

Reflecting the vibrancy, range, and promise of contemporary US ecclesiology, this book will form an invaluable contribution to courses that explore ecclesiology and especially those that focus upon the church in recent and future times.

Gerard Mannion  
Georgetown University, Washington

*On the Side of the Poor: The Theology of Liberation.* By Gustavo Gutiérrez and Cardinal Gerhard Ludwig Müller. Translated from the Spanish by James B. Nickoloff and the German by Robert A. Krieg. Maryknoll, NY: Orbis, 2015. Pp. xiv + 144. \$24.

This book project involves the collaboration between Cardinal Gerhard Ludwig Müller and Gustavo Gutiérrez, OP. At the outset one might be surprised at the pairing of these two authors. However, as Josef Sayer mentions in the foreword, these two theologians have known each other since 1988 when M. first attended a five-week seminar for German-speaking theology professors in Peru. This intensive phase of theological discussion with G. “formed not only the foundation of a continuing relationship and friendship between the two theologians, but they also inaugurated M.’s orientation toward the church and theology in Latin America” (xi). Over a period of 15 years M. spent 6 to 8 weeks in Latin America during semester breaks, something highly unusual for a German professor. Also noteworthy is the fact that G. concelebrated the mass when M. was consecrated bishop of Regensburg. The tenor of the book reads as an appreciative yet critical view of the work of G. by M. Each author is responsible for three chapters, and they alternate with G. writing the odd, and M. writing the even chapters. One might think the chapters would serve as a kind of point-counterpoint, but in effect the chapters complement each other.

The material from G. may be a review for some who know his work, since two of his chapters are translations of an article and a book chapter written in 1994 and 1996, respectively. But his synthesis in chapter 3 updates the situation and tasks of liberation theology today. Chapter 5 provides the provocative question for the book: Where will the poor sleep? Two of M.’s chapters are quite lengthy, and dialog with a number of the issues raised by his counterpart, as well as key tenets of liberation theology as a whole. He asserts in chapter 2 that liberation theology can provide a new theological understanding in the service of God’s liberating praxis. Importantly he notes that we gain a new sense of “We” when we speak about the salvation of all people (28–29). In chapter 4 M. demonstrates the necessity for a theology of liberation. He correctly shows the importance of the cross as “a revelation of God’s option for those who are poor” (73). In addition, he centers the methodological claim of liberation theology in its transforming praxis and stresses discipleship to Christ. At times, M.’s reflections take time to digest, with some innovative juxtapositions of phrasing, but overall Krieg does an excellent job translating into readable English.

While those who know the work of G. may not find his chapters groundbreaking, chapters 3 and 5 provide new formulations of his original ideas. For those who never read his book, *El rostro de Dios en la Historia*, the issues raised by the simple question

of where the poor sleep will fuel further reflection. G.'s interweaving of scriptural passages from Exodus with the CELAM conferences Puebla and Santo Domingo and with papal teaching in *Centissimus Annus* and *Rerum Novarum* remind us of the continued importance of emphasizing "the Church's preferential option for the poor and the outcast" (89) today.

A clear highlight of the book is M.'s fourth chapter where he reflects on the context of liberation theology today. The way he articulates the importance of praxis empowered by God's self-communicating love and his assertion that a church should not only be a church *for* the people but also *of* the people correctly emphasizes the agency of the people of God "who in their actions drive history forward toward the goal of fully realized freedom" (63). While M. offers a critique of liberation theology he also warns that "people should not be suspicious of liberation theology in all its forms simply because of its use of some Marxist ideas" (78). In addition he offers that the preferential option for the poor serves as not merely a pastoral guideline but also as "a journey of encounter with God and with the gratuitousness of God's love" (91). M. suggests that liberation theology provides a necessary corrective for the business centers in the global north which need to confront factors of exploitation, poverty and oppression.

In an age where we have seen much discord and sometimes even ugly debate in the church and political sphere in the United States, this book provides an exemplary model for the appreciation of two theologians with different backgrounds, different perspectives, and different roles in the Roman Catholic Church today. This book successfully combines new and innovative ideas moving past previous points of disagreement in the 1980s, and offers an appreciative view by the current head of the CDF of the thought of one of the great fathers of liberation theology.

John Thiede, SJ  
Marquette University, Milwaukee

*Crucified People: The Suffering of the Tortured in Today's World.* By John Neafsey. Maryknoll, NY: Orbis, 2014. Pp. xxi + 153. \$18.

Neafsey's careful consideration of suffering, and especially torture, is a necessary theological and spiritual treatment of the subject that accomplishes a number of very important objectives. Through a blend of modern psychology, Ignatian spirituality, and liberation theology, N. makes an irrefutable contribution to theological reflection on suffering. Drawing on his experience as a therapist with survivors of torture, this book provides an excellent first-person account of the complexity of the issues—from the perspective of the victims. First, it is an excellent introduction to a Christian spirituality or even a Christology from the perspective of those who suffer. Second, it is an important consideration of torture from dimensions both individual and national, personal and social. Third, this text takes the discussion of torture away from an almost exclusive focus on "national security" and into the human and spiritual in a way that expands the conversation into realms usually