

How Youth Ministry Can Change Theological Education—If We Let It. Edited by Kenda Creasy Dean and Christy Lang Hearlson. Grand Rapids, MI: Eerdmans, 2016. Pp. xxii + 309. \$30.

Sometimes a title can be a disservice to a book; such is the case here. It is about an initiative with adolescents, but is a far cry from prevailing models of youth ministry. Dean and Hearlson claim: “The Lilly Endowment Initiative [High School Theology Program] constitutes North American theological education’s most ambitious pedagogical experiment in fifty years” (4). I believe they are right. This book is worth reading for anyone engaged in theological education for ministry formation.

In 1993 Chandler School of Theology at Emory University piloted an initiative, which brought together high school students with seminary faculty for a new version of summer camp. The young “scholars,” as they were called, had an opportunity to drink from the rich theological and spiritual sources usually reserved for seminarians. The initiative was funded by the Lilly Foundation, which hoped to inspire religious leadership among Christian youth. The pilot led to a wider effort that continues to grow, as the Lilly Foundation awarded eighty-two High School Theology Program (HSTP) grants in 2015.

The book grew out of a seminar of program directors gathered to consider how and for what HSTP works. It is a serious reflection on the impact of HSTP on Christian vocational discernment and on theological education overall. Dean is the lead voice. She claims that HSTP challenges contemporary practices of youth ministry as inadequate for forming adolescents in discipleship; and that it challenges present seminary formation as “more directed towards saving churches than saving lives” (275). Other contributors nuance and develop these claims by reflecting on how their experiences with HSTP have altered their ideas around vocational discernment and theological pedagogy. They developed theological pedagogies that were more embodied and attentive to the real lives of real people, were more grounded in Christian spiritual traditions, were more prophetic, and inspired Christian leadership. This is a valuable read for any reader looking to develop a HSTP, but also for anyone engaged in the sacred work of ministerial formation.

Theresa A. O’Keefe
Boston College

The Celebrated Museum of the Roman College of the Society of Jesus: A facsimile of the 1678 Amsterdam edition of Giorgio de Sepi’s description of Athanasius Kircher’s Museum. Edited with an afterword by Peter Davidson. Trans. Anastasi Callinicos and Daniel Höhr. Annotated by Jane Stevenson. Early Modern Catholicism and the Visual Arts Series, vol. 13. Philadelphia, PA: St. Joseph University Press and Lancashire, UK: St. Omers Press, Stonyhurst College, 2015. Pp. 172. \$120.

Giorgio de Sepi’s description of the museum of his master, the polymath Jesuit Athanasius Kircher (1602–1680), is based on K.’s notes and drafts. Following his

order for a compendium of objects with descriptions, the catalogue offers a sense of K.'s discourse when receiving visitors such as Queen Christina of Sweden. With its enhanced scale the frontispiece dramatically represents the museum as a "House of Nature and Theater of Art" and thus captures its spirit as a place of wonder (*Wunderkammer*) aimed at enticing the intellect even as it overwhelms. The museum was encyclopedic: a collection of natural history specimens, antiquities, art and scientific machines. Included were natural, artificial, and exotic marvels brought back from Jesuit missions. As the volume editor, Peter Davidson, aptly implies, science and art in K.'s time enjoyed a lively, fluid and dynamic relationship.

Underlining K.'s place in the modern quest for universal knowledge, D.'s afterword astutely explores such widely divergent views of K. as genius or gullible enthusiast. K. conceived the museum as an institution equally available for public education and private scholarly investigation. With inventions such as the magic lantern (projector) and proto-computer, K. anticipated our own age. He delved into an explosion of data and opinion foreshadowing today's Internet. D. goes so far as to claim that the museum formed the "nodal point of intellectual life in Catholic Europe" (167). He references Antonella Romano, who earlier had stated that the museum "constituted another element in the [Jesuit] politics of spectacular visibility" (167). Annotations by Jane Stevenson make numerous grammar points and provide term clarifications, as well as biblical references and the identification of historical personages.

Reproducing a copy in the Stonyhurst Collection, the facsimile presents seven impressive fold-out plates and thirty-one attractive illustrations. The haunting gray tone of the text pages is offset by the warmer linen textured cover, which evokes the typical exhibition vitrine base. Like the collection it catalogues, the facsimile begs to be held, opened and explored in all its manifold and mysterious ramifications.

James R. Blaettler, SJ
Manresa Gallery, St. Ignatius Parish, San Francisco, CA