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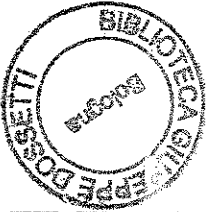
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Roma 2011 - 92/2

ALBERTO MELLONI (ed.), *Dizionario del sapere storico-religioso del Novecento*. I. A-F. II. G-Z. Bologna: Il Mulino, 2010; pp. xx + viii + 1814. € 140,00. ISBN 978-88-15-13732-6.

The twentieth century, normally called in Italian «Il Novecento» (that is, the 1900's), is surely one of the most fragmented periods in world history: two World Wars, liberation for many countries from western colonialism or Communist domination, astonishing technological revolutions at many levels, including the mass media, the development of a world community or at least of a worldwide consciousness, major changes of lifestyles and recreation, and many more epoch-making developments. Despite these fragmentations and diversities, indeed in many ways because of them, the century has had an enormous influence upon where we find ourselves now. Some understanding of the last century is crucial for a healthy understanding of how we may best navigate the future. Professor Melloni, the editor, and Il Mulino, the publisher in Bologna, may be warmly congratulated for presenting this major contribution to our understanding of the religious dimension of our close past. Given the tendency to view the twentieth century largely in secular and material terms, the focus upon religious considerations, and their importance, is particularly welcome. After the editor's Introduction there are 107 articles, which works out at an average of about seventeen pages per article; though a few are much longer such as Carlo Fantappiè's full treatment of almost 50 pages on the 1917 and 1983 codes of Canon Law. The overall work, therefore, is more a collection of essays than an encyclopedia of topics. Many essays are skilfully gathered around a few themes, thereby further emphasizing this collective dimension. There are, for example, 3 essays on the topic «Bibbia» (Bible), 15 on «Chiesa» (normally one for each of the main Christian churches), 8 on «Diritto» (covering the main collections of canon law), 4 on «Filologia» (Philology), surprisingly only one on «Filosofia» (Philosophy), 3 on «Religioni» (Religions), 16 on «Teologia» (covering the main dimensions of Christian and other theologies), and 3 on «Tradizioni» (Traditions). There is some overlap or repetition among the articles, but approaching the same material from different angles can be helpful.

The overall coverage is remarkably broad and may be described as both traditional and innovative. Christianity is treated most fully, with proper emphasis upon its richness and diversity, but other religious traditions are covered extensively and in depth. There are comparative articles too, such as Hans Zollner on «Psicologia della religione» or Vincenzo Pacillo on «Libertà religiosa», as well as others on more obviously recent concerns, such as Jeannine Hill Fletcher on «Teologia femminista» and Massimo Campanini on «Teologia islamica della liberazione». Most of the articles are by a single author and together they represent a distinguished team, men and some women, the majority from Italy but other countries in the western world are fairly represented: one criticism would be that almost all the articles on eastern religions are written by westerners. The authors are introduced with short biographies (1793-1810). The articles are accompanied by extensive bibliographies, covering the literature in the main western languages; though more works indicating the scholarship of non-westerners, especially for the articles on religions other than Christianity, would have been welcome. The focus is «storico-religioso del Novecento» in two senses. First, religious movements that occurred in the twentieth century; secondly, how twentieth-century scholarship has developed our understanding of earlier beliefs and traditions some of which reach back at least three millennia.

NORMAN TANNER, S.I.

NEIL ORMEROD - SHANE CLIFTON, *Globalization and the Mission of the Church*, London York: T&T Clark, 2009; pp. 240. £ 65,00. ISBN 978-66-1245-275-8.

This book, the product of collaboration between a Catholic and a Pentecostal, seeks to apply categories of a theology of history derived from the thought of Bernard Lonergan and Robert Doran to the question of what should be the mission of the Church in an era of globalization. In Chapter 1, the A.s offer a survey of sociological literature and quote Roland Robertson: «Globalization as a concept refers both to the compression of the world and the intensification of consciousness of the world as a whole». They note that this definition places as much emphasis on culture as on economics. Chapter 2, «A Theology of History», is devoted to explaining the categories of history of Robert Doran. These categories build on the work of Lonergan and speak of human values as existing in a scale or hierarchy: vital, social, cultural, personal, and religious - experienced first in human consciousness but reflected in the structure of society. They note that books have been written about these categories but state that their strategy is primarily to demonstrate the usefulness of these categories by applying them. Chapter 3, «Globalization and Vital Values», addresses the value of having the basic means for physical survival and outlines the current reality of world poverty and ecological damage. The A.s then offer some initial comments about the complex relationship between globalization and these two problems. Chapter 4, «Globalization and Social Values», begins with the point that it is through participating in social structures that individuals have their vital values met in a systematic and sustained way. The A.s then explore how globalization is affecting the social structures of family life, economic production, and political governance. A conclusion they draw is that, for all its benefits, globalization is often directed by the narrow economic interests of certain groups and so both excludes many from having their vital needs met and constitutes a threat to ecological sustainability.

Chapter 5, «Culture, Mission and Globalization», insists on the importance of culture in human living. The A.s point to the self-reflective dimension of culture which allows for an evolution of ideas and values and they conclude that globalization requires that each of the world's civilizations evolve in such a manner. They study how three major cultural influences are competing for influence on the process of globalization: neo-liberal capitalism, the human rights movement, and the environmental movement. They offer qualified praise for the latter two and criticize the former as promoting a consumerism that expresses «a manic over-reaching of the ungrounded subjects». Next the A.s discuss the influence of religion on culture and employ the analysis of Samuel Huntington to propose that religion can play a key role in helping to avoid a «clash of civilizations» and to promote a «dialogue of civilizations». Chapter 6, «Virtues in a Globalizing World» takes up the notion that authentic cultural values will only be promoted by individuals who are growing in personal values, in their individual lives. Here the A.s quote the philosopher Charles Taylor who asserts that globalization today requires a deepening of moral commitment to the common good.

Chapter 7, «Religious Values», reveals that this book is a properly theological work. Here the A.s employ Lonergan's thought to explain God's grace as a «supernatural» intervention in history and «a solution for the problem of evil». They insist that it is the primary job of religion to promote religious conversion and by this means to help grace to mediate a healing of the scale of values in history. The A.s speak about the particular claims of Christianity (and quote Pope Benedict XVI at length) but their main point

