

interpretation of the Revelation to John, chapter 16), and the exuberance of the author's language. Herein is no dry-as-dust Latinate jargon; thus Brown's book would be a wonderful companion to a standard introductory classroom text on the Bible, Old Testament, or New Testament. It utilizes, illustrates, and applies historical-critical information with energy and aplomb.

Pondering the selection of texts, I concluded the material is strongest and the writing most lyrical when the texts dealt with the natural world. (Welcome ecological reminders come not as scolds, but as invitations to enjoy the wonder of creation.) Why was there no explanation of the intriguing picture of the Neolithic "Lovers of Valdaro"? The illustration of the *Ebstorf Mappamundi* was explained in context. While I don't agree that "Mark's Gospel is the Gospel of Fear" (127), I do agree that "the cross is the defining moment in which God's credibility with the world reaches its greatest height" (155), and lament absence of a specific crucifixion text. They are certainly wonder full.

The conclusion shifts the camera from close-up (individual texts) to wide angle (principles of interpretation). It makes explicit principles by which the texts were interpreted. Brown suggests "the kind of wonder the Bible arouses is best experienced by reading the text with care and curiosity, with inquiry and deep respect" (151), reading "without pressing it into preconceived agendas" (151), and reading dialogically (being willing to question the text and placing texts in dialogue with each other).

The book's thesis is amply demonstrated. Its language is energetic, engaging, and erudite while remaining accessible—no small feat. I hope it is acceptable to pronounce in a scholarly journal that "this was a rollicking good read."

BONNIE THURSTON

Wheeling, WV

The Heart of Pope Francis: How a New Culture of Encounter Is Changing the Church and the World. By Diego Fares, SJ. Translated by Robert H. Hopcke. Foreword by Antonio Spadaro, SJ. New York: Crossroad, 2015. 112 pages. \$14.95 (paper).

doi: 10.1017/hor.2016.99

This slim volume is part of Crossroad's Pope Francis Resource Library but it is not a compilation of Jorge Mario Bergoglio's writings. Instead, Jesuit Fr. Diego Fares walks us through some themes of Bergoglio's writings, drawing occasionally on them with short excerpts. The volume acts as an introductory conversation for readers; some might be satisfied with just these tidbits, but

others might consider them a prolegomenon to the Bergoglian sense of dialogue that has long been at the heart of his ministry.

While the book is a good size and price for parish study groups, a moderator might want to choose carefully from its chapters of quite uneven length. Its concluding study guide is appealing and asks questions under two headings: “for reflection and sharing” and “for prayer and practice.” The first three chapters draw from Bergoglio’s years as a Jesuit superior, which is when Fares first met the future pope more than forty years ago, an encounter that marked the start of what is a deep and even worshipful friendship, given the volume’s entirely positive tone. A fourth chapter concentrates on Bergoglio’s leadership as archbishop of Buenos Aires, with the final three chapters (the last two comprising a total of five pages) focusing on his time so far as pope. The two meatiest chapters are the longer ones. Chapters 3 and 5 deal with Bergoglio’s inclusive and expansive ecclesiology of the church as the people of God, witnessing to the great and refreshing confidence this pope has for Catholics in the parishes and pews.

Several underlying themes in this volume might be explored further by readers or parish study groups. First is the Ignatian notion that the church is in a time of consolation, as Jesuit Fr. Antonio Spadaro in his foreword quotes Fares as saying explicitly—although Francis’ opponents would likely disagree. It is worth wondering where Pope John XXIII’s conception of Vatican II as a new Pentecost fits into a notion of consolation in light of this quite Vatican II-style papacy around the time of the council’s fiftieth anniversary. Second, Bergoglio is clearly influenced in his reform thought by Yves Congar and Paul VI. During one talk, Bergoglio remembered slogging through his Denzinger as a student, but also learning the critical importance of listening to God’s people, of learning from their devotions, and of considering always the impact of church actions on what he calls with respect and affection God’s faithful people. Fares tell us that Paul VI’s *Evangelii Nuntiandi* (1976) was, in the future pope’s estimation, “a particularly inspired document” (29); we hear echoes of Paul throughout Francis’ writings, including his *Evangelii Gaudium* (2013). There is important work to be done uncovering the specific influence of Congar and Paul VI on Bergoglio’s development and especially his papacy (grad students: take note). Third, in 2009, Cardinal Bergoglio warned his clergy against an “isolated conscience” that prevents encounter and dialogue: “Whoever holds his conscience apart from the path of God’s holy people undergoes a metamorphosis of distance, a turning inward” (44). It is easy to identify in this quotation the words that Bergoglio is reliably reported to have said in the general congregation of cardinals before the conclave of 2013, which eventually elected him. According to notes that the new pope approved to be shared, Cardinal Bergoglio in his single intervention

criticized a church that turns in upon itself and keeps Jesus locked inside (Vatican Radio transcript, March 27, 2013). Clerical narcissism, hypocrisy, and arrogance are the result of self-absorbed church leaders. This short introduction to Pope Francis provides a few insights into why he fights these tendencies so furiously.

CHRISTOPHER M. BELLITTO

Kean University

The Church in the Modern World: Gaudium et Spes, Then and Now. By Michael G. Lawler, Todd A. Salzman, and Eileen Burke-Sullivan. Collegeville, MN: Liturgical Press, 2014. vii + 205 pages. \$24.95 (paper). doi: 10.1017/hor.2016.100

The Church in the Modern World: Gaudium et Spes, Then and Now celebrates the fiftieth anniversary of Vatican II by offering a theological interpretation of the council's final document, *Gaudium et Spes* (GS). Lawler and Salzman, both ethicists, and Burke-Sullivan, an ecclesialogist, pair expertise in these two often separated theological disciplines. Framing their work with the text of GS, these authors situate the ecclesialogical, anthropological, and ethical issues raised by the pastoral constitution—issues that in many cases are still contested within Catholicism—within the context and history of effects of Vatican II's final document, with insight for Christians in the world.

Within this ethical/ecclesialogical matrix, the book does several things. First, it recounts a story of GS within the longer history of how the church relates to the world. The story narrates a tradition with multiple tributaries that converge in Vatican II in a conflict between neo-Augustinian classicist and neo-Thomist historically conscious schools of thought. That conflict resulted, after an arduous process, in GS. The authors argue that this process, and the historically conscious text it produced, authorize renewed ecclesialogies and theological methods that are sensitive to the changing reality of the “world,” and thus open to change and development in the tradition.

Without ever appealing to “the spirit of Vatican II,” this argument about the meaning of GS is nonetheless a measured, but weighty, volley within contemporary debates on this question. The argument continues via an ecclesialogical (chapter 2) and a methodological (chapter 3) discussion. The authors' presentation of GS's ecclesialogy portrays the mission of the church as bringing God's compassion to the world after the manner of Christ. In this work, all the baptized, through the Holy Spirit, discern how best to serve the world in solidarity with the poor. In the argument as it