

S. and H. provide detailed theological arguments for religious freedom in society, spared unwarranted interference by the state. They are less coherent in providing a case for the limits on freedom in the church for the sake of truth and human dignity.

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Faith and Joy: Memoirs of a Revolutionary Priest. By Fernando Cardenal. Translated from Spanish and edited by Kathleen McBride and Mark Lester. Maryknoll, NY: Orbis, 2015. Pp. vii + 254. \$29.

This book is a fascinating look inside the life, vocation, and political life of Fernando Cardenal, SJ, a priest in Nicaragua. Part Ignatian spiritual discernment, part political history and part apology, this volume is an accessible, interesting, and important story. Of particular interest to readers are the autobiographical details scattered throughout; the social, political, and economic history of Nicaragua as narrated by a priest committed to the social vision of Vatican II and Medellín; and reflections on the role of the church in a context of suffering, violence, and struggle.

The book opens with a chapter on the formative experience for C. as a novice in Colombia who gradually realized the uncomfortable truth that people suffer and die from poverty. Narrated in clear easily understandable stories such as buying bread and never making it back to the Jesuit residence with it because so many children were hungry, the first chapter establishes that contact with the poor and true concern for their suffering is the foundational commitment that inspires a Christian life. After his nine months in Medellín, C. returns to Managua but not without making a commitment always to serve those on the margins in concrete ways, wherever his ministry takes him.

This early experience of severe poverty sets the stage for understanding the context of Nicaragua as a country oppressed by US-supported dictator Antonio Samoza and the great damage his leadership did to human beings in Nicaragua. The text offers firsthand accounts of poverty and political oppression from the perspective of one advocating for the poor. People being disappeared, tortured, arrested, or simply suffering from hunger were common occurrences that C. shares with vivid and powerful stories. As the social, political, and economic context continues to cause more suffering, the role of a priest in that context begins to emerge. C. takes sides early and never looks back, even though he knows he is moving into uncharted territory. This is perhaps one of the most interesting aspects of the book: What is the proper role of a priest in a context of intense political upheaval and human suffering? Claiming fidelity to Vatican II, Medellín, and the encyclical *Populorum Progressio* by Pope Paul VI, C. makes the case that his response to his context was not only justified, but required.

As the book moves toward the revolution in the 1970s, one that was ultimately supported by the bishops of Nicaragua, we continue to get glimpses of C.'s discernment related to political participation, the use of violence, armed revolution, and participation in the government while a member of the Society of Jesus. The ongoing battle

between principles of faith (serving the poor, suffering people of Nicaragua) and concrete decisions (whether to support an armed revolution, lead the literacy campaign, accept the Minister of Education position and to remain a Jesuit) offers a fascinating look into a priest trying to live out the ecclesiology of Vatican II—that is, a church in service to the world. What emerges is a process of discernment firmly anchored in the love of God and Ignatian spirituality that addresses the messy social, political, and economic situation driven by fallible human beings with varying perspectives.

While most of North America has been riveted by the life and death of Oscar Romero and the UCA Jesuits (and rightly so), the church of Nicaragua offers some very important, though lesser-known examples of concrete ecclesiology we would do well to study. For example, reading of the role of Amando Lopez, SJ, who worked at the UCA in Nicaragua prior to his martyrdom in El Salvador, completely changed my image of the work of the Jesuits in Central America. Additionally, C. admits to a Cuban presence in Nicaragua, especially in relation to the literacy campaign, but minimizes the role of Cuba in the overall influence and conduct of the revolution itself.

Inightful, accessible, and very interesting, I highly recommend this book for upper-class undergraduates or master's students, or researchers studying the church of Latin America or global ecclesiology. The editing, translation, and interpretation by Kathleen McBride and Mark Lester are very well done.

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From Rome to Royal Park. By Gerald O'Collins, SJ. Ballarat, Australia: Connor Court, 2015. Pp. ix + 240. \$29.95.

This is the third volume of O'Collins's memoirs. It covers the period from his leaving Rome in June 2006 to Pentecost 2015. Not merely a personal diary packed with people, speaking engagements, and other events, it contains close argument on important church matters and a 27-page assessment of Pope Benedict XVI. While much of "self" is on display, so too are O'C.'s generous nature and ecumenism.

Three main concerns of O'C. about the Catholic Church emerge in this book: reform of the Curia, the proper interpretation of Vatican II documents and their faithful implementation, and strong disapprobation of the 2010 English translation of the Roman Missal.

Interpretation of the council's texts, he maintains, should not, as it has done, give preference to the intention of the drafters, but should give priority to the texts themselves, while also regarding the meaning ascribed by successive readers, to the readers' contexts and to the authors' intentions.

The elegant 1998 revised English translation of the Roman Missal, approved by all English-speaking conferences of bishops, was, "without any discussion . . . consigned to oblivion" (147) by Cardinal Medina Estévez. Its replacement, the 2010 Missal, largely the work of the "ironically" (147) named Vox Clara committee, aimed simply to follow closely the Latin original and employ a "sacral" style. O'C.'s withering critique