

realization of why the papal condemnations of Modernism, which simply lumped the identified “Modernists” together and drove them either out of the church or underground, were such a tragedy, in that the condemnations postponed the historically necessary conversation with modern thought to the post-World Wars era leading up to the Second Vatican Council. Indeed, I would go so far as to contend that one cannot understand the historical necessity of Vatican II and the development of today’s church without taking the trouble to labor through the issues raised by the texts in this volume.

Now for the proviso in my opening sentence. The value of this collection will be missed if it is not approached from a sufficiently substantial and critically historical perspective. If one were to read these essays without a deep understanding of the historical currents running through the waters of the long nineteenth century, one would almost certainly misunderstand them. One must come at them with a thorough grasp of Enlightenment thought and the socio-cultural turbulence it generated from the French Revolution throughout the nineteenth century and, indeed, up to the present day. Not the least of these currents was the rise of schools of philosophy and theology that contended with, and over against, ahistorical Scholasticism.

Talar’s introduction, itself worth the price of this collection, expertly moves in the right direction. However, much more toward the historical contextualization of the essays is required if this volume is to make the kind of contribution it promises. A naïve reading could lead to the conclusion that authors who tended to dismiss the arguments of the “Modernists” were right and Vatican II was unfortunate.

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The Roots of Pope Francis’s Social and Political Thought: From Argentina to the Vatican. By Thomas R. Rourke. Lanham, MD: Rowman & Littlefield, 2016. Pp. viii + 221. \$80.

According to the author of this book, one of the challenges in understanding Francis’s teachings dwells in the fact that the Latin American theological and ecclesial context is unknown to many American readers. His intention, therefore, is to offer a summary of the most relevant sources that have shaped Francis’s social and political thought.

Rourke begins his work by analyzing the influence that the Jesuit missions among the Guarani had on Bergoglio, especially their fusion of the evangelizing mission with the practice of justice. This missionary model enabled the development of the Guarani culture, ensuring them access to universal goods. Hence, the preaching of the word became incarnate in all the dimensions of life.

R. highlights the influence on Bergoglio of Francisco Suárez, a Jesuit theologian whose theory of popular sovereignty acknowledges the human being as a social entity in search of the common good and concretely posits the people as a collective subject. The principle of popular sovereignty guarantees that rational absolutes and abstract ideologies will not be imposed on the people’s culture.

After highlighting this continuity with the Ignatian tradition, the author affirms that no Latin American bishop can be understood without reference to the numerous ecclesial documents produced in the region. R. highlights the reception of Vatican II in Latin America through *Lumen Gentium* and *Gaudium et Spes*, and he gives especial attention to the influence of Paul VI's *Populorum Progressio* on the continent. Likewise, he shows that the ecclesiology of Francis should be understood in light of Pope Paul's *Evangelii Nuntiandi*, which teaches that the church's evangelizing mission cannot be disconnected from its concrete social action in light of the global drama of poverty.

In studying Francis's Latin American roots, R. highlights the role of the "theology of the people" that emerged from Argentina in the 1960s, but he unfortunately presents it as "an alternative to the Theology of Liberation" (71). Although the author explains well the particularity of Argentinian theology—highlighting its emphasis on sociocultural analysis and not on class struggle—the contrast he draws between the theology of liberation and the theology of the people can be contested. Failing to recognize that various trends exist within the theology of liberation, his approach tends to reduce it to a uniform system of thought inspired by the theory of dependency and the Marxist class struggle. This is not only inadequate but fails to do justice to the methodological use of the social sciences in the theology of liberation. Moreover, it does not take into consideration the criticism of class struggle made by liberation theologians. Juan Carlos Scannone, SJ, one of the most influential voices for a theology of the people, maintains that the theology of the people is a branch of liberation theology that developed in Argentina's sociopolitical and religious context; it is not an alternative vision or a contrasting theology.

Despite this approach, R. presents quite accurately the elements of the theology of the people that have influenced Francis, especially its emphasis on the value of cultures and local identities. The book offers a good introduction to popular culture as a collective subject that shares a common vision, struggle, and destiny and which allows faith to play a crucial role in daily discernment.

The author makes another important contribution in showing the continuity of Francis's thought with the social teaching of the church. He argues that the criticisms made by many US Catholics regarding Francis's views on globalization and economics result from their failure to accept the fact that the magisterium of the church has never supported neoliberal capitalism. Francis acts in coherence with the principles of the common good, the universal destiny of goods, and subsidiarity. R. also describes here the influence of Alberto Methol Ferré in anticipating the anthropological crisis brought about by the economic vision of the current state of globalization.

This book is one of the best works available in English for understanding the ecclesial roots and foundations of Pope Francis's sociopolitical thought. It shows the contribution of the Latin American Church as a "source Church" (1) without which the novelty of the current pontificate cannot be understood.

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