

instructors will want to supplement the text with additional materials that treat some of its various theological topics in greater detail.

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Enkindling Love: The Legacy of Teresa of Avila and John of the Cross. By Gillian T. W. Ahlgren. Mapping the Tradition. Minneapolis, MN: Fortress, 2016. Pp. xviii + 175. \$39.

This is an engaging and engaged book. The reputation of Ahlgren as a scholar of Teresa of Avila is well established since her *Teresa of Avila and the Politics of Sanctity* (1996). The contribution that A. offers here is of a different nature. This book is neither a scholarly monograph nor an all-encompassing introduction, but a particular initiation to the core message of John of the Cross and Teresa of Avila: enkindling love for God. The author not only presents that message, but shares it, as she engages the reader through her use of the first-person plural (us/our), contemporary references to the witness of Pope Francis, but also by advocating for “the kind of theology that changes lives” (xvi).

The two central chapters, comprising the bulk of the book, contain excerpts from Teresa’s *Interior Castle* (chapter 2), and John’s various works (chapter 3). More than 400 years after their death, their teaching on union with God resonates with an acute relevance. A. artfully selected passages to sketch the narrative arc of the soul’s journey to/in God. The new translation realized by the author is fresh and agile. Each group of excerpts is preceded by a prefatory comment which frames delicately the thread followed by the author. Drawing on a colossal corpus, A.’s selection brings conciseness and clarity to the theological endeavors of these Carmelites. A. justifies her choice of the *Interior Castle* as the sole Teresian source for this book by its being a work of maturity. Thus, the edited Teresa of A. is sharper in her theological explanations than the joyfully messy Teresa of the *Life* or of the unedited *Interior Castle*. The path of progression that Teresa delineates with persistence in the *Interior Castle* lends itself to a strong ascending parallel with John’s works (*Ascent of Mount Carmel*, *Dark Night*, *Spiritual Canticle*, and *Living Flame of Love*); other Teresian works would not have resonated in so close a way. In that regard, this book offers a truthful and focused—thus limited—foray into the spiritual teaching of both Teresa and John.

A. addresses only obliquely the issue of presenting jointly Teresa of Avila and John of the Cross in a single volume. Despite their interwoven lives—Teresa recruited John to join her Carmelite reform, they labored together, and shared many characteristics—their theological contributions are quite distinct, both in content and in style. These authors are at once juxtaposed and located in the same trajectory of “enkindling love,” since A. highlights their “similar vision” (8). Hence, the distinctiveness—and at times discrepancy—of their teaching is not described, leaving to the reader the task of establishing that dialogue by comparing those two parallel voices. In the excerpts chosen, for example, the role of creatureliness, the place of the Holy Spirit, and the notion of darkness of the soul would warrant significant distinctions. A.’s intention is other: to

sketch a common path of ever-growing love of God. While both Teresa and John are presented as full-fledged theologians, the significance of their teaching outside the well-trod path of spiritual growth is not developed.

The final chapter takes up the second meaning of the “legacy” of the subtitle. After having delineated, in previous chapters, the core spiritual teaching—a first meaning of legacy—of growth or ascent into God’s love and service, A. sketches briskly the reception of Teresa’s and John’s spirituality through the centuries. As in the introduction, A.’s command of the scholarship is solid, informed, and balanced, while she limits herself to sources in Spanish and English. A. traces salient features of the contemporary academic conversation on John and Teresa: the agency of Teresa as a writer, their proper theological contribution, or the consideration of their socio-economic realities, especially their Jewish ancestry. This final essay constitutes the most original scholarly contribution to this book.

Written beautifully, this volume is an introduction to the heart of the legacy of John of the Cross and Teresa of Avila. Through a genuine empathy for these authors, A. achieves the feat of letting them reach a new generation of readers in their own voices—skillfully edited, clear, and powerful. Readers desirous of touching the divine core of the teaching of these Carmelites will find in this book a sure guide.

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Spiritual and Religious: Explorations for Seekers. By Roger Haight. Maryknoll, NY: Orbis, 2016. Pp. xviii + 203. \$25.

This thoughtful and thought-provoking collection of essays is a welcome addition to Roger Haight’s recent writings in spirituality. It speaks to seekers, especially those who have questions about their Christian faith, in light of secular culture, the relation between science and religion, and religious pluralism. H. notes that many Christian denominations have developed more positive appreciations of culture, the relationship between religion and science and the truth and holiness found in other religions. Still, the traditional theological language of Christian doctrines often seems out of touch with these new developments and at odds with everyday life and spirituality. In addressing “seekers,” who might describe themselves as spiritual but not religious, H. turns to the category of spirituality to make the case for spiritual *and* religious. Observing a tendency in the West to think of spirituality in private terms, he wisely notes how easily such a spirituality can lose its connection with the larger world and become self-serving. Christian spirituality, rooted in following Jesus and measuring itself by his message and ministry, is demanding and depends upon the support, nourishment and empowerment of the church community. At the same time, he insists upon the primacy of spirituality, for the church exists as a medium of Christian spirituality and is accountable to it. The truth and vitality of religious institutions should be judged according to the degree that they do in fact, embody and support the spiritual experience and practice from which they arose.