

In Chapters 6 and 7 on memory and the church's ministry of memory, he points to a constructive tension between Eastern Orthodox John Zizioulas's sacramental-symbolic emphasis on memory and Roman Catholic Johann Baptist Metz's emphasis on the apocalyptic volatility of the memory of Jesus through history. This tension then renders more fruitful an existing tension between the Western historical emphasis on the facticity of episcopal succession from the twelve apostles and the Eastern emphasis on the twelve as the sign of an eschatological gathering in the kingdom of God. The concept of memory in the 2008 edition thus serves as a bridge to chapter e in the revised edition, in which Gaillardetz recapitulates the themes of the whole book in light of Pope Francis's ministry, focusing especially on the themes of mission and communion. Responding to critics who see too much risk in communion ecclesiology's emphasis on the universal, the sacramental, and the mystical to the detriment of the historical, the particular, and the culturally diverse, he lifts up Francis's synodality movement as an expression of the Vatican II concept of subsidiarity (as opposed to mere "decentralization"). His ministry in "real time" has demonstrated how Pope Francis longs for the global church to see itself and live as a "communion of communions," guided by a "listening orthodoxy" that remains ever open to the reality of the Spirit's grace in local churches that govern themselves in context. Once again, Richard Gaillardetz has helped theologians in carrying out this task of fostering a renewed and ever-renewable vision in the church.

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T&T Clark Handbook of Suffering and the Problem of Evil. Edited by Matthias Grebe and Johannes Grössl. London: T&T Clark, 2023. xviii + 727 pages. \$190.00.

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This scholarly volume begins with the humble recognition that "humanity cannot and will never obtain the divine perspective on reality" and that "all our theological models and theories remain fragmentary and piecemeal" (preface, page xiii). In eighty brief and highly readable chapters, it presents a broad range of theological, philosophical, and religious traditions on the problem of evil. The tone is that of "a conversation between friends" that invites readers to "join in, learn from, reflect on, and be stretched" (preface, xiii-xiv).

In the introduction, Johannes Grössl provides a helpful conceptual map of the problem and reviews possible approaches. He distinguishes “theodicies” (that attempt to show why God is justified in allowing evil) from “defenses” (that argue only that the existence of God is logically compatible with the reality of evil). He carefully lays out the classical argument that the existence of evil precludes the existence of God and presents various philosophical and theological ways of addressing it. Although Grössl admits that “there is no universally accepted solution to the theodicy problem” (4), he confidently asserts that “theological scholarship on the problem of evil can be useful not only for those interested in the coherence of theism but also for those engaging in the practical task of trying to believe despite the reality of inexplicable evil” (9).

This review can spotlight only a few examples of the book’s rich scholarship. Part 1 comprises twelve chapters of biblical themes. Mark W. Scarlata presents Moses as the suffering servant who bears the burden of his people’s disobedience (chapter 1). PHEME PERKINS notes that although the synoptic gospels “do not address philosophical or other critical problems of theodicy,” they do “provide a vision of faith and hope” (chapter 8, page 75).

Part 2 examines the thought of a judiciously selected group of historical and contemporary figures. Lydia Schumacher discusses St. Augustine’s account of the origin of evil in light of contemporary evolutionary theory (chapter 15). The thought of reformers (such as Luther, Calvin, and Hooker) and philosophers (such as Leibniz, Kant, and Kierkegaard) is concisely presented (chapters 19–23, 25). Simone Weil’s idea of “affliction” and Hannah Arendt’s concept of evil as “radical” and “banal” are explored by Stephen J. Plant and Philip Walsh (chapters 27–28). Marilyn McCord Adams’s notion of “horrendous evils” and Eleonore Stump’s use of “narratives” are reviewed by Shannon Craigo-Snell and Georg Gasser (chapters 36–37).

Part 3 explores various dogmatic themes such as the origin of evil, providence, divine suffering, and eschatology. Matthias Grebe argues that evil “ultimately arises from creaturely freedom” and is overcome in Christ: “When an individual is in Christ, she is daily renewed by the Spirit (2 Cor. 4:16) and transformed more and more into the image of the Son (2 Cor. 3:18), the first fruit of the new creation, God’s prototype of the perfected human” (chapter 38, pages 241, 244). The book readily presents opposing views. For instance, Paul S. Fiddes asserts that “it is more appropriate to say that ‘God suffers’ than that ‘God does not suffer’” (Chapter 40, p. 264), while Matthew Levering argues that “the Father, Son and Holy Spirit are supreme goodness and love, eternally free from any misery or lack whatsoever” (chapter 41, 275).

Part 4 covers a broad range of philosophical and ethical issues. Chad Meister carefully reviews free-will theodicies (chapter 57). Christopher

Southgate considers how empirical science can affect the discussion of theodicy (chapter 60).

Part 5 explores interreligious and interdisciplinary approaches to the question of evil. Jewish, Buddhist, Hindu, Islamic, and Zoroastrian traditions are considered (chapters 67–73). The question of evil in feminist and Black theology is also explored (chapters 76–77). Finally, the theme of suffering in music and art is discussed (chapters 78–80).

As a handbook, this work fulfills its purpose admirably with concise, insightful chapters on a broad range of important topics presented by highly competent authors in a way that will benefit both beginners and advanced scholars.

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Church as Sanctuary: Reconstructing Refuge in an Age of Enforced Displacement. By Leo Guardado. Maryknoll, NY: Orbis Books, 2023. xiii + 242 pages. \$40.00 (paper).

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Leo Guardado has written a fine, persuasive analysis of the significance of sanctuary as a way of understanding the nature and role of the church challenged by the fact of massive human displacement through political violence. The book opens with the description of his painful sundering from his family as he fled from El Salvador in 1991 on a terrifying journey to the United States. This and similar testimonies are the backdrop to the opening chapter, which narrates the history of the sanctuary movement from its emergence in the 1980s and 1990s in response to influx of refugees from horrific civil wars in El Salvador and Guatemala. Guardado sets out the religious and philosophical inspiration of this movement before exploring the biblical and ecclesial/historical significance of sanctuary up to Vatican II and after. There is a paradox here. The sacramental and humanising vision of the Second Vatican Council provides a foundation for a reconstructed notion of sanctuary, which Guardado thinks we need; at the same time, the revised code of Canon Law of 1983 removes the legal status of sanctuary in the apparent belief that the concept is not compatible with a modern understanding of church and state.

Whatever its official standing in the church, the practical and imaginative dimensions of the concept of sanctuary are, for Guardado, indispensable.