

churches in the iconoclastic fervor of the Reformation period have been given to children as playthings. Rather than being destroyed or repurposed for mundane use, these artifacts were trivialized as dolls, puppets, and toys on the assumption that such a move would satisfy those rooting out the vestiges of popery. That these objects linger in households with children who might dance with, laugh with, anthropomorphize, and even animate them opens the possibility that the objects will take on new meaning and power. To the “othering” of children, particularly children at play, imagined by adults in Western cultures as either angelic or fiendish, is added the worry that they are idolators or iconoclasts par excellence. It is hard to tell the difference, and this ambiguity is troubling for adults who, in many ways, stand radically on the outside of children’s play.

Iconoclasm as Child’s Play is captivating from the opening pages of the preface. Readers enter the paradox of iconoclasm and play as bricolage, as practices that involve destruction and creation simultaneously. A bricolage of sorts itself, the text draws from so many sources that readers will surely find themselves exploring a range of ideas, insights, and experiences that stretch them beyond the comfort zones of academic silos. The implications of Moshenska’s work stand to benefit a range of questions facing church and society in the United States, including (the seemingly far afield) charged debates regarding the treatment and appropriation of images, symbols, and objects tied to our legacy of racism and white supremacy.

Iconoclasm as Child’s Play is appropriate for scholars and the graduate-studies classroom. Read from the perspective of the Catholic tradition, the text is apt to prompt critical and creative dialogue about the sacramental imagination and clerical control over sacred images, objects, and spaces.

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The Election of Pope Francis: An Inside Account of the Conclave That Changed History. By Gerard O’Connell. Maryknoll, NY: Orbis Books, 2019. xxix + 305 pages. \$28.00.

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Gerard O’Connell, invariably a reliable correspondent, brings his skills and reputation to a well-written, book-length account of developments from February 11, 2013, the day Pope Benedict XVI announced his resignation, to March 19, 2013, the inauguration ceremony of Pope Francis.

O’Connell’s narrative is a thirty-seven-day journalist’s diary in four parts—the eighteen-day period from Benedict’s announcement to his abdication,

eleven days of a vacant see before the conclave, the two-day conclave, and six days afterward. Through the first two parts, suspense builds as cardinals arrive in Rome, and O'Connell summarizes reflections and speculations by players there and stories in the worldwide press that eventually brought more than six thousand journalists, reporters, and photographers to Rome. O'Connell traces sources, relates rumors, juxtaposes imagined scenarios, and recounts probabilities. Although cardinal electors must take oaths of secrecy, they likewise keep notes, chat among themselves, and share memories and details unintentionally—O'Connell suggests—with others, who write about what they hear or share eventually with someone who does. O'Connell identifies no sources but gives tallies of all five ballots in part 3. His narrative of those two days discloses early signs of later public opposition to Pope Francis by some, who entered the conclave confident of an outcome, but shifted desperately to stop Bergoglio's election. Part 4 recalls the deeply fascinating events in the first six days of the new papacy that inspired hope and enthusiasm among those hoping for a renewed commitment to the reforms of Vatican II. The book has a useful index. Notes are conveniently listed by pages at the end.

O'Connell and his Argentinian wife, Elisabetta Piqué, also a Vatican correspondent and author of a biography of the pope (*Francis: Life and Revolution*, Loyola Press, 2015), are true insiders on Vatican affairs and with Jorge Mario Bergoglio. Piqué introduced O'Connell to Archbishop Bergoglio years before O'Connell had his "first real conversation" with him just days before the 2005 conclave. According to a leaked "secret diary of the conclave," Bergoglio gathered forty votes of the 115 electors by the third ballot. The number was sufficient to block anyone's election, including Joseph Ratzinger's, whose tally was five shy of the needed seventy-seven. According to O'Connell's sources, Bergoglio let it be known that he did not want to be a candidate of opposition to Ratzinger for the sake of the church's unity.

The papal election of 2013 was unanticipated, highly unusual, revolutionary, and proved to be pivotal for the church. O'Connell's account will remain a detailed record of the election of Pope Francis and of his substantive initiatives for many years to come. O'Connell handles discussion of those issues primarily in part 2 with summaries of the presentations by the cardinals in their general congregations prior to the conclave. The poor handling of Vatican finances, the crisis of leadership, and mishandling of cases of abuse are among those topics. Bergoglio's "brief but electrifying talk" on March 9 was probably the major factor positioning him well among three front-runners—Angelo Scola and Marc Ouellet were the other two. Bergoglio spoke of recovering the joy of evangelizing (Paul VI), encouraging boldness (*parrhesia*), overcoming self-referentiality, recovering the mystery of the

moon reflecting its greater light (John XXIII), and contemplation of Jesus Christ (Ignatius of Loyola).

O'Connell reveals how much was in play in the conclave of 2013 that knowledgeable readers will quibble with him on some of a wide range of topics. I do. Following ecumenical relations, I know that official responses from Christian communions to John Paul II's invitation in *Ut Unum Sint* to dialogue on the papacy in service to the unity of the church were few in number, but they were significant in scope. Also, I stand with Hebblethwaite's dismissal (*Pope of the Council*, 288–90) and Melloni's handling (*Il Conclave*, 111, 115–17) of a rumored Roncalli-Tardini ticket that O'Connell repeats, which presumably allowed Pope John's eventual election on the eleventh ballot. Yet, like these two and other accounts of Pope John XXIII, which remain stirring to read today, O'Connell's record of Pope Francis' storied path to the papacy will be exciting for years to come.

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Asian Christianities: History, Theology, and Practice. By Peter C. Phan. Maryknoll, NY: Orbis Books, 2018. xviii + 318 pages. \$50.00 (paper).
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The emergence of world Christianity as a discipline in theology follows the arduous, painstaking work of theologians and historians chronicling the statistical growth of Christianity, its polycentricity, diversity, and distinctness. World Christianity eschews dominance from any center of Christianity over others in its emphasis of the autochthonous nature of expressions of Christianity among various cultures and peoples. It flourishes within the context of the manifold forms of globalization and attendant pluralism, especially religious pluralism. Christianity in each part of the world is contextual, reflecting its cultural, politico-social, and economic conditions. Unlike other scholars who write on world Christianity, Peter C. Phan draws the conclusion, that we have world Christianities and not world Christianity because “Christianity is variegated in self-definition, cultural and confessional ethos, doctrinal formulation, liturgical worship, and organizational structure ...” (99). Thus, studies in world Christianity are better focused on the various geographical locations (continents) as is evident in Phan's long-standing devotion to Asian Christianities.

Phan's three-part book (in history, theology, and practice) written for The Edward Cadbury Lecture, exhaustively treats the various themes in world Christianities including Asian Catholicism, inculturation (Asian Christian