

opening chapter underscores the critical importance of “Theocentric Religion.” What recommends Newman is precisely his “rare comprehensiveness” (144) and “inexhaustible plenitude” (213).

A further attractive feature of C.’s exposition is his capacity to anticipate objections and address them directly. Thus he asks whether Newman’s distinctive appeal to conscience is compromised by Freud’s view of the role of the “superego,” and provides an adequate philosophical rebuttal of that claim. He also quite rightly defends Newman’s stress on interiority and the self-appropriation of the thinking, feeling, and acting subject against the charge of “subjectivism,” indeed, of setting the stage for Modernism. C. is not, however, an uncritical apologist for Newman. He concedes that Newman may not have held the material universe in sufficient regard and, on this score, complements Newman by reflections taken from the more articulated sacramental vision of Romano Guardini.

Though the book is primarily a philosophical study, the last chapter on “The Creative Principle of Religion” contains a final section entitled “A Personalist Approach to Revelation.” Here we encounter the Newman who anticipated Vatican II’s *Dei verbum*. C. draws on the *Oxford University Sermons*, especially the great second sermon, “The Influence of Natural and Revealed Religion Respectively.” Discussing this sermon, C. draws a telling contrast between Newman and Kant. He comments perceptively that Newman “sees God acting as living person in our midst, drawing us into dimensions of interpersonal life with God that could never be reduced to doing our universal duty” (215).

It seems odd then, that C. does not mention a phrase Newman introduces in this very sermon to speak precisely of the personalist nature of revealed religion: “method of personation.” The personal God reveals Godself in history through the mediation of human persons, supremely in Jesus Christ. And, in this same sermon, Newman famously declares, “It is the Incarnation of the Son of God . . . which is the article of a standing or a falling Church.”

Thus the theocentricity and anthropocentricity that C. rightly credits Newman for holding in creative tension find their capstone in Newman’s Christocentricity. As a later sermon in the series celebrates, “The divinely-enlightened mind sees in Christ the very Object whom it desires to love and worship—the Object correlative of its own affections” (“Love the Safeguard of Faith against Superstition”). In these splendid *Oxford University Sermons* we see revealed the christological basis of Newman’s personalism: heart truly speaking to heart.

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Inside the Jesuits: How Pope Francis Is Changing the Church and the World. By Robert Blair Kaiser. Lanham, MD: Rowman & Littlefield, 2014. Pp. xiii + 224. \$32.

Kaiser has written a largely affectionate narrative that interprets the character and papal leadership of Pope Francis in terms of his Jesuit culture, a culture he sees as one

of “encounter,” a term he borrows from American theologian John A. Dick. K.’s basic argument is that Francis “has been driven by his Jesuit DNA to make changes in the Church that have been up to now unthinkable” (xiii). K. unpacks his understanding of the “Jesuit DNA” largely through the narrative form, inspired by a suggestion by the pope that the Society of Jesus can be described only in narrative form (32). Consequently what we have in this volume is a collection of personal accounts of Jesuit life, profiles of Jesuits whom K. admires, and an overview of the spirituality, derived primarily from Ignatius’s *Spiritual Exercises*, which informs and guides that Jesuit DNA.

K.’s admiration focuses on Jesuits who take risks for the kingdom of God, who choose creative paths that open up new apostolic terrain that could irritate authority both in and beyond the Society of Jesus. Such Jesuits, for K., either anticipated or implemented the retrievals and renewals that drove Vatican II and most authentically characterized its ideal future *modus operandi*. The highpoint in the self-reflection and apostolic orientation from Vatican II is, for K., to be located in *Gaudium et spes*, the Pastoral Constitution on the Church in the Modern World, the “crowning document of Vatican II” (25).

K. sees Francis as a personality-in-process, relying in large part on the analysis offered by British journalist Paul Vallely. For K. the pope has morphed from an authoritarian provincial to a humbled spiritual father of young Jesuits; to a bishop of energy and risk; to a pope who will challenge the Church to live the gospel, especially in its championing of the poor.

