

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

mode in the final chapters, in which C. ventures into his own theological speculation. In these last pages, he raises creative and intriguing questions about Jewish–Christian relations in light of Catholic notions of salvation, trinitarian theology, and Christology.

With exacting attention, C. has successfully mapped the scriptural, theological, and historical elements of the Catholic Church’s effort to reach “right relationship” with the Jewish people. Because of its impeccable thoroughness in covering its intended scope, this volume allows us to ask what lies beyond this particular scope, and to ask what work still remains to be done in the field of Jewish–Christian relations and inter-religious studies more generally defined. It also allows us to question, for instance, how far official documents are capable of taking us in this journey. What are the reaches of magisterial documents, given the complexities of a living faith that is experienced uniquely by each person? What lies beyond the authoritative and textual—beyond the promulgation of documents and commentary upon them, and beyond scriptural interpretation—and how do we get there?

C.’s conscientious and thorough scholarship on the journey to “right relationship” also permits us to reconsider this kind of relationship as a goal in Jewish–Christian relations. May the spectrum of the possible kinds of relationship be divided clearly into right and wrong? Is there only one right relationship? And, may we find other criteria to guide our development of new modes of relationship?

C.’s work serves as an incomparable guide for the search of faithful Catholics for “right relationship” with Jews and Judaism according to recent official teachings of the church, and in doing so it invites us to ask how a similar path may be drawn for other populations—for those whose religious identity might be hybrid or in flux, or for those whose faith is moved less by magisterial documents and scriptural exegesis than by other aspects of faith, such as work in social justice, or in the liturgical arts, or any of the other diverse forms of religious practice in today’s world.

C. also invites us to explore many other dimensions of Jewish–Christian relationship, and to ask, for example, how we might reconsider Christian–Jewish relations in light of the particularities of each lived experience of faith and the complexities of interpersonal relationships, and also how we might navigate the intersection of Christian–Jewish relations and politics, particularly in today’s tense interreligious global environment. Of these questions and the many more that arise as we consider ways forward, none can be answered simply or conclusively, showing us that in addition to the excellent scholarship already accomplished in the field, as exemplified by C.’s volume, there is indeed still more work to be done.

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Max Weber’s Theory of Modernity. The Endless Pursuit of Meaning. By Michael Symonds. Burlington, VT: Ashgate, 2015. Pp. x + 193. \$109.95

At first glance, this book looks very promising. S. has courageously chosen one of the most difficult topics regarding Weber’s thinking and he has wisely focused on