

of where the poor sleep will fuel further reflection. G.'s interweaving of scriptural passages from Exodus with the CELAM conferences Puebla and Santo Domingo and with papal teaching in *Centissimus Annus* and *Rerum Novarum* remind us of the continued importance of emphasizing "the Church's preferential option for the poor and the outcast" (89) today.

A clear highlight of the book is M.'s fourth chapter where he reflects on the context of liberation theology today. The way he articulates the importance of praxis empowered by God's self-communicating love and his assertion that a church should not only be a church *for* the people but also *of* the people correctly emphasizes the agency of the people of God "who in their actions drive history forward toward the goal of fully realized freedom" (63). While M. offers a critique of liberation theology he also warns that "people should not be suspicious of liberation theology in all its forms simply because of its use of some Marxist ideas" (78). In addition he offers that the preferential option for the poor serves as not merely a pastoral guideline but also as "a journey of encounter with God and with the gratuitousness of God's love" (91). M. suggests that liberation theology provides a necessary corrective for the business centers in the global north which need to confront factors of exploitation, poverty and oppression.

In an age where we have seen much discord and sometimes even ugly debate in the church and political sphere in the United States, this book provides an exemplary model for the appreciation of two theologians with different backgrounds, different perspectives, and different roles in the Roman Catholic Church today. This book successfully combines new and innovative ideas moving past previous points of disagreement in the 1980s, and offers an appreciative view by the current head of the CDF of the thought of one of the great fathers of liberation theology.

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Crucified People: The Suffering of the Tortured in Today's World. By John Neafsey. Maryknoll, NY: Orbis, 2014. Pp. xxi + 153. \$18.

Neafsey's careful consideration of suffering, and especially torture, is a necessary theological and spiritual treatment of the subject that accomplishes a number of very important objectives. Through a blend of modern psychology, Ignatian spirituality, and liberation theology, N. makes an irrefutable contribution to theological reflection on suffering. Drawing on his experience as a therapist with survivors of torture, this book provides an excellent first-person account of the complexity of the issues—from the perspective of the victims. First, it is an excellent introduction to a Christian spirituality or even a Christology from the perspective of those who suffer. Second, it is an important consideration of torture from dimensions both individual and national, personal and social. Third, this text takes the discussion of torture away from an almost exclusive focus on "national security" and into the human and spiritual in a way that expands the conversation into realms usually

deemed “uncomfortable.” Finally, N. gives a concrete way to understand hope, even redemption, in light of suffering and torture.

If one wants to see confusion on the faces of students, begin a class by stating you wish to consider Christology from the perspective of the vast majority of people who suffer in this world. It is not that they do not care about such a starting point; it is rather they lack both a language and experience to understand this starting point. This volume will give them an excellent starting point for grasping this approach. In the preface, N.’s purpose is made clear: “Perhaps the deeper spiritual lesson, though, is to recognize that the center of the world is *anywhere* a cross goes down, that Christ suffers *wherever* human beings are tortured and disrespected, and *whenever* they are treated as less than sacred” (xi). He then enters into a deeper systematic reflection. N. makes connections between Christ and torture (chap. 1), the reality of torture (chap. 2), how this is a social reality comprised of “peoples” (chap. 3), what actually happens physically, psychologically, and spiritually to those tortured (chap. 4), how to care for torture survivors (chap. 5), and finally hints at healing and hope (chaps. 6–7). The writing is accessible, the examples are concrete and understandable and the call to collective responsibility is forceful.

This book expands the topic beyond how torture affects the individual to consideration of how torture affects families, communities, and nations in ways that we are still trying to understand. While the focus is on individual suffering, there are reminders of our collective responsibility for living under a government that openly uses torture as a means of national security. N. writes, for example, that “remembering the cross has helped me to meditate more concretely on the life of Jesus, who, after all, was himself a Middle Eastern man who was tortured to death by forces of an occupying army in his own country” (xx).

Through a consideration of the human and spiritual effects of torture we are reminded that human beings are human beings whether we objectify them as “terrorists” or not. Ironically this message emerges as much from the testimony of torturers as it does from their victims. N. skillfully weaves through this text stories and anecdotes of how torturers suffer as well, and how in the matter of torture no person is left uninjured. This is perhaps the most uncomfortable part of the book for a modern US citizen; the labels we put on people to objectify them are stripped away and we see, through the numerous examples of others around the world, that regardless of labels torture dehumanizes any and all involved.

Finally, what possible hope or redemption can come from a deep reflection on torture and suffering? Here, N. is particularly adept as he mines his own experience as a therapist and speaks of the amazing strength and resilience of survivors with whom he has worked. Many have not allowed the “little piece of God within themselves” (126) to be taken away, and have thereby actually experienced hope, life and growth. I recommend this book for undergraduate and graduate theology courses dealing with suffering and spirituality or Christology.

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