

Trends such as the growth in third-world theologies are mentioned, but not discussed in any detail. There is no mention of the clergy sexual abuse crisis, which by now is a global scandal. Since Catholic conservatives are fond of blaming Vatican II for all manner of contemporary evils, a response to those claims would be welcome. Overall the essays are well-written and documented, but the volume's net effect is that of a summary of familiar material.

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The Survival of Dulles: Reflections on a Second Century of Influence. Edited by Michael M. Canaris. New York: Curran Center for American Catholic Studies, 2021. viii+ 199 pp. \$60.00 paper.

The essays collected here stem from a centenary celebration of Avery Dulles' birth at Fordham University, the place where the cardinal theologian ended his academic career and, after a reoccurrence of the polio that afflicted him as a young and vibrant naval officer during World War II, died. As the subtitle indicates, the volume makes a collective argument for Dulles' ongoing relevance. That task is harder than it might seem. Although Dulles was unquestionably America's most influential theologian of the last half of the twentieth century and its premier interpreter of the Second Vatican Council, his work is doggedly time-bound. Vincent Strand, S.J.—whose contribution is to my mind the strongest—supplies the reason. Dulles saw the work of Catholic theology as primarily evangelical, assisting the Church in its mission to sustain an ever-growing community of disciples of Jesus Christ. Accordingly, Dulles was insistent that faith is not a mere matter of believing this or that but rather a personal participation in a tradition which either thrives or withers in particular times and particular places. Dulles' time and place was the United States as it struggled to receive the reforms of Vatican II in a world more hostile to serious faith commitments than the framers of that council could have anticipated. It was, as several of the contributors point out—his life's work to strengthen the conviction and witness of the Catholic Church in the United States. It is notable, therefore, that two writers explore Dulles' importance to the Church in Asia. Peter Phan develops the model of a Migrant Church and Stephanie Ann Y. Puen weighs the importance of Dulles' faith-filled optimism for Filipino youth. There are also some beautiful remembrances from his friend and fellow Jesuit, Joseph Lienhard, a student and now bishop, James Massa, and Anne-Marie Kirmse, O.P., Dulles' faithful research associate and steadfast companion through his final tribulations. As is to be expected in any collection, there are a few duds. Terrence Tilley, once holder of the Dulles Chair at Fordham, turns Dulles' theology of revelation on its head in the cause of an academic theology unburdened of Church authority. The editor, Michael Canaris, entertains the Cardinal's possibility of a progressive enlightenment while incapacitated by terminal disease. It is, alas, a quite unseemly way to conclude his otherwise useful volume. Lovers of Dulles and

those curious of whether this theological giant has something to say to our troubled age should not, however, be deterred. There are riches here.

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***Faith in Freedom: Propaganda, Presidential Politics, and the Making of an American Religion.* By Andrew R. Polk. Ithaca, NY: Cornell University Press, 2021. x + 255 pp. \$49.95 cloth.**

The past twenty years have seen a growing literature on American civil religion and the origins of the religious right in post-war America. Historian Andrew R. Polk argues persuasively that scholars have overlooked how some of the religious nationalism subsequently championed by Christian conservatives was the product of secular government and business elites during the Roosevelt, Truman, and Eisenhower administrations. In *Faith in Freedom: Propaganda, Presidential Politics, and the Making of American Religion*, Polk explains how these three administrations used military public relations and private advertising firms to construct a civil religion that served their political purposes. Polk contends that traditional religious leaders were not the “primary architects” of what became the “faith in freedom” theme; rather, it was the product of an elite directed propaganda campaign (5).

Polk’s illuminating study begins on the eve of U.S. entry into WWII and with early presidential attempts to build bridges to religious leaders. The Roosevelt administration hoped that Jewish, Protestant, and Catholic leaders might endorse and disseminate its portrait of the Nazi regime as anti-religious. Unfortunately, these early efforts became embroiled in controversy when the liberal Protestant establishment objected to Franklin Roosevelt reaching out to the Vatican. Frustrated by this resistance, Roosevelt searched for other avenues to shape how a religious citizenry viewed American foreign policy. His strongest allies in this campaign proved to be the Office of War Information (OWI) and the War Advertising Council (WAC – later, the Ad Council). These agencies not only cultivated crucial public support for the war effort but they helped articulate and promote Roosevelt’s particular religiously-based interpretation of the conflict. Meanwhile, leaders of religious bodies such as the Federal Council of Churches (FCC), forerunner of the National Council of Churches (NCC), occasionally dissented from the “conflation of national and religious identities” (39). While the president naively assumed that the FCC represented all Protestants, his advisors soon learned that Fundamentalist and Evangelical Protestants were critical of the more theologically liberal FCC. Perhaps Roosevelt’s clearest statement of his religious perspective on the war came in an address observing Religious Education Week in 1943. The country needed, he explained, to be “an arsenal of spiritual values” and not only an arsenal of arms and ammunition (59). Due to the exigencies of warfare, the military chaplaincy system served to promote a more generic national faith, as chaplains often conducted ecumenical and even interfaith worship services for American troops.