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

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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

demonstrate its implications for apologetics, for the credibility of moral theology, and perhaps most centrally for a Christian theological anthropology.

The book is well-organized and set up quite clearly in the introduction. Moving thematically and also roughly chronologically, Chapter One approaches de Lubac's hermeneutics of human existence from the vantage point of his intellectual engagement with atheistic humanism. Chapters Two and Three explore said hermeneutics through de Lubac's understanding of human desire and human reason, respectively. Chapter Four unpacks de Lubac's theology of history, emphasizing the fundamentally social nature of human existence. Chapter Five continues the exposition in conversation with de Lubac's writings on Christian mysticism, drawing together "the paradox of human existence" and "de Lubac's Christocentric theology of history" (28). The conclusion touches upon de Lubac's opposition to postconciliar thinkers whom he perceived to be embracing intrinsicism, like Gustavo Gutiérrez and Edward Schillebeeckx, as an interesting counterbalance to his preconciliar critique of neo-Scholastic extrinsicism. Hillebert rightly notes that this later era of de Lubac's thought is an area that could benefit from further study; this, I believe, is the avenue that will make clearest what lasting relevance de Lubac's thought has for contemporary theology.

Hillebert demonstrates an impressive mastery of de Lubac's thought, as one would expect from the editor of the T&T Clark Companion to Henri de Lubac (2017). He is clearly at home with the intricacies of de Lubac's theology, as well as the historical context out of which it emerged. Indeed, Hillebert's writing shines most brightly when he brings his readers up for air from abstract theological debates, giving us a sense of the historical events to which de Lubac was responding—whether that be the Nazi occupation of Paris (to which de Lubac proposed a "spiritual resistance"), the ascendancy of philosophical atheism (with which de Lubac engaged in his humanistic apologetics), the 1950 publication of *Human generis* (which catalyzed a temporary suspension of de Lubac's teaching duties) or some of the more radical interpretations of the Vatican II reforms (which de Lubac came to oppose vociferously). When Hillebert sketches the contours of de Lubac's ideas in their historical context, his argument is at its clearest and most accessible.

Overall, *Henri de Lubac and the Drama of Human Existence* is well organized and well argued. Hillebert offers his readers both a deep dive into the nuances of de Lubac's thought and a compelling argument about how best to understand it for contemporary theological conversations. Because it is a fairly technical exploration of a complex theological theme, it will be best appreciated by philosophers and theologians at the graduate level.

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Pedro Miguel Lamet, S.J.

Pedro Arrupe: Witness of the Twentieth Century, Prophet of the Twenty-First.
Trans. Joseph V. Owens, S.J. Chestnut Hill, MA: Institute of Jesuit Sources, 2020.
Pp. viii + 510. Pb, \$34.95.

Though he died over thirty years ago, Pedro Arrupe (1907–91) is still very much present today in memory and influence. As Jesuits and other admirers continue to track the progress of the cause for his canonization, this volume emerges as a very complete account of the extraordinary life and challenging times of this Basque superior general of the Society of Jesus. The volume had been revised and expanded several times in the course of twenty-five years before the release of this initial English translation. This work displays many valuable features, not least of which are the dozens of revealing photographs (best of all the candid photos) that document the remarkably wide-ranging activities of Arrupe in practically all corners of the world.

Even the reader with solid prior familiarity with the life story of Arrupe will come away with a renewed appreciation for just how widely traveled and consistently energetic was this Jesuit leader. National boundaries could not contain this “man on fire with apostolic zeal”; expulsion from his homeland (in 1931, along with all Jesuits in Spain) merely opened the door to broader horizons and wider service to church and world. While Lamet repeatedly refers to Arrupe as a “citizen of the world” and “man of universal identity,” it is also important to juxtapose the image of sheer extroverted activity with an appreciation for Arrupe the mystic—a man who dedicated hours each day to contemplative prayer and who could maintain a laser focus on subtle spiritual movements on the most intimate of levels with those he encountered. His enormous success as a Christian missionary and formator in Japan, both before and after he witnessed the August 1945 atomic blast in Hiroshima, may be attributed to this rare combination of skills and personal attributes. Leading the Jesuit novitiate community, and later the entire Jesuit province of Japan in the aftermath of the atomic bomb is surely a high point of this account, but emerges as just one of many extraordinary twists and turns Arrupe experienced in the most eventful twentieth-century life one might imagine.