasis on Jesus as liberator of the oppressed and thus implicitly critiques theologies of the family that prioritize commitments to social justice. His adaptation of the concept of a monastic rule for married life flows directly from the theological foundation he has constructed. It is marked by defined roles for husband and wife, morning and evening prayer, and substantial time with children (209–15).

L.'s project recovers resources from the tradition that have been overlooked in much of contemporary theology of the family and points toward a rigorous way of life for Christian married couples. It is reminiscent of mid-20th-century writing on the family by Frank Sheed and Maisie Ward and will be welcomed by those drawn to intentional, traditional ways of life. Many contemporary readers will be less convinced by the somewhat uncritical readings of Scripture and tradition, as well as by the call for obedience rather than mutuality and discernment, for chastity in connection with natural family planning rather than sexual intimacy, and for a poverty marked by dependence rather than simplicity and work for justice in the world. This clearly written and engaging text will provoke discussion in the classroom and among scholars of virtue ethics, as it challenges widely held theological claims about marriage and understandings of the good life.

Julie Hanlon Rubio
St. Louis University

Dark Light of Love. By John S. Dunne. Notre Dame: University of Notre Dame, 2014. Pp. x + 99. \$20.

“My life is a journey in time and God is my companion on the way,” said Dunne (1), and that journey ended in November 2013 with his untimely death. D.'s spiritual adventure, as he called it, began with the question, “If I must die someday, what can I do to fulfill my desire to live?” This line fittingly appears also on the last page of prose (73) in this posthumously published book.

Over the course of his 17 previous books, D.'s journey had become increasingly mystical. The current work is one of the best contemporary examples of Bernard Lonergan's fifth functional specialty, foundations (*Method in Theology*, 1972). Foundations focuses on the “fundamental and momentous change in the human reality that a theologian is” and on the subsequent development of appropriate theological categories.

D. engages *The Cloud of Unknowing* and asks “How, though, is a soul oned with God in a cloud of unknowing?” (2). He finds the answer in the life journey itself in which “things are meant, there are signs, the heart speaks, there is a way” (66; phrases from Tolkien). Such attention to the particulars of one's life reveals that “the human inscape is an inner landscape opening onto infinity, opening onto eternity, opening onto life and light and love” (46).

Like D.'s other books, *Dark Light* cannot be read rapidly or only once. His style demands an approach akin to *lectio divina*, in which readers seek the resonances of the

text within the textures of their own experiences. Even so, *Dark Light* is not the best place to begin reading D., since he here employs images and a vocabulary whose precise meanings were developed in earlier books. New readers had best begin with *Time and Myth* or *Reasons of the Heart*. Seasoned readers, however, will already know something of the kindling of the heart and the illumining of the mind that this book presents and provokes.

Jon Nilson
Loyola University Chicago (Emeritus)

The Liturgy of Life: The Interrelationship of Sunday Eucharist and Everyday Worship Practices. By Ricky Manalo. Collegeville, MN: Liturgical, 2014. Pp. xiii + 205. 24.95.

The title and subtitle of this book accurately describe its contents. The relationship between liturgical life and popular piety remains relatively unexplored in the post-Vatican II Church. M. adapts Clifford Geertz's "thick" description of an urban parish, St. Agnes in the Haight-Ashbury district of San Francisco, to accomplish his goal of understanding the "liturgy of life" in relation to the "liturgy of the church" and vice versa (13). In the process M. also takes account of post-Vatican II efforts (e.g., by Mary Collins, Mary Margaret Kelleher, and his own doctoral supervisor Mary McGann) to use the social sciences to understand Catholic worship.

M. describes the worship life of St. Agnes's 10:30 a.m. Sunday Eucharist through the lens of eight different participants, chosen for their age and ethnic and sexual diversity. After chapters that survey the development of Vatican II's affirmation that the Eucharist is "the source and summit" of the Christian life, M. employs the work of Peter Phan to broaden the official Vatican II definition of "source and summit" by including lived or popular religion. He then incorporates sociological and ethnographic analysis into his theological model. Helpful appendixes provide photos of worship at St. Agnes and the popular piety of the selected parishioners as well as the (impressive) daily prayer schedule of one of the participants in the study.

The book will serve as a very useful introduction to the interrelation between liturgy, popular piety, and Christian life because of both its enlightening and entertaining descriptions and its updated review of using the social sciences to study these phenomena.

John F. Baldwin, S.J.
Boston College School of Theology and Ministry

Sorting Out Catholicism: A Brief History of the New Ecclesial Movements. By Massimo Faggioli. Collegeville, MN: Liturgical, 2014. Pp. xiv + 229. \$19.95.

This translation and expansion of Faggioli's 2008 *Breve storia dei movimenti cattolici* deserves its new title. It may refer to "the fragmentation of Catholics in homogeneous