

“John challenges them to live as visible fruits of the death and resurrection of Jesus within the powerful and attractive context of a Greco-Roman world, already mirrored in the participation of Israel’s martyrs, especially during the time of Antiochus IV, in the saving effects of the Lamb, slain before the foundation of the world (13:8).” In this light, it is easier to see how Revelation speaks to contemporary Christians who try to negotiate a world with its own powerful and attractive temptations. Moloney’s last word is one of hope for a positive outcome in this journey. He notes that “We do not have to wait for an imminent eschatological climax to all of history for a victory that gives life and light ... God has transformed the human story, while continuing his perennial saving presence, in and through the death and resurrection of the Lamb, Jesus Christ. Amen.”

The words on the dedication page of this book come from the *Roman Ritual for the Order of a Deacon*: “Believe what you read, teach what you believe, and practice what you preach.” Anyone who makes use of this commentary will be able to give thanks for one who took these words to heart when he was ordained a deacon, and then a priest, more than fifty years ago. Amen.

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God Ever Greater: Exploring Ignatian Spirituality. By Brian O’Leary, SJ. Collegeville, MN: Liturgical Press, 2019. xiii + 126 pages. \$19.95 (paper).
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In *God Ever Greater: Exploring Ignatian Spirituality*, Brian O’Leary proposes an accessible text that will appeal both to an introductory and seasoned audience, which is a goal that he accomplishes in this work. The narrative voice and historical references used throughout contribute to this task.

The text is divided into two basic sections, the first primarily theoretical and the second primarily practical, though even in the primarily informational first section, the narrative framing of the text makes it feel practical and accessible. In part 1, the author broadly addresses the category of spirituality before laying out the historical and textual foundations that provide an interesting introduction to Saint Ignatius of Loyola. The author rounds out part 1 by including a helpful overview of discernment within the larger Christian tradition, while recognizing discernment as a key Ignatian category. O’Leary also addresses the specific themes of mysticism and the distinction between personal and corporate spiritual practice. Part 1 comprises the majority of the book.

Of these introductory chapters, the two dedicated to Ignatius' historical legacy and to Ignatius' textual contributions are by far the most helpful. Particularly in the life legacy section, the author contributes a correction to otherwise narrow presentations of Ignatius by pointing to four aspects of his identity: Soldier-saint, Mystic, Pilgrim, and Management Guru. Similarly, in the textual legacy chapter, the author helpfully frames the woes of literary textual analysis by telling the "story" of how Ignatius' autobiography was constructed, passed on, and interpreted over the years. Anyone seeking a concise, yet nuanced introduction to Ignatius' life and literary legacy will be well served by the work in these two chapters. The weakest chapter among the theoretical ones is the opening section, "What Is Spirituality?" Although the text helpfully contextualizes contemporary questions about spirituality in the section heading, "Spiritual, but not Religious," by offering a number of perspectives related to that modern phenomenon, the other sections, including models of spirituality and definitions of spirituality, are less helpful and too narrow. For example, among the definitions of spirituality, not a single one is presented by a female theologian, and just two models of spirituality are offered, despite the complexity and scope of the term.

Part 2, the practical section, comprises just one-fourth, or so, of the whole text. The author draws out key themes from Ignatian spirituality in a practical, narrative, accessible format. Themes include the use of reason, affect, and imagination; the role of desire; the interplay of light and dark; the prominence of spiritual freedom; and a call to interiority. Helpfully, the chapters in this section are short, yet they offer significant nuggets of insight into the lived experience of Ignatian spirituality.

This work would serve as a helpful contribution to a graduate student library, especially where some familiarity with the Christian theological tradition can be presumed, and especially in instances where an introduction to Ignatian spirituality may sit among exposure to many other threads of Christian spirituality. In instances where a deeper diver into Saint Ignatius is desired, this text would serve as a concise and thoughtful opening text, followed by more specialized texts. In instances of undergraduate libraries or classrooms in which familiarity with the Christian tradition cannot be presumed, this text will be less helpful for teeing up the Christian theological tradition, though its narrative voice does offer an accessible entryway.

Similarly, some readers will be disappointed by the Eurocentrism of the text, especially in the prologue where the metaphor of exploration is used to contextualize Ignatius' life period and invite the reader into the work of the text. Unfortunately, the author likely does not go far enough to decry the reality of colonization of Indigenous peoples in this time period. Given our modern period of technological advancement in many fields, a

contemporary metaphor for exploration of “new frontiers” may have proved less cumbersome.

Overall, the work provides an introductory text that is both accessible and nuanced. The narrative voice throughout makes even the theoretical section seem lively and engaging. Although non-Christian readers may need assistance with decoding of Christian theological presuppositions, it is evident that the author makes this contribution from the stance of an authentic, lived spirituality steeped in Ignatian spirituality.

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Discernment: Theology and Practice, Communal and Personal. By Ladislav Orsy, SJ. Collegeville, MN: Liturgical Press, 2020. 77 pages. \$14.95 (paper). doi: 10.1017/hor.2021.94

Ladislav Orsy opens this slim volume by observing that “The practice of discernment in the Spirit has always been present in the communities of God’s people” (6). Taking inspiration from the apostles at the Council of Jerusalem, St. Paul in his counsel to the Church at Corinth, and, above all, St. Ignatius and the first Jesuits, Orsy sets out to formulate guidelines for communal discernment “based on sound theology” (18) and the possibilities and limits of human nature attuned to the movements of grace. The book unfolds as a series of thirty-one propositions, framed by five questions: “What are the theological foundations of communal discernment?”; “What are the legitimate expectations from communal discernment?”; “What is it that the community should not expect?”; “What is the relationship between authority and discernment?”; “What practical guidelines follow from our theological reflections?” Each of the successive propositions are titled in such a way so as to invite intellectual consideration and, for this reader, a kind of *lectio divina*. For example: “9: God’s Light and Humanity’s Weakness”; “15: One Step Forward in the Service of the Lord”; “24: The Habit of Prayer Is Necessary”; “26: The Paradox of Peaceful Mistakes”; “28: The Right Use of Authority.”

Orsy describes group discernment as *a way of asking, seeking, and knocking* (Matt 7:8) in which “each person must be given the respect that is due to an intelligent and free child of God” (6, 18). Yet because human beings “find their fulfillment in community” (20), the common will and flourishing of the whole must also be taken carefully into account. Although adapting a classic model such as Ignatius’s “Rules for the Discernment of Spirits” into communal situations is a “complex” and often messy process (17), for Orsy,