

analysis of mimetic desire. The supernatural order, Rosenberg contends, is distinctly Trinitarian, a participation in divine relations. Drawing here upon Doran and Ormerod, Rosenberg involves himself in some of their loose ends (particularly around sanctifying grace and charity) without tying them up. He also allows the impression that desire for God is mimetically elicited by admiration of the saints (see 148–52); it seems more coherent to say that encounter with incarnate holiness awakens a desire natural but also obscure. Still, all these elements are deployed to good effect in a pair of lovely meditations on the vocations of Saint Thérèse and Etty Hillesum, matched by a trenchant critique of American consumerism, which he urges is not simply secularism, the loss of mystery, but in fact a deviation of transcendence, a sacralization of shopping (cf. 198). Rosenberg does not ask explicitly whom we are worshiping, but the answer may be ourselves.

Rosenberg has achieved something rare: a genuine and sympathetic conversation among the neo-Scholastics, Lonergan, Girard, and *la nouvelle théologie*. The result is a valuable and immensely stimulating book, funded by terrific insight, for a theologically sophisticated readership.

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The Roots of Pope Francis's Social and Political Thought: From Argentina to the Vatican. By Thomas R. Rourke. New York: Rowman & Littlefield, 2016. viii + 221 pages. \$80.00.

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It is not easy to write a systematic treatment of Pope Francis' thought, whether it be in its theological and spiritual dimensions, or, as in this case, the social and political. Jorge Mario Bergoglio has always been an occasional and pragmatic thinker and so very much a "moving target." "Realities are more important than ideas," the pope insists (*Evangelii Gaudium*, §231). While he certainly employs ideas, one must attend to the way that the contexts ("realities") in which he uses these ideas inflects their meaning. These contexts are various. Bergoglio was a powerful and often controversial leader of Argentina's Jesuits in the seventies and eighties during the Dirty Wars. After that he wrote as auxiliary bishop and then archbishop of one of the world's great megacities, and increasingly as a leader of the global Catholic Church, even before his election as bishop of Rome in 2013. In the face of this complexity, Rourke's book delivers well what its title promises: the *roots* of the pope's social and political thought. This is no small achievement. Discerning a more systematic structure to his thought, which can help

one understand the different ways Francis draws on these roots in different contexts, and has developed his thinking over time, will require a more thorough and critical probing.

Rourke's guiding principle is very helpful. The main theological root of Francis' thought is the doctrine of the Incarnation, which has a logic that underwrites an impetus toward evangelization-by-inculturation. He became convinced early on that this impetus was paradigmatically carried through in the Jesuit reductions of Paraguay and Argentina in the seventeenth and eighteenth centuries. Their suppression by the Bourbon courts of Spain and Portugal became equally emblematic of abstract theories (in this case, of the Enlightenment) being imposed on local populations by elites in distant centers of power (an analysis that sounds suspiciously akin to the dependency theory that Rourke critiques in the first generation of liberation theologians). Rourke discerns this template over and over again: in Bergoglio's response to liberation theology in the seventies, to the neoliberal economics of the World Bank and IMF during the collapse of the Argentinian economy in 2001 and 2002, and to the technocratic mind-set that distorts our relationship to nature.

Rourke is very good on identifying and summarizing key intellectual influences on the future pope. For example, he discusses Alberto Methol Ferré on the need for the Latin American church to become a "source church" for the universal church, rather than a "reflection church" of the church in Europe, as well as Romano Guardini's work on the increasing centralization and anonymity of power in modernity and his account of the dangers of the technocratic paradigm. Rourke also understands the importance of Argentinian history and culture for the pope, and the centrality of magisterial writings—those of Paul VI in particular—on the relationships between evangelization and work for social, political, and economic development. One is thus left with a rich palette of colors from which Pope Francis paints his prophetically challenging but also hope-giving vision.

The account is largely expository and laudatory, and the lack of a more critical edge leaves the reader with questions. For example, Bergoglio's glowing portrait of the Jesuit reductions, at least as Rourke presents it, leads one to wonder whether the pope ignores his own warnings about idealizing the past rather than drawing appreciatively, but also critically, on it. What is one to make of Bergoglio's early and wooden characterizations of "Calvinism," in comparison to his later more fully developed ecumenical sensibilities? And I found Rourke's attempt to argue that liberation theology developed away from early flawed positions (and toward the "theology of the people") as a result of Vatican interventions and the documents of Puebla unpersuasive, particularly when it comes to Gustavo Gutiérrez. Of

course liberation theology developed and deepened, but so too did the church's magisterium, taking up insights developed by liberation theology toward which it was initially suspicious. The thought of Jorge Mario Bergoglio has surely developed as well, moving away from earlier positions that strike one as often black-and-white and wooden (he himself said of the seventies, "I made many mistakes"). A further step beyond this admirable work would be to capture that development.

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Theology in the Flesh: How Embodiment and Culture Shape the Way We Think about Truth, Morality, and God. By John Sanders. Minneapolis: Fortress Press, 2016. 293 pages. \$34.00 (paper).
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Theology in the Flesh is the first comprehensive overview of the toolkit that contemporary cognitive linguistics offers for theological appropriation. Biblical scholars have been using some of these tools for more than a decade, but cognitive linguistics has not gotten much attention from theologians, aside from a few articles in journals and anthologies, and my 2014 *Without Metaphor, No Saving God: Theology after Cognitive Linguistics*. My book, while suggesting broader theological and ecumenical implications, is a more constructive and speculative appropriation of one trajectory, and I focus, by and large, on issues arising from a Roman Catholic context. Sanders, who for the last decade has been a participant in the interchanges between biblical scholars and cognitive linguists, gives a much more wide-ranging introduction to the discipline of cognitive linguistics and to its implications for theology. While thorough enough to provide theologians and graduate students with a very substantive introduction to this emerging area of investigation, his book is also very accessible. It could serve as an excellent textbook introduction for undergraduates and the general reader. Though broadly ecumenical, Sanders' theological applications incline toward issues central in Protestant and Evangelical contexts. The book includes a helpful list of suggested readings drawn from an annotated bibliography that Sanders has been collecting over the years and sharing with colleagues. If there is a second edition, an invaluable addition would be the larger unpublished annotated bibliography, or perhaps better, a link to an online current version of that expanding compilation.

The book is divided into three parts. The first provides an overview of cognitive linguistics, which Sanders explains does not constitute a single tight-