

G. would have humans shoulder responsibility for the construction of religion. Yet G. himself seems caught between the Enlightenment's denouement of God and longing for God. G.'s most constructive thought—"We experience God in the yearning for God"—sits like a pearl still in its oyster (147). Such yearning—humanly conditioned, but nurtured over generations—may be no more ephemeral than the circuits of desire—bee to flower and flower to fruit—which fructifies the garden. The loosing of such yearning might even be commensurate with Teilhard's botanical vision of Christianity as "a phylum of love" rooted in the planet. If religion will be a human value and if God will have a human future (here these as two distinct possibilities, since "God" has tended to consolidate absolutist power and suppress elemental liveliness), progressives may need to release the aching groan from behind clenched teeth.

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*Veröhnung und Kirche: Theologische Ansätze zur Realisierung des Friedens mit Gott in der Welt.* By Bernhard Knorn. Frankfurter Theologische Studien 74. Münster: Aschendorff, 2016. Pp. xi + 363. €49.

This theological study of the relationship between reconciliation with God and working for reconciliation among peoples in the world is a dissertation by a Jesuit, Bernhard Knorn, directed by Leonhard Hell at the University of Mainz. The main theme arose for K. during a year spent with Jesuit Refugee Services in South Sudan. Tensions in the work of reconciliation arose not only from political and social challenges but also from within the Catholic Church.

K. points out that the task of reconciliation stands as one of the most important and pressing concerns in the world of today. It is a key concept in anthropology, psychology, sociology, and political science. As a human reality, both individually and collectively, reconciliation functions as a powerful sign of hope and meaning. Yet many who appreciate reconciliation also interpret Christianity as being historically part of the problem. Further difficulties arise among Christians themselves when they divide theologically and institutionally regarding the saving work of Christ, the mission of the church, and the relationship between the church and the world.

K. embarks on a journey through philosophy, Scripture, tradition, and theology in search of ways to connect the dots between various forms of divine and human reconciliation. He identifies 2 Corinthians 1:17–21, where Paul speaks of God reconciling the world to himself through Christ and entrusting Christians with the message of reconciliation, as an important but theologically underappreciated passage.

Throughout K. maintains a perspective that is both Catholic and ecumenical. In Germany, Protestant theology has paid significantly more attention to reconciliation than has Catholic theology. Luther connected reconciliation closely with justification and sorrow for sin. Hegel emphasized reconciliation as a key element in the dialectal unfolding of Being through the reconciliation of opposites. There developed in German

Protestant theology a *Versöhnungslehre*, though it could be found in various versions and was never clearly brought into harmony with more traditional biblical and theological approaches. Catholic theology in Germany placed less theological emphasis on reconciliation, though it offered a highly developed theology addressing what is today called the Sacrament of Reconciliation.

K. examines comparatively the contributions of selected theologians of the past 100 years on a variety of theological issues connected with reconciliation, drawing upon the Protestants Karl Barth, Miroslav Volf, and Wolfhart Pannenberg as well as the Catholic Jürgen Werbick. In each author, K. finds valuable insights but also gaps when it comes to making systematic connections between divine and human reconciliation that spans both the church and the world. The author likewise finds valuable insights and gaps as he examines the key images of the church associated with *Lumen Gentium* and post-conciliar ecclesiology: the Mystical Body of Christ, the People of God, the church as collective persons (Hans Urs von Balthasar), and the church as a *communio*.

The study culminates in K.'s championing of the concept of the church as sacrament. The Jesuits Otto Semmelroth and Karl Rahner stand in the background. Semmelroth promoted the church as *Ursakrament* along with a corresponding emphasis on lay persons experiencing grace directly through their Christian activity in the world. Rahner is noted especially for initially approaching the church as sacrament through a study of the Sacrament of Penance as a well as for his sacramentally rich concept of the *Realsymbol*. God has so structured the world such that God can communicate God's very self through symbols. For this reason, human beings, through symbolically structured experience, can truly (though not exhaustively) encounter God. K. finds that Rahner's concept of the *Realsymbol* expresses a Catholic understanding of how human activities can truly participate in the work of God. God can thus be understood not merely as the remote inspiration toward which human activities of reconciliation point, but as being truly present in such activities.

K. is aware that Rahner's approach had its own limitations, especially as he was unfairly interpreted by his critics as favoring anthropology over Christology. He thus carefully supplements Rahner with theological refinements offered by Josef Meyer zu Schlochtern, Peter Hünermann, Karl-Heinz Menke, and Thomas Pröpper. K. thus constructs the church as sacrament in a way that is christologically sound while making appropriate distinctions between explicitly Christian activities of reconciliation and other forms of action. He offers the church as sacrament, properly understood, as the best theological approach for connecting the dots between reconciliation with God and reconciliation within the world.

The precise status of the church as sacrament, however, remains a bone of contention not only ecumenically but also within Catholic theological circles. The qualifications and concessions K. makes in shaping his own vision of the concept represent a significant step forward given his point that the church's ability to contribute to reconciliation within the world depends upon its ability to be a place of reconciliation within itself.

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