

realities touched by grace that providentially direct the history of faith and worship for so many. Sensitivity to and dialogue on the presence of God in other religious traditions (which are much more than some kind of metaphysics) assist what is lived and proclaimed by Christians as the kingdom of God.

The volume joins valuable pages on women in the missions in terms of religious life and pastoral movements to pages on the initiatives of the baptized. These contributions point to a vacuum that will be filled in the future by women in institutional leadership, local religious structures, and public ministry.

The book is resource, survey, history, and theology. As it presents the development of missions around the world over the past century, it depicts the shift from foreign mission to local church as well as to theologies of grace and ministry. The several essays on missiology suggest new ideas for contemporary theology. Underlying all this is the move of evangelization from European apologetics to African, Asian, and Latin American systematic theology. The essays on elements of Catholic mission reach from service to justice through ecology to dialogue in prayer with other traditions. Readers will find themselves drawn outward to wider and deeper dynamics of a church that is struggling to become global and local.

The collection concludes with an extensive bibliography and a list of the 40 volumes published in this ecumenical series, *Regnum Studies in Mission*.

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*Motherhood as Metaphor: Engendering Interreligious Dialogue.* By Jeannine Hill Fletcher. *Bordering Religions: Concepts, Conflicts, and Conversations.* New York: Fordham University, 2013. Pp. xv + 260. \$76.50.

Hill Fletcher brings a fresh perspective on the growing body of religious pluralism literature that until recently has been dominant by male scholarship. In her earlier work, *Monopoly on Salvation? A Feminist Approach to Religious Pluralism* (2005), H.-F. examines the feminist theoretical considerations of the hybridity and the complexity of our identities. She posits that when we encounter religious others, a “dynamic mix of ‘sameness’ and ‘difference’” unfolds in various dimensions of the mystery of human lives. Her feminist approach, however, was limited because she framed and analyzed issues along the lines of “malestream knowledge” where women’s voices and experiences were on the margin (xi).

In her present work, H.-F. breaks new ground by considering actual experiences of women in their multiple contexts—both in the sacred and secular realms—as raw data for theological reflection and dialogue. Her project is essentially built on three major descriptions of the interfaith and intercultural experiences of women in different social locations: the archival letters of Catholic Maryknoll Missionary Sisters sent back from China in the early decades of the 20th century (chap. 1); the historical traces of the three waves of feminist movements across the globe since the late 19th century (chap. 3); and

the contemporary experience of an interfaith group of women in Philadelphia (chap. 5). In each description, H.-F. tests the voices of various women against her theoretical framework, which considers the fundamental question of what it means to be human in each of the women's specific context. She uses interreligious encounters of women as a background to dig deeper into anthropological concerns of self-identity. Her project, therefore, is as much a work of a reconstruction of Christian theological anthropology as a theology of interreligious dialogue. Throughout the book H.-F. alternates between the stories of women and theological reflection on the self. Lessons from the lives and experiences of the engendered religious others are compared and contrasted with the theological insight of her interlocutor, Karl Rahner (chaps. 2, 4, 6).

Using the "motherhood" metaphor drawn from her own experience as a mother, H.-F. persuasively argues for an understanding of the self as an embodied person deeply embedded in various and often complex relationships. For H.-F., the self is an "event constituted by relationality in interaction with others" (196) in contrast to a modernist notion of the autonomous and self-made individual. The human condition is constituted not as a collection of isolated individuals, but by a relationship of care and responsibility. Through the "calculus of concern" (50–51) and the need for both "sacrifice and sustenance" (55–58), by navigating our multiple and shifting relationships we come to find our sense of self-identity.

H.-F. also challenges the much-cherished notion of "constitutive freedom" that Rahner has characterized as fundamental to our humanity. In H.-F.'s analysis, the human condition is "constituted by constraints"—an experience drawn from the very limitations of our bodies, gender, race, materiality, and social and religious norms (114–21). These multiple levels of constraints, however, do not inhibit human creativity. Women across the globe in various situations have managed to transcend boundaries to bring about human flourishing in their own contexts, with or without the official endorsement by society and religion.

