

who is not fixed in the heavens or in a building, not owned by any nation or class, but who enters this world marked by sin and suffering, becomes flesh, lives among the poor, and is executed painfully, humiliatingly. This is a God who wishes to be found not so much in power and glory but with the weak and rejected, in short, a God unmoored, dislocated, and who, in this dislocation, reveals “the omnipresence and ultimate omnipotence of God’s powerful love (Rom 8:35–39), spread throughout the universe to all humankind and to every creature, that all might be reconciled and saved (Col 1:15–20; 1 Tim 2:4)” (55).

Divinized by God’s love, we are called to participate in saving one another. Crowley builds on Sobrino, exhorting us to aid those who suffer, particularly the “crucified peoples,” who simultaneously, like the Suffering Servant, save us as they invite us to self-transcendence and conversion. They also need conversion, but they most resemble Jesus and give the most insight into Jesus. By entering into solidarity with them, we dislocate ourselves, we enter into discipleship of the God who chose to be dislocated, and we rediscover our faith. Crowley warns that this can be “costly,” leading to life and death like St. Teresa of Calcutta or Dietrich Bonhoeffer. But he promises it will also lead to hope and resurrection.

I found the book beautiful, prayerful, inspirational. Steeped in thinkers from Pope Benedict to Kathryn Tanner, it often reminded me of J. C. Murray’s *Problem of God*. My main wish is that it drew on Aquinas’ distinction of what God wills directly, permits, and indirectly wills (ST, Ia, q22, a2).

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Safeguarding: Reflecting on Child Abuse, Theology, and Care. Edited by Karlijn Demasure, Katharina A. Fuchs, and Hans Zollner. Leuven, Belgium: Peeters, 2018. vi + 237 pages. \$70.00.
doi: 10.1017/hor.2019.70

This anthology is the first in a series published by the Centre for Child Protection (CCP), part of the Institute of Psychology of the Pontifical Gregorian University. The CCP’s aim is to promote a diversity of research projects and educational initiatives (including certificates in safeguarding minors in ecclesial settings). The text is divided into four parts: theology, care, treating and managing perpetrators, and self-care.

The theology section, which contains four essays by three different men, treats God-language and language about salvation in an abusive context, as well as the theology of priesthood and sexual ethics. In the first two essays, James Corkery (who writes both) creatively mines traditional resources to talk

about God and salvation in pastorally sensitive ways. But the other two essays in this section, by Etienne Veto and Paolo Benanti, are less creative, though perhaps not less interesting—Veto’s primary aim is to carefully specify a theology of priesthood that prioritizes the common priesthood of all the baptized as the main form of priesthood, with the ministerial priesthood existing only as a support for this more generalized form of priesthood. As Veto explains, it is not necessary to develop the church’s theology of priesthood in any way, only “simply to read the teaching of the Church in an attentive manner” (61). Benanti’s essay argues that a postmodern bifurcation of sexual expression and procreative, marital love needs to be combatted in order to address the “specific malice of pedophilia” (74). Benanti’s argument seems to miss the gravity and specificity of sexual abuse of children by clerics. By foregrounding the changes in sexual mores that happened in the 1960s and 1970s, he sidesteps the reality that rampant sexual violence was perpetrated by Catholic clergy against minors before this shift even takes place. The uneven quality of the essays in this section reflects the broader lack of coherency in the church’s approach to clerical sexual abuse: the institutional church continues to struggle to avoid defensiveness and regularly shifts blame from its own theological positions and policies onto broader social trends.

The remaining sections helpfully address important issues that emerge in pastoral care of victim-survivors (including spiritual disempowerment, fractured trust in God and in the world), perpetrators (especially the cultivation of a shame-free guilt and zero-tolerance of violent actions while maintaining an openness to violent persons), and helping professionals (addressing burnout and secondary forms of trauma as well as emotion regulation). An essay by German theologian Hildegund Keul particularly stands out as a constructive contribution to an understanding of vulnerability as both creating the conditions for sexual abuse and its institutional cover-up. Keul argues that the church needs to embrace vulnerability in order to have the courage to account for its own actions and restore belief in the resurrection.

Some of the essays in this anthology will be helpful for both church professionals and theology students who are seeking to understand how the church has failed to safeguard minors and what needs to happen for the church to improve its safeguarding. Yet, some of the essays miss the mark (especially, Paolo Benanti’s essay) and provoke questions about why these were included and other voices were not included (notably, any female theologians in the “theology” section). In this way, then, this anthology accurately reflects the broader institutional church’s uneven commitment to honest accounting and reform.

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