Gundlach from his collaboration with American Jesuit John LaFarge on the drafting of *Humani generis unitas*, the encyclical on racism that was never published. Nuncio Eugenio Pacelli and Cologne Mayor Konrad Adenauer make brief but decisive appearances as opponents of backward-oriented calls for a return to the days of guilds and monarchy that were frequently heard in southern German and Austrian circles and ultimately helped inure Catholics to the temptations of National Socialism. And Hagedorn cites the role played by the ubiquitous Jesuit Superior General Włodzimierz Ledóchowski in connection with Nell-Breuning's work on *Quadragesimo anno*.

As any product of good scholarship, Hagedorn's book also provokes questions. American readers will wonder if there was any interaction between Jesuits in the United States and their fellow intellectuals in Germany. We know from the memoirs of John LaFarge, S.J. that he visited the circle around the journal *Stimmen der Zeit* in the late 1930s and regarded its contributors as friends. Catholic leaders in the United States had already begun writing and organizing early in the century along the lines of the two social encyclicals. The works of Monsignor John A. Ryan covered the church-labor relationship, the question of just wages, and social reconstruction. And Jesuits Richard M. McKeon and Dennis J. Comey established and led schools of industrial relations where workers and managers could learn the foundations of economic ethics. A comparative treatment of Germany's Solidarists and prominent social activists in the American Catholic community of the time would surely be enlightening.

This is an important book. Its treatment of the intersection of economics, theology, and social policy during the Weimar Republic will benefit all students of that troubled period in German history. Verlag Ferdinand Schöningh has done an excellent job of copy-editing and the respective indices of persons and topics are both reliable and extremely helpful.

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Joshua J. McElwee and Cindy Wooden, eds.,

A Pope Francis Lexicon. Collegeville, Minnesota: Liturgical Press, 2018. Pp. xiii + 204. Hb, \$24.95.

This volume contains fifty-two brief essays, each on a word or phrase associated with Pope Francis or a topic addressed frequently by him. As one would

expect in a lexicon, the entries are arranged alphabetically by title rather than grouped thematically. A case could be made that a thematic rather than alphabetic ordering would make for a superior arrangement in this case, as a more intentional sequencing might prevent a certain whiplash experienced as the reader careens from topic to topic at the mercy of alphabetic order. That quibble aside, this volume succeeds well in bringing much insight into many features of the pontificate of Francis, even if the format (essays of four pages on average) prevents sustained development of the themes treated.

The selection of topics associated with Francis is, of course, somewhat arbitrary and by necessity incomplete. The co-editors could solicit and compile essays on only a small fraction of all the phrases and motifs that recur throughout the Petrine ministry of the first Jesuit pope. But in aggregate the contributions do shed abundant light on central priorities and messages in the papacy of Francis. Much as the individual tiles of a mosaic rely on juxtaposition with other tiles to communicate meaning, the value of these essays is amplified by the overall constellation presented here.

The collection is introduced by a foreword written by Ecumenical Patriarch Bartholomew, the Orthodox leader who has participated in unprecedented cooperative ventures with the Roman Catholic Church during his tenure, and especially since the election of Francis in 2013. The two religious leaders have worked especially closely on the topics of peacemaking, care for refugees, and ecological sustainability. Bartholomew sets the tone for the entire collection by expressing his admiration for his counterpart to the West—a man who has become a close friend and confidant. He repeatedly refers to Francis as a “brother.”

It would be impossible to generalize about the essays themselves. In some, the authors hew closely to the words of Francis, satisfied to report and explicate direct quotations from papal writings and addresses. Other essays exhibit a freer hand, offering broad interpretations of a theme associated with Francis. Quite fascinating is the demographic profile of the authors selected to write these essays, along with the pairings of author and topic. The list of contributing writers includes six cardinals, nine bishops or archbishops, three Jesuits, and twenty women (of whom five are religious sisters). The overall group includes a remarkable sampling of prominent church leaders (including a few from other ecclesial communions), heads of Catholic institutions, academics, practitioners, and activists of many stripes. North America is most often represented, but contributors hail from all continents of the world.

