

The key feature of this phase in the history of Catholic theology is the magisterium's rejection of the effort to build new narratives different from the "grand narrative" of Christianity as a product of the Jerusalem-Athens-Rome route: women's theology finds itself facing a demanding challenge in this situation. The question of women's role in the Church proves to be much more a matter internal to Northern European and North American Catholicism, a Catholicism often depicted as sociologically weakened compared to the future Global South of world Catholicism. Nor can the issue of women in the Catholic Church be solved by the rise of the new "Evangelical Catholicism" as some analysts have recently claimed. Z. provides a provocative yet cautiously worded appeal to frame the issue by taking seriously authority, communion, and the juridical dimension of the Catholic Church as building blocks for the understanding of this part of the future of Catholicism. The reader will understand that on the issues of gender and authority the existing canonical and theological boundaries have been stretched in many different directions.

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ORTHODOXY AND THE ROMAN PAPACY: *UT UNUM SINT* AND THE PROSPECTS OF EAST-WEST UNITY. By Adam A. J. DeVille. Notre Dame, IN: University of Notre Dame, 2011. Pp. viii + 268. \$38.

Once again we are indebted to the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies at St. Paul University, Ottawa, for overseeing research on an important aspect of Eastern Christianity from an ecumenical perspective. DeVille has here meticulously gathered a cross-section of insights as seen by Orthodox and Roman Catholic theologians from 1960 to 2006 about the role of the papacy. His project responds in part to the invitation of Pope John Paul II's encyclical *Ut unum sint* (1995) to examine how the ministry of the Roman pontiff might further promote church unity.

In six chapters D. surveys the material thoroughly. In chapter 2, the positions on the papacy of some 24 contemporary Orthodox theologians from a variety of countries are described in their own words. At the end of the chapter he summarizes what these theologians regard as three positive assessments as well as three negative hindrances. Chapter 3 analyzes excerpts from 18 modern Catholic theologians who give an up-to-date account of papal ministry, or of what D. describes as a renewed Roman patriarchate.

Chapters 4 and 5 provide an account of the present-day patriarchates in both the Orthodox/Ancient Oriental and Catholic churches. For the East these include Constantinople, Alexandria (Chalcedonian), Alexandria

(Coptic), Antioch (Chalcedonian), Antioch (Syrian), Jerusalem, Moscow, Bucharest, Sofia, and Armenia. The chapter on Latin patriarchal structures is not a list of churches that claim, especially since the Crusades, to hold patriarchal status, but that in some cases are purely nominal designations. What engages D. here is how the Latin Church as a whole can be seen as a patriarchate, and how it might helpfully be reconfigured to respond to modern challenges. He cites the important monograph of Michael Magee on the pope as patriarch of the West and gently tries to explain why Benedict XVI chose to drop that title from the list of papal designations in the *Annuario pontificio*.

Besides being familiar with individual theologians, D. is well informed about the consultations and published consensus statements of both the International Orthodox/Roman Catholic Official Joint International Commission for Theological Dialogue and the North American Consultation of Orthodox and Catholic Dialogue. Unfortunately, these pioneering consultations are not well known nor are they cited in official documents. One important national dialogue that D. does not cite is that of the *Comité mixte romaine catholique—orthodoxe en France* whose book-length study, *La primauté romaine dans la communion des églises* (1991), is rich in insights and practical suggestions. The final chapter of that publication was translated into English and published in the British journal *One in Christ* (1993).

One indication of the thoroughness of D.'s study is the extent of the endnotes (72 pp.). Likewise, his 29-page international bibliography will remain a valuable resource for future ecumenists. One way to measure how far serious dialogue has progressed in the last half-century is to compare this volume (and its quoted sources) with the classic Orthodox publication, *La primauté de Pierre dans l'Église orthodoxe* (1960).

In a work of this scope not every aspect of relations between the Orthodox and Catholic churches can be treated. For instance, more could be said about the sore point for the Orthodox about the Eastern Catholics, the so-called Uniates, whose very existence the Orthodox resent. The jurisdictional and nationalistic tensions that arise from time to time among various Orthodox patriarchates are not discussed. Finally, apart from the theoretical issues that separate the churches of the East and the West, it needs stating that for the Orthodox the manner in which the bishop of Rome and his curia are seen to exercise authority, especially through strong centralization, remains problematic.

The book treats what for many may be unfamiliar territory, but it is written in an accessible manner and deserves wide reading.