Janez Perčič and Johannes Herzgsell, eds.

Major Jesuit Thinkers. Paderborn: Ferdinand Schöningh, 2019. Pp. 133. Pb, \$72.99.

To mark the bicentenary of the Jesuits' restoration in 2014, the Jesuit *Hochschule für Philosophie* in Munich (Munich School of Philosophy) put on a series of lectures introducing significant Jesuit thinkers: Francisco Suárez, Balthasar Gracián, Pierre Teilhard de Chardin, Oswald von Nell-Breuning, Henri de Lubac, Karl Rahner, Bernard Lonergan, and Michel de Certeau. This book reproduces the lectures. The speakers were nearly all Jesuits who teach at that school or who have been its students. The two exceptions were Sebastian Neumeister, a professor in the humanities department at Berlin's Freie Universität, who talked on Gracián, and Johannes Wallacher, the first lay rector of the school, the author of the piece on von Nell-Breuning.

The essays are in general worthy and reliable introductions in a Germanic style, though Johannes Seidel's piece on Teilhard exhibits an unusually blatant disdain for conventional doctrines of sin and salvation. Karl-Heinz Neufeld's treatment of de Lubac is often obscure, especially in translation, but some readers will find his decision to structure the piece in terms of de Lubac's concern to counter atheism fresh and revealing. The only figure in the list for whom good introductory material in English is not otherwise available is von Nell-Breuning. Johannes Wallacher provides some rather tantalising information on his involvement with Gustav Gundlach in formulating Pius XI's *Quadragesimo anno*, and his close involvement with the two major political parties and with trade unions in the years of West Germany's *Wirtschaftswunder* after World War 2. Wallacher also considers von Nell-Breuning's doctoral thesis from the 1920s—before the Wall Street crash—on the morality of the stock market, concluding with some nuanced reflections on its applicability to the world's economies after 2008.

Inevitably the volume is bitty. The figures discussed were Jesuits—but beyond that they did not have much in common. In particular, Suárez and Gracián seem out of place among the twentieth-century authors covered in the rest of the book. The editors stipulated a common structure: a brief contextualization; an outline of the major contribution; the lessons for today. But not many of the authors seem to have taken any notice. The editors' introduction offers some edifying thoughts on the value of philosophy as a whole, and a commendation of the authors covered as “stamped with a detached but fundamentally open and affirming relationship to the world.” Worthy indeed, but hardly a satisfactory account of what makes for a characteristically Jesuit philosophy.

The original German texts were published in 2016 at a very reasonable € 15.99. This English edition, translated by Christopher Grodecki, appears three

years later, priced and marketed surely for libraries only. But it does include an extra essay, one that is in some ways the most interesting in the whole book, perhaps because it is not an introduction. J. Leon Hooper gives us a dense account of how John Courtney Murray's thought changed over the course of his career. Earlier more defensive approaches to tradition gave way to nine important articles on post-Reformation Catholic approaches to church and state. By 1954, Murray had arrived at a position that provoked Rome into silencing him: it is "society," rather than a monarch or governor, that is the "moral or religious agent of a people," and US history had shown that a people, led by Protestants, had reached a right conclusion on religious liberty that Roman Catholics should follow (71). Later, a reading of Lonergan enabled Murray to recognize historical consciousness, and to move decisively beyond the conventional theology of timeless Scholastic categories that had marked his teaching as a dogmatician.

The translation work was difficult—German philosophical idiom, particularly when the original is not well written, does not go easily into English. A less literal approach, together with firmer editing, might have made some of the essays read better as introductions. Moreover, there are silly errors of proof-reading inexcusable in such an expensive volume. There is some useful material here—but, at least in the English version, the attempt to make research competence available to a wider readership succeeds only very partially.

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Paul C. DeCelles and M. F. Sparrow

Burning with Love for God: A Guide to The Spiritual Exercises. South Bend, IN: Greenlawn Press, 2017. Second edition. Pp. 336. Pb, \$25.00.

This text adds to a long list of monographs published since the Second Vatican Council (VC2), intended for directors of *The Spiritual Exercises* (*SpExx*) of St. Ignatius of Loyola. Unlike previous commentaries, the authors of *Burning with Love for God* self-identify as "members of the People of Praise, a charismatic, ecumenical covenant community" who are "profoundly shaped by the Exercises, as well as by the *Cursillo*" (8). While my spiritual and academic background leads me to disagree with some aspects of their presentation, I recommend this unique, yet wholly orthodox, approach to the *SpExx*. Those outside