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 If there is a second edition, an invaluable addition would be the larger unpublished annotated bibliography, or perhaps better, a link to an online current version of that expanding compilation.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-

knit theory but rather is a broader school of shared commitments, themes, and analytical approaches. Those shared elements are based on the study of cognition's grounding in the specific sensory and motor systems of human embodiment. Sanders sums up the commonality in the notion that meaning for humans is "anthropogenic." That is to say, meaning depends upon people's embodied cognitive capacities and cultural interactions, and hence meaning also is dynamic. Words prompt for meaning rather than capture it, because language is an underspecified tip of a giant iceberg of underlying and typically unconscious cognitive processes of categorization and conceptual mapping. Categorization and mapping are guided by factors such as metaphor, metonymy, framing, image schemas, idealized cognitive models, and conceptual blends. While this first section emphasizes how cognitive linguistics has transformed the understanding of metaphor's role in conceptualization and inference, these chapters give ample treatment as well to the discipline's illuminating research on the other factors, including the prototypical, graded, and radial dimensions of categorization.

The second section of the book examines the implications of cognitive linguistics for understanding the nature of religious truths, the emergence of meaning in religious communities, and moral reasoning. The chapter on truth shows how cognitive linguistics' conception of the radial and anthropogenic character of conceptual mapping and categorization can help theologians better address questions about the possibility of many truths, objective truths, and universal truths. The chapter on meaning in community illustrates how the cognitive linguists' toolkit provides innovative ways to address questions about the literal versus figurative, and about the possibility of principled criteria for revising or rejecting some teachings in the Bible. The final chapter in this section demonstrates the ways in which moral reasoning is guided by metaphorical inferences, prototypical categorization, and anthropogenic framing.

The final section investigates how Christians reason about doctrines, the Bible, and God. Chapters consider, among other topics, sin, salvation, divine judgment and hell, church, Trinity, identifying the true Christian, anthropomorphism, apophaticism, divine transcendence, and conceptions of God as being and agent. Sanders' examples demonstrate the many ways in which cognitive linguistics can help prevent theological confusion and clarify theological and confessional disagreements.

Of course, Sanders' selection and consideration of issues is necessarily limited. Not surprisingly, there are points where his applications will be contested. I would give greater emphasis, for example, to the role of conceptual blending theory and its application to key notions discussed in the second and third parts of the book. Given the potential scope of his book's objective,

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some limitations are inevitable and do not detract in the least from its success in achieving its ambition to "serve as a primer to engender conversations about this approach in both the church and academy" (13).

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Seminary Formation: Recent History—Current Circumstances—New Directions. By Katarina Schuth, OSF. Collegeville, MN: Liturgical Press, 2016. xx + 191 pages. $24.95.
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Few scholars rival Katarina Schuth's knowledge of Catholic seminary formation and its changing patterns over the past fifty years. In *Seminary Formation: Recent History—Current Circumstances—New Directions* she brings this knowledge to bear in a manner that is balanced, historically contextualized, and insightful in its reading of pedagogical, theological, and cultural currents. History and context are essential for an understanding of where Catholic seminaries stand and where they are headed, and an opening chapter focusing on the developments that have taken place in seminary formation since the end of the Second Vatican Council provides a framework for the rest of Schuth's book, both fitting the past five decades into the broader spectrum of the history of the formation of priests, and establishing a launching point to address how such formation can be strengthened to attain the vision of priestly formation articulated at Vatican II.

The next two chapters outline the remarkable diversity of enrollment patterns among lay candidates and diocesan and religious seminarians, as well as the changing dynamics of faculty and governance structures in American seminaries. Schuth's description of these is helpful in that she explains the connection between the structure of seminaries' enrollment, leadership, and oversight and the gradually changing missions they serve. She notes in particular an increased focus in mission statements during Pope John Paul II's pontificate on priestly identity and formation being distinct from lay ministry formation. Schuth writes that these statements "reveal a continuing uneasiness … about how to best prepare both priesthood candidates and those lay men and women seeking formation for ministry." Consequently, there is an "often underdeveloped opportunity to create environments in which the distinctive needs and vocational outlooks of seminarians and lay students can become a powerful resource … in the critical work of proclaiming the Good News" (41). Schuth thus identifies root factors and