

As communications director of the LCWR, Sanders has been a privileged observer and participant in all of these efforts. In this book she shares interviews with 18 contemporary thinkers, including theologians, psychologists, educators, and religious leaders from various disciplines. The reader will easily recognize names such as Constance FitzGerald, OCD, Margaret Wheatley, Joan Chittister, OSB, Walter Brueggemann, Judy Cannato, and many others from their publications and their service within and to religious congregations.

S. is a skilled interviewer, focusing on each interviewee's special expertise and probing beyond the obvious to illuminate concepts such as the role of contemplation in leadership, the power of prophetic imagination, leading in the midst of darkness, polarization, and change. There is a certain amount of repetition of ideas and images, but it seemed to this reader to enrich the whole, as the key concepts are viewed through multiple lenses. The overall focus is on the future, and experiences of the recent past are sources of ongoing wisdom. Anyone interested in developing his or her own leadership skills, particularly within a faith-based environment, will find some helpful insights here.

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*The Challenge of Priestless Parishes: Learning from Latin America.* Edited by Edward L. Cleary. Introduction Robert J. Schreiter, CPPS. New York: Paulist, 2014. Pp. viii + 205. \$22.95.

This book is a valuable contribution to the growing body of literature about the lived church in Latin America. It would fit solidly in what is being identified as "concrete ecclesiology," theological reflection as practical reasoning in service of church communities. Each chapter offers a contextual understanding of the Catholic Church and the variety of ways it has responded to shortage or lack of ordained functionaries. Edward Cleary, OP, begins in Puerto Rico with an overview of lay ministers in rural areas. That is followed by Cynthia Folquer, OP, who offers a fascinating chapter on indigenous peoples in northern Argentina, as well as the role of women in that community as "carriers and transmitters" of faith. Bruce Calder offers a wide-spanning contextual look at Guatemala with solid history and a range of topics from liberation theology to the charismatic movement. Brian Pierce, OP, introduces the reader to delegates of the Word in Honduras who were supported and empowered by their bishop. Finally, Nadir Rodriguez da Silva, OP, offers a summary of the centrality of baptism in Brazilian Catholic communities while David Orique, OP, concludes the text with an expansive summary highlighting what we can learn from the adaptability and creativity of Latin American Catholicism.

One is reminded of Pope Francis when he states in *Evangelii Gaudium* that reality is more important than ideas. As the Catholic Church shifts from the global north to the global south in terms of numbers and growth, we would do well to learn from this region. The variety of pastoral responses to particular contexts is a wonderful reminder that the church ministers to what is, not what ought to be. This examination of different

forms of ministry is an honest look at the church as it struggles to serve without enough priests, and thus offers “a rich history of creative efforts to solve (or to take advantage of) the problem by both the Church and other actors” (107–8).

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*Worship and the New Cosmology: Liturgical and Theological Challenges.* By Catherine Vincie. Collegeville, MN: Liturgical, 2014. Pp. x + 125. \$16.95.

For a long time, Christians lived in a three-story universe, with the heavens above and the netherworld beneath a solid and stable earth. A good deal of theology reflects the language of this old cosmology even though we have known for centuries that the earth is not the center of the cosmos. At the same time, most of us are not disturbed by the contrast between the scientific understanding of the universe and the world depicted in theological and liturgical texts.

This is increasingly not the case, however. Many educated people today find Christianity unbelievable because it is connected with an ancient and discredited cosmology. At the same time, some Christian thinkers have been proposing an alternative picture of an evolving universe in order to lessen the tension between science and religion. Among them are John Haught, Denis Edwards, Arthur Peacocke, Elizabeth Johnson, and Ilia Delio—all of them inheritors of the groundbreaking ideas of Teilhard de Chardin and Thomas Berry.

A prominent feature of the New Cosmology is that it is expressed as a dynamic vision rather than a static picture. Thus its proponents prefer to talk about the universe’s story, the earth’s story, and the human story when describing the cosmos and the components most familiar to us. Within this framework, Vincie presents the above-mentioned authors’ theological visions of creation, God, the Holy Spirit, and Christ. Lastly, she presents mainly her own suggestions about how such a revisioning might influence the theologies of baptism and confirmation, the Eucharist, and sacramental reconciliation, including some practical suggestions about the liturgical calendar and particular prayer texts.

A question that arises when reading alternative integrations of scientific and religious ideas concerns their truth value. They each present attractive possibilities, but they cannot all be right if they are genuine alternatives to one another. Moreover, how would one evaluate the truth of any of these theological visions? Against this, it might be argued that truth can be evaluated only within a context, so the context itself cannot be judged to be true or false. It is only plausible or not, in the same way that the three-story universe was plausible before the advent of modern science. In a sense, then, any alternative vision is just as acceptable as any other.

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