Turning to the experiences of an interfaith women's group in contemporary America, H.-F. expands the notion of interreligious dialogue beyond the usual academic discussion or official pronouncements. The "economies of knowledge," H.-F. reminds us, are not reserved for specialists but grounded in the messiness of actual human lives, resisting the frequent bifurcation between what counts as religious and what is considered secular. "Interfaith hurt" and "interfaith healing" reflect the reality that religion is intertwined with our everyday complexities, and that religious identities are formed through our resistance and acceptance of one another's lived concern in its totality. In her theological vision, H.-F. suggests that Christians should think of themselves in multiple dimensions—"as fully human, fundamentally Christian, and formatively religious" (213). She challenges the reader to recognize the need to move beyond the mere tolerance of religious difference toward an interreligious solidarity that informs all human lives.

H.-F.'s writing is clear and illuminative. Weaving many stories drawn from actual experiences of women across racial and religious lines, H.-F. puts together a credible presentation of the human person as being-in-relations, a notion not entirely new but that needs to be repeated from time to time. Her book is a welcome addition to the many recent studies on the challenges of interfaith relations.

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*Catholic Progressives in England after Vatican II.* By Jay P. Corrin. Notre Dame, IN: University of Notre Dame, 2013. Pp. x + 523. \$49.

Corrin's book traces the growth and influence of a movement of progressive Catholics in England in the 1960s. Associated mostly with the journal *Slant* and led and inspired by two Dominican priests, Laurence Bright and Herbert McCabe, and a young Terry Eagleton, this group of Marx-inspired Catholics sought simultaneously to bring about substantive structural reform in the English Catholic Church and in British society as a whole. Largely theorists rather than radical activists, they argued consistently against English classism and Catholic hierarchicalism and, it has to be said, by the end of the six or so years during which *Slant* was published (1964–1970, with little more than 2000 subscribers), had nothing much to show for their efforts.

With such a picture of short-term existence and relatively little effect, C. has to make a good case for a 500-page book about the exploits of these Catholic revolutionaries, for such they were. I am not sure that he succeeds. The first of the three parts of the book offers some generalizations about the English Catholic Church, presenting it as both conventional and rigidly classist, but it also includes what may well be the most interesting chapter of all, a discussion of the influence of Chesterton, Belloc, and other Distributists. Unfortunately, C. concludes, the *Slant* group largely missed the opportunity to learn from this earlier generation of thinkers. Part II (ca. 100 pages) spends an unnecessarily long time rehearsing the story of Vatican II, a tale that has already been told too many times, particularly as *Slant* once again paid only minimal attention to the council, and then mostly critically. Part III, the topic of the book, is reached on page 173 and takes up the remaining 150 pages.

An account of the *Slant* group is a challenge to a storyteller, however gifted. For the most part the members wrote, and the historian can do little but summarize some of their writings and explain some of the external crises and internal squabbles that would affect any such radical group. As C. admits in his final and excellent summative chapter, *Slant* was destined to fail for several reasons. Their members were intensely theoretical, suspected of Marxism (probably rightly), uninterested in associating with the working classes without whose support they could not succeed, and laughably out of touch with the English culture of the times. How indeed do you promote a revolutionary movement in politics or church at a time associated with Prime Minister Harold MacMillan's famous slogan, "You've never had it so good!"? In the Golden Age of the Welfare State, when good health care and better educational opportunities were there for the taking, entirely free, what working man or woman wants to exchange all this for a political platform? There were strikes aplenty in these years, of course, but they were about pay and working conditions, not revolution.

There is much to like about this book, particularly the discussion of the Chester Belloc tradition, the final chapter analyzing the failure of the movement, and—above