

destructive effects of the court's decision. But the question of how to address abortion in the political, legal sphere became increasingly divisive, even among Catholics.

The other major event which led the church and especially its hierarchy to retreat from a vigorous public engagement with vital justice issues was the cataclysmic sexual abuse scandal. Bishops almost necessarily spent more than half their time addressing the scandal, putting vital procedures for the protection of children in place, trying to provide pastoral care for the victims, and simultaneously managing the multiple lawsuits.

The subtitle of G's book is misleading: *A Radical Pope's Challenge to the American Catholic Church*. A pope who preaches the gospel of mercy and who urges the universal church to get on with the reforms of the council cannot be considered radical. Refreshing and authentically prophetic, yes; radical, no. Only those resistant to his message of mercy, his call for discernment, his embrace of God's love, and his simplicity of life would consider him radical.

More than once Francis has excoriated a remote, narcissistic hierarchy more concerned with its own clerical privilege than it has been for the poor, the marginalized, the wounded, and the outcast. His rejection of the trappings of papal power invites all the bishops to do the same.

The "Francis effect" has not yet resulted in any notable uptick in vocations to the priesthood or religious life; nor has a marked increase in Sunday participation in the Eucharist occurred. At the moment the Francis effect occurs more broadly in vigorous conversations about access to the Eucharist for divorced and remarried, about LGBTQ rights, about Catholic identity of institutions, religion and politics, and a younger generation that has left the church in droves.

Anyone wanting a smart, readable, and optimistic account of the Francis era will welcome G.'s account.

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Renewing Islam by Service: A Christian View of Fetullah Gülen and the Hizmet Movement.

By Pim Valkenberg. Washington, DC: Catholic University of America, 2015.

Pp. xx + 288. \$65.

Valkenberg renders an important service to anyone either interested in the Hizmet Movement, engaged in Christian/Muslim dialogue/theology, or desirous of encounter with an Islam unlike the popular media's portrayal. Although V. confesses having only a "basic grasp of Turkish" (68), he nonetheless does a yeoman's job of thoroughly examining the religious motivations, sources, ideas, and goals of Turkish-Muslim thinker, preacher, and spiritual guide, Fetullah Gülen (who resides in Pennsylvania), and the loosely organized Hizmet (service) movement whose millions of members he inspires. V. reviews the main published works of Gülen and a growing body of scholarly-secondary literature, but also he analyzes the many websites associated with Hizmet, interviews various members and non-members about their interactions with

the movement, and provides first-hand reports of his vast involvement with Hizmet-run events from Washington, DC, to Houston, Alabama, the Netherlands, Moscow, and Turkey.

What distinguishes V.'s from previous studies, which almost exclusively focus on sociopolitical concerns, is his Christian-theological hermeneutic. This volume contributes to V.'s "mission as a Catholic theologian" (xi). His Christian-Islamic theological training illuminates Gülen's employment of esoteric-insider and exoteric-outsider modes of discourse and also the hope of Hizmet members that "they will convince you of the truth of their religion" (*da'wa*), all of which is common among religious practitioners (223). V. judges Hizmet a "theologically trustworthy" Islamic dialogue partner for the church and a "possible instrument of God's grace," which is significant, given the suspicion that surrounds the movement, whether regarding its relationships to Turkish politics, the motivation behind its worldwide network of schools, or the wealth generated and distributed by its members. V. argues convincingly that there is no "secret master plan" to impose Islamic religious law (*shariah*) in Turkey or anywhere else (16). Hizmet schools generally exclude religion from curricula, and Gülen discourages accepting donations from foreign entities (e.g., Saudi banks) that may have explicit political-Islamic aims. Suspicions, even in the West, result from secular-religious tensions internal to Turkish politics. Hizmet has "an Islamic agenda . . . not an Islamist agenda" (122).

Hizmet members are primarily "seeking God's approval" (*riza-i Ilahi*) (162), understood according to the Qur'an as mutual contentment and pleasure between God and humanity. "Seeking God's approval" is maintained and nurtured by regular spiritual study-conversation (*sohbet*) about the writings of Gülen as well as the Qur'an, Rumi (1207–73), and Said Nursi (1877–1960), identified as the three main sources of Gülen's religious thinking. V. labels Rumi, Nursi, and Gülen "three Anatolian renewers of Islam" (xvi), where Anatolian Islam is modern, tolerant, indebted to Sufism, and contradistinguished from Arab Islam. Gülen reportedly said, "Arab Islam is based on fear of Allah; Turkish Islam is . . . based on love of Allah" (145). Gülen's Qur'anic interpretations, which depend upon Rumi and Nursi, emphasize interior conversion and universal service. Rumi's poetry provides a hermeneutic of human-divine love, while Nursi reconciles Qur'anic and modern science. For Nursi, ignorance, disunity, and poverty were the main ills of Islamic societies; Gülen's diagnostic expansion applies them to all humankind. Hizmet therefore prioritizes education (schools), dialogue (interreligious/cultural), and charity. Quoting a Turkish proverb, V. wonders about the project's funding: "Where does the water for the mill come from?" (22). He concludes the money is internally generated-donated by wealthy members, likening the Hizmet business-charity model to a "this worldly asceticism" (228).

The final chapter is directly comparative. Gülen's crying while preaching reminds V. of medieval Christian traditions of compunction and "holy tears"; *sohbet* recalls *lectio divina*; *riza-i Ilahi* echoes the Jesuit motto: *ad maiorem dei gloriam*; Gülen's daily activity-account (indebted to Ibn 'Arabi) recalls the Ignatian *examen*, and Gülen's formation of a "Golden Generation" mirrors Jesuit training of "men and

women for others” (253). Ultimately V. hopes “Hizmet . . . may not only renew . . . Islam,” but also “help Christians to find new resources for the renewal of their own faith” (256).

One critique I would offer relates to what could be developed further. Although he acknowledges previous comparisons of Hizmet with the lay Catholic movements Opus Dei, Sant’Egidio, and Focolare, and with Calvinist Christianity, Mormonism, and the Masons, one wishes V. had pursued his own comparison. This theologian would like to see Gülen’s call “for people who suffer and cry for the sins and errors of others” (246) in conversation with Christian notions of redemption. V.’s brief response to the persistent criticism of Hizmet—women are normally relegated “to the background rather than . . . the forefront” (216)—could engage more fully the question of gender segregation. Finally, while Hizmet’s commitment to dialogue-hospitality is extraordinary, authentic dialogue-hospitality demands participants act as both hosts and guests. Are Hizmet members ever guests? Have they learned from Christian interlocutors? At the time of this writing, the increasingly authoritative Turkish government, which has been threatening and jailing opposition journalists, has recently raided and placed under state control the Hizmet-affiliated newspaper *Zaman*, making reviewing this volume all the more urgent. This well-written, well-documented, enlightening book is highly recommended to educated readers in the fields mentioned above.

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Seeking Shalom: The Journey to Right Relationship between Catholics and Jews. By Philip A. Cunningham. Grand Rapids, MI: Eerdmans, 2015. Pp. xiii + 268. \$30.

Fifty years have now passed since the promulgation of *Nostra Aetate*, a landmark in the beginning of a Copernican turn in Jewish-Christian relations. For those familiar with the changes brought about by *Nostra Aetate* and subsequent documents on Catholic theological approaches to Judaism, it may seem as if little else may be written on the topic, given the wealth of literature in the field. Yet for others, the documents and their implications remain relatively unknown. Cunningham’s volume bridges the gap between these two positions, functioning both as a thorough introduction to the scope of the issue for those new to this history, and also as an exacting commentary on the state of the field, unafraid to delve into scholarly questions complex enough to challenge even the most erudite reader.

The book is divided into two parts, the first of which explores issues in Catholic scriptural interpretation, presenting the development of methods of biblical interpretation within Catholic scriptural scholarship that better address NT passages which have been interpreted as anti-Jewish, with a pedagogical focus that suggests ways to “read, preach, and teach the gospel texts to minimize their anti-Jewish potentialities” (107). The second part is dedicated to Catholic theological reflection on Judaism, beginning with a detailed exposition of *Nostra Aetate* and the many subsequent documents issued by the church which have contributed to better Catholic-Jewish relations. After this systematic cataloging of the church’s progress, the book lifts off into an exploratory