

the modern believer who consequently abandons belief. L. intends to reformulate the Catholic faith for the secularized 21st century. He predicts that professional theologians will judge his ideas to be lacking nuance and failing to do justice to the complexity of the issues. Thus forewarned, theologians may be tempted to tolerate the unsubstantiated rhetoric with which he criticizes the Catholic tradition. They may even agree that in the *Catechism of the Catholic Church* the medieval mentality endures. Nevertheless, professionals will also recognize that L. overlooks Vatican II reforms in his critique of sacraments and ecclesiology, and that he disregards 20th-century scholarship in his appraisal of trinitarian theology and Christology.

Professional theologians, however, are not the readers for whom L. writes, and he unfortunately neglects to provide the scholarly resources on which others can base informed judgments. Dismissing traditional Catholic discourse, L. observes that "Words are like coins: they have a fixed value in the society in which they circulate" (98). This is certainly true. Nonetheless, L. seems to ignore that both coins and words are symbols that, through excess of meaning and interpretative depth, allow for ongoing exchange as their societies themselves change. So neither coins nor words should be discarded without a more judicious assessment of their abiding worth.

GLORIA L. SCHAAB

Barry University, Miami Shores, Fla.

STARTLING STRANGENESS: READING LONERGAN'S *INSIGHT*. By Richard M. Liddy. Lanham, Md.: University Press of America, 2007. Pp. xxii + 251. \$59.95; \$33.

Liddy tells the heartfelt and engaging story of his life-changing encounter with Bernard Lonergan's masterwork *Insight* in the mid-1960s while he was a young priest studying philosophy at the Gregorian University. Faced with an intellectual crisis that threatened to become a crisis of faith, on the advice of David Tracy and others, he began working his way through Lonergan's book. Initially

L. suspected that it would prove to be just another instance of outmoded Scholasticism. What he found was something far different: an invitation to discover, through the arduous process that Lonergan calls "the self-appropriation of one's own rational self-consciousness," a philosophically and existentially reliable basis for making sense of the world and of himself. L.'s response to that invitation is a case study that illustrates with remarkable clarity and concreteness what the task of self-appropriation entails.

Part 1 traces L.'s seminary formation, his experience of living through the exhilarating time of Vatican II, and his philosophical development up to the point when he decided to take up *Insight*. Part 2 recounts L.'s reading of the book. Each chapter provides judiciously chosen passages that expose *Insight's* basic structure and argument, and along the way L. indicates what his questions were, which parts of the text struck him as puzzling or illuminating, and how certain issues gradually came to occupy his attention. Part 3 describes how, despite reading and rereading the book, its full significance continued to elude him until, in an unexpected moment of "startling strangeness," he suddenly understood the meaning of Lonergan's statement that human knowing is fundamentally not similar to looking. That breakthrough left him "passionately committed to the truth and to the reality revealed by truth" (xx), including the reality of God.

This book could be especially useful for those who are considering reading *Insight*, who have started reading *Insight* but given up, or who, having read *Insight*, still wonder whether they have grasped what it is most fundamentally about.

J. MICHAEL STEBBINS

Gonzaga University, Spokane

OFF THE MENU: ASIAN AND ASIAN NORTH AMERICAN WOMEN'S RELIGION AND THEOLOGY. Edited by Rita Nakashima Brock, Jung Ha Kim, Kwok Pui-Lan, and Seung Ai Yang. Louisville: Westminster John Knox, 2007. Pp. xxi + 341. \$49.95.

A quick bibliographical search for North American women theology demonstrates how small has been the output of Asian–North American women compared to their white, black, and Latina counterparts. *Off the Menu* fills in that lacuna, gathering together two decades of theological accomplishments by the organization Pacific, Asian, and North American Women in Theology and Ministry (PANAAWTM).

The book is divided into four sections. The first surveys the history, background, and concerns of Asian and Asian–North American women and discusses how these concerns are shaped by globalization and transnationalism (Kwok Pui-Lan), colonialism and essentialism (Nami Kim), and racism and discrimination (Gale Yee). In section 2, Asian and Asian–North American women critically reassess and reenvision their cultural and spiritual traditions, exploring the politics of appropriating Asian spiritual traditions (Jung Ha Kim), the devotional piety of Filipino American Catholics (Rachel Bundang), and retrieving and reconstructing ancestral traditions (Jane Iwamura). Section 3 explores the ways Asian and Asian–North American communities have challenged the pervasiveness of Euro-American individualism. Here two chapters stand out for their imaginative revisionings that are deeply rooted in the traditional Asian values of relationality and mutuality: Rita Nakashima Brock's reflection on living in the margins with "interstitial integrity" and Anne Joh's retrieval of the Korean paradigm of "*jeong*" to counter the injustice and violence against the innocent. Finally section 4 investigates the ways Asian–North American women can live out their commitment to social justice, striving for social and communal change.

The book's interdisciplinary framework is noteworthy, with contributions from biblical scholars, theologians, sociologists, ethicists, community activists, and doctoral candidates. This book is a must-have, not only for those interested in Asian–North American theologians, but also for anyone generally interested in issues pertaining to the interplay and dialogue among faith, identity construc-

tions, globalization, pluralism, and transnationalism. Scholars and students would undoubtedly find useful the extensive bibliography and detailed index.

JONATHAN Y. TAN
Xavier University, Cincinnati

THE OXFORD HANDBOOK OF ESCHATOLOGY. Edited by Jerry L. Walls. New York: Oxford University, 2008. Pp. xviii + 724. \$150.

Walls's edited volume offers 39 essays on a broad range of eschatological topics that fall into three broad sections. Part 1, "Historical Theology," includes biblical and patristic theology, as well as eschatology in religions other than Christianity (Judaism, Islam, Buddhism, Hinduism, and New Religions). Part 2 considers "Eschatology in Distinct Christian Traditions and Theological Movements." Besides the expected fare of Protestant, Roman Catholic, and Eastern Orthodox Christianities, there are excellent contributions on fundamentalist and Pentecostal theologies, and on process, liberation, and feminist theologies. Part 3 is broadly titled "Issues in Eschatology" and includes topics that are entirely expected (resurrection, heaven, hell, purgatory, last judgment) along with other essays that creatively take stock of the ways eschatology is appropriated by and plays out in popular culture (Stephen Webb on "Eschatology and Politics"; Carol Zaleski on "Near-Death Experiences"; Robert Jewett and John S. Lawrence on "Eschatology in Pop Culture"). Part 3 also includes essays from the perspective of the philosophy of religion (Michael Peterson on "Eschatology and Theodicy"; Charles Taliaferro on "Human Nature, Personal Identity, and Eschatology"; William Abraham on "Eschatology and Epistemology"; and William L. Craig on "Time, Eternity, and Eschatology").

Essays from a Roman Catholic perspective include Brian Daley's crisp synthesis of his earlier research on patristic eschatology and Peter Phan's helpful overview of eschatological issues in postconciliar theology and in the teaching of the magisterium. Paul Griffith's essay on purgatory flags in its tendency