city where it is located—Leiden, which is one of the most important sinology research centers in Europe, or even the world.

As a matter of fact, scholars who study the Jesuit writings in Chinese must know that the Jesuits followed this rule, “According to the ecclesiastical regulations, all translations of sacred books or books of another nature must be examined three times before they may be printed” (62). Judged from the publication standards set down by the Jesuits, Falato’s work still has room for a thorough revision. Nevertheless, her work makes a very important contribution to Sinology and the study of Christianity in East Asia in many ways.

Xie Mingguang

International Institute of Chinese Studies, Beijing Foreign Studies University,
Beijing, China

xiemingguang@bfsu.edu.cn

DOI:10.1163/22141332-08040011-10

Daniel Kendall, SJ and Gerald O’Collins, SJ

Jesuits, Theology, and the American Catholic Church. New York: Paulist Press, 2020.

Pp. xv + 155. Pb, \$24.95.

This slim volume sets an ambitious goal for itself: to provide a history of the influence that Jesuits have had on theology in the United States. As they explain in the preface, Gerald O’Collins, S.J. and the late Daniel Kendall, S.J. take “theology” in a broad sense, including philosophy (as fundamental theology), biblical studies, and spirituality. Hence, the authors seek to show how American Jesuits have influenced each of these areas of theology in the United States. For anyone involved with Jesuit education, this book seeks to provide a historical backdrop for our educational practices as we work to educate a new generation of young adults seeking both meaning and purpose in life. As a pupil of the Jesuits for almost a decade, the task of this study aligned well with personal questions I have always had about the history of the Jesuit order within the United States in general and about the overall context and aims of Jesuit theology in particular.

The book has seven chapters and a conclusion. The structure of the book is worth noting. The first chapter sets up a wide frame for the rest of the book. In broad strokes, it outlines the history of Jesuit colleges in the United States, from John Carroll’s founding of Georgetown to the modernism controversy and finally to the post-Vatican II context. The final chapter of the book deals

with how, in the aftermath of Vatican II, a number of noteworthy Jesuits and Jesuit institutions sought to introduce the teachings of the council into American Catholic culture. Standing in between the first and the final chapters are five chapters dealing in turn with different *loci*, broadly construed, of theology, including fundamental theology, patristics, moral theology, biblical studies, and spirituality. The structure of these middle chapters is itself interesting, since each chapter incorporates a number of other loosely related areas of theology. For example, the chapter on moral theology also includes sections on liturgy, pastoral theology, and canon law.

Parts of the text are told with an engaging dramatic flair. For instance, the last chapter's exposition of resistance to the introduction of Vatican II's teaching and the Jesuits contesting that resistance makes for some lively reading. However, because the book both stands at fewer than 150 pages and sets such an ambitious goal for itself, some of the sections within the middle five chapters read more like helpful reference material than a history put fully into a dramatic register. By reference material, I mean that the authors mention important figures and primary texts to consult if one wishes to understand Jesuit influence, say, on sacramental theology in the United States. Someone looking for reference material may find these sections of the book to be helpful, but they do not provide rich and engaging storytelling for the reader with only a general interest.

Perhaps one of the reasons why the book loses its dramatic flair in some of its sections is that it self-consciously ignores what the authors take to be conservative voices in its exposition. The authors write in the conclusion, "this book has concentrated on Jesuit philosophers and theologians of the broad, progressive 'middle.' They have known how to keep faith with the foundational revelation in Jesus Christ and with the Church's living tradition, while practicing an open hope that is not a mere repetition of what has gone before" (121). Every once in a while, conservative voices make their appearance, but mostly as foils for the philosophers and theologians in the progressive middle. This admittedly narrow scope leaves the reader wondering about some of the other voices, both on the left and on the right, which helped to define the middle position over the years. A more fully worked-out history—one put into a fully dramatic register—would have to take these voices into account in order to show how, exactly, the voices of the broad, progressive middle lived up to the task of keeping faith with the foundational revelation in Christ and the Church's living tradition in their own historical circumstances. That, of course, could only be accomplished in a much larger volume.

Still, although the present volume has some limitations, due both to its size and its ambitions, it stands as a useful resource for anyone involved in Jesuit

education and wondering about the ways in which Jesuits have influenced theology, broadly construed, in the United States.

Robert Elliot

Theology Department, Boston College, Chestnut Hill, MA, USA

elliotr@bc.edu

DOI:10.1163/22141332-08040011-11

Jordan Hillebert

Henri de Lubac and the Drama of Human Existence. Notre Dame, IN: University of Notre Dame, 2021. Pp. xii + 287. Hb, \$75.00.

It is no exaggeration to call Henri de Lubac one of the most influential Jesuit theologians of the modern era. His life spanned almost the entirety of the twentieth century (1896–1991), and his contributions to the seismic shift in Catholic thought unfolding over this time were immense. In a new monograph entitled *Henri de Lubac and the Drama of Human Existence*, theologian Jordan Hillebert seeks to illuminate the relationship between nature and the supernatural in de Lubac's thought, arguably the most central theme of the Jesuit's theology.

The book is both expository and constructive. Hillebert mainly focuses on the “hermeneutics of human existence” as a key to understanding de Lubac's thought, meticulously tracing its development throughout de Lubac's corpus. In so doing, he also proposes a “paradoxical” understanding of de Lubac's understanding of the relationship between nature and grace, challenging what he identifies as the mainstream interpretation upheld by most contemporary interpreters of de Lubac's work. Contra scholars like John Milbank who enlist de Lubac for projects of intrinsicism, Hillebert argues that de Lubac walks the fine line between both intrinsicism and extrinsicism if one reads his hermeneutics of human existence as fundamentally paradoxical. Hillebert marshals impressive evidence for this paradoxical interpretation, frequently returning to de Lubac's line from *The Mystery of the Supernatural* that the natural human longing for the supernatural is a “longing born of a lack,” what Hillebert calls “the supernatural insufficiency of nature” (168).

Hillebert explicitly identifies his interlocutors, helpfully situating his argument for readers that may be unfamiliar with contemporary theological debates around the relationship between nature and grace. His footnotes are particularly rich. For the uninitiated, sometimes the stakes of the argument recede into the background, but several times Hillebert leads us out of the weeds to