K. concludes his analysis of Francis and his Jesuit DNA by quoting the words of Cardinal Oscar Andres Rodriguez Maradiaga: “Francis wants to take the Church in the direction he himself is being driven by the Holy Spirit: closer to the people, not ruling in splendor from above but a living part of them” (203). The implication is that the cardinal has described also the Jesuit DNA that animates Francis.

In his preface K. asserts, “I may know more Jesuits, and more about the Jesuits than almost anyone in the writing business today” (xii). His self-confidence never dims. It pervades his study, which is made livelier by rhetorical energy and engaging anecdotes. But self-confidence can trigger missteps.

For one example, K. feels acutely what he terms “the Church’s biggest scandal, its marginalization of women” (62), and he expresses disappointment that the Jesuits have not done more to integrate women and laymen into the body of the Society. He attributes the Jesuit failure to take this step, at least in part, to “a bit of male chauvinism in the order—maybe more than a little—that has to change if the Society doesn’t want to end up a relic” (64). This criticism fails to deal with the great structural problems involved in such a step, as is clear from the ongoing problems arising from the Society’s early incorporation of laymen as “temporal coadjutors.” Male chauvinism may play a role in the reluctance, but there are far more profound reasons for this reluctance. The bulls *Regimini militantis ecclesiae* (September 27, 1540) and *Exposcit debitum* (July 21, 1550) confirmed the existence and essential nature of the Society of Jesus in the eyes of the Church. The existence and the character of the Society are both guaranteed and overseen by the Church. Without the Church’s approval, there is no Society of Jesus. Even if the Jesuits decided they wanted to make changes in this regard, it seems highly unlikely that papal approval would be forthcoming.

Moreover, K. overlooks the consistent efforts of the contemporary Society of Jesus to fulfill what it promised in Decree 13 of General Congregation 34: “The Society of Jesus places itself at the service of this mission of the laity by offering what we are and have received: our spiritual and apostolic inheritance, our educational resources, and our friendship.” The various formational programs of the Jesuit Secondary Educational Association have contributed energetically to the lay–Jesuit partnership in traditional high school work and in schools like the Cristo Rey network. In higher education, programs like the Ignatian Colleagues Program have similarly promoted the apostolic union of the lay–Jesuit enterprise.

K.’s affection for the ideals and overall apostolic history of the Jesuits is admirable, but his understanding of the Society’s efforts to adapt those ideals to today’s context is more ambiguous.

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The Rebirth of Latin American Christianity. By Todd Hartch. Oxford Studies in World Christianity. New York: Oxford University, 2014. Pp. xvi + 278. \$24.95.

Latino Mennonites: Civil Rights, Faith and Evangelical Culture. By Felipe Hinojosa. Young Center Books in Anabaptist and Pietist Studies. Baltimore: Johns Hopkins University, 2014. Pp. xvii + 297. \$45.

Though distinct in scope, method, and regional focus, these two monographs each make important contributions to the process of nuancing and deepening portrayals of Latin American and Latino spirituality.

Hartch’s book is the first installment of the Oxford Studies in World Christianity to situate a particular region in the global Christian context. That Latin America contains the highest number of both Catholics and Pentecostals in the world may surprise those who presume either the cultural dominance of Catholicism in Latin America or the overwhelming success of Protestantizing efforts. Yet T.H. repeatedly asserts that both presumptions are true: Latin American Catholicism is more vital and influential than it has ever been, even as massive sectors of the population have converted to Pentecostalism and other Protestant denominations. This claim appears contradictory only if we view Catholicism and Protestantism as locked in a zero-sum competition for converts. As T.H. cogently demonstrates, the reality is more complicated and ambiguous.

The unstated presupposition of the zero-sum view is that centuries of state-sanctioned Catholicism created a uniformly pious Latin America. Yet even during Catholicism’s uncontested dominance, religious observance was far from uniform. In rural areas indigenous populations continued their own religious practices even as they incorporated aspects of Catholicism. Furthermore, as 18th- and 19th-century nation states claimed independence, they often undercut church influence. While the Catholic Church retained symbolic importance, by the early 20th century its practical influence had waned considerably.