

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.

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*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.

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*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

communities” (213), but almost certainly signifies the breadth and weight of the task the book takes on, far beyond particular histories of Focolare or Communion and Liberation. F. insists that the “new Catholic movements” can be misunderstood unless a person traces their roots back to the 19th century. As F. puts it, “the more our reconstructions zoom in on the present, the more difficult it is to unravel the knot and make sense of the different [characteristics] . . . that distinguish each single movement” (198). In fact, F. does not offer many historical details on each single movement, but sketches an overall picture of the emergence and influence of, and issues raised by, this flourishing new approach to the Catholic Church’s mission and identity.

F.’s history examines a century and a half in the evolution of the Church’s relationship with the modern world: the late 19th-century rise of a defensive “Catholic movement” confronting new liberal European states; the “mass mobilization” of Catholic Action between the two world wars as a response to both Fascism and Communism; and the brief flowering after Vatican II of “progressive” movements seeking greater cooperation with contemporary Western society. It is the “outpouring and blossoming” (197) of the preconiliar legacy of Catholic Action, however, that has borne the weight of postconciliar developments. Paradoxically, movements have promoted both a certain decentralization (increasing autonomy and internal focus) and a certain centralization (competition for attention and favors from the papacy). Without attempting resolution, F. exposes complex ecclesiological tensions that this paradox raises. Are the movements tools of papal strategy, or vice versa? What becomes of the role of the bishops? Where is the balance point between clerical authority and a theology of the laity? What becomes of parish communities amid the movements’ parallel structures? What will the contemporary development of the movements mean for the future relationship between church and society?

The complexity of the subject and an occasionally awkward translation somewhat hinder the book’s readability. Its strong European perspective (both a strength and a limitation) is broadened but never abandoned in this revision for English readers. Nonetheless, F.’s effort to “sort out” the origin and influence of the movements should evoke sustained discussion of both their dynamism and the nature of the Church they seek to revitalize.

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*Bishops on the Border: Pastoral Responses to Immigration.* By Mark Adams, Minerva Carcaño, Gerald Kicanas, Kirk Smith, and Stephen Talmage. New York: Morehouse, 2013. Pp. xxxii + 128. \$18.

Aiming at a broad audience, religious leaders from several Christian traditions offer spiritual and moral reflection on the present humanitarian crisis of immigration over the US–Mexico border. Its authors are all leaders of local religious communities in Arizona and northern Mexico: Presbyterian Church (USA), United Methodist Church, Roman Catholic Church, the Episcopal Church, and the Evangelical Lutheran Church