

In the discussion of Phyllis Zagano's *Women and Catholicism*, Miriam Haar gives an overview of the book, interweaving the categories of juridical authority, sacramental authority, and women's leadership with historical and contemporary examples of women's exclusion. Sandra Mazzolini reviews the same categories, comparing the ecclesiology implicit in Vatican II documents with explicit church practices. And Vladimir Latinovic compares Catholic and Orthodox traditions regarding married priests, female deacons, and women's ordination, showing that the differences should not always be framed as opposites.

A number of individual contributions are also worthy of mention. Gioacchino Campese draws on the experience of Hispanic immigrants in the United States and African immigrants in Italy to argue that the understanding of church must be expanded if ecclesiology is going to reflect the actual diversity of the Christian community. Pascal Daniel Bazzell makes a similar argument with regard to homeless communities. Massimo Faggioli gives an insightfully compact analysis of the so-called new Catholic movements, such as Communion and Liberation, Focolare, the Neocatechumenal Way, Cursillos de Cristianidad, Regnum Christi, and the like. Susan Wood and Stephen Annan wrestle with exclusion from the Eucharist and other sacraments in two different cultural contexts, American and African, with both urging a rethinking of such practices in the future.

As with any such collection of essays, the individual rewards are mixed, but this one conveys a strong sense of the earnestness and frankness that are motivating theologians to address problems that are glaringly obvious to some and painfully overlooked by most of us. All in all, the volume expands the horizons of what can and should be included under the rubric of ecclesiology.

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Liturgy of Liberation: A Christian Commentary on Shankara's "Upadeśasāhasrī." By Reid B. Locklin. Christian Commentaries on Non-Christian Sacred Texts. Leuven: Peeters; Grand Rapids, MI: Eerdmans, 2011. xviii + 327 pages. \$66.00 (paper).

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This sixth installment in Peeters' impressive series, *Christian Commentaries on Non-Christian Sacred Texts* (a category inclusive of classic texts), does not disappoint. While two previous volumes explore Christian readings of Buddhist texts, Locklin's is the fourth to explore

Christian readings of Hindu texts. In it he brings considerable interreligious learning, creativity, and prudence to bear on his exegesis of Shankara's eighth-century AD *A Thousand Teachings* (Sanskrit: *Upadeśasāhasrī*), which is best understood as a dynamic compendium of conversations or dialogues (*samvada*) on Vedanta that, precisely as dialogues, justify and support Locklin's contemporary Christian-Hindu iteration of *samvada* through the introduction of a range of Christian authors and especially the apostle Paul. Indeed, from Chakravarthi Ram-Prasad and Laurie Patton, Locklin helpfully draws a further definition of *samvada* as "interlogue," which deemphasizes conversation between opposites (*dia-logos*) in favor of the complexity and multiplicity implied in historically constituted and dynamic hearing audiences.

The depth and reliability of scholarship on Shankara available in this book place Locklin in the rather distinguished company of Christians who have studied Advaita Vedanta in India and found their theological range of motion greatly enhanced. Arguably, what twentieth-century contemplatives like Bede Griffiths and Henri Le Saux (Swami Abhishiktananda) gained through their immersion in India, study of Advaita, and ashram lifestyle did not produce what Locklin has achieved here with respect to stand-alone scholarship on both Shankara and Paul: attention to comparative theological method that renders the work stable, modest, and therefore plausible in its conclusions, and reliance on multiple voices within Christian theology with whom Shankara's conversations are then drawn into yet further *samvada*, or conversation. For these and other reasons the volume earns its place among the great examples of Christian-Hindu dialogue since the mid-twentieth century.

The volume consists of three parts. The first functions as a two-chapter introduction to Shankara's text and theological worldview and contains Locklin's argument for why and how the *Upadeśasāhasrī* as a conversation can be opened profitably into new conversation with Christian interlocutors. The second part is the volume's core. It consists of six chapters of experiments in dialogue, all of which feature rich description of both Shankara's verses and an array of verses from Paul and Paul's school. The comparisons are etched out in a manner that is commentarial, suggestive, and open to what Raimon Panikkar termed the *sensus semper plenior*, or ever greater meaning, rather than systematically defined or conclusive, due in part to Locklin's commitment to both poles of comparison as "teaching scripts" intended by their authors and experienced by their audiences as pedagogical, pastoral, and therapeutic in orientation. Here Locklin alternates competently among biblical, historical, systematic, comparative, political, and pastoral theologies, bearing witness to the fecundity of the root texts chosen for commentary

and comparison. The third part is a single-chapter conclusion exploring the ethics of reconciliation entailed in Advaita and Pauline Christian theology taken individually and in shared spaces of meaning.

True to form with all quality comparative theological endeavors, this book invites a patient reader, one who is willing to participate in the expanding interlogue established through commentary and comparison, into conversations ancient and new. In a graduate student setting, individual chapters can be read profitably in isolation but may benefit from having the root text available as well as a supplemental introductory text for those unfamiliar with Vedanta. The omission of a subject index is inconvenient. The volume should be welcomed in all university libraries and particularly by students and scholars of comparative theology and religion, Shankara, and Paul.

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Liturgy in Migration: From the Upper Room to Cyberspace. Edited by Teresa Berger. Collegeville, MN: Pueblo/Liturgical Press, 2012. xxiv + 311 pages. \$39.95 (paper).

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Liturgy in Migration: From the Upper Room to Cyberspace was born out of a conference hosted by the Yale Institute for Sacred Music in February 2011. This contextual detail shapes the flow of this book and how its various voices come together. Organized around the theme of liturgy in migration, each chapter in this work offers a unique take on the theme, inviting the reader into a multifaceted exploration overall.

Reading the book as a whole does give the impression of attending an academic conference, where each unique voice offers a simultaneously abbreviated and in-depth look at his or her expertise. As with a conference presentation, the results can be illuminating or over one's head, all depending on how the expert invites the audience into his or her presentation.

Liturgy in Migration is a great fit for a library and can best be approached as a gathering of chapters that offer interpretations on the theme. Thus both researchers and teachers will appreciate the freedom to browse the book's contents for relevant chapters and to seek these out directly. Of course, if one's area of teaching or research is liturgy in migration from a variety of ecumenical, historical, and contemporary perspectives, this is the perfect book. For others with a more specific research topic or a broader task for teaching liturgy, individual chapters will serve better.