Moving from the authors to the fifty-two topics they cover, the alphabetically arranged list is punctuated with an abundance of upbeat and satisfying essays. Standouts include Timothy Radcliffe, O.P., on “joy,” Phyllis Zagano on “service,”

Simone Campbell on “justice,” and an informative and anecdote-filled essay on “reform” by Cardinal Maradiaga of Honduras—a close friend and advisor of Francis. David Gibson’s account of how Francis has warmly honored Pope Emeritus Benedict XVI in words and gestures is possibly the most moving part of the book. The reader gains further appreciation of the grace and finesse with which the Argentinian pope has managed the potentially (but never actually) tense relationship with his predecessor, the first time in six centuries that a sitting pope has had to deal with this particular challenge.

If a quorum of readers of this book could be assembled in one place, a spirited parlor game could easily be organized around identifying favorite chapters (good candidates might be the coverage of “field hospital” by Cardinal Blase Cupich and Kerry Alys Robinson’s explication of Francis on “leadership”). In another round of the game, participants might compete to identify the most glaring omissions from the roster of entries. Although we are treated to essays on “encounter” and “dialogue,” there is none on “accompaniment”—somewhat disappointing since these three (often grouped) items are staples in the discourse of Francis, each frequently praised as worthy objects of the phrase “a culture of...” And paradoxically, the term “exclusion” (a veritable key to the distinctive social teachings of Francis) is itself excluded from this lexicon.

Francis displays a proclivity to engage in a fair amount of scolding, and some of these essays indeed cover items the pope vehemently denounces, such as the grievous errors of thought and practice known as careerism, clericalism, legalism, sexual abuse, gossip, and worldliness. The essays on these topics affirm that these are more than idiosyncratic pet peeves of Francis—each is indeed a serious threat to evangelization. This volume does indeed provide evidence that Francis is capable of engaging in some truly idiosyncratic discourse. Perhaps the single most interesting instance covered here might be his use of the Spanish phrase *hacen lío* (to make a mess or cause a ruckus), a phrase Francis employed at the first World Youth Day over which he presided (in Brazil during July 2013). His exhortation to the assembled youngsters reveals the eagerness of Francis to “shake things up” in a church that at times may seem regrettably somnambulant. Perhaps rivaling this colloquial Spanish phrase is the English slang word “sourpuss” which appears in *Evangelii gaudium* (a more literal translation of the original would be vinegar-face) and inspired an essay in this volume (from the pen of the ever-ebullient Irish Jesuit James Corkery) explaining how Francis opposes any display of dour demeanor in ministry.

Readers of this journal will not be disappointed by this volume’s coverage of themes related to the Society of Jesus, such as frequent reference to the Jesuit identity of Francis and how he is shaped by Ignatian spirituality. Jesuit angles are pursued throughout, especially in entries on spiritual matters such as

“indifference” and “discernment” (the latter in a particularly fine essay by James Martin, S.J.). Many additional essays display a personalist cast and attention to social justice—two qualities that characterize the works of the Society of Jesus in today’s church and world.

The co-editors are both journalists, so this is ultimately more of a popular than an academic contribution to the burgeoning industry of Pope Francis literature. The volume may rightly be accused of breaking precious little ground that is strictly new or original, but there is ample cause to be grateful for its appearance—not the least of which are the qualities of brevity and accessibility. Readers will not only be inspired by seeing these distinguished figures skillfully interpret the words and actions of Francis but will gain rich insight in witnessing how these particular authors reflect back to us the key themes we have probably already noticed in Francis but may not have appreciated as deliberately and completely as this delightful collection now allows us to do. This is one of the most entertaining volumes available about Francis and also one of the most hopeful and inspiring.

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