

develop some kind of “political theology of the earth” that not only would define a shared common good of humanity but would also include nature. This presupposes that we leave behind the impositions of secularization theories from the 1960s and strengthen the critical side of religious thought. It also posits a new view of democracy that avoids being subsumed into simple capitalism, and connects it to nature.

The book’s essays are quite dependent on Connolly’s own approach to political philosophy. This makes it more difficult to find connections to other intellectual approaches. Moreover, because of Connolly’s own eclectic view of political philosophy, and because of the transdisciplinary character of the original colloquium, the different contributions can seem quite diverse and heterogeneous. The introduction tries to unite the essays of the book under the rubric of a “political theology of the earth.” It is difficult, however, to gain a clear idea of what that means. Nevertheless, I appreciate Connolly’s approach to political philosophy because of its holistic character, which connects social life and nature. Some chapters are particularly interesting, such as the ones of Clayton Crockett or John Thatamanil, that relate to the present state of secularism and the public role of religions.

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Remembering the Future: The Experience of Time in Jewish and Christian Liturgy. By Emma O’Donnell. Collegeville, MN: Liturgical, 2015. Pp. xiii + 210. \$24.95.

O’Donnell’s thought-provoking book, originating with her doctoral research at Boston College, explores the theme of time within both the Christian and Jewish liturgical traditions. O’D. employs the motifs of communal memory and eschatological anticipation in the liturgical experience of both traditions to explore the ways in which time is transformed in liturgy.

The book exhibits a rich methodological structure. The author emphasizes the importance of experience in the study of liturgical theology. Lived liturgical experience is to be interpreted as a *theologia prima* or a “theology being born” (22). To this end, O’D. incorporates empirical research and narrates the findings of 14 interviews: six from the Jewish tradition, with the balance from the Christian tradition. The Jewish interview participants engaged in daily Jewish prayer and ritual practice and, while representing a variety of denominational backgrounds, had mutual respect for Orthodox Judaism and Halakhic observance. The Christian counterpart chapter focuses on conversations with eight vowed Catholic religious about the Liturgy of the Hours. The interviews reveal participants’ insights, especially with reference to religious identity and the heightened experience of time within liturgical experience.

O’D. then surveys the complex theme of time in both Christian and Jewish liturgical traditions, integrating the research of various theologians and scholars. A ritual studies and social science analysis follows. These differing hermeneutical frameworks enable a multifaceted examination of the interreligious experience of liturgy and time.

In later chapters, and the epilogue, the author offers reflection upon the empirical data. Similarities and differences between Jewish and Christian liturgical performance and the experience of time are offered through the lenses of memory and hope.

This stimulating book contributes to the field of comparative liturgical studies and the topic of time and liturgical experience. It charts new ground through its experiential interreligious observations.

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