

widely perceived view that the council was being asked to consider a genuine change in church doctrine. Indeed, John Courtney Murray, principal architect of the council's treatment of the topic, once noted that the question of the development of doctrine was 'the issue under all issues' at the council" (142).

In 1960 Pope John XXIII established a new office in the Roman Curia, the Secretariat for Promoting Christian Unity, headed by Cardinal Augustin Bea. It was this secretariat that produced, at least in part, the Decree on Ecumenism, the Declaration on Religious Liberty, and *Nostra aetate*, the Declaration on the Relation of the Church to Non-Christian Religions. G. and C. developed three chapters based on passages from the "Decree on Ecumenism." The first deals with the recognition of Christians not in full communion with the Catholic Church, the relationship of the Catholic Church to the one church of Christ, and on the possibility of speaking of different degrees of belonging to the one church of Christ. The second ecumenism chapter addresses authentic and inauthentic church reform, and the third speaks to the order or "hierarchy" of truths in Catholic doctrine.

The final passage, chosen from *Nostra aetate*, expresses the commitment of the Catholic Church to enter into dialogue with members of the other great world religions—Jews, Muslims, Hindus, and Buddhists—and "to live in a religiously pluralist world with an attitude of humility, respect and mutual esteem" (187).

What makes this book so valuable is that it truly does what it sets out to do, namely, to unlock the teaching of Vatican II for any interested reader with 20 key conciliar passages each clothed in a brief, fact-filled, historically accurate, and theologically sound chapter.

It will certainly make a fine teaching tool for deacons in training or for diocesan or parish adult-education programs.

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RELIGION AS METAPHOR FOR ETHNO-ETHNICAL IDENTITY. By Ignatius Jesudasan, S.J. Milwaukee: Marquette University, 2011. Pp. 183. \$20.

Jesudasan is a Jesuit priest and scholar working in India, a land of many religions, and a land in which violence among religious people has often been epidemic. He has dedicated his life to violence prevention and peace building—in practice and in theory development. For many years he dedicated himself to founding and leading Gansoville, a Gandhian Society Villages Association in Tamil Nadu, India, dedicated to uplifting rural villages in the spirit of Gandhi and his ashrams. Gansoville works across caste and religious lines to build a model, peaceful community in an area of grinding poverty. At the same time, J. has published scholarly works, beginning with his book, *A Gandhian Theology of Liberation* (1984), with

a similar aim—understanding how violence erupts in a society and how to prevent it.

In the work reviewed here, J. addresses the issue of religion and violence. Do religions, with their claims of ultimate truth, necessarily lead people to violence? What are the hidden dynamics at work that prompt religious violence? Can religions coexist in the same society? J. answers these questions in a hopeful way by exploring the mother-lode idea of metaphor. Put simply, appreciating deeply the metaphorical nature of religious language necessarily leads followers of religions back to a stance of humility and openness to the truth claims of other religions. Before reaching that simple-sounding answer, however, J. takes the reader through a rich exploration of metaphor and how metaphorical language works. That is the book's first important contribution.

According to J. metaphorical language has a number of attributes that facilitate communication about God. First, metaphors, when first introduced, are a leap in the linguistic dark. They are described as the poet's way to define something for which there is no dictionary meaning. As such, they are based on the analogy of being. "This is why metaphor starts as a comparison of one order to another, and ends by identifying it with the other, in spite of apparent discontinuity. Our knowledge of God and other beings is possible by means of comparison and contrast with our self-knowledge" (22). Second, metaphors have results. In a way similar to poetry, they invite faith and adherents, thus forming a community of like-minded people for whom the metaphor speaks powerfully. For example, it makes a great difference in the ongoing life and behavior of a community whether speaking of God as a warrior or as a father is understood to be metaphorical. Third, metaphorical language is a speech act meant to convey partial knowledge combined with the yearning for fuller knowledge. "Hence metaphors and mysteries could not be the stoppers or caps to the effort to know and understand, but are meant to sharpen our desire and appetite to probe and understand the as yet unknown and un-understood" (14). Finally, metaphors are for human beings what instinctual groping and grouping are for the rest of life in nature. "Humans alone seem to make connections within their familiar world in order to move beyond where they are. . . . The metaphoricity of all our knowledge qualifies it as connaturally tentative, relativistic, multi-layered, and ever-changingly complex, sensuous and participative" (21).

By stressing that all faith claims to the mysterious knowledge of God are metaphorical in their origin, formation, or derivation, J. stresses that "admitting all faith claims as metaphors is the esthetic way to keep oneself open to those who differ" (21).

The second major contribution of the book is its pulling back the curtain on the dynamics that lead religions to violence. One can discern the

following steps to violence: (1) Forget that all religious language is metaphorical and render it into unchanging, literal metaphysical truths. (2) Claim that the truth claim expressed by the metaphor comes directly from the divine and cannot be expressed in any other way. (3) The teaching or priestly class makes the mystery a cap rather than a goad to the search for knowledge. (4) Mock, deride, and delegitimize the faith claims of other faith communities. Finally (5), prepare for violent defense and offense. "Binding people's entire energy, life and death to such partially understood and interpreted metaphors as divinely revealed faith is a cunningly subconscious way to cultivate and scatter sparks of ethnic violence in the name of the sacred" (52).

J. knows from the history of his own country how the dynamic works. The British, with their so-called superior Christian belief system, derided the "backward" Hindu belief system. For example, B. R Nanda in his *In Search of Gandhi: Essays and Reflections* (2002) wrote that "in 1872 a high British administrator and scholar, Sir Alfred Lyall, stated in the *Fortnightly Review* that 'the old gods of Hinduism will die in these elements of intellectual light and air as a net full of fish, lifted up out of the water'" (16, quoting S. R. Mehrotra, *The Emergence of the Indian National Congress* [1971] 126). That same year, Robert Knight, one of the most eminent and liberal-minded British journalists in India, said: "India will never possess Home Rule until she has cast away the false systems of religion . . . that have been the cause of her degradation and become Christian" (*Indian Statesman*, December 13, 1872). J. recognizes the same dynamic at work currently in India, as Hinduism has begun to imitate what was done earlier to Hinduism by Christianity and Islam and has turned missionary. "Its Indian wing, called RSS, is actively and even violently engaged in reconverting Hindu and tribal converts back to the Hindu fold from the traditional missionary religions" (173).

To unveil how the dynamics of religious violence unfold provides a guide for prevention.

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LATINO CATHOLICISM: TRANSFORMATION IN AMERICA'S LARGEST CHURCH. By Timothy Matovina. Princeton, NJ: Princeton University, 2012. Pp. xiv +312. \$29.95.

Matovina's work remaps the historical understanding of Latino Catholicism in the context of American (US) Catholicism. M. asserts that historians have assessed the role of Latino Catholicism by relying on an Americanization paradigm that is modeled on the European Catholic immigrant experience. While many historians attribute the birth of American