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say, for a given time and place: "*This* is what happened." Nonetheless, the book summarizes dominant scholarly perspectives on a variety of historical events in an attempt to show the variety of ways people today understand the past" (10b). This postmodern approach to truth will indeed not only confuse his students but also confuse many non-specialist readers. Further disruptions are stated goals of this book, including dominant Jewish binaries, like Zion vs. Diaspora, to show how, in the twenty-first century, such couplets have become, practically speaking, obsolete, despite maintaining their ideological dominance (11a). This approach is consistent in the overall structuring of this book's twelve chapters: (1) Narratives; (2) Sinais; (3) Zions; (4) Messiahs; (5) Laws; (6) Mysticisms; (7) Cultures; (8) Movements; (9) Genocides; (10) Powers; (11) Borders; and (12) Futures. All these chapters are highly effective, even if at times awkward, as in the case of the second chapter's title. The third chapter, on Zionisms, is an especially important contribution for the non-specialist and beginner student encountering the growing antipathy towards thinking at all about Zionism, never mind Zionisms. Likewise, the chapters on Messiahs and Mysticisms are illuminating, especially in navigating the complexities surrounding multiple failed messianic missions (66) as well as the role of mysticism in normative Judaism. Given there is already overlap between chapters four and six, it would have made more sense to have them follow each other and place the fifth chapter on Laws in advance of both of them, linking them together as a natural progression of the law and its redemption. Clearly, this is a noble effort on the part of a seasoned teacher to challenge all readers as serious learners, even if these kinds of suppositions can be radically destabilizing.

I would suggest this approach is not destructive; rather, the goal is to awaken deeper curiosity for more learning—and nothing could be more worthwhile. Aside from serving as a comprehensive introduction that will be effective in eliciting a broader understanding of Judaisms, T. earnestly concludes that "the future of this [Jewish] community cannot be predicted with certainty. Any attempt to do so would fail to reflect the factual messiness of Jewish identities" (244b). T. is hopeful for the future of Judaisms and their relation to Jews and non-Jews alike, and remaining so hopeful bodes well for an unpredictable future in need of redemption.

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Francis A. Sullivan, S.J. and Ecclesiological Hermeneutics: An Exercise in Faithful Creativity. By Michael M. Canaris. Brill's Studies in Catholic Theology, Vol. 3. Boston: Brill, 2016. Pp. x + 214. $124.

Some years ago, I had the chance to attend a lecture given by the subject of this book, the Jesuit ecclesiologist Francis A. Sullivan. Sullivan walked his audience through Pope John Paul II's apostolic letter *Ad Tuendam Fidem*, as well as the commentary on it authored by Joseph Ratzinger and Tarcisio Bertone. Sullivan paid special attention to the examples given by the commentary of "truths of the second paragraph" of the

Professio Fidei, and particularly, the commentary's conclusion that denial of such truths constitutes a breaking of full communion with the Catholic Church. It was the anxiety, and even anger, generated by that conclusion that drew a friend of mine to the lecture in the first place, yet after hearing Sullivan's careful, meticulous explanation of both documents, this same friend, relieved, said, "I feel like I can be Catholic again."

Although it is unlikely that Canaris's monograph, a development of his dissertation, will immediately produce such a reaction in its readers who struggle to embrace documents issued by the magisterium, the lucid presentation that C. makes of what he calls Sullivan's "ecclesiological hermeneutics" offers those same readers, as well as readers who simply wish to understand Catholicism more comprehensively, the tools they will need to recognize what these documents are and are not saying. What is more, given that this is among the first lengthy scholarly works to be dedicated explicitly to Sullivan's thought, it is uniquely positioned to be a helpful concentration of theological insights that are otherwise spread across scores of Sullivan's books and articles. C.'s volume, in other words, is important reading for the theologian in general, and the ecclesiologist in particular. Three specific strengths of C.'s work warrant this judgment.

First, C. succinctly provides his readers with the hermeneutical and theological background necessary for appreciating Sullivan's work. It is clear that C. is not trying to break new ground on either front. His first chapter, which establishes the basic vocabulary of and identifies major trends in modern hermeneutics, relies on the work of Werner Jeanrond, Ormond Rush, and others. Rush's tripartite division of hermeneutical paradigms (author, text, and reception-centered approaches) proves especially important throughout this text, given that C.'s basic argument holds that "this threefold lens helps to clarify the method, goals, and successes of [Sullivan's] ecclesiological project" (71). The same is true for the work of Karl Rahner, whose ecclesiology, C. claims, consistently serves as the theological foundation of Sullivan's writings. C's second chapter, which owes its structure to the research of Richard Lennan, does an impressive job of fleshing out the basic elements of this ecclesiology.

A second strength of this book lies, on the one hand, in its clear explication of Sullivan's five-step method for interpreting magisterial documents, and on the other, in its analysis of several instances in which this method appears throughout Sullivan's corpus. C.'s choice to devote an entire chapter to such instances pertaining to "those 'outside' the traditional visible boundaries of the Roman Catholic Church" (114) struck me as timely. That chapter's focus on how Sullivan interprets the axiom *extra ecclesiam nulla salus*, Rahner's principle of the anonymous Christian, the *subsistit in* clause of *Lumen Gentium* 8, and the CDF's declaration *Dominus Iesus*, as well as other chapters' treatment of his take on the charism of infallibility, the (im)morality of artificial contraception, and the issues surrounding the ordination of women to the presbyterate, all show why Sullivan's writings have made, and will continue to make, valuable contributions to interreligious, ecumenical, and even intra-Catholic dialogue.

Third, though there is no question that C. holds Sullivan and his scholarship in the highest esteem, this book gently, albeit clearly, addresses some of the limits of Sullivan's method. Chief among them for C. is an absence "of a more serious study of contemporary communication patterns and technology" (180). This, of course, is not

the fault of Sullivan himself, who turned eighty-four just two months after Twitter was founded. Rather, the question is whether Sullivan's five-step method, the slow and precise reading of texts that he models, and the fine distinctions that he makes between the various levels of assent that magisterial documents demand, still have relevance in the age of "digital immediacy," to use a phrase of Anthony Godzieba. C. answers this question in the affirmative, with the caveat that "Sullivan's contribution will need to be supplemented and adapted" (183), but his answer would be more convincing if he traced out, even briefly, what those developments might look like.

This small weakness does not undermine C.'s basic point, namely, that Sullivan is "a theologian well suited to help address serious ecclesial problems in our day" (175). One can say likewise of this volume: it is well suited to serve as an aid to readers of magisterial documents, beginners and veterans alike.

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Evangelicalism in America. By Randall Balmer. Waco, TX: Baylor University, 2016. Pp. vii + 194. $24.95.

The term "evangelical" is a somewhat slippery one for many Catholics in the United States. Those who live in the Upper Midwest have come to learn that many of their neighbors in Minneapolis prefer to be identified as members of the "evangelical and confessing church," rather than "Lutherans." Those who are addicted to marathon viewing of early morning television programming (especially on Sundays) have encountered any number of televangelists who invite their viewers to embrace what they take to be the singularly true "evangelical" understanding of Christ's message. Faithful readers of *America* and *Commonweal* magazines have discovered (possibly to their astonishment) that there even is a small—but very vocal—group of coreligionists who call themselves "Evangelical Catholics." The term "evangelical," then—like the terms "patriotic" and "spiritual"—appears to have become both ubiquitous and almost content-less for many Catholics, and for many others as well.

Balmer, good religious historian that he is, prefers to offer a quite specific set of qualifiers for defining the term: for B., "evangelical" refers to a set of quite "specialized characteristics" (ix) that emerged from the confluence of New England Puritanism, Scots–Irish Presbyterianism, and Continental Pietism. Those diverse geographical and denominational traditions shaped a quite specific spiritual and theological stream within the broader current of American Protestantism that emphasized three characteristics: the centrality of personal conversion as the cornerstone of genuine church membership (based on Jesus' own words in John 3); the quest for an affective, conscious piety that had to be "witnessed to" by all church members (best exemplified by the "born again" experience of millions of Americans in the successive "Great Awakenings" that have defined US history); and a profound suspicion of, and opposition to, wealth, worldliness, and ecclesiastical pretension.