

After laying this groundwork in the first half of the book, Jung turns to delineating “why and how the reformation of our sexual desires (and not only their repression) is part of Christian discipleship” (121). With frank honesty, Jung asks her reader to “face the whole truth” about the human experience of sexual desire. She writes, “Anyone who is truthful with themselves knows at least some of their sexual desires are morally problematic” (122). She contends humans do have the capacity “to nurture and shape, and consequently some moral responsibility for, not only our sexual activities and practices but our sexual feelings as well.” Christian sexual ethics should explore how humans’ capacity to be aroused and arouse others can be transformed so one might embody sex on earth as it is in heaven (139). Put differently, for too long the church has shied away from discussing how one might cultivate her/his sexual desire so that it leads to what Jung refers to as “virtuous experiences.” This can no longer mean a list of “don’ts” or an exclusive focus on suppressing or denying sexual energy. Rather, Jung says, we must understand that sexual desire requires both restraint *and* nurture. This conviction, combined with Jung’s earlier claim that “discipleship calls Christians to bear witness in their lives on earth to their convictions about the life to come,” means everyone ought to be concerned with transforming their sexual desires, “whether they are dating, married, single, or avowed celibate” (160).

Expansive in its overview and scope, Jung’s book is a “must-read” for undergraduate and graduate newcomers in the field of Christian sexual ethics. For those more seasoned, it is a powerful reminder that our work as theologians and disciples is ongoing.

KARI-SHANE DAVIS ZIMMERMAN
College of Saint Benedict

Mother of Mercy, Bane of the Jews: Devotion to the Virgin Mary in Anglo-Norman England. By Kati Ihnat. Princeton, NJ: Princeton University Press, 2016. xii + 305 pages. \$45.00.
doi: 10.1017/hor.2017.102

The Virgin Mary, monastic life in Anglo-Norman England, and the Jews might appear as distinct and separate topics, but Kati Ihnat’s significant book shows the close relationship between these three subjects. Monasteries flourished in England after the Norman Conquest, and the importance of the Virgin Mary in their liturgical and theological life contributed to an increase in her popularity and significance in the postconquest Christian culture. As the cult of Mary gained in status, the picture of the

Jews became more negative. They dismissed essential beliefs that stressed her virginity and her status as the Mother of God, and consequently became enemies of the Christians. Devotions to the Virgin Mary helped to ensure protection from the wickedness of the Jewish enemies, and this animosity continued throughout the Middle Ages. The Benedictine monks played a significant part in this development, and their role in the popularity of Marian devotion and corresponding suspicion of the Jews had important consequences. The author of this entertaining and insightful book has provided the reader with a fascinating interpretation of the significance of Mary and the relationship of her popularity among the faithful to the prejudice against the Jews in the religious life of Anglo-Norman England.

After a detailed introduction, Ihnat divides her book into four chapters and a conclusion. The first three, on liturgy and Marian devotions, theological developments (in particular, the Immaculate Conception and the Assumption), and miracle stories that promoted the role of the Virgin Mary in human history, give the reader an appreciation of the increasing status of Mary. The important contributions of monks and theologians, and numerous examples of prayers, devotions, and legends, are presented in a clear and objective style, and the reader can easily appreciate the connection between these topics. The Jews receive some mention, but the last chapter, "Enemies of Mary: Jews in Miracle Stories," emphasizes their apparent wickedness in miracle stories collected by the monks and provides many examples of destructive or harmful Jewish activities. Mary is the merciful and kind mother, and the Jew emerges as evil. The book concludes with a succinct summary of the importance of the Anglo-Norman monks in the development of the hostility between the Virgin Mary and the Jewish people, which will have serious consequences in European history.

Kati Ihnat has written an interesting and perceptive book that gives the reader an insight into the growth of the cult of Mary and the corresponding development of the stereotype of the Jew as the enemy of Christians. The author's understanding of the Anglo-Norman period is superb, and she provides the necessary social context and explanation of contemporary forces to support the results of her scholarship, which is based on extensive primary and contemporary sources. The monks occupy an important place in her narrative, and her presentation of monastic culture and liturgy, and the development of doctrines and questions of theology dealing with the Virgin Mary, give the reader a clear picture of the religious environment of the period. The author's thorough investigation of Marian prayers, chants, the Little Office of the Blessed Virgin Mary, feast days, the inclusion of miracles associated with Mary in the liturgy and sermons, and the eventual collection of miracles that portray the Jew as a villain demonstrates the importance of the cult of

Mary in both the monastic and the secular world. As the author points out, the popularity of Marian devotions and the resulting stereotyping of the Jews were not limited to the time and place that are the focus of this study. Anti-Semitic propaganda of this nature continued to flourish into the twentieth century, with dire consequences.

RENE KOLLAR
Saint Vincent College

A Culture of Engagement: Law, Religion, and Morality. By Cathleen Kaveny. Washington, DC: Georgetown University Press, 2016. 305 pages. \$32.95 (paper).

doi: 10.1017/hor.2017.103

A Culture of Engagement is a collection of *Commonweal* essays by law and religion scholar Cathleen Kaveny. The main point of the book is to draw distinctions between a “culture of openness” (3–4) and a “culture of identity” (4–7) affecting—and too often polarizing—American Catholics today. A third possibility, which these essays sketch in various ways, is the “culture of engagement” (7–9), which bears many resemblances to Pope Francis’ “culture of encounter” (9–11).

In fact, the difference between the culture of openness (as well as encounter and engagement) and the culture of identity largely tracks the difference between “Pope Francis Catholics” and “JP II Catholics,” the latter being a reference to the theologies of Pope John Paul II and, to some extent, his successor Pope Benedict XVI. The culture of openness, as Kaveny describes it, is characterized by *aggiornamento* (updating) and the spirit of the Second Vatican Council, emphasizing “optimism about the possibility of cooperation across religious, cultural, and national boundaries” (4) to combat various moral infamies in the culture and the world. By contrast, the culture of identity has “tended to stress the practices and beliefs that set Catholicism apart from contemporary American culture, not points of consonance” (5). Indeed, “JP II Catholics” foreground “the importance of a full-bodied, distinctively Catholic commitment that permeates and orders all aspects of one’s life, including one’s political activities” (5).

Kaveny’s culture of engagement draws on the work of philosopher Alasdair MacIntyre and his idea of “translation” between traditions, as well as Thomas Aquinas’ borrowing from Greek and Muslim philosophy (8). It likewise coheres with Pope Francis’ concern “not to preserve the church’s boundaries in pristine integrity, but to reach out to encounter human beings made by God in Christ’s image” (9). As Kaveny further describes it,