

looks to various forms of magisterial teaching, from papal encyclicals to the Catechism, to argue for an understanding of original sin rooted not in Augustine's but in Christ's solidarity with humanity in both sin and salvation. Oakes then dives into the rather sticky issues of free will and predestination in chapter 4, problems especially perplexing to the Reformed tradition. Thus Oakes calls upon the preeminent Reformation theologian of the twentieth century, Karl Barth, and his well-known Christocentrism that puts forth Jesus Christ as the "ultimate Predestined One" who is both judged and judge, reprobate and elect. Chapter 5, as stated previously, has no champion. Instead Oakes here attempts a rapprochement between the West (Thomas) and the East (Palamas) regarding the nature of authentic *theosis*. Finally, Oakes takes up the question of Mary's Immaculate Conception by not only endorsing the classic Scotistic position but ingeniously appealing to the Reformation's insistence upon *sola gratia*.

Though Oakes utilizes a vast array of material and has his champions, the "real" champion one suspects undergirding these analyses and solutions is Hans Urs Von Balthasar. If there had been an index to the book, I have no doubt his name would appear more than any other. This makes eminently good sense, as Oakes has been, from the beginning to the end of his academic life, a chief expositor and translator of Von Balthasar, garnering him the title "the American Balthasar." The chief shortcoming of the book concerns what might be called errors of omission. First, the title stands as a bit of a misnomer in that the book is largely a historical survey of the controversies, opting out of supplying a constructive or systematic theology of grace. Second, conspicuously absent from Oakes' presentation is any consideration of Rahner's theology of grace—or any other post-Vatican II theology. Yet despite these criticisms, it remains a well-written and masterful book that deserves its place in the canon of modern texts in theological anthropology. Thus, professionals and perhaps graduate students will find it useful.

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*Oblate School of Theology*

*Spirit and Salvation*. By Veli-Matti Kärkkäinen. Grand Rapids, MI: Eerdmans, 2016. 498 pages. \$40.00.

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This volume is the fourth in a systematic series by Kärkkäinen intending a "wide and deep constructive theology" in a pluralist world (back matter). In this present work, he constructs a Christian doctrine of pneumatology and soteriology in conversation with the major religious traditions. His approach

is to look at points of similarity between the theological loci at hand and other traditions. In part 1, "Spirit," he constructs a pneumatology while considering how other religions conceive of the spirit(s). This paradigm is "plural" rather than "unitive" (198). First, he locates Christian pneumatology within the context of Trinitarian debates. Then he examines a "cosmic spirit" utilizing insights from ecotheology and Christian-science collaborations along with how other faiths understand spirit(s) in creation. This paves the way for chapter 5, examining points of similarities between the notion of "Spirit" within the other two Abrahamic faiths as well as Buddhism and Hinduism. He asks, can Christians responsibly compare the work of the Holy Spirit to a similar concept in other religions? He realizes this is more doable in the Abrahamic faiths than the "Asiatic" faiths, whose theism is fluid, or in the case of Theravada Buddhism, nonexistent. Chapter 3 creatively explores questions of pneumatology interacting with the notion of powers, demons, and angels. Here, he infers most theologians speak little of the nature of "powers," though they acknowledge "principalities and powers" (81). Arguing that Christian theologians should take Pentecostal concerns of spiritual powers seriously, and that these concerns can be compatible with science, he proposes that two-thirds of world theologies can provide insight into the nature of powers—specifically African indigenous religions and Chinese folk theologies, though he does not detail how and why. In chapter 6, he addresses how pneumatology affects and shapes the wider polis, and critiques theologians who neglect how worldly spirits oppose the Holy Spirit. He identifies the Spirit as one of freedom and self-effacement in solidarity with others.

Part 2 turns toward soteriology. Kärkkäinen sets up this section by critiquing the post-Reformation split of justification and sanctification in some Protestant renderings of the *ordo salutis*, and advocates for a soteriology including the multiplicity of metaphors found in Scripture and tradition. Chapter 8 considers what the major religions think of "salvation" or its equivalent on their own terms. For Hinduism and Buddhism, what people need to be "saved" "from" and "for" is much different than for Christianity. Considering the doctrine of election in conversation with the major religions, he suggests all the major religions, to various degrees, contain a dynamism between free will and divine power in salvation or liberation. After this, he surveys conversion, forgiveness, and repentance in the major religions. I appreciated his affirmation of conversion and repentance involving confessions and reconciliation with one's neighbor. Chapter 11, the longest (and in my opinion the strongest) in the volume, reconfigures the doctrine of justification as including sanctification. Examining Eastern Orthodox and Roman Catholic traditions, he notes the possibilities of theosis as union with God

brings together justification and sanctification. The Trinitarian God who justifies also makes holy, prompting good works. Kärkkäinen then advocates how healing and wholeness should be considered under the *ordo salutis*. In this section, he promotes a “nonsacramental-charismatic” view of Spirit baptism, considering the Spirit’s gifting not only in salvation or in the sacraments, but also in the ongoing life of the believer. He next sketches soteriology’s function in the world, and perceives the notion of reconciliation as the “most inclusive soteriological concept,” as it encompasses divine-human relationships, cosmic healing, and liberation motifs (407).

Kärkkäinen’s engagement with a multiplicity of traditions is to be commended. Particularly, his use of Pentecostal theology illuminating and critiquing other Christian approaches is insightful. This volume attempts a multiperspectival approach to the loci while admitting partiality, and the bibliography attests to this. I wonder, however, if this approach ventures toward the “wide” at the expense of the “deep.” At times, I was hoping for a more robust discussion (for example, how does animism in indigenous religious compare with the concept of “powers” he outlines?). Nonetheless, the volume proves a valuable introduction to the major issues and arguments in pneumatology and soteriology.

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*The Crisis of Confidence in the Catholic Church.* By Raymond G. Helmick, SJ. Foreword by Gerard Mannion. New York and London: Bloomsbury, 2014. xxiii + 293 pages. \$32.95 (paper).  
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In *The Crisis of Confidence in the Catholic Church*, Raymond G. Helmick, SJ, caps a distinguished career in academic theology and international conflict resolution with a deeply informed and passionately argued assessment of the problems and resources in the Catholic Church five decades after the Second Vatican Council.

Helmick approaches the multifaceted crises in the contemporary church by reviewing their historical roots, attending especially to nineteenth- and twentieth-century events and figures, but also to earlier influences, including the fourth-century embrace of church and empire, the schism of East and West, and the Reformation. He notes the strong psychological impact of infallibility defined at Vatican I on the modern church. His treatment here typifies his nuanced reading of the magisterial voices that he critiques throughout his book. Both leaders and “folk” voices have overread the power of authority.