

*Gegenwart* T. was not only responsible for overseeing numerous entries, but wrote almost thirty of them himself. It is also during this time that he wrote his “thick book” (almost 1000 pages) *Die Soziallehren der christlichen Kirchen und Gruppen* and revised both *Protestantisches Christentums und Kirche in der Neuzeit* and *Die Absolutheit des Christentums und die Religionsgeschichte* as second editions (1906–1909 and 1902–1912). There were essays on theological and philosophical matters, including “Die Bedeutung des Protestantismus für die Entstehung der modernen Welt” (1906), “Schleiermacher und die Kirche” (1910), and “Logos und Mythos in Theologie und Religionsgeschichte” (1913). During this decade, T. also published seventy-two book reviews. Finally, when the war broke out in August 1914, T. devoted much of his time to writing and speaking about Germany’s culture and values in relation to its enemies. Given this incredible workload, it is readily understandable that T. felt overburdened; it is less so that he never seemed to estimate how long it would take to finish a project. To offer two examples: in December 1908, he wrote that he expected to finish *Soziallehren* by the summer but it was not completed until the end of 1911; and in January 1913 he wrote that he expected to complete his writings on historicism in “one or two years,” but *Der Historismus und seine Probleme* would not be finished until 1921.

There are surprisingly few references to T.’s interest in sociology in his letters, although he was a founding member of the *Deutsche Gesellschaft für Soziologie* and at its first meeting in October of 1910 he had given a well-received speech. There are a number of references to his massive *Soziallehren* but even more to his slim *Augustin* volume. This is an observation and not a complaint—indeed one would be hard-pressed to find fault with this volume. Anyone interested in T.’s remarkably multifaceted life should read this correspondence.

Christopher Adair-Toteff  
University of South Florida

*The Essential Writings of Bernard Cooke: A Narrative Theology of Church, Sacrament, and Ministry.* By Bernard Cooke with Bruce T. Morrill. Foreword by Elizabeth A. Johnson. New York, NY: Paulist, 2016. Pp. xvi + 239. \$27.95.

As Elizabeth Johnson acknowledges in her brief Foreword, Bernard Cooke (1922–2013), was one of the “notable figures” (vii) on the theological scene as American theology came of age in the 1960s. His writings spanned five decades and ranged from essays on theological method to his important contributions to the theology of ministry and office in the church. Cooke received the Catholic Theological Society of America’s prestigious John Courtney Murray Award in 1978, and served as its president in 1983.

This collection of Cooke’s “essential writings” has been assembled and edited as what surely is a labor of love by his former student and good friend Bruce T. Morrill, SJ. M. has fashioned a book that is true to its subtitle: a narrative theology of church,

sacrament, and ministry. He does this by weaving together his own commentary on the selections, Cooke's hitherto unpublished memoirs that contextualize those selections, and the original texts themselves. The four chapters of the book are organized around theological principles that Cooke presented in the first of a series of lectures he gave to the faculty of the College of the Holy Cross in the 1980s: theological method; Christology; sacraments; and ecclesiology/ministry/tradition.

There are many insightful passages in the selections included here. Cooke's thoroughly experiential method of "down to earth" theology is the foundation of all his work. While his theology is thoroughly christological, he acknowledges as well the power of the Spirit in both Jesus's life and the life of the church. His theology of ministry is rooted in the conviction that "the entire Christian community is the body of Christ, ... 'ordained' in baptism to evangelical witness, to concerned service in the world, and to Eucharistic worship of the Father in union with Christ" (183).

As solid and groundbreaking as Cooke's theology is, however, it suffers from a narrow anthropocentrism. This is of course because it is a product of its time, but such a focus clearly dates it and limits its value. Although M. notes the fact that some of Cooke's earlier essays use the exclusive language common at the time, he might have served the book's readers better if he had used his privilege as an editor and made it more inclusive. Given Cooke's strong feminist convictions, he no doubt would have approved the changes in his original work.

The most important contribution to the book, however, may be the publication of excerpts from Cooke's memoirs. Here we meet a man of deep faith and spirituality, of rich and broad education, and of singular integrity. Cooke writes with affection about his years as a Jesuit priest, and with special affection for his tertian director Karl Wehner, "who more than anyone influenced my life and theology" (65). The memoirs chronicle Cooke's growing understanding of the importance of the lay vocation (what we would call today the vocation to discipleship), his growing disaffection with the clerical state (not, as he insists, with priesthood), and his agonizing decision to leave the Jesuits and marry a friend and colleague that he had come to love deeply. The memoirs also reveal a theologian who seems never to have stopped growing. Under the influence of his wife Pauline, Cooke opened himself to feminist theology, and, in the latter years of his life, to Latino/a theology as well. The final essay in the book is a perceptive essay on the authority of tradition from the important collection on tradition by mostly Latino/a authors.

M.'s work is both a tribute to a great theologian and an important contribution to the history of American Catholic theology. Those of us who admired Cooke's work during his lifetime might well read this short but comprehensive collection with deep appreciation of Cooke's theological genius. Those of a younger generation might read the selections so carefully gathered here as a model of how theology can and should be done.

Stephen Bevans, SVD  
*Catholic Theological Union, Chicago*