

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

reception of Vatican II in Korea prepares the way for his interpretation of “post-Vatican II immigration” (51ff) and its impact on the evolution of “the local church” after the council. Vietnamese immigration is described not only against the background of the war there, but also in terms of the biblical notion of “promise” sustaining Vietnamese refugees and their inculturation of Our Lady of La Vang. The particularity of the Filipino experience is depicted via K.’s stress on the cultural and spiritual connections that have enabled Filipinos to maintain a sense of community even as they settled in the United States in large numbers. K. concludes his book with a reference to Pentecost and the mission to the church to be both one and many, a mission that can be fulfilled only if the communion of the one church is embodied in vibrant local churches.

This book is small if measured by pages alone; its brevity, however, is no obstacle to its largeness of vision and enthusiasm. The book is a welcome contribution to contemporary ecclesiology.

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*The Vine and the Branches: The Fruits of the Sevenhill Mission.* By Michael Head, SJ, Paul McKee and Paul Fyfe, SJ. Adelaide, South Australia: ATF, 2016. Pp. xiii + 210. \$65 (Australian)

From its early days, the Society of Jesus ran schools, colleges, seminaries, universities, parishes, and wineries. By the second decade of the twenty-first century, wineries have slipped off the list of Jesuit works. As far as I know, Sevenhill Cellars in South Australia is the last Jesuit winery producing and selling wine. It was founded in 1851, just three years after the first Jesuits arrived in the Clare Valley (north of Adelaide) as chaplains to 146 Austrian immigrants seeking a new life away from the religious and political oppression of Europe.

Formerly a secondary school for boys, a seminary for priests, and the headquarters for a mission that took Jesuit priests on horseback thousands of miles to the north, Sevenhill remains a flourishing parish and center of Ignatian spirituality, with the winery producing not only altar wine for churches in Australia and Asia but also excellent table wines (with Riesling the top pick). A legendary wine maker, Brother John May, carried a flask of altar wine to the altar when Pope John Paul II celebrated Mass in Adelaide on a 1986 visit. In late 2014, several Australian Jesuits who attended a meeting in Rome presented Pope Francis with a twin-pack of table wine from Sevenhill.

This beautifully produced and illustrated book tells the story of the Sevenhill Mission, which included visits by Mary Mackillop, the first and so far, the only canonized Australian-born saint. She came to Sevenhill to visit her younger brothers who were boarders in the college and went on to found schools for children living in remote areas of South Australia. Carefully selected appendices enhance the value of this volume.

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