

woman, and all members of the Orthodox Church are exhorted to enact the ascetical ethos of life in Christ. As far as matters pertaining to the church's relations with the world are concerned, some of the noteworthy emphases include an insistence on ecumenical dialogue (in response to some internal resistance and opposition in certain Orthodox quarters), repeated protests against religious violence and the persecution of Christians in the Middle East (where a considerable number of Christians are Orthodox), and an exhortation to an urgent response to the ecological crisis (wherein a distinctly Orthodox inflection is the emphasis on asceticism as healing the disorders of consumerism).

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*Cardinal Walter Kasper: Spiritual Writings.* By Cardinal Walter Kasper. Sel. and trans. with Introduction by Patricia C. Bellm and Robert A. Krieg. Modern Spiritual Masters Series. Maryknoll, NY: Orbis, 2016. Pp. xv + 173. \$22.

The editors of this fine collection, conceived as a gift on the occasion of Cardinal Kasper's 60th anniversary of ordination, hope that readers will encounter "an insightful theologian, an exceptional ecclesiastical leader, and, most importantly, a true *Mensch*" (34). Nicely chosen excerpts show the coherence of K.'s life and theology, highlighting how the joy of the Gospel, and hope for the world and the Catholic Church, have characterized K.'s long and fruitful ministry as professor, bishop and president of the Pontifical Council for Christian Unity and Commission for Religious Relations with the Jews. A helpful introduction presents the main periods of his life and explains the choice of texts. Seven chapters focus on fundamental themes of Christian faith, and each begins with a text from Vatican II—especially appropriate given K.'s constant insistence upon the truth and direction of the Council.

Some gems I found include imagining the light of Christ's truth guiding the church as a lantern that illumines the way forward only step by step, not as a floodlight on an airport runway (77). This is an image that appears frequently in K.'s recent writings about ecumenism.

He reminds us that because we believe "that the Spirit of God is at work everywhere, we do not need to be constantly terrified that we'll be lost and relinquish our identities when we build bridges of dialogue and enter into conversations with [people of] other religions and other world views" (100).

Another: "Tradition is not a package and a burden that we have to drag along. It is much more a fresh spring that is never exhausted" (114).

Finally, and especially appropriate in these days: "In order to remain non-violent, whoever strives for reconciliation and liberation among people must be a *spiritual person* who is open to the Spirit of God and draws strength from stillness, meditation and contemplation, the strength of prayer and worship" (100).

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*Politische Theologie "nach" der Postmoderne: Geistergespräche mit Derrida & Co.* By Ulrich Engel. Ostfildern: Matthias Grünewald, 2016. Pp. 222. €25.

A third generation of political theology has been taking shape in Europe, especially in the German-speaking area. If the work of Carl Schmitt shaped the first generation, and that of Johann Baptist Metz the second, a third generation continues the legacy of Metz but also engages contemporary political philosophers, especially in Italy and France. This is a public theology that strives to express itself not only after Auschwitz, but also grapples with the concept of postmodernity. The postmodern as understood here is a post-metaphysical reality marked by fragmentation, what Gianni Vattimo called "weak reason," and encounters with alterity.

Ulrich Engel takes up the challenge of a political theology that engages both the church and the public sphere in this pluralistic setting by a series of *Geistergespräche* or conversations with thinkers who have grappled with the place of reason in the post-modern condition, including Agamben, Derrida, de Certeau, Esposito, Nancy and others. As the title of the book suggests, it is to develop a political theology both "after" (*nach*) the postmodern as well as "according to" (*nach*) the postmodern. The result is not a thoroughgoing or exhaustive treatment of the relation of faith and reason in the ecclesial and public sphere, but rather some forays into post-metaphysical thinking on the basis of themes such as representation, community, boundary, alterity, church, and prayer. Many of these themes are then tied back to the work of Metz, especially as mediated by one of Metz's foremost students, Timo Rainer Peters.

Readers will not get a systematic overview of postmodern thinking within political theology from this book, but rather have the opportunity to develop a greater sensibility of what theology looks like within the purview of contemporary postmodern philosophy as it struggles to articulate how the Christian understanding of God, revelation, church and prayer takes shape within the Procrustean bed of the postmodern.

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*The New Evangelization: Faith, People, Context and Practice.* Eds. Paul Grogan and Kirsteen Kim. T&T Clark Theology. New York: Bloomsbury T&T Clark, 2015. Pp. xii + 296. \$112.

This collection of essays grew out of a 2012 conference on the "New Evangelization" hosted by Leeds Trinity University in the UK, which drew academics, churchmen and pastoral leaders from the UK, the US, Belgium, the Vatican, Australia and Africa. Each of the contributors to the volume provides a perspective on the character, history, and