

of Ralph McInerny as well as of Matthew Lamb himself would find here a fitting tribute and happy reminder that their legacies are alive and well.

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The Fragility of Consciousness: Faith, Reason, and the Human Good. By Frederick Lawrence. Edited by Randall S. Rosenberg and Kevin Vander Schel. Toronto: University of Toronto Press, 2017. xxviii + 424 pages. \$95.00. doi: 10.1017/hor.2018.35

Perhaps the greatest lesson of the hermeneutic revolution is that the reader brings their world to bear on a text, and that when that reader is authentic, their readings may guide others to greater authenticity. The essays skillfully arranged in the recently published *Fragility of Consciousness* reveal their author, Frederick Lawrence, to be such a reader. As exercises in “dialectics,” the essays model the slow and generous reading of diverse, interdisciplinary sources that Lawrence has taught to more than four decades of students at Boston College, and they ask no less from their reader.

In part 1, Lawrence contextualizes Heidegger’s originary achievements in *Being and Time* in relation to Augustine, whose influence grounded the “post-modern hermeneutic revolution ... based on the realization that the interpretation of the origination classics of Western culture intimately affects and is affected by human beings’ concrete solution to the problem of living together” (11); however, Lawrence argues, Heidegger later “[conflated] fallenness with human finitude” and succumbed to his own “methodological atheism” (19–20). For Lawrence, Gadamer debunks these dubious notions of some particular “language of metaphysics ... because at root any language is dialogical ... and even the so-called language of metaphysics only makes sense in the actual past usages of it, and so in light of those questions being asked and answered in it” (32–33). Gadamer thus liberates language, grounding hermeneutics in *phronesis* and rejoining philosophy to its ethical and political foundations. Lawrence suggests that Lonergan advances further still by showing how the postmodern “concern with authenticity pushes hermeneutic philosophy to the threshold of theology” because, for societies no less than the persons who comprise them, “the question of truth cannot be fully answered without raising the issue of conversion” (70). The remainder of part 1 tests the viability of this theological and political hermeneutics against three alternative models: Leo Strauss’ humanism, the classically informed political philosophies of Gadamer and Voegelin, and

the competing models of discourse evinced by the debate between Benedict XVI and Habermas.

Though Lawrence advocates a theological solution, he is far from Pollyannaish about the universally distorting effects of sin. In perhaps the strongest essay in this collection, the titular “Fragility of Consciousness,” Lawrence turns to Derrida, Foucault, Lyotard, and Deleuze to interrogate and ultimately vindicate the hermeneutical/political approach to theology and its use of “subject” and “consciousness” language. Lawrence praises the deconstructive/genealogical movement for its overriding ethical concern for the other (251–56) and decentering of the (Cartesian) subject, but he warns that if their “instinct for the non-systematic becomes a basis for overlooking statistical, genetic, and dialectical methods, as well as for just debunking all classical intelligibility, it is not really taking contingency seriously. It is just glorifying the aleatory” (260). Ultimately, though, Lawrence concludes that “the hermeneutical strategy of Gadamer is too undifferentiated, while the deconstructionist and genealogical strategies are too dialectically flawed” (276) to ground contemporary liberation and political theologies, and instead presents a compelling picture of Lonergan as what he has elsewhere described as “the integral postmodern.” What emerges perhaps most clearly, however, is Lawrence’s thoughtful and mature development of Lonergan’s thought into a more thoroughly articulated political-hermeneutical theology.

The essays that follow this present some of the concrete achievements wrought from this conceptual basis: the formation of a specifically theological and political curriculum for the perspectives program at Boston College; an exposition of Lonergan’s *Macroeconomic Dynamics*, which Lawrence co-edited, as a genuine development of Catholic social teaching; and an analysis of the role of languages in mediating personal and cultural authenticity, or, as is the case for much of modernity, unauthenticity. The penultimate essay, “Grace and Friendship,” responds to this crisis of unauthenticity, but it eschews postmodernity’s suppression of reason in favor of an “unequivocal Other” (362) and instead emphasizes theology as political, which communicates the healing effects of “the conversational God’s communication of trinitarian Self-meaning,” known in charity as friendship with God. In the final essay, divine friendship is shown to ground a deeply Christological spirituality that sees the world through the “eyes of being-in-love with God” and so is lived out in hope (384ff.). In all, these essays bring to a broader audience Lawrence’s staggeringly deep and broad learning; more so, they manifest the profoundly generous and deeply religiously converted reader that generations of his students and colleagues have come to know.

This collection demonstrates that the practice of dialectics is an intentional recognition of our place in a conversation that speaks us as we speak

it. It is not a preparatory task but an active disposition propelled by a desire to always know better. Any serious-minded person who has accepted the dual risk of honestly engaging with contemporary thought, on the one hand, and of living into the intellectual, moral, and religious inheritance of the broad Christian tradition, on the other, will find a friend and a guide in these essays. While the erudition of these essays places them beyond most undergraduates, decades of students, fellow theologians, and every library will find something new and vital here.

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Pope Francis and the Future of Catholicism: "Evangelii Gaudium" and the Future of Catholicism. Edited by Gerard Mannion. New York: Cambridge University Press, 2017. xx + 247 pages. \$100.00.

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In his message to the G20 summit in Germany last summer, Pope Francis described his apostolic exhortation *Evangelii Gaudium* (EG) as "the programmatic document of my Pontificate." Editor Gerard Mannion calls this collection "the first exhaustive and thematic scholarly treatment of EG" (13). Though the lengthy introduction fails to mention it, this volume originated in an Ecclesiological Investigations conference at Georgetown University more than three years ago, in March 2014 (155), only four months after EG appeared in late November 2013. Five of the twelve contributors are from Georgetown. The volume's considerable strengths, as well as its significant weaknesses, are due to its origin.

A few contributors are keen to settle old scores and celebrate the church's emergence from the "dark night" of the past thirty-five years. But in the main they succeed in deeply situating Pope Francis' new emphases in EG with respect to the Second Vatican Council. With their attention to themes of Vatican II neglected by Francis' two immediate predecessors (e.g., the return to Roncalli, people of God, synodality and local churches in various forms from episcopal conferences to parishes and the *sensus fidei*, the pastoral and the doctrinal), these essays put flesh on Walter Kasper's claim that with Pope Francis we have entered a new phase in the reception of the council. This phase presupposes earlier phases (34). And it will not be the definitive phase (49–50).

EG burst upon us unexpectedly in November 2013, just months after Francis' surprise election in March. Massimo Borghesi's recent and well-received *Jorge Maria Bergoglio: Una biografia intellettuale* illustrates how the sources of Francis' distinctive vision continue only gradually to come to