

The outstanding essays in this volume not only present the contribution of a leading Catholic ecumenist but also contribute to the ongoing work for unity. Ecumenism was a key to renewal in Willebrands's time and remains so in our own.

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Pope Francis: His Life and Thought. By Mario I. Aguilar. (Cambridge, UK: Lutterworth Press. 2014. Pp. 189. \$19.99 paperback. ISBN 978-0-7188-9342-2.)

The author poses clearly the meaning and goals of his book since its first page: to know and understand Pope Francis beyond his own myth. Aguilar shows us not an extraordinary and audacious pope, but a singular priest who encountered many obstacles in his long career until he achieved the rank of cardinal during the last years of John Paul II's pontificate. Aguilar knows that the most original aspect of Jorge Mario Bergoglio's life is the long road he must have traveled to the papacy. His election in a conclave as pontiff had never been in his plans. Nevertheless, when the opportunity arrived, he showed himself fully prepared. Thus, Aguilar does not focus on Francis's pontificate; rather, he has chosen to tell us the complete story of Bergoglio's life before his elevation.

Each chapter focuses on different stages of his ecclesiastical career (from Jesuit to Provincial of the Society of Jesus during Argentina's "dirty war," then bishop, archbishop of Buenos Aires, and cardinal), accompanied by an appropriate contextualization of the Argentine Church, society, and politics. Aguilar also takes into account Bergoglio's intervention at the Consejo Episcopal Latinoamericano (CELAM) Conference of Aparecida in 2007 and his performance as a cardinal close to the Holy See.

Bergoglio showed himself to be a multifaceted bishop in Argentina. He preached humility and austerity and continued to take public buses and subway trains, but he remained at the core of political power during his time as archbishop of Buenos Aires. He walked every street of the Bajo Flores slums, but he returned to Plaza de Mayo to sleep at night, just a few meters away from the government palace. Aguilar pictures perfectly those kinds of ambiguities. Bergoglio faced up to severe political crises in Argentina's recent history, and he never dodged uncomfortable situations. Thus, he testified in court in cases where human rights were involved, and he made an effort to intercede when Argentina sank into a political and economic abyss in 2001. As a priest, he never stayed preaching inside the cloisters. On the contrary, he always had a powerful political instinct that made him audacious in many aspects, even when he remained frankly conservative in the doctrinal realm. Aguilar accurately details this ambiguous picture.

Nevertheless, it may not be worthless to ask if we can really understand Pope Francis through his past. Is there a manifest continuity between Bergoglio and Francis? Is our knowledge of Bergoglio's skills in dealing with society and politics

in Argentina really enough to elucidate how he confronts the global scene and politics? Unfortunately, it is too soon to answer these questions and to measure the depth and the true significance of the changes that Francis has introduced into the Catholic Church.

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The Catholic Studies Reader. Edited by James T. Fisher and Margaret M. McGuinness. (New York: Fordham University Press. 2011. Pp. 468. \$110.00 cloth-bound, ISBN 978-0-8232-3410-3; \$35.00 paperback, ISBN 978-0-8232-3411-0.)

By the 1980s, the prior emergence of interdisciplinary fields such as American studies and cultural studies had combined with demographic shifts among American Catholics and in Catholic higher education in the United States, to set the stage for the new fields of Catholic studies and American Catholic studies. Primarily lay scholars rather than clergy and religious, practitioners of these emerging disciplines are located in a variety of programs and departments at both Catholic and non-Catholic universities. The study of Catholicism as actual Catholics live and practice it is no longer the sole province of historians, theologians, or even of Catholics.

In this hefty anthology, originating from Fordham's Curran Center and contributing to the Fordham University Press series Catholic Practice in North America, editors James Fisher and Margaret McGuinness have gathered seventeen essays that explore the terrain of Catholic studies from a variety of perspectives. The volume's contributors, fourteen women and five men, mix significant pioneers in the field with a number of assistant professors. Fisher and McGuinness divide the collection into five categories: (1) "Sources and Contents" include essays on "life writing," the Catholic intellectual tradition, passing on the faith, and the politics of Catholic studies; (2) "Traditions and Methods" explore issues of methodology in Catholic studies; (3) "Pedagogy and Practice" raises questions about the institutional location of Catholic studies and particular pedagogies involved in Catholic social thought, gender studies, and visual culture; (4) "Ethnicity, Race, and Catholic Studies" includes essays about Black Catholic studies, Asian American Catholic experience, and Hispanic Catholic studies, the last including methodological reflections from a non-Catholic scholar doing ethnography among Hispanic Catholics; and (5) "The Catholic Imagination" deals with the claim that Catholics imagine differently via three essays on poets, novelists, and Philadelphia wall murals.

The editors claim no "clear consensus" (p. 3) on what Catholic studies is or what a program in Catholic studies should include. In addition to historians, the contributors include scholars in literature, theology, American studies, and art history. This volume's chief significance lies in the questions it raises and the reflections it offers about how to study Catholicism as a religion that people live: Who