

Empire. It is interesting that he and R. Po-chia Hsia disagree on the significance of the Rites controversy for the restored society.

One factor that had consequences for the whole order in almost every location was what to do with the property of the suppressed Society and how it could be recouped upon restoration. In England it was carefully administered by ex-Jesuits for the continued benefit of their missions. In Canada it was eventually bequeathed to the state and finally, in 1888, Leo XIII brought all disputes concerning it to an end by dividing it between the various contending parties. In the United States Bishop Egan of Philadelphia was highly critical of ex-Jesuits who maintained plantations and owned slaves.

Although the continued existence of the order in Russia during the Suppression is well known, the enterprising bishop of Quebec, Jean-Olivier Briand, facilitated its continued survival in Canada by conspiring with the British authorities to ensure that the brief of Suppression, *Dominus ac Redemptor*, was not promulgated in British North America. However, the authorities would not allow further recruits and the order died out in 1800.

As with prelates elsewhere in the world, the ex-Jesuit Archbishop John Carroll was concerned that the restored Society in the United States should be at the service of the wider church and that its identity and procedures would be directed to that end.

At one level it is difficult to do justice to the riches of this volume in such a brief review. There are, however, some lacunae. It seems strange, given its importance both pre- and post-Suppression, that there is only one article on India. It would have been helpful to know from the editors what they actually intended to achieve by the work. They seem to think that the island of Fernando Po is in Latin America, and that it was in 1861, rather than 1870, that papal political power was limited to Vatican City. However, these and other minor blemishes do not detract from this uniformly impressive book.

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A History of the Concept of God: A Process Approach. By Daniel A. Dombrowski. Albany: State University of New York, 2016. Pp. vi + 273. \$80.

Dombrowski, Professor of Philosophy at Seattle University and current editor of *Process Studies*, wrote this book in response to previous histories of the concept of God offered by Karen Armstrong in 1993, John Bowker in 2002, and Paul Capetz in 2003. In D.'s view, their review of the philosophy of A. N. Whitehead and Charles Hartshorne underestimated the value of the process tradition for contemporary understanding of the concept of God.

After an introduction in which D. sets forth process-oriented theism as mediating between classical theism and agnostic/atheistic critiques of classical theism, he first sets forth the views of nine proponents of classical theism from Philo to Immanuel Kant.

Then in the second part of the book he reviews the work of Plato, Aristotle, and Plotinus with special attention to the way in which these authors prepared the path for classical theism and at the same time provided the intellectual basis for neoclassical theism in the work of Henri Bergson and Whitehead, the authors featured in the third and last part of the book. Yet it is worth noting that there is no chapter dedicated to the review and critique of Hartshorne's position on the God–world relationship, given D.'s reliance on it for critique and evaluation of all the other authors, even Bergson and Whitehead.

My comments on this notable contribution to contemporary philosophical theology are limited to two points. First, the interpretation of Whitehead's philosophy put forth by Hartshorne and his disciples represents only one possible interpretation of Whitehead's philosophy. Others would be the more empirical approach to Whitehead's thought by Bernard Loomer and Bernard Meland; the recent open theism school of theology within Evangelical Protestantism; various trinitarian process-oriented theologies; and finally the non-theistic interpretation of Whitehead's cosmology by Donald Sherburne, George Allan, and others. Second, D.'s book might be more favorably received by non-Whiteheadians if process thought were seen as a creative alternative to classical theism rather than its historical successor. For all philosophical cosmologies without exception are a conscious (or unconscious) abstraction from the full reality of the God–world relationship; to think otherwise is to commit what Whitehead called the fallacy of misplaced concreteness.

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The God We Worship: An Exploration of Liturgical Theology. By Nicholas Wolterstorff. Grand Rapids: Eerdmans, 2015. Pp. x + 180. \$20.

Revising his Kantzer Lectures originally given at Trinity Evangelical Divinity School, Wolterstorff offers a different kind of theological essay under the mantle of “liturgical theology.” Rather than explore liturgics, W. aims to midwife the church's “self-understanding of the theology implicit and explicit in its liturgy” (3). In the first half of the book, W. largely derives qualities of God inherent in liturgical language and action. In the second half, W. puts his formidable analytic philosophical acuity to work explicating and theologizing those characteristics of the God we worship. W. is admirably successful at these tasks. He offers valuable insights, particularly with respect to God as one who listens, hears, and can be offended—insights that challenge philosophical givens, such as divine immutability and simplicity, that were postulated of the “God of Athens” and adopted by Christian theology. Those familiar with W.'s work will not be surprised at his reliance on speech–act theory, which he employs to make sense of the claim that God listens, arguing that to listen is to perceive an illocutionary act and is therefore not a bodily endeavor (90). That insight, along with W.'s novel use of “analogical extension,” is one of the exciting payoffs of chapter 6, the most philosophically demanding in a very clear and readable book.