Krishna and Jesus, with a special focus on the early years of these figures. On the basis of these comparisons she invites Christians to consider Jesus in new ways. Her main ideas for Christians to consider are the following: "First, God loves all of who we are and encourages Christians to love in, with, and through the body as well; second, God is passionate, not neutral or impartial; and third, human erotic loves also reflects [*sic*] divine love" (193).

Largen's comparative project is situated within a particular theological agenda. She is opposed to the strong focus in much Christianity on the death of Christ as the salvific moment. Instead she focuses on the life of Christ, especially his birth, as the key to salvation. She believes that through this focus one can avoid a privatized, individualistic spirituality: "Seeing salvation through the lens of the infancy narratives reminds us that salvation is fundamentally relational. . . . We see how critically important Jesus' relationships were to his very existence, how he was nurtured and sustained by those relationships, and how those relationships exemplified and furthered his message of salvation" (207–8). Focusing on the stories of the youthful Krishna helps Largen to gain new insights into the biblical accounts of the birth and life of Christ.

A large body of Hindu-Christian comparative studies has developed over the past two centuries. The majority of these studies focus on the philosophical schools of Hinduism. Largen's book is a contribution to a slowly growing body of comparative literature that focuses instead on the deities and their stories. Her book is appropriate for undergraduate and graduate students, and for those working in the areas of Christology, the theology of religions, and Hindu-Christian studies. Different readers will find different points to argue with, but the book is an important contribution.

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The Catholic University and the Search for Truth. By Cyril Orji. Winona, MN: Anselm Academic, 2013. 265 pages. $27.95 (paper).
doi: 10.1017/hor.2013.69

American Catholic leadership, among the bishops as well as among university presidents and Catholic intellectuals, has come to the realization in recent years that Catholic institutions of higher learning are on the precipice of almost certain, and quite likely irreversible, secularization. The reasons are many and complex and have been well documented in the literature, among which are the collapse of an American Catholic subculture, the decline in

https://doi.org/10.1017/hor.2013.69 Published online by Cambridge University Press

religious vocations from which leadership for these institutions has historically been drawn, and the desire of Catholic colleges and universities to seek recognition and distinction within the wider academy, causing them increasingly to measure themselves against their secular counterparts.

This trend toward secularization is a source of growing skepticism and concern. With the possible exception of a theology or religious studies department, the academic discourse of Catholic institutions is now generally pervaded by a secular ethos. Orji cites Wilson Miscamble, CSC, in this regard: "While [the buildings on a Catholic college campus] are quite real, what goes on within them has increasingly lost its distinctive content and come to resemble what occurs in secular institutions of higher learning. Students emerge from Catholic school rather unfamiliar with the riches of the Catholic intellectual tradition, and with their imaginations untouched by a religious sensibility" (99). Contemporary observers have pointed out that the distinctiveness of a Catholic institution of higher learning must lie, ultimately, in its contribution to the intellectual life of the church and the wider society rather than in ministry and service learning efforts. And this realization is coming at a time when the Catholic intellectual capital of these institutions is, by many markers, at an all-time low.

What, then, is the way forward? Cyril Orji makes an important contribution with this book. Divided into two parts, this book, in part 1, explores the concept of the "Catholic intellectual tradition" and reviews the history of Catholic higher education and the reasons for the contemporary crisis. Part 2 explores the work of the great Jesuit thinker Bernard Lonergan. Drawing heavily on the recent work of John Haughey, SJ, Orji proposes that Lonergan's articulation of the Catholic intellectual project provides a useful framework for these institutions going forward. In his study, Orji stresses Lonerganian principles such as authenticity, the unity of faith and reason, the importance of history, the unity of knowledge and method, and the call to conversion. Orji concludes with a helpful final chapter on institutional identity and the ways in which institutions provide an ethos that builds character and shapes one's perception of the world.

The text needed more careful editing. There are numerous inelegancies of phrasing throughout the book, some misspellings, and even a couple of historical inaccuracies. The same phrase is repeated twice in numerous sentences; *Ex Corde Ecclesiae,* John Paul II's apostolic constitution on Catholic higher education, is consistently misspelled *Ex Corde Ecclesia.* Finally, we are told that Cyril of Jerusalem followed Ignatius of Antioch and Augustine of Hippo in his use and understanding of the term "Catholic" (25). Since Cyril of Jerusalem died in 386 and Augustine was not baptized until 387, it

https://doi.org/10.1017/hor.2013.69 Published online by Cambridge University Press

would be more correct to say that Augustine followed Cyril, rather than vice versa.

These mild criticisms notwithstanding, Orji has made a substantial contribution. What remains to be seen is whether the American bishops and the Catholic academic leaders can collaborate in developing a constructive plan for moving forward with the rebuilding of Catholic intellectual life in these institutions before the flame has been all but completely snuffed out.

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A Theology of Higher Education. By Mike Higton. New York: Oxford University Press, 2012. viii + 284 pages. $150.00 (cloth).
doi: 10.1017/hor.2013.70

While books in this genre usually rue the problematic situation of religious identity, theology, and denominational colleges and universities, Higton's volume changes the focus. He offers "a theologically informed account" of the secular and religiously plural university (3). Further, he argues that real learning (the kind that imparts wisdom and delight) occurs in such institutions. The question "'What is (or should be, or could be) *good* about universities?' . . . is a more basic and more urgent task than cataloging all the ways in which that good" fails to happen (2). The book is a serious attempt to show how theological principles can affirm much good in secular and religiously plural universities.

The book has two main parts. The first part presents overviews of the medieval University of Paris, the nineteenth-century University of Berlin, and Newman's Catholic University of Dublin. The strongest overview is the treatment of Berlin's educational theorists; the weakest is Higton's misreading of Newman on nature and grace and his interpretation of *The Idea of a University*. Higton misses the transcendental dimension of intellect and contemplation in the *Idea* as proper to Newman's account of a philosophical habit of mind. Still, he ends the first part with a helpful survey of contemporary views on Christian learning, which includes a selection of theologians who might rank as more or less suspicious of Higton's argument.

Higton argues throughout that university reason is not neutral theologically. When properly disciplined, socialized, and applied, reason does lead to "wisdom and delight" (145). Good reasoning brings with it implicit religious experiences that shape the teleology of learning toward the

https://doi.org/10.1017/hor.2013.69 Published online by Cambridge University Press