

community. Having shown that free time in the United States today is most often spent in ways that debilitate rather than enrich relationships with God, oneself, and others, Kelly creatively outlines practical paths toward less individualistic and more fulfilling recreational activities.

Although this focus on leisure and recreation might suggest a narrow concern for the lives of highly privileged people, in fact Kelly's theological perspective is thoroughly imbued with a commitment to solidarity and justice. Attention to the demands of everyday solidarity is central to Kelly's configuration of the proper discernment of the use of free time, both as leisure and as recreation. His detailed ethical analyses of how specific uses of free time affect others, including the least privileged, are well-reasoned and illuminating, and there is much practical wisdom in his assessments of how free time choices might decrease systemic injustice (including the injustice of denying to so many sufficient free time for leisure and recreation).

This book's invitation to a more faithful and fulfilling life is appropriate to, and deserves, a broad audience. The clear and crisp prose and well-structured argument make this book suitable for a general audience, and I would strongly recommend using some or most of the book with undergraduates or parish book study groups to initiate thought about the meaning of Christian faith for everyday life. The thorough research and nuanced perspectives make this book equally valuable for graduate students and scholars. The more people engage and build on the arguments of this book, the more likely we are to live more enriching lives and create more just and humane societies.

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*Jesuits, Theology, and the American Church.* By Daniel Kendall, SJ, and Gerald O'Collins, SJ. Mahwah, NJ: Paulist Press, 2020. xv + 155 pages. \$24.95 (paper). doi: 10.1017/hor.2022.72

The first Jesuits, two priests and a brother, arrived in the American colonies on the *Ark* and the *Dove* in 1634. As the new country grew, Jesuits were eventually to play an important role in the development of its philosophy and theology. This book by Daniel Kendall and Gerald O'Collins is a virtual "Who's Who" of US Jesuit scholars. They open with former Jesuit John Carroll, first archbishop of Baltimore and founder of Georgetown College, later Georgetown University. Subsequent chapters, organized by theological disciplines, introduce significant Jesuit scholars according to their specialties.

A final chapter is on American Jesuits and the Second Vatican Council. More than a catalog of personalities, the authors focus briefly on their academic work, pastoral contributions, and occasional conflicts with authorities.

With heavy commitments to immigrant communities and the Indian missions and cautious after the condemnation of modernism, Jesuit theological creativity was slow to develop, though social ethics was an exception. Daniel Lord was an early advocate for social justice. John LaFarge campaigned for civil rights and interracial justice long before Vatican II. He prepared an encyclical condemning racism and antisemitism for Pius XI, though it was not published when the pope died in 1939. During World War II, Gerald Kelly and John Ford published an article condemning the obliteration bombing of cities. Ford later argued for the infallibility of *Humanae vitae*.

Vatican II marked a turning point. Even though prior to the Second Vatican Council, John Courtney Murray, along with Gustave Weigel and Hans Küng, had been banned from lecturing at the Catholic University of America and not invited to the council, he was the only American Jesuit named as a *peritus*. He played a major role in drafting the important "Declaration on Religious Liberty." One Jesuit remarked that Murray "entered a room like an ocean liner." Francis A. Sullivan contributed *Lumen gentium's* inclusion of the *charismata*, so important to St. Paul. Walter Abbott's 1966 publication of the documents of Vatican II, selling more than one million copies, played an important role in the council's reception. Avery Dulles reinterpreted our understanding of revelation and dogma, and his *Models of the Church* introduced a new method of theological exploration. Dulles and Jared Wicks both were noted for their ecumenical engagement, and Wicks, along with Sullivan and Francis Clooney, did much to further dialogue with other religions.

Much of Jesuit influence came through their publications and journals. *Theological Studies*, founded in 1940 and long edited by Murray and Walter Burghardt, became the premiere journal of Catholic theology. Gerald Ellard helped found *Orate Fratres*, later *Worship*, which played a major role in the liturgical renewal in the United States. Daniel Harrington edited *New Testament Abstracts* for more than forty years. David Fleming served as editor for the *Review for Religious* for more than twenty years. Fleming with George Aschenbrenner and William Barry did much to promote a renewed understanding of *The Spiritual Exercises*.

More than simply laudatory, the book does not fail to mention Jesuit deficiencies. From its founding in 1869, Jesuit professors at Woodstock College resisted the introduction of the historical-critical method in biblical studies, as did professors at the Biblicum and the Gregorian up to the end of the

1930s. Jesuit scholastics in the United States learned their moral theology out of abstract Latin manuals up to Vatican II. At a conference on hope and the future of humanity sponsored in 1971 by Woodstock, among others, Jürgen Moltmann pointed out that it included “no women, no poor people, no one from the third world, and only one black theologian” (35). Several conservative American Jesuits contributed to the Congregation for the Doctrine of the Faith’s rejection of a 1991 inclusive-language psalter prepared by a group of scholars that included Richard Clifford.

These are only a few of the stories Kendall and O’Collins tell. Including subjects in the index would have been helpful. But their book will stand as a fitting companion to Charles Curran’s fine *The Catholic Theological Society of America: A Story of Seventy-Five Years* for the story of Catholic theology in the United States.

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*Karl Barth and Comparative Theology*. Edited by Martha L. Moore-Keish and Christian T. Collins Winn. New York: Fordham University Press, 2019. xvi + 269 pages. \$74.99.  
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*Karl Barth and Comparative Theology*, edited by Martha L. Moore-Keish and Christian T. Collins Winn, makes an impressive, highly interesting, and substantial contribution to the modest field of Karl Barth and comparative theology, and to the related field of Barth and theology of religions. It joins monographs on such topics by Paul S. Chung, Hüb-yŏng Kim, John N. Sheveland, Sven Ensminger, Glenn A. Chestnutt, and Tom Greggs, and essays, articles, and chapters by others. What most differentiates this volume from its predecessors is its ambitious scope and unusual dialogical format. More specifically, the volume consists of five parts in which aspects of Karl Barth’s theology are put into conversation with texts, ideas, practices, and objects from five different religious traditions: Judaism, Buddhism, Islam, Hinduism, and African traditional religions. Each part contains two comparative chapters that are followed by a response to both, which is written by an adherent of the respective tradition or by a person highly familiar with it.

The sophistication and specificity of each chapter mean that only the broadest of details can be mentioned here. In the part on Judaism, for instance, there are considerations of the helpfulness of Barth’s doctrines of Israel, of gospel and law, and of the Word for Jewish-Christian dialogue,