

hands, lips, feet, and bodily position nudges the reader to return again and again to the photographs chronicling the intimate, agonizing details of the way of the cross.

A second hallmark is a dialectical rhythm that points to the complexity and richness of the Christian tradition: desolation–consolation; Judas–Mary; Golgotha–Tabor; Adam–Christ; aloneness–encounter; and silence–word. In the chapter entitled “Tenderness: Jesus Meets his Mother” we read, “A kiss / So different from Judas! / Then, the kiss humiliated him. / Now the kiss humanizes him. A kiss so pure, with tenderness and love / This is the last kiss that will be given to the Son of Man. / This kiss is Mary’s last word. / This is all she has to say” (26).

The choice to give discernment an implicit rather than explicit treatment is a good one. It leaves much of this work to the reader, whose experience of the cross and journey toward freedom and love will be unique. In this way, D. creates ample room for the Holy Spirit, a subtle but ever-present force in the text. At the end of each exercise, a short, double prayer addresses God and calls upon the Spirit to be awakened in each believer.

This book is a school, gently leading readers to experience the link between image and word; to attend with reverence to the humanizing details of the journey of the cross; to participate in the sweeping and dynamic trajectory of salvation history.

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Called to Joy: Celebrating Priesthood. By George Augustin. Translated from the German by Robert Goodwin. New York: Paulist, 2015. Pp. xxii + 256. \$29.95.

This valuable book was originally written as a contribution to the Year of the Priest called by Pope Benedict in 2009. Its publication now, in a fine translation, is equally timely, in that Pope Francis has identified joy as essential to the Gospel (cf. *Evangelii Gaudium*), and has repeatedly stressed that priests should be joyful and generous in serving their people for the strength and success of the church’s mission in the world. Such is exactly the vision of priesthood developed here. The author directs the Cardinal Walter Kasper Institute for Ecumenism, Theology, and Spirituality in Vallendar, Germany, and Kasper contributes a warm foreword.

This volume has a strong theological grounding in the communion ecclesiology of Vatican II, but is also written with a close awareness of the realities of priestly life today. Augustin draws on years of pastoral experience in Kasper’s former diocese of Rottenberg-Stuttgart, and his purpose is to fire up priests, especially those experiencing an “identity crisis” (42), with a renewed enthusiasm for their indispensable ministry. He does so, with many references to the Scriptures and to council documents, focusing on Christ, the one true priest, whom priests help the faithful to encounter; the church, the body of Christ and sacrament of salvation, which must be loved in spite of all its faults; and the Eucharist, “the gift of collective participation in Jesus Christ” (53), in the

celebration of which both the royal/baptismal and ministerial priesthoods have their “vital nucleus” (75). The book nicely handles the complementarity between these forms of Christ’s one priesthood, such that, in the Eucharist, the faithful as a whole “enter into the very dynamic of [Christ’s] self-giving” (150). G. describes wisely and well the bonds that should unite priests with one another and with their bishop. Rejoicing in the Lord, the priest “must keep heaven open for human beings” (232).

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Pope Francis and the Future of Catholicism in the United States: The Challenge of Becoming a Church for the Poor. Edited by Erin Brigham, Dave E. DeCosse, and Michael Duffy. Joyce and Ralph Lane Center for Catholic Studies and Social Thought. San Francisco: University of San Francisco, 2016. Pp 124. \$12.95.

A popular expression of the influence of the current pope is to speak of the “Francis effect.” Just what impact is the first non-European and first Jesuit pontiff having on the traditional teaching, social message, pastoral practice, and political influence of the Roman Catholic Church? One year into the pontificate of Pope Francis, the Lane Center of the University of San Francisco pulled together 20 scholars and social activists to reflect on the unfolding potential consequences of Francis’s message with its unique style and popular appeal.

Stimulated by a provocative *America* magazine article by California Bishop Robert W. McElroy, “A Church for the Poor,” 13 short articles explore the theological foundation and pastoral consequences of the future of Catholicism in the United States as it faces Francis’s “challenge of becoming a Church for the poor.” McElroy, writing within the first year of the Jesuit pope’s service to the universal church, emphasized the need to transform the existing Catholic political conversation in the United States, prioritizing the issue of poverty, the emphasis on structural sin, and the need for acting with prudence in applying the church’s social teaching.

The focus of articles coming from the Lane Center’s conference reflect the expertise and experience of the authors’ engagement with current socioeconomic and political issues. William O’Neill, SJ, clarifies the importance to be placed politically on “intrinsic evils” such as abortion, cautioning against an overemphasis or exclusive focus. Lisa Fullam explores the pastoral challenge of insufficient attention paid to the fact that the poor are disproportionately women and their dependent children, with a challenging critique of Francis’s failure to offer a deeper analysis of women’s societal and ecclesial roles.

Confronting an “economy of exclusion” and calling for more emphasis on social solidarity are themes developed by John Baumann, SJ, and Joseph Fleming, two long-time community organizers. Other topics explored include greater inclusiveness of the LGBT community and promotion of a missionary discipleship.