

Heinrich Denifle (1844–1905): Un savant dominicain entre Graz, Rome et Paris. Edited by Andreas Sohn, Jacques Verger, Michel Zink. Paris, France: Académie des Inscriptions et Belles-Lettres, 2015. Pp. 301. €40.

Many scholars, especially historians, recognize the name Denifle; few know much about the man. The present volume supplies for this want. The editors have collected materials from a colloquium held in 2012 at the Académie des Inscriptions et Belles-Lettres. Paris befits a celebration of this Dominican priest born under Austro-Hungarian imperial rule. His expansive scholarly interests place Denifle among the best of European intellectuals. He in fact died traveling from Rome to Cambridge to receive there an honorary doctorate. At the same time, his best known and “lasting” (113) work remains the *Chartularium Universitatis Parisiensis*. Denifle was a Francophile.

The volume, which contains essays in both French and German, deserves high praise. Though a collection, the editors have succeeded in producing an ordered presentation of their materials. The last such effort, apart from encyclopedia articles, appeared in 1905 when M. Grabmann wrote a short appreciation of Denifle. We now possess a comprehensive and up-to-date account of both Denifle the man and his far-ranging work. To cite a few of his accomplishments: Denifle rescued Meister Eckhart from being considered as the morning star of German Romanticism; he documented the desolation that the Hundred Years’ War brought to the Catholic Church in France—a project that captured his attention while he was examining 300 “in-folio volumes” (224) for his massive study of official papers associated with the Paris university; and he also unearthed the early life of Martin Luther. The essays maintain an overall balanced approach to Denifle’s ecumenical sensitivities, even though this nineteenth-century scholar embodies outlooks proper to the period before the Second Vatican Council.

Of note, N. Gorochoff’s contribution examines Denifle’s work in the Vatican library and archives. Her research honors the scientific style of the man whom this volume commemorates. Likewise, T. Kouamé’s exhaustive study of Parisian archives mirrors Denifle’s passion for returning to the sources.

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The Prophetic Church: History and Doctrinal Development in John Henry Newman and Yves Congar. By Andrew Meszaros. Oxford, UK: Oxford University Press, 2016. Pp. xiii + 268. \$99.

Meszaros investigates how theology can account for the fact that revealed doctrines rely on historical and human contingencies. His main interlocutors are Newman and Congar; both are possibly the premier examples of how theologians can be historically conscious but nevertheless avoid the naïve historicism that is so widespread today (13).

What fascinated Congar in Newman’s work was that he was truly modern: that is that he paid attention to the discovery of the subjective as well as to history and

development. Newman embodied how a synthesis of penetrating analysis and historical description can be achieved. Newman's writings became for Congar "sources," which meant far more for him than mere referencing material: "Sources [are] the works of thinkers, even recent ones, which really bring *principles*, a seed, a fecundity to the reflection of the theologian" (16, 40–42). M. follows the traces of Newman studies among the French Dominicans and German Jesuits and throughout Congar's career, but also rightly points to the influence of Jean Guittou's work on Congar's view of Newman. It is through Newman that Congar seems to arrive at a more dynamic understanding of the *sensus fidelium* and of development in which "informal inference" (the illative sense) plays a crucial role. The detailed reconstruction of their theologies of historical development provides us with a framework that helps to describe a plurality of developments and discontinuities, but also accounts for forgetting and recovery of doctrine.

M. can be congratulated for an excellent study that engages historical theologians as well as systematic thinkers. In the current controversies over the hermeneutic of Vatican II, M. offers us the possibility of gaining a fresh perspective on "Newman's Council."

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A World Church in Our Backyard: How the Spirit Moved Church and Society. By Simon C. Kim. Collegeville, MN: Liturgical, 2016. Pp. xxiii + 128. \$16.95.

The politics around "immigration" currently loom large in many countries. In political debates, immigration is usually viewed as a matter of economics and national security; as a result, themes such as justice and compassion are either exiled to the margins or simply do not appear in the debates. However, as might be hoped, a different emphasis is evident in the growing body of theological reflection on matters related to immigration. For theologians who examine the phenomenon of mass migration—the work of Gemma Cruz, Gioacchino Campese, and Peter Phan would be representative—the topic is framed principally in terms of the expansiveness and mercy of God's reign. Kim's book examines the ecclesiological implications of immigration, as it relates to the identity of the world church and the challenge of authentic inculturation. Like his colleagues in the field of migration theology, K. gives priority to a hermeneutic of generosity.

K. examines the impact of immigration on the US Catholic Church since the mid-1960s; more particularly, his focus is on Asian immigrants from Korea, Vietnam, and the Philippines. K.'s method is itself exemplary of inculturation and contextual theology: he locates the rise of Asian immigration within both the larger story of the Catholic Church during and after the Second Vatican Council and social developments in the US since the 1960s, especially the impact of reforms in civil rights and immigration policy.

In reviewing the recent history of the three immigrant groups he profiles, K. examines what is specific to each group within the larger story. Thus, his chapter on the