

As you read, bring at least an introductory comfort level with Whitehead, Derrida, Jean-Luc Marion, Meister Eckhart, John of Damascus, Augustine, Emily Dickinson, liberation theology, and Pope Francis' *Laudato Si*, as well as the Lotus Sutra. Probably not for undergraduates.

In particular, the present reviewer is impelled to reread Augustine's *Confessions*, *da capo* and with *no* previously formed opinions. Besides her substantial reassessment of Augustine's and Monica's inmost identities as revealed (or not) in the text, the author regales us with yet more examples of her outrageous but delightfully enjoyable prose: "Who is the Bride, who the Groom, in this strange woman's life? Augustine is grooming himself for Wisdom ..." (93). "Those divine ears again, those gynomorphic organs, open, liquid" (97). "If death [of Monica] let the deep [tehomitic] gush through his eyes, let us now examine how it wells up in the ducts of his hermeneutics" (97). For Keller, Monica is "Not [*sic*] just the lachrymose mother or the frigid Sapientia—but *la mère qui jouit*" (103). Augustine has a "de-oedipalized respect for Monica" (11).

Well, have present readers of this review caught their breaths? The volcanic impact of such important issues, the repeatedly unexpected neologisms, and equally unexpected jokes and puns ("atheism masquerading as theos") (106) never lets up.

Might these essays be compli/emented by the inclusion of something on Hegel's dialectic of intraconstitutive interrelationality, Teilhard's Christogenesis and hominization, Hopkins' Christ playing "in ten thousand places," Johann Adam Möhler's "ongoing incarnation," and Ignatius' divine omnipresence and *concursum* in the *Contemplatio*?

The book is a kaleidoscopic and creative presentation of unexpected insights into numerous important theological issues. Frankly, I chose to read it through twice to get fully on the book's wavelength and found it truly valuable and delightful.

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The Theology of Louis Massignon: Islam, Christ, and the Church. By Christian S. Krokus. Washington, DC: The Catholic University of America Press, 2017. xvii + 245 pages. \$65.00.
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Christian theologians involved in dialogue with Muslims have waited too long for a solid monograph in English on Louis Massignon. Christian S. Krokus, associate professor of theology at the University of Scranton, has

filled that void with *The Theology of Louis Massignon*. Massignon looms large in any discussion of Catholic engagement with Islam in the first half of the twentieth century and is often credited—perhaps overly credited, according to Krokus—with a great influence on Vatican II’s *Nostra Aetate*. Krokus presents a study that is appreciative without being hagiographical, surveying the evolution of Massignon’s theology over the course of the French Orientalist’s decades of scholarship. This book represents a marked advance on Patrick Laude’s *The Vow and the Oath*, concentrating less on the esoteric dynamics of Massignon’s thought and providing instead a systematic overview of his religious ideas. Instructors looking for an introduction for students not steeped in Massignon’s oeuvre will find, by comparison with other options (including journal articles), that Krokus’ exposition makes much more sense.

To open the book, Krokus provides a brief biography of Massignon and an initial chapter on method, then organizes the six remaining chapters around key theological loci for Massignon: God, Christ, Islam, and Church. Some aspects of Massignon’s thought are already familiar to many Christian theologians, such as divine hospitality and the visitation of the stranger, a focus on the Abrahamic foundations shared by Jews, Christians, and Muslims, and the substitute spirituality of the Badaliya movement (which Krokus presents in a particularly lucid way in chapter 7). Other aspects are unknown to newcomers and thus more useful, such as the contrast between the mystics al-Hallāj (d. 922) and Ibn ‘Arabi (d. 1240) in chapter 2 and Massignon’s early apologetic response to an anti-Christian polemic, *Examen du “Présent de l’homme lettré,”* in chapters 3 and 4. Krokus adopts a widespread division of Massignon’s life into the Hallājian (1908–1922), Abrahamic (1922–1950), and Gandhian (1950–1962) cycles, indicating the figures who dominated his thought during those periods. This framework accounts adequately for Massignon’s increasing sympathy for Islam, including the notion that Islam has a positive mission (162–65) and Muhammad’s status as a prophet (for which Massignon introduces the distinctive idea of a “negative prophet,” 145–46).

Krokus’ monograph is first and foremost a book for Christian theologians, not Arabists or Islamicists. Absent are the conventions of Islamic studies, such as consistent diacritical marks and *hijri* dating, because these would be ponderous for the primary audience. Beyond the apparatus of a certain scholarly field, these omissions are symptoms of one limit of Krokus’ contribution: a more comprehensive appraisal of the relevance of Massignon’s thought for Christian theologians today would demand a thoroughgoing dual expertise, in Islamic studies on the one hand and Christian theology on the other. Massignon’s contributions to the former field were immense, especially

given the small number of texts that had been edited and published during the years of his primary activity. However, some of Massignon's interpretations of certain figures and concepts in Islam were and remain idiosyncratic, not the least of which is the exaggerated importance Massignon grants to al-Hallāj. It would benefit theologians today to see more clearly the divergences between Massignon's interpretation of key figures in Islam and other plausible readings of those same figures current in Islamic studies. A fuller assessment of Massignon's enduring legacy for Christian theology will need to evaluate Massignon's positions in this way, so that a Christian theology responsive to Islam responds to current and balanced scholarship about the Islamic tradition. Krokus neither intended to write that book nor claims the expertise to do so—he attempts to expound the mind of Massignon and does so impressively—but an integration, however measured, of Massignon's insights by theologians today will depend upon it. In the meantime, Krokus has taken a major step forward, leaving us with a handbook that is both accessible and critical. I expect this to remain a principal guide to Massignon for some time.

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Christian Ministry in the Divine Milieu: Catholicity, Evolution, and the Reign of God. By Donald C. Maldari, SJ. Maryknoll, NY: Orbis Books, 2019. xi + 196 pages. \$28.00 (paper).

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Rarely do we situate discussions of Christian ministry within a cosmic context. Inspired by Pierre Teilhard de Chardin, this book enjoins us to do precisely that. In *The Divine Milieu*, de Chardin urged famously for a “divinization of our activities” that sanctified all human work as a participation in the unfolding of the universe and the gradual realization of God's *pleroma*. Maldari employs this insight in hopes of broadening our ecclesiological horizons.

Maldari observes the interplay of competition and cooperation, selfishness, and altruism in the evolutionary process (33–34). Selfishness always at first appears to be the most advantageous strategy for survival, though, in the face of larger challenges, cooperation becomes an even more effective adaptation for survival. As evolutionary biologists indicate, this fact means that altruism is always tinged with selfishness. Borrowing from Daryl Domning and Monika Hellwig's *Original Selfishness*, Maldari suggests that, in an evolutionary worldview, the tension between these two instincts characterizes original